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NO. 26.

Wniten for the Banner of Light. THE LAND OF FOREVER. BT M. CARE, JR.

One eve when the day-God his journey had told. And the West was all glorious with purple and gold, Last all alone, while my being did seem Entranced by the spell of a beautiful dream, Yet 'twee not all a dream that enchanted me so. Twas the waves of the infinite through me did flow Till I saw as a spirit, the Land of the blest, That the prophet's rapt vision sublimely imprest.

The squaet in glory streamed over the sea. hose billows were husbed in tranquility, While a river before me rolled softly along Whose waves rose and fell like the strains of a song, Ils the beautiful River, when life's fourney is done. dat rolleth its waves to the setting of sun. the River that bathes, on its furthermost shore, The glorious land of the Life Evermore !

bere was beauty on earth, on the rea and the air. of the radiant angel of beauty was there, with a spell soft and sad, like the lingering breath and cleaves to a flower in the shadow of death. Three persons there same to the bank of the river And enzed toward the land of the elections Forever: Then plunged in its stream and breasted the wave, And clove the dark waters with hearts stout and brave

I saw far away, on the dim distant shore. A hand of bright spirits that stood gazing o'er The ourrent that swept deeply on to the sea Bearing the ewimmers from right and from me. Their pinions they waved, and reached out their band To welcome them on to the beautiful land, Till in the far distance, made welcome at last, The waves of the river forover were post.

I thought where the heavens were fading in light, That many a city rose dimly to sight, Where turret and tower pierced the subject air. And the light of Eternity gleamed everywhere. It seemed the verge of the world unknown, Fairer than ever was dreamed in our own, Than eve o'er might see or soul might conceive. That God both prepared for them that believe,

I know when my journey of life shall be done And I stand all alone at life's setting of sun, I, too, must plunge in that mysterious river, And strike for the beautiful land of Forever! And I know there are spirits that stand on the shore Strotching out their fair hands to welcome me c'er. And sweet will it be to feel them enfold My form in their pinions of purple and gold. Oseo, Hilladale Co., Michigan, Aug., 1800.

Writion for the Banner of Light.

MAUD MORETON;

THE REPENTANT COQUETTE.

DY MARY D. DAVIS.

whose Fronzess of color deficit even the most grorous comport yourself with more dignity.

production of the enthusiastic artist. Autumn had comport yourself with more dignity.

onno. with its instructive days, so beautifully, so

At the sound of that voice Harry started, paled, "Who would live always?") with its gentle, quiet did you not write mo?" melancholy, its chill and sighing winds, making us wish for the bright, blazing fire upon the hearthstone, which had been so long unneeded.

It was the evening of a clear, bright day in Octoin his house, supplied with lange brass andirons and fender, whose polished surfaces were only excelled in brightness by the binzing blokery that threw its clear, warm light upon them. His family consisted give me for her eyes were looking into mine with -a lovely girl of fourteen summers-and two domestics, who had been in the family a great number of history of years for us both. Harry glanced at me

The ten things had been removed, the fire replenished, and Mabel, wheeling her grandfather's brightly burned a solar lamp, and placing his embroidered slippers (the work of her own hands,) upon a soft cricket in front of it, was preparing to

ait down to her sewing, when Mrs. Leslie said : Mabel, dear, you have made one unusual omission to your grandpapa's evening comfort, do

"What is it, mamma darling?" said Mabel,

smiling significantly. "The evening paper is not in its accustomed place

"Oh, I have other employment for grandpapa this her power.": evening. He has promised me a story, and I am getting impatient for him to come in."

"Do you know what it is to be about, Mabel?" said Mrs. Leslie.

"Not really; but to-day, when grandpapa and I for myself." took our ride in the pony carriage, we stopped at Miner's book store, for materials to supply my new from which a lady, richly attired and closely veiled. alighted and entered the store. We were about compapa that the lady must be very happy to be so wealthy: but he looked at me carnestly, and is, a coquette." said, in a low, serious tone, that wealth did not conheard the remark, for she looked very pale and tiful Maud Moreton, and found her falso?" weary, and hastened at once to her carriage. After it was a long story, but if I wished, he would tell it love her-and I feel that you will-may God save to me this evening, and hoped it would do me good.) you from that bitterest of pange. And here he comes !" said Mabel, and jumping up, she threw her arms around his neck, exclaiming: "Your chair and slippers are arranged, dear grand

eys; "I see you have not forgetten the promise of the afternoon.'

" Not I, indeed," said Mabel cheerfully, "for 'tis s story from you, dear grandpa." "Well, got your chair, and sit down close beside me.

which I must relate have been speken of by me, " It was in the second vacation of my junior year at Harlow Hall, college, that my dearest friend and class mate, Harry Harlow, Insisted upon my spending the holidays so often proved his sincere friendship for me, both by pecuniary assistance and otherwise, (for I was a thrilling glances, sayingpoor student, and he the son of a wealthy planter)

Miner's) as a guest. When we arrived in sight of quarters as a pastime.' Harry's home, I could not resist the exclamation, of of nature and art, I may safely say I had nover where is Mrs. Le Grange?' I asked. before seen. The broad, gravelled walk that led up bordered on either side by luxuriant magnelia trees, while the wide spreading garden plat was inter since poor Arthur died.' spersed with flowers of every bue and variety, glad.

ed her to me. She extended her hand with genuine cordiality, saying. The friend of my brother will drank it in at every quaff. find a warm welcome at Harlow Hall.' She then led us forward, and presented us to her parents. The meeting of Harry with his father and mother portrayed vividly the beauty of filial and parental affection, and gave me an 'at home' feeling which I certainly had never before felt among strangers. The hospitality of the South is proverbial, and I think not unjustly so in many cases; but I am di-

I had not thought it to be so." "You need not tell me, dear grandpa," said Mabel

tenderly, " if it pains you to do so." the drooping heads of the few remaining flowers that spacious drawing room at the Hall, conversing gally, profession. had obesen the last warm days of summer for their when the voice of a lady was heard upon the plazza, glory, and in the varying tints of the forest trees, exclaiming to her pet spaniel, 'Down, Luna, down whose richness of color deficil even the most glorious you are too lavish with your caresses; you should

sweetly expressive of our own passing away; (for and hoarsely articulated, Belle, 't is Maud; why

'I could not, for she arrived yesterday,' said Mrs Le Grange.

By this time she had entered, and Harry, who had quickly rallied, greeted her with surprising dignity, ber, when our story opens. Mr. Cleveland had and presented her to me as Miss Moreton, a friend always cherished a great love for the customs of his of Mrs. Le Grange, and a resident of my own city. early days, consequently he had an ample fire place She gave me her hand, and smiling sweetly said, That should most certainly ensure our friendship, Mr. Clevland.

I stammered something as to the pleasure it would of himself, a widowed daughter and her only child such a fasolnation that I was completely spellbound; 't was but for a moment, but it worked a and sceing my embarrassment, changed the subject and the conversation became general.

We retired for the night. Harry and myself congreat arm chair up to the centre-inble, upon which tinuing room mates as usual. As soon as we were from the business, and thus my success was placed alone, Harry said to me, seriously—

. Walter, should you see a treasured friend stand. ing before a rattlesnake coiled for a spring, would you not leap at once to his rescue?"

Most certainly, replied I, wonderingly. What mean you?"

You are in that same position, Walter, and would save you. Mand Moreton will charm you to her with smiles, as usual—she had visitors but they her arms only to wound you to your deepest heart. soon disappeared, leaving me alone with her whom I saw her fascinating power over you, and I knew for years I had been worshiping, and whom now I upon the table - why have you emitted to place it foe well its meaning. In a word, Walter, she is a might have to give up forever. dangerous giri—a polished coquette—who glories in

'I do not think there is any need of your caution,

'I will. Maud Moreton is an orphan and an

stitute happiness; and I think that the lady over fain have concealed, ellave you once level this beau tal a scathed, ruinous, and worthless thing.

'Yes, Walter,' returned Harry, andly. 'I loved she departed, I desired grandpapa to tell me why she her once, but do so no longer; she triffed with as turns to bitter, implaeable bate; but I am looking looked so and when the saw us, and he replied that warm a heart as over beat for her. But should you

'Why,' said I, with some surprise, 'is she friend of Mrs. Le Grange?" They were schoolmates, and Maud was a dea

pa, and just see how cheerful the room looks on this friend and cousin of Isabelle's lost Arthur, and the gem from your life setting -in a word, you have "No paper, ch, my pet?" said Mr. Clearland, with the greatest fondness. But I may be mistaken, -for I am looking through those dark, fascinating

taking off his glasses, and wiping a tear from his Walter," continued Harry, seriously, "and trust for eyes into your soul, and I read its secrets. I can her side, and told her my wishes and my feelings. your sake that I am.'

We retired to our couches, but I could not sleep for thinking of what had been said to me. I felt not often that I have such a treat in auticipation as that Maud was in some way connected with my des; tiny, although my ever seeking her hand in marringe should I love her, seemed to me preposterous and I will endeavor to fulfill my promise, although in the extreme, for was she not an beiress? When is long years since many of the circumstances I awoke the next morning, (for I had slept some,) it was with a feverishness and parest unusual to my and it will arouse many unhappy recollections to temperament, for my thoughts, both alcoping and do so; but if my darling Mabel profits by the waking had been of Maud; but I carnestly resolved moral my story inculcates, I shall feel fully repaid." to place a guard over my heart during my stay at

We all met at breakfast, Miss Moreton appearing a vision of leveliness. She greeted me with great with him, at his home in Savannah, instead of pass | cordiality, which I returned with freezing politeness, ing it with my parents in this city, as I had usually a demeasor I intended to maintain toward her. But done. I accepted the invitation with pleasure, and my resolutions vanished when about an hour after for two reasons—the desire to please him who had breakfast I met her in the hall, bounct in hand, equiped for a walk, and she gave me one of those

Mr. Clevland, Hal pleads a severe headacho and also to gratify my desire of visiting the South, this morning, and so I shall have to challenge your whither I had never been. His family consisted of gallantry for a while, for you know, she said, looka father and mother, a widowed sister, and younger ling at me archly, I could not think of going alone, brother, and at the time of my introduction into and leaving behind two such gallants as yourself and his home, his sister was receiving her old friend and Harry; and beside, your being a Northern man, I schoolmute, Mand Mereton, (the lady you saw at thought you might like to take a look at the negro

'I will accompany you with pleasure, said I, (for how beautiful, how perfect, for such a combination I reasoned that we might at least be friends,) but

In the domestic world a little this morning, a to the magnificent mansion in the background, was place I never get into, replied she, laughing gally, and beside, dear Belle is very sad most of the time

We had a delightful walk and ere I returned I lening both heart and eye by their unequalled felt convinced that Harry had, through his own die beauty and fragrance. Mrs. Le Grange, Harry's appointment misjudged her, for she seemed to me to sister, was the first to greet us on our arrival. Hal be everything that was pure and beautiful. That embraced her warmly and affectionately, and then day was but the history of many others that followwith pride glowing upon his manly face, he present ed; there were rides, walks, and sails, planned for our pleasure, and pleasure it was indeed to me, and I

Mand and myself were almost constantly together -whom in despite Harry's warnings, I wildly and deeply laved, and I could not but feel that she returned the passion, for she scomed studiously to know my wishes in everything; if I spoke of a favorite flower I was sure to find the same one nestled amid her glossy braids—if of a favorite color she would don it, or of a book I was certain to find gressing, Mabel dear," said Mr. Cleveland, sadly- her slyly perusing its pages, and in a hundred other running away from the promised story; but some ways did the language of her heart flud expression.

how 'tie hard stirring up the memories of the past; The time for our departure from Harlow Hall had come, I could scarcely resist a declaration of my love before separating from Maud, but pride forbade it. That I leved her, she well knew-if she returned " Nonsense, child, 'tis but a passing cloud; you that love I might wait; so I schooled my tongue to The genial warmth of a summer had passed away, "Nonsense, child, 'tis but, a passing cloud; you that love I might wait; so I schooled my tongue to leaving a silent remembrancer of its departure in shall have your story. We were all sitting in the silence until I should graduate and decide upon my

> Mand and I parted kindly and affectionately, and even Hal was forced to acknowledge that she appeared to love me sincerely.

I will pass lightly over the events of the year and I graduated with honor, and returned to my own city, having decided to enter the law office of one of Harry's particular friends.-but alas! an unfore seen circumstance put the idea of a profession at once to flight.

My father sickened and died very suddenly, leaving a widowed mother in my care. He had denied bimself much to give me a collegiate education, and now I must labor in carnest. I fortunately obtained the situation of an accountant in a large mercantile

house, and ontered upon it at once. Maud's affectionate sympathy won largely upon my heart, still I forebore an entire deglaration of my feelings toward her.

'Tie said that fortune favors the brave, continued Mr. Cleveland; "and I felt that it did me, when after a year as an accountant in the house, I was asked to become a partner. Capital was advanced me by one of the firm, who wished to retire almost beyond a contingency.

It was then, dear Mabel, that I felt that I could with propriety declare my long pent up, but steadily increasing love for Maud-and I felt, that I might hope; at all events, I must know my fate, whatever it might be.

I hastened to her beautiful home, and was met by

· I reflected that I was about to offer my hand so one for above me in point of wealth-one who had rejected offer after offer the most eligible, but I count. but it seems impossible that one so beautifully fair ed upon her supposed love, and like the gamester in could be so bad as you represent her. But tell me his last, desperate hope, threw the dice and lost, ay, something more definite of her, then let me judge ay lost, for she rejected me, and in a cold, months. lant manner declared that she had never loved me.

I felt, for a few moments, as if I were cast upon heiress; left at an early ago under the control, (no. the broad, trackless ocean, in a rudderless back, with writing deak, when a magnificent carriage drove up, for she will not be controlled,) but rather in the care not one starbeam from Heaven to light me onof an aunt whose highest ambilion is to see her ward—the struggle in my soul was almost fearful, neice the worshiped idel of the rich and great. Thus but frallied, and, looking up, met once more that gaze pleting our purchases, when I remarked to grand, always encouraged in what seems also to be her which had been so fatal to my happiness. But the own darling pleasure, she cannot fail to be what she spell was broken—the idel that I had niched in the most sacred temple of my soul, and at whose shrine 'Hal,' said I evincing an interest which I would I had so long worshiped, had fallen from its pedes-

> ·Maud, Maud Moreton!' said I, 'you have heard it said that the deepest, the intensest love semetimes into my heart, and I find nothing there akin to hate; but from my very soul I pity, ay, pity you! that beneath so fair, so beautiful an exterior as heaven bas given you, there dwells so much of wrongwrong not only to others, but to yourself. Nay, start not l'tis true you have knowingly cast away every association connected with him she oberishes desolated your whole life, at the instigation of vanity

see love and pride combating for the mastery; pride, for a time, seems conqueror, and love lies gie, I thanked God that you had saved my life, and bleeding, but not subdued; for in after time 't will I blessed you for it; but if my words gave you wrong rise up and cry loudly for its mate, but cannot hopes for the future, I can only say I am sorry. find it. But the dream - the bright, beautiful dream You told me once, Walter,' continued she, sadly, natching my hat, rushed out beneath the starry in that hour-long years ago-that I sent you from canopy of heaven, where no eye, save my God's, my presence, I entailed upon myself a life long miscould witness the tempest in my soul. What should ery. You said truly that I had desolated my life, I do? where should I go? I questioned, when some | for it led me into recklessness and sins for which I familiar lines from the gifted pen of Cowpor came to must receive a just punishment. I refused your my aid. They were these-

"Up! God has formed then with a wheer view, Not to be had in chains, but to subdue."

I hastened home; I could not confide to my the only heart in which I ever graved a home." nother my sorrows, as I had done my joys; so I buried them way down deep in my heart, and went forgive you, and you surely have made sufficient out into the great, busy world, and there, amidst its atonement for the wrong done others." cared and activities, its joys and its sorrows, strove o forget the bitter past.

gentle Mary down amid the flowers to rest; but the self to perform -a friend to suffering humanity. emory of her sweetness will live forever.

circumstance, fearful in its nature, recalled her to above.' And thus we parted. er senses.

lis suit, he put an end to his existence.

and their grout and uncontrollable grief brought it is not often, as in the case of Miss Moreton, that terror to her bosom and contrition to her heart. A repontance comes, until it is too late to make long and severe fit of sickness followed; but when amends." Mand Moreton arose from her bed, she was a wiser | "I know I should love Miss Moreton now," said and a better woman. Twas like the refiner's fire Mabel, giving her grandfather a good alght kiss; to the gold; those noble qualities that had fain so " and I will strive to avoid the wrongs of her early oug dormant in her heart, or had been nearly life, and follow her present example." crushed out by her insatiable love of conquest now hone forth with dazzling brilliancy.

Tongues, that had once uttered bitter invectives not fail to be happy, both here and hereafter." gnipst her, now sang her praises. Many a cheeress fireside was made bright by her presence, and oany an aching head and heart were relieved by her kindness, and her purse was ever open to the necessities of the poor and needy. I frequently met her in the street; but as it seemed to be painful to her, I avolded doing so.

vening that I stood before Maud Moreton, and to morrow." istened to the words that sent me out into the cold to the street, when I saw a horse with a light car and listless. You know his three sisters died of furious manner. I saw, also, that the carriage con- the time." tained a lady, and that her fate was inevitable, if Marcus Grashy rose from the lounge as the docthe animal was not immediately stopped. I rushed for entered, with a languid air. He was a slight at once to the spot, and caught him by the bridle: made man, with an carnest blue eve and brown but the sudden stopping overturned the carriage, wavy hair; his mouth was small, but the lips were and the lady was thrown.

the lady was no other than my early love, Maud ner under all circumstances, and now, as the doctor Moreton. Oh, how I thanked my Ged for the blessed prescribed a glass of good brandy every day before privilege of saving a life, and that life here. I dinner, as a tonic, he shook his finger at him, saying, ook her in my arms, (for she was faint and bleed- " Take care, doctor-that is dangerous medicine." ng,) and bore her into my own house, and laying er upon a sofa, called for restoratives.

She seen revived, for her wound was comparatively Good morning." light, and, looking around the room, asked where

the was, and what had happened? The sound of that well remembered voice beneath my own roof, and under such peculiar circumstances, his grandmother wants to see him every day. Good thrilled my whole being; the love that I had sup bye. I will try and be out early." posed buried or crushed out of my heart forever. nme rushing back like a mighty torrent. I stopped away as it flew down the avenue, bearing her husto where she lay, and answered in as calm a voice band off to the bustle of the city, and wondered if

as I could command. I beserch you, for you are hurt. You were thrown stood-one hand shading her eyes from the hazy from you carriage in front of my own house, and I bore you bither until I could summon your physi-

Bbe looked at mo long and earnestly, as if to as attitude; there was beauty in the colorless face with sure berself; then sinking back again upon her pil- its classic features-in the raven hue of hair and ow, marmured :

· Saved-and by him! My God, I thank thee! I was alone, almost, in the world; for Mary, in the delicate embroidered slipper. She watched ny gentle one, had long slumbered in the quiet until he was out of sight; then turning round, she hurchyard, and bright eyes had won your mother paced slowly along the plazza, through the hall, and from her home, dear Mabel, to grace another; and up stairs to the nursery, murmaring, "Dear, dear those words, murmured so soft and low, fell like Marcus! God keep you from harm!" balm upon my lonely heart. That she leved mo ones, I knew; but did she love me now? I ques tioned, but could not answer.

to be taken to her own home. I accompanied her, hurries on to get his supper, too!" and when we narted she said:

rou, as I cannot now, for what you have done. Oh, baby and mother, at ence, in the fond embrace of a Walter,' she continued, looking at me carnestly, loving father and husband. You have saved a life; let it be a lasting consolation to you."

Since we parted-I had been traveling back through cised more without feeling fatigue than I have done curtain forever. But, alas! I found my weakness, how are Ma and Bella ?" had never loved but the two-Mand and my gentle "Oh, Marcus, it would make your heart ache to Mary; and now Mary was at rest, and Maud had see poor Belle. Alexis has been drinking hard for been spared to become a true woman, and I was sight two days, and it is the old story over. Ma urges her Inot seek hers? I want to her home, sat down by dearly to listen to such advice, but shuts herself up | pity?

'Walter,' said she, after a few moments' strugover. Mand, farewell, farewell, said I, and that you pitted me; and you had need to do so, for hand once, dear Walter,' continued Maud, through caprice: I do so now through duty. I may not nay, I must not grant myself so great a joy as to dwell in

*Maud, Maud, said I, 'you know how freely I

'I have repented of the wrong, I trust; but oh, Walter,' said she, beseechingly, 'do not seek to doter me from my duty, for I am weak, very weak. Five years field away, and then I led to the altar a Honceforth our paths must diverge. You can go to ere and gentle girl, whose sincere and tender love the bright fireside of your own home, where the hed sunshine in my pathway and around my fire sunny smiles of a darling daughter, who can often sliv, until the dark death-angel called her up to be with you, will gladden your puthway through life, gaven. 'T is years, long years ago, since I laid my I to the stern duties which I have meted out for my Think not, my friend,' said she, 'that I shrink from But of Maud, dear Mabel," said Mr. Clevland, those duties. No, no-they afford me a satisfaction viping a tear from his eye, "you are impatient to that is invaluable. And now, Walter,' said she, earn more. She continued in the same reckless rising, and taking my hand, farewell. We may career, to ling with hearts as if they felt not luring sometimes meet here on earth, but not often them into her' keeping but to wound them, until a 'T were better not. But, oh, let us strive to mest

'And now, Mabel, I have done; and may you Clarence Leland had loved her with all the depth draw instruction from what you have heard." said of which a noble nature is capable, and believed Mr. Cleveland, laying his hand affectionately upon her true; but she accorned his love, and, in a mo the head of his grand-daughter. "Ever crush from ment of desperation, maddened at her rejection of your heart the slightest appearance of coquerry, if you would be happy, for it is always cure to draw He was the idelized and only son of aged parents, down punishment upon the head of the effender, and

"Do so, my child," said Mr. Cleveland, tenderly, " Take the golden rule for your motto, and you can-

Weitten for the Bannor of Light, THE FATAL PRESORIPTION. BY KATE & OKELY.

CHAPTER I. " You think baby line no fever, doctor?" " Not the slightest, madame. Give him the drops. Nearly twenty years had passed away since the and he will soon be better. I will see him again

"Now, doctor, I want you to step into the library world feeling desolute and forsaken. I was one day as you go down, and prescribe for Marous; he does going down the steps that led from my own dwelling not complain, but has no appetite, and is so pale onsumption, and I have a haunting dread of it all

full, and the expression of the whole face was kind-Imagine my feelings, dear Mabel, when I saw that | uess. There was a dash of pleasantry in his man-

> "Yes, I know it is, Mr. Ormsby; but with your principles, instilled by a Quaker mother, I am safe.

" Now, Pet, do not neglect your ride to day, and take Jules along; it will do you both good. The doctor says there is not much out of the way, and

Katherine Ormshy stood watching the light rockall wives were as happy, and all husbands as good 'Miss Moreton, you are with friends. Be calm. and noble as hers. It was a pretty picture as she autumn sun, the other holding a branch of crimson and yellow maple leaves, which Marcus had playfully thrown back. There was dignity and grace in the eyes; there was taste in the crimson cashmere morning gown, with its silken cord and tassel, and

CHAPTER II.

"See papa, Jules! Clap pretty hands, for papa is When she was sufficiently recovered, she wished coming! Look through the trees, and see how Dash

Marcus Ormsby sprung from the carriage, and · Walter, when I have recovered from the excite- throwing the reins to black Ben, who stood, hat in nent of this accident, I would see you, and thank hand, ready to receive them, threw his sens round

"Take out the demijoin, Ben, and carry it to the dining room. You see, Pet, I have provided myself Three weeks passed away, when I received a note with the medicine Dr. Giles prescribed. I tried it from Miss Moreton, saying she wished to see me. to-day, and I believe I felt stronger. I know I exera dita vista of years, into the eventful past, thinking for many a day. And how is our darling? He over those scenes o'er which I supposed I had drawn | certainly looks better. Did you take your ride? and

in her room, praying and weeping-looking so wretched, and of course feeling worse. Oh, how I would hale and leathe my husband if he came into my presence as here did today. How very different our natures must be!"

" Ah. Pet. I don't believe a word of it. You would do like the rest of womankind—they are all alike in

"I do not believe it, Marcus-I know my nature too well; but as I never anticipate the trial, we will not discuss it. Jules is so much better, I feel light' and happy, and we can take our stroll by the creek, after tea, without feeling uneasy. Only three weeks more amongst these dear old haunts, then back to the distracting city. Oh, I wish time would stand still, and it was always Indian summer, and you were always near me. Look at the soft haze on those . glorious hills; look at the lovely hues on those dear old maples; look at the orlesen and gold, the nurple and lemon, that flush up in the light of that glarious sunset from the stately dahlies, the hardy chrys. anthomums, and our not roses and verbenas, everywhere clustering round to gladden the eye, while the thick climbing Madeira vine fills the air with perfume from its delicate flowers. Oak Glen, never

looked as sweet to me as it does this Fall." "Why, Pet, you grow postloal. I am afraid Betsy's muffine and tea will suffer if we sit here nger."

CHAPTER III.

Rain sleet, and slumh! For two days it has never

seased, but to night the wind is setting in sharp, and the streets will soon be in a glare of ice. In a small frame house on a side street in the city of poor fire. An uncarpeted floor, a bedstead, bureau, and a few chairs of common material, are all the room contains, except under the gas bracket stands afrosewood workstand, and on it a pearl inlaid writing deak-relies of past days. She had been writing, and the lak is still damp on her paper, but she has turned off the gas as too great a luxury, and now its looking into the red cinders, knowing well she must not replanish them, or it will rob them of tomorrow's allowance. She sits alone. The town look has struck cloven long since; she draws the thin black shawl round hor and looks dreamingly on the red coals. Twenty years have passed since that Indian summer evening, and Katherine Ormsby le a drunkard's wife—the hollow mark on the check. the dark rim round the eyes, the silver threads that lie thick on her brow, the thin hands which she presses hard on her heart, trying to still a pain. which for five years has baffled the skill of more. than one physician, all tell a end tale. The pure French brandy proved a wenderful tonic, but the one glazz a day soon called for two, and whenever a little lassitude or fatigue was felt, it was recorted to, until the taste and the thirst grew strong and stronger, and the brain and will to resist grew weaker. Business suffered of course. In a reckless moment while beated and excited with drink. Marcue Ormeby endorsed for a boon companion for a larger amount than he could meet, and bankruptcy followed. Brandy now was his comfort; drink, drink, to drown care. Wife and children were but secondary. He took his family from place to place, trying to regain what he had lost, but disappoint. ment followed his steps, and poverty and privation

were all they found. Marous Ormsby had gone from bad to worse until mind and body were both giving way. Two children -both girls-of seventeen and ten, were all that was left of five. Two weeks are, death took a nable boy after a few hours sickness, and while the moth. or's tears fell on his frozen face, she breathed a prayer of thanks that he was spared his father's chame. Their scanty living had been exed out this winter by pieces of jewelry at the pawabroker's. every one of which was associated with happy hours of the past. To-day her darling's silver oup, with his name engraved in full, went for old silver to buy mourning to shroud that mother's aching heart. Her daughter's needle, and her pen, were now all their dopendence.

The cutting blast sweeps drearly, creeping in arnek and crevice, but Katherine Ormshy hears is not-she is far away in the past. Oak Gien and its Indian summer le before ber-ber first born, ber little Jules, whom God colled so early, is in her arms. She is on the plants of her dear summer home-the crimson maples and Fall flowers are flushing in the evening our and the Madeira vine sends out its sweet odors. She sees the white gate swing open, and Dash and his master coming up the avenue, while baby Jules springs and crows to see papa. They six and talk over the day's news on that pleasant porchof sister Belle's drunken husband, and-but the enell is broken. There is a noise at the street doorshe storts—" Oh God! It is no own drupken husband, and do I hate bim as I said then I would? No ! " her woman's nature pitted him, but respect and love were gone. He was the father of her children and she would take care of him. God and herself know that her love had died out. For her oblidren's sake she prayed to live, but she knew from the sharp pain that now never left her heart, that her days were

numbered. " Hilloa old wife, are you up yet?"

A bloated face, an numeating glare of the eye, a silly attempt at talk, and Marous Ormsby, the tender child of a sweet Quaker mother-the fond, devoted husband of a noble wife, sinks down on the floor in the heavy sleep of the drunkard. With a weary sigh, she takes the heavy comforter and pillow from her bed to shield him from the air which, comes biting in every crack of the door and window, and draw off his muddy boots. Sinking down on her kness, sho prays that God, in his mercy, will take him, before er, for who would care for him if she were gone. Oh, men !- Lords of creation you call yourselves -- how can you thus trample out the rich gems that glow in levery true wife's heart, sinking yourself into the ng for companionship. Why, reasoned I, should I to leave him, and she, poor thing, leves him yet too animal and accepting in return only on animal's

Written for the Banner of Light. ONE TAKEN, THE OTHER LEFT. BY JOARNA GRANT.

The leaves of the milk-white Ruses lay scattered like fragrant snow, And the flamy sups of the red Itose like after fires did

While the fair immaculate Lilles waved sweet incense to and froi

The trees bowed down their regal heads like Araby's mystic palms. As the sighing breezes over them swept laden with

oders and halms: And the winged, exulting singers chanted their lauding peatins.

Crystal shafts from a fountain leapt, that no earthly wave might peer. Then fell again, in joweled rain, on the flowerets blush

And the song of the fay, In the shining spray, like a fairy lute rang clear.

The lovers met in the sacred bowers 'neath the jubliant summer sky,

While the sun shed royal largees down from his sapphire throne on high. And the breath of the undulant, balmy air, was rap-

ture, and music, and joy. Raro speech. like tused and fluent gold, from the gifted

this did flow. In that levelicht garden 'neath the sun in the hours of the long ago;

And the thome was the Love of the one Divine, whem the angels seek to know.

Far down in a sombre valley stood a city old and lone; Another, with portale golden, on the distant hill tops shono: lictween was the garden rich with bloom, engirt with

an lvory zono. From the glorious mountain city there came a messen-

ger bright, Whose kingly brow was disdemed with scintillant clusters of light; But his deep voice smote the heart with a pang-like

dirges chanted at night. He clasped the yielding hand of one, and "Thy work Is done," he said;

Then laid his touch of blessing and calm on the other's bended head. Saying, "Grieve not child to return alone to the valley

of shadow and dread. Let the white light of thy beauty, thy life tone, loving

and pure. Inspire with hope and lefty aims, the hearts of the sorrowful poor;

And deep in thy bosom keep the Trust that makes tlod's promise sure.

Fear not the garden beautiful, it shall know neither blight nor pall; Not one of its Eden blossoms from their tremulous

sprays shall fall, For day and night the angels keep watch on the ivery

And when thy solourn is ended in the valley veiled and

From the golden-gated city thou shalt hear the sum moning hymn:

Then the loved, bentified one thou'lt most, the Fath er's home within: Providence, R. L. August, 1860.

GLIMPSES IN ENGLAND.

Ry Our Junior.

NUMBER TEN.

YORKSHIRE-YORK MINSTER.

Yorkshire is by very much the largest and most interesting County in England. Although its commercial importance, were we about to give a lengthened bletory of it, is worthy of great consideration, still, as a tourist, it is secondary, to us, to its historical importance, and the many land marks it possesses of a former age and its glories. Its original inhabitants, the Brigantes, were unknown to Cuesar, who planted his standard in Britain fifty years be fore the Christian Era. Claudius left them unconquered in A. D. 46. But in A. D. 71 Vespasian subdued them to the Roman yoke. But year after year this fearless tribe rebelled-until we find the Emperor Serverus, leading his legions in person. The Romans finally, in order to defend their continental passessions, abandoned Britain A. D. 427. Shortly after, by a slow progress of conquest, the Anglo-Saxons conquered the Island, divided as it was by the civil discords which arose after its abandonment by the Remans, which from them has acquired the name of England. We now see England a seene of constant war. York seemed the centre, from which poured every overwhelming torrent. The Danes succeeded the Saxons, and they too branching out from York, converted England into a scene of desolution. A succession of harbarians, who sat on the throne of York, is known to history only by casual intimation. and even the Davish kings, important as was their connection and final blending with the Saxons, who filled the throne for 80 years, appear in history like a distant forest at the last refraction of the departing sun-we behold only a dark gloom in which we can trace no shapes and can scarcely distinguish individunts. In 1065 we find Edward the Confessor, sending an

army against the neurper Macbeth. Siward, a man of gigantio stature, of an athletlo form and strength, and extraordinary courage, was appointed its leader. One decisive conflict terminated the war-thousands and thousands of both armies perished, the usurper was defeated, and Malcolm placed on the throne of his aucestore. Siward returns to York with great booty, but on his arrival fell sick with a disease which terminated his days. The glory of a warrior was in his oyes the greatest felicity, and when he saw his dissolution approaching, he sighed for the funeral trophies of a field of battle. "I feel disgraced," said he, "to have survived so many battles, to perish thus; clothe me in my mail, fusten on my sword, and give me my shield and battle are, that I may die like a soldier." He was obeyed, and, clad in his warlike habiliments, he expired.

About 1066 we find Harold seated on the throne and the Norwegians, led on by his brother Tosti and the Norwegian King, Harrald Hadrada, Testi had represented to Hadrada that Harold was ex tremely edious to the English, and would be mostly deserted by his subjects on the appearance of a foreign army. The King, already devouring in his imagination such a glorious prize as Britain, was easily persuaded by the brother to lend him aid.

The preparation for this grand expedition being completed, a fleet of five bundred chips set sail from Norway, accompanied by Hadrada and Tosti. They entered the Tyne, and ravaged the country on both sides of the river. Again re-entering their ships, they doubled l'oint Spurn, entered Humber, and advanced up the Ouse, ten miles below York; here they were atopped by the earls of Northumberland and Chester, who were both slain with the greater part of their troops. Plushed with success, they marched upon York, the inhabitants of which, in order to avoid impending ruin, surrendered. Har old, on receiving this intelligence, began his march

Normandy, whither Tosti had first gone to solicit ues, supposed to have been intended for some of the ald. On his approach, the Norwegian army withdrew from York, and encamped at Bramford Bridge, some eight miles east of the city. This strong posttion, having the river Derwent in front, presented a formidable barrier against the attack of the enemy Over the window is seen the statue of the renerable from York, and was favorable to a communication founder of the choir, Archbiehop Thoresby, mitred with their fleet, which lay in the Ouse. Harold and robed, sitting in his archiepiscopal chair, having fearing, while he opposed this storm in the north, a in his left hand the representation of a church, and

derecat on the south from the Dake of Normandy, with his right seeming to point to the window. was sensible of the importance of coming to a ancedy decision. As it was impossible to approach | houses and buildings, that the south side can be but the enemy except by the bridge, he immediately imperfectly seen. The south transcept is by far the ordered it to be attacked. The Norwegians main. most ancient part of the building, and is distintained their post with great obstinacy, but could not withstand the efforts of their assallants, though arches, with slender pillars, crowned with either animated by the astonishing prowess of one of their men, who, for a considerable time, defended the are comparatively small, and there are no buttresses, bridge, alone, against the whole English army, and, is said by Brompton, to have killed forty of his opponents with his own hand. The brave Norwegian at length was slain, and Harold became master of the bridge. The English, then rushing forward with resistless impossosity, attacked their entrenchments. In the nickes are many very old statues, supposed to and commenced an obstinate and indiscriminate slaughter, in which no quarter was either asked or givon. Each of the contending armies consisted of sixty thousand men, and the dreadful contest continued from seven in the merning until three in the afternoon. Victory was at length declared for the English. The king of Norway, and Tosti, Harold's superb light, and the peculiar screen-work before the brother, perished, and the greater part of their army three distant windows of the highest fier, all unite were destroyed. Five hundred ships were employed to render this external part of the building strikingin bringing the Norwegians to Yorkshire, yet twenty ly beautiful and magnificent. The north side is not were sufficient to carry back the miserable remains so crowded with buildings as the south, and coase of their force, which flavold suffered to depart with quently displays its beauties more uninterruptedly, Olave, son of the Norwegian monarch. Three weeks and which, with few remarkable differences, greatly after his victory at Stamford Bridge, Harold last his resembles the ordinary gothic. orown and his tife in an engagement with the Duke of Normandy at Sussex, at the famous battle of

the Angle-Saxons, and began the Norman rule. This little historical sketch has exhibited York. shire successively as the focus of Iteman power—as British, and as a Saxon kingdom.

Hastings; and here terminated the monarchy of

Asking parden of the reader who has grown drowey over our prelude, we invite him or her to take a seat in the comfortable rail carriage, and ac Here presents itself a scene which is almost unani different views seen from our window, because they in the united kingdom. The cross alse displays a are pretty much alike, whichever route you take, all run together, nothing individually discornable-so let us imagine ourselves in Yonk at once. As it of time which point to a period very far back in the history of England. Its associations with war, with royalty, with foudal struggles, etc., must give it a columns a little detached; and the rich leafy capivonerable claim to all who delight in familiarizing tals of all the columns unite to form a foliated themselves with the past.

Railways have made it an infportant centre of commercial operations, but this has been rather the light, or divided into several by tracery, and decoresult of other oiroumstances, than design. Certain rated on the sides by slender freestone or marble englacering difficulties arose, else Leeds would from shafts. Between the upper aroles appear the quatrethe beginning have filled the office of York. Leeds, from its manufacturing importance, would have been certainly a more fitting centre-for it represents the present with the feverish activity of commerce and railways; York represents the silont past.

York stands on the rivers Ouse and Poss, just at the point where they join, and is one of the few arches is a wonderfully fine piece of masonry, and English cities which yet retain their boundary walls, exhibits a noble appearance. The first window in These afford an opportunity of getting some of the the second tier affords a representation of St. Wilfinest views of York Mineter on all sides, which may liam; the second consists of two lights, one of which be had by traversing the city wall, as far as it is is decorated with the portrait of St. Peter, the other open for this purpose, and turning the eye toward with that of St. Paul, each with his proper insignia. the renerable structure whenever opportunity occurs. The four figures of Abraham, Solomon, Moses and And well will the visitor be repaid if he catch the Poter, cooppy the windows of the lower tier; they reflection of the morning oun from the east window, or the setting sun from the glorious west front. York is entered by four gates in the wall from four lifferent directions; and, on going outside of the dity and re-entering it again, you can fanoy yourolf walking into a city of the ancients.

We shall not keep the reader in York any longer its colobrated minster. Let us look at its exterior, It is an uniform structure, having nave, choir, and of elegant shafts attached to them only at intervals, transept, and is by far the most complete text for a and rising to support arches richly ornamented with history of Gothic architecture in England; since the a kind of oboven work, a retic of the Saxon style, portions successively erected exemplify the various Architecture perhaps has never produced, nor can changes which this style underwent in the space of imagination easily conceive, a vista of greater magtwo or three centuries, from the earliest adoption of nificonce and beauty than that which is seen from be decorntivo stylo.

ine feet in breadth. haps unrivalted. It consists of a central portion The sorcen which separates the naive from the porting arches which become smaller and smaller as its most superb window. In proceeding from the we advance further. Exteriorly this decreay is western to the eastern end of the eathedral, the probounded by a triangular canopy; and on either side gressive improvements in the architecture are visiof it are rich niches filled with statues. Above the ble-quite in contradictiontion to the idea (national entrance stands the great west window, with its we must confess,) that progression, like Ulyases follows eight lofty lights, its rich tracery, and its surmount lows the setting sun-and the contrast between the ing onnopy. On either side of the window is a paneled old and new is easily made, . front, partially occupied with statues in niches, and The pillars and shafts of the nave are not detach

bove it is a battlemented pediment. Next we approached the towers-these most mad umns that support the arches of the side siste; the estic productions, standing at the north-west and vaulting of the roof, unlike the circular outh west corners of the building, forming the most Henry Third's time, does not rest on slender pillars onspicuous objects on three sides. Each tower rising from flowery corbels placed above the capitals consists of a central compartment, flanked by two of the clustered columns, but upon tall and elegant eries of magnificent buttresses. Lowermost there pillars rising from the ground and attached to the is a recessed porch, above this a canopied, beauti columns. Tracery of the richest kind appears in fally tracerted window; then follows a flat space of the windows, especially in that which occupies a old panneling, and another window, without a can. large portion of the Western front. When we saw opy; then a short battlement, and above this a double It, the last rays of the declining sun were illuminawindow, much loftier than either of those below; ting it, and shedding over it a bue of gold, which and, hastly, shooting up to a height nearly two mingling and changing with the various colors of hundred feet from the base, a series of turrels and the stained glass, formed a scens of quiet grandeur prochetted pinnucles. Ingenuity and skill could far exceeding our powers of description. The fig. ecarcely have produced anything more complete in ures of the first eight arehbishops decorate the lower the style of architecture. On either side of this compartment, and above are represented eight saints. central compartment, as we have said, are the but- Under the window on each side of the great door is treases, rising tier after tier, and most richly adorned an escutcheon, one bearing the arms of King Edwith panneling, niches, statues, canopies, tracery, ward Third in the beginning of whose reign this etc. Among the statues near the great doorway are part of the structure was finished; the other is said those of William de Meltan, Robert de Vavasonr and to bear the arms of the Saxon Prince Ulphus, one William de Percy, early benefactors of the cathedral, of the chief benefactors of the church. The upper In the arch over the door, in full tracery-work, is windows, though not so righly decorated as those represented the temptation and expulsion of Adam below, are elegantly decorated with imagery and es and Eve.

The east front is very little less beautiful than the which, exactly over the points of the arches, we were west, excepting that its beauty loses much from its told formerly stood images of the tutelar saints or comparatively lower elevation. The great window patrons of the several nations of Christendom. has been considered the finest in the world of its These, however, have been displaced; but that of St. peculiar style. It is evidently much newer than the George remains, and the resemblance of a dragon west front, and displays a more florid style of archi- protrudes itself from a neighboring point and ever tecture, orowned with elegant and airy pinnacles. | grins defiance to the sword of the holy champion. It is unquestionably a grand work, whatever it may The organ screen now meets our view. In the richlose by newness or comparison. The window occu est form of the perpendicular shape, it closes in the ples the entire width between the buttresses, and choir from the rest of the building. The lower part

had already assembled, expecting an attack from stained glass. At its base is a row of fifteen state, use of the English kings from William the Conquer characters of Berlpture.

The buttreases at the corner of the east front are adorned with niches, statues and pedesials, which strongly vie with the richness of the west end-

York Alluster is so unfortunately hemmed in by guished by a number of narrow, noutely pointed plain or slightly organiented oppitals. The wludows and the whole arrangements distinctly mark an earlier and simpler style of art than either of the other fronts. Between the south transept and the south-western tower rise six small pinnacles, originally intended, most likely, for buttresses to the nave. represent Christ and the four evangelists. The south side of the choir is strikingly beautiful. The mussy. columns, finely decorated with a variety of figures, and terminating in richly ornamented pinnocles; the windows, large, and displaying a beautifu tracery; the small transcet of the choir, with its

The central tower is heavy and dumpy, and from its exceedingly low situation, is the least attractive part of the building. Tradition says it was the intention of the architect to surmount this tower with a lofty spire of wood, covered with lead, but the design was abandoned on the apprehension that the basis might be overweighted by such a superstructure. It is, however, to be regretted that the intention was not carried out. Let us enter the building. company us to York. We need not speak of the mously admitted to be unequalled by any cathedral most superb specimen of the style of architecture which prevailed in the latter part of the reign of Henry III. The circular, which at that time was may be readily perceived from our little historical not entirely laid askle, still appears in the upper indulgence, this fine old city is one of the landmarks part, enclosing others of a later style, and polyted form. The pillars that support the larger arches are of an angular shape, encompassed by signifer wreath round the head of the pillar. The windows are long, narrow, and polnted, consisting of one feuille and cinque feuille ornaments, afterwards transferred to the windows, and there forming the first steps toward the beautiful tracery which is displayed in the naive and choir. The windows in the south end are arranged in three tiers; the uppermost, composed of two concentric circles of small are of modern workmanship, and reflect no little credit on the talents of an English artist. The north and south transcots display the same style of architecture. The windows are disposed in two tiors, the lower of which consists of one window of exquisite beauty, containing five lights each, upwards of fifty feet high and five in breadth. These are than it may be requisite to give a just description of separated by plain stone mullions, which are concealed from the eye, placed at a distance by a cluster simple pointed windows, to the rich adorament of the western entrance of the cathedral. This entrance, like the western entrances of St. Paul's and The west front is, perhaps, the finest west front Westminster Abboy, is reserved for state occasions of any English cathedral, partly on account of its Whether this species of exclusion in such a place is great magnitude, being upwards of one hundred and altogether judicious, we leave the reader to judge; but it certainly takes away much from the impres-He window is inferior only to the west window of sive effect which would be wrought on the mind of Carlisle Cathedral; but in other respects it is per an observer by making this entrance a general one. between two lefty towers, the lower part of which is choir, rising only first high enough to support the occupied by the deeply recessed and richly adorned organ, does not intercept the view of the eastern entrance; exhibiting a ceries of side columns sup | end of the church, with its columns, its arches, and

ed as in the transcepts, but form a part of the colcutcheons. Under these runs an open gallery, in toward the north with a powerful army, which he comprises no less than two hundred compartments of is divided in fifteen niches in which are placed stat. be "macadamized."

or to Henry Sixth, in ancient regal costume. Above, the three rows of smaller figures represent the au gelle choir, so that the whole sercen presents an extreordingry display of incidioval aculpture. In the middle of the streen is the entrance to the choir, a beautiful canopled recess with moldings and soulp ures around the arch and elaborate fron gates. The

ancient and Impressive cathedral. springs; through every part is seen a greater pro fusion of ornament, and the whole exhibits a near er approach to the highly florid style which prevailthrough numerous figures of kings, prelates, saints, escutcheous, and representations of sacred story. The riohly carved stalls, the archbishops' throne the pulpit, are all of the ancient style. Beneath

portion of the choir is an ancient crypt in fine initation of Saxon architecture-one of those soleme impressive, subterranean vaults, peculiar to but few English cathedrals. But all the sanctity of these orypts is gone in this latter day it is to be regretted. But the eastern window-here we find represents tions which belong indeed to the building and to the age when it was built. It may be said to be unrivalled in the world for magnitude, beauty and magnificence This great production, as we before said, is divided into two hundred compartments; caoh. occupying about a square yard, and each filled in stained glass, to, that flowed from the lips of farm servants lute being? If truth be eternal, then how is it with figures about two feet high. The scriptural gathered about the kitchen fire; and though long possible that this universal mind, which is the perdiaracters and incidents recorded in this way are extraordinary for their number-the Saviour, angels, patriarchs, prophets, apostles, confessors, and martyre; the creation, the temptation, the expulsion he deluge : the stories of Jacob and Joseph, the find ing of Moses, the scenes of Mount Sinal, the exploits of David and Abraham and Samson; the scale and vials and trumpets of the apocalyptic vision, inter preted according to the notions of the time-in fact all form of transference of the Bible to the stained glass of a window. Some idea of the size of this stupendoub window may be had when we consider that John Thornton of Coventry, glazior, took the with reference to climatic conditions or some pecu contract of glazing it, and was to finish it in three liarity of olroumstance unknown to us. That is years. He began it in 1405 and finished it in 1408some few days before the expiration of the time. He received for his work four shillings per week and also taste as Croaker and Hall, ought not to influence one hundred shillings per annum besides, and £10 our judgment; nor indeed the success of what are nore if he did his work well. Who can imagine the estcomed the "better classes" in Ireland itself. mighty structure litup by the ruddy blaze of the morn | where I doubt not "Our Junior" has felt the point ing sun, and not exclaim " How wonderful is art?" The Chapter House is the only building exteriorly Notwithstanding all this, is not the mass of testiof which we shall make mention. It is a magnifi cent structure and singular of its kind, and consid ered to be the finest in England. Its form is an oc-

tagon, eixty three feet in diameter, and eixty eight stition without any ground to sustain it? It is not stalls for the canens, ranged along the sides, are the native form. The fables of the ante-historical highly finished in stane, and the curlously wrought periods of a nation's life, cannot be all fables. Nor the finest marble. The entrance from the north vented where it only embellished. transcept is in the form of a mason's square. Every other side of the octagon is adorned with a window have suggested these reflections. rich in tracery and figured glass, rising from the part just above the stalls and reaching to the roof. Encus Sylvius, afterward Pope Pius the Second. in character and judgment, as we meet with them here. speaking of the Cathedral of York and the Chapter She showed, by her conversation and manner, that House in particular said, "It is famous all the world she had been well educated and enrefully brought

not worthless. And we are sure if Interest or curiosity lead any of our reader to visit the scenes which we have endeavored faithfully to describe, they will find the time spent in the perusal of our labors, not entirely lost.

O Candon's Drillannia, fol. 721. + The chief of houses-as the rare of flowers

We know of no greater scourge, in this country, provinces of Russia, we might lament with exceedinscot as against an invading army. A corden of twenty thousand men, under military orders, was nation of the pest had to some extent succeeded

when another band appeared in the same district. This insect army spread over the country till i covered an area of sixty wersts in length by twenty for some time within a few feet of them. She had road. It crossed the Dolester, and settled down in the forests and fields, devouring every blade of corn ward married and came to this country. and every leaf. The cordon of defense extended on against the insects; but by the last accounts the of Odesen.

Fanny Fern, once stopping at the office of a Phile lelohla holel to pay her bill, on the evo of departure ound a charge for breaking of her tollet set. She ad nitted the breaking of one piece, and desired to pay because the "set" was broken. The carriage was at he carriage to wait a moment, she went directly back o her room, and, taking up the poker, incontinently broke every remaining piece in the set.

Some philosophers were disputing very learnedly and dully on the antiquity of the world. A man o wit, tired of their long discussion, said, .. Gentlemen believe the world acts like some old ladies, and doe not choose to have her age discovered."

We understand that a certain Mr. MoAdams is about

Original Essays.

THE SUPERSTITIONS OF IRELAND. Salelauallam has opened to the inaulaltive mind a large field for speculation in regard to what have was far from being weak-minded, nervous or creduheretofore been looked upon as the superstitions of lous; nor would she believe that it was a warning. different peoples and countries. All of these have As for dying, she was not afraid of that, for she beold organ was destroyed by fire in 1829, but an or. had, if not their profusely ornate superstructures, at lieved that death was the end of all sensation, and gan now rests on the screen deemed the finest in least their foundations, in truth; so that one might thought it was an eternal slumber; and she did dis England, and in every way worthy of the building accept, in reference to these, the maxim of the calmly in this opinion. Doubtless she has found out which contains it. The expense of its creation was Church, that "what is true is not now." We begin her error. some by the munificent Earl of Scarborough. There to see very olearly that these facts are not to be held Now here are two cases which rest upon testimony are three sets of keys of six octaves, and two oc amenable to the dicts of the modern savans, whether as good as any we are in the habit of receiving in taxes of pedal koys. There are ninety stops, and in literature or philosophy; and that in spite of the support of apparitions generally. I do not know over six thousand pipes. If ever the sublimity of discoveries of physical science, there is something why they should not be cutified to our oredence. I sound can be brought home to the feelings of all, it behind the natural phenomena of visible sights and would like very much to see them elicit remarks must be when such an organ is pouring its vast sounds, which, though it defy the test of the erneible from some able correspondent of the Bannen. body of harmony through the raulted arches of this and the blow-pipe, is none the less real, none the Nothing could be more interesting than the disinless substantial, than those phenomena themselves. In the architecture a variation from that of the Spiritualism teaches that the means must be suited nave is perceptible. The rooting displays more trad to the ends. The application of the fumes of mer cery; an elegant kind of festoon work which form oury for the discovery of arsenic poleon in food the capital of the pillars from which the vaulting would not detect the presence of a vogetable product under the same circumstances. Nor has any one liquid a like power of dissolving all solids. So in Spiritualism, visions are revealed only to the spirit ed sometime before the fifteenth century. The unl seer; and the conditions of mediumship have no windows of the choir shed their richly varied light relation to intellectual qualification or professional standing. Perhaps the advantages are on the side of unsophisticated ignorance and oblidish credulity And this is -or may be-the reason why the testimony of these is so often impenched; while in fact they are the most proper instruments for the discovery and revelation of the supernal.

"Our Junior" does not appear to have given any atsince surrendered to unbelief and partial forgetfulpassing over a blank of many years, Spiritualism summens them again before me for fresh inquiry. I ask myself, is it any reason that these seers being unlettered men and women, they should not be ontitled to more confidence than the world is disposed to give them? To be sure, those Fuiries are quite unlike our American apparitions. But though diminutive in form, they are endowed with human ideas and passions; and their size may be assumed granting that such beings do appear. What has been written by such literary caterors to popular of their elegant disdala of all such low notions mony, as to numbers and length of time, greatly in favor of the fact of their existence? Could a whole nation, for so many years, hold fast to such a super feet high. This wast space is not interrupted by a to the point to say that other nations have held to single pillar, the roof being entirely supported by equally abourd views; for, we do not know what its ingenious workmanship, which depends on a amount of truth may have leavened the error, or to single pin geometrically placed in the centre. The what extent the drapery of language has distorted canoples are supported by small elegant columns of should we be eager to allow that priest-oraft in-

Let me now relate one or two circumstances which

Several years ago I became acquainted with an frish woman, much superior to her country women in

over for its magnificence and workmanship, but up. I therefore thought it a good opportunity to get especially for a fine lightsome chapel, with shining some reliable information upon this subject of the walls and small thin walsted pillars quite round." Pairies. So I questioned her, She said that her pa brings forth nothing profitable to man-how by An old menkish verse bestows on it this enconium- rents had always ridiculed the belief in the exist ence of Fairies as an idle and vulgar superstition. With this we quit the fine old Minster. We are and that hence she herself bad become early settled aware that its description will not be found among in the same opinion. But one day, she continued, the most interesting "Olimpsos" which we might when between eighteen and nineteen years of age, have given. If it have no other value than that it she had gone about a mile from home to visit some hereafter will serve to facilitate retrospection, it is friends in the country. When within a short dis. tance of their bouse, ber attention was suddenly arrested by an assemblage of some dezen or more men height, clad in a neat, though rather ancient costume. carnostly engaged in conversation-se carnestly as that, very recently, in Bessarabla the population has conversed with, by the whole family. But, they addbeen called out against the advancing swarms of this ed, they had not spoken of it, because it would ex pose them to the ridioula of their acquaintances. Such things were not believed in respectable society. appear to notice her presence, although she lingered

Another superstitlen-that of the Banshee -- bas inalong afteen wersts, and an active war was carried terested me. The Banshee is the apparition of a female, with dark, disheveled hair, wan features, result was doubtful, as the locusts had broken streaming eyes, and lamentable voice, who appears through the line and advanced into the interior of to a person shortly before that person's death. I time, and her denth, which occurred a few weeks afsaid. This will appear more probable when I add her eyes upon the astonished spectator, begin her they like and approve of is a good. melanoholy wail. The lady was fascinated for a mo | The English language does not, it may here be to wed a Miss Street. If this happens, sho will then in her face, related to the wife of the writer what men and of actions; and while both are rightly sho had seen. After becoming calm, and reflecting employed, we entertain the belief that the term oril

upon the elecumstance, she could find no subterfuge amid her general skepticiem to encourage her to think it was an illusion. Everything about her, she declared, was too real to admit of doubt. It was an objective fact, for which she could not account. She

terring and bringing to light of these apparently obsolete phonomena, that they may have the benefit of a critical and fair examination.

MORAL BVIL.

In commencing to discuss our subject, we will

BY REV. ROBERT HARRIS.

make a few introductory remarks. And, in the first place, we assert the self existence, and, consequently, the eternity of all matter. In the second place, we affirm that Deity, viewed as to his spiritual nature, is the universal mind of all organized and unorganized existence. If the first assertion be not true, then from what has all matter been made? Has it I make these observations in reference to some of been made, as some think, from nothing? Can the superstitions—so called of Ireland, to which anything be produced from non-existence? If what has been affirmed in the second place be not true. tention -particularly to Fairies. These sprites have then what is Deity apart from the universal mind of been tenants of the Emerald lale time out of mind, all existence? This universal mind, we further and are still held in teligious awe by the turf. nesert, has always existed, and, like matter, is also diggers and potate caters-though probably fast dis. self existent. If it has not always existed, then appearing in presence of the schoolenneter and eccle when did it commence to exist? And if it be not stastic. Numberless are the stories I have listened self existent, by what has it been produced or brought petual unfolding and developing of it, should not ness, they still come back to amuse the fanoy with have always existed? We do not mean to say that their dim and grotesque outlines. And now after it has always been manifested to the same extent or degree, but that it has ever existed in a state of perpetual growth and development. This reasoning, ft will be said, leads infullibly to the conclusion that Dolty, or his synonym, universal mind, is perpetual growth, development and progression. And this is what we according to our present ideas, believe. To be convinced that in man Deity has progressed, consider the intellectual status of man the savage and the uncultivated, and compare it with that of man the learned and the civilized. In the lower orders of animated existence Delty has also progressed. Instinct this is generally called, but we think it is a degree of intelligence sufficient for the control, guidance and management of the organism in which it resides. See how this intelligence, or Deity, is now developed and progressed in many of the bruto creation, compared with what it once was. View the collections in monageries, and see whether, by being brought into frequent contact with man, they do not become more suggestions, or, as we prefer expressing it, more intelligent. The dog, for example, to take a domestic animal, soon acquires a knowledge of the Individuals composing the family to which he belongs. He learns their peculiarities of temper and disposition, reads their thoughts from the expression of the eyes, knows what is said to him, and acquires the knowledge requisite for the performance of many feats of canine sagnoity, dexterity and ability. Thus does Deity appear developing in the canine species; and in the various other classes and orders of animated nature he is also being perpetually enfolded and developed.

This being the case respecting the spiritual and inrisible body of Deity, let us now remark briefly on his physical, which is the whole material universe, comprising all organized and all unorganized existence. And here, also, we find that progress may be unhesitatingly aftirmed, for it is palpably manifest. The Delty, paradoxical though it may appear, is constantly getting a more progressed and therefore a superior physical body. See the sterile waste that man's skill and labor it becomes improved, and from bearing only useless weeds, pr en crops, gladdening the heart of the husbandman. and augmenting the store in the granaries of the world, for the support of the human family. The wilderness thus "becomes a fruitful place, and the desert rejoices and blossoms as the rose."

The physical body of Deity, then, as well as his spiritual, becomes developed, progresses.' And this and women, apparently not over fifteen inches in brings us to consider more immediately our subject, Moral Evil. Pursuing the same line of reasoning as They were grouped under a large oak tree, and that already adopted, it is evident that if the whole Deity progresses, each part of him must also progress, not to notice her presence. She stood a long time and that perpetually. This being the case, it seems considering them in utter amazement, hearing very clear that man, being but a small part of one vest distinctly the sound of their voices, without being whole, must also progress continually. He appears able to distinguish the words. After having satis- to descend eccasionalty in the meral eccan, of which fied her curiosity, she continued on her walk; and his meral nature is part; but soon does he rise again than the grasshopper. Were our grain-crops bable arriving at her friends' house, related what she had to a higher point on the margin of its shores than to be destroyed by the locust, as in the southern scen. Her friends did not appear at all surprised, he had ever proviously reached. The ladder of eterbut, on the contrary, assured her that these "good and progression, humanity, in its individual and ing bitterness of spirit. Foreign accounts tell us people" were frequently seen, and semetimes even collective capacity, must ascend. No matter how; there is no alternative; forward, toward a higher degree of perfection, all things tend and move; and, whether the ascent be made pleasantly or painfully, slowly or quickly, through suffering and terture, drawn round the district in which the locusts had The narrator further said, that, having remained through pain and disease, through a sudden transiappeared, and the measures taken for the extermi- about an hour, on her return toward home she again tion to the land beyond the present, through slow gy saw the same interesting spectacle, but that now rations, somi pleasurable and semi-painful, through only four or five remained. As before, they did not the devotion of life to duty, or through an earthly sojourn spent in the sinks of iniquity and the dens of crime, it matters not as far as the fact is conno opportunity to see them again, for she soon aftercorned; for in each and all of them he is ascending. never descending, the ladder of clernal progression. By moral evil, men mean a line of conduct which is believed to be bad according to the customary order of things. But man's faculties being comparatively limited, be is seldom, if ever, able to perceive the general consequences of actions. What is near at Bessarabia. They have also appeared in the vicinity knew a handsome, spirited Irish woman, the wife of band, and strongly impresses his bodily senses, either a well known public man in the city of New York, to favorably or the reverse, he readily perceives and whom the Banshee appeared. So she said at the apprehends, but in general is unable to say that an action which is considered by him evil, will, in its terward, seemed to confirm the truth of what she general results, prove evil to individuals and to society, and this on account of his inability to see for that only. The price of the whole was demanded that she, although a member of the Catholic more than the present and palpable effects. Accord-Church, was in reality an atheist, believing neither ing to the physical organization of each individual the door; there was no time for discussion, but enough In God nor in a future state. This showed, if noth will be the tendencies, joys, pleasures and pains, or, for action. Hastily paying the demand, and directing ing more, that she was a woman who thought for to use the words in general use, the goods and crits herself, and was in no sense superstitions. The apartiending his existence on earth. What is pleasant, parition occurred in this way: She was sitting agreeable, and conducive to comfort and happiness, alone in the basement room of her house, just after men call good; what is unpleasant, disagrecable, breakfast, when she saw a female approach, seat her and conducive to discomfort and unhappiness, they self upon the sill of the window which looked into a call evil. Everything they dislike and disapprove of pared yard surrounded by a high wall, and, fixing is an avil, just as, on the other hand, everything

ment, but a sense of extreme terror succeeding, she remarked, farnish any better terms than good and ran up stairs, and with every expression of horror cvil to designate the opposite qualities of things, of

is used only in coincion to the present and transless effect, and is evoked by the feelings of indignation and condemnation produced in the minds of those who have seen or heard of the notion denominated evil. It should, however, be noticed here, that good is but a comparative term, and that ovil, as we un, which seet, though, strange to ear, is probably as derstand it, indicates a less degree of good, being in stranger opposite the stranger of stranger of strangers fact good in a lower stage of development than that numbered to Spiritualism as any religious dewhich is at once pronounced so by men. The appolation ovil is given to an action from its present and palpable effect, without reference to the general does not meet the severity of "Christian aningonconsequences, and to the fact that it is but the car. ism !"-Eus.] rying out of the divine plan by which a lower degree of good is exchanged for a higher. The Deity we believe to be eternally good, and all animate and inanimate existence to be but Deity, the actions of men being the evidence of the portion of him dwelling in them; therefore we conceive that no evil can or how can anything proceeding from the indwelling Delty be ovil ? All the actions, events and occur rences of human life, conduce to the production of universal hoppiness, and therefore, on the principle that we judge of the quality of the tree by its fruit, we cannot see how these can of themselves be essentiskly ovil. What is called evil is, as we think, but the developing of good. The outside appears repulsive, but when the dross is removed the genuine be found beneath. If you wish to get the kernel sity, or whether we take a more Armenian view of you must break the shell. If you wish to see a benutiful interior human nature, you must not say that the process which produces and leads to its exhibition is ovil. All good is positive: all evil negative. The farmer, therefore, is real-the latter unreal. [[ever view, then, we take of God and infinity, necessi latter process evil; for it is only preparing for question of right and wrong, good and evil, in man, greater good: it is but becoming better. If some men are so rude as to knock loudly at the door of by be opened, and they will receive a hearty weltheir state; they will reach before the door is shut.

Two or three men may lead an ox to the water, but cannot make him drink; so a few pald officials may manucle a thief or a murderer, and a number of divines denounce him as a brute, and his orime as diabolical; but they cannot make either enter this temple after their fashion; but they do so after their own. Attempt to force nature with a pitchfork, and she will bid you defiance; push her from you, and she will endeavor to return. Lave her and she will lose you; be gentle to her, and she will not rebel. Observe her operations, and if you cannot approve, before condemning, wait awhile. The water rushes down the precipico with noise and tumpit. but in the valley below it is calm and tranquil. The road is rough here, but at a distance it is emoother, so do n't complain. All cannot hit the mark the first shot; but let all practice, and then bruises they receive will after a little make them surefeeted. When things appear wrong, have pa tience, and they will right themselves. When men say that is evil, ask them, will the wound heat? If they say it should never have been, then ask, how did it come to pase? If electricity kills a man, it is perceived to be a fatal acoldent, and is not considered evil; if a bullet from a well-leveled rifle kills another, the effect to both is similar; but in this case it is pronounced an evil. A spark drops and acts the premises on fire; an incendiary elsewhere applies an ignited match : the result, in both cases is similar: the former is pronounced accidental, but not evil-the latter intentional and ovil The motive determines the character of the action and the agent; but without a motive no man becomes better. It may not accord with our views of right; but he is made better for it. The clough from the moral nature is cast off by it, and underneath is beautiful; the house is swept and nextly garnished. When the leaf is blotted and defaced, turn it over and see the other side. Man is a book of many leaves; but all are not blotted. For every blot he makes he pays the penalty, and soon learns to use his pen with the skill of a master. After a time adtylan banı is recollected. He has paid for his lessons and benefited by them. He would not now blot his book over again if you pold him handsomely for it. The penal. ties were soils he thought at the time of navment: he now believes they were blessings which his into rior vision could not then behold. His sight has now become strong; he is thankful for it. His view of the ponalties he sees was false. His heart rejoices over the benefit the apparent ovils produced, and his memory fuithfully cherishes the recollection of them for good.

Thronto, C. W.

18 THE BIBLE RELIABLE?

In Genesis, according to Bible authority, God promised Abraham, through a spirit or angel, that Would that be good-right? Ob, yes; "whatever in his seed should all the nations of the earth is, is white;" of course, then, this is just the thing be blessed." The entire Orthodox - the professed for that picture! Christian world-cloim that in the appearance, or No, the whole theory is of the blackness of darkbirth, of Christ, was this prophecy fulfilled; proving ness. It comes from povverse and valu speculations thereby the infallibility of the Dible as authority, on the nature of the infinite-the abstract Infinite-Again these same authoritarians (Orthodox people) and it has no practical truth in it whatever. On refor to the first chapter of Matthew, to prove that in the centrary, it is only calculated to unsettle men's some mysterious manner, contrary to nature, was notione of good and evil, and to confound all dis-Christ conceived. In reading that chapter, we find tinotion between them. Weak heads (and who is we find that Joseph, the husband of Mary, the be the tendency wherever it prevails. mother of Christ, but not the father of Christ, was a | In all this I have, of course, no intention to im lineal descent from Abraham, in regular gradation peach the author's motives or purity. I know no the forty-second. However, this Scripture says not thing of him; but I only write to present, in some Ghost, Christ's reputed father, being of Abraham's and mischievous an error. Whatever is, is not seed, and the logical interence is that they were not right, practically, nor in any true theory; but, as the Bible in the 18th chapter of Leviticus forbids providentially speaking, all things are tending to the the marriage of any near of kin. It is therefore presumed that Mary was not in Abraham's seed ; and none will have the hardihood to say that the Holy Ghost was. .

In the light of intelligent reason, what fulfillmen of the apiritual teaching or prophecy of those time is there in the above record, taken as it is recorded? If it can be proved that Christ was of the seed of Abraham, then falls to the ground this other level the following letter written to Dr. Child by A. Palge, dogma of supernatural incarnation. I am willing M. D., whoseable pen and tengue have contributed as my Orthodox friends should take either horn of the much -if not more-valuable, original thought, to your life become; the sun of gladness will beam upon dilemma they may please. One thing is certain, the medical science—we might well say, to religion too, use of more reason will serve to banish many of the mysterles (?) of modern Christianity. If spiritual communications made in those times were not all fulfilled, does it not show that ignorant or untruth- truth, and the happy manner in which it is present ful spirite communicated then as well as now? And shall we rest our entire knowledge of spiritual or also, through you, the public, in their possession of religious truths upon this book as the complete and only word of God to man?

Will some one, who is a strict Orthodox, give us when this is answered. J. WHILET BATLET.

Waukegan, Sept. 1, 1860.

"WHATEVER IS, IS RIGHT."

The first of the two following letters, is from the pen of a well-known author, who has contributed largely to the literature of the New Church, and is also, we believe, a member of that religious sectbook, like Spiritualism, out of which it has grown,

I see that the book with the above title is meet ing with a good deal of com-andation from a kind of persons who are immersed in certain naturalistio principles, and I therefore have a word to say of it. In this, as in every other contemplation of an intellectual character, there is certainly some truth. proceed from him. If the whole be absolutely and and it is the truth partially expressed, and plainly sternally good, how can a part of that whole be avil, recognized, that blinds the mind frequently to the enormous fulgity which such truth is made use of to cover.

First, there is certainly a truth in the connection of all things...in a chain of causes and effects which extends from eternity to eternity, including all or unto himself. All are dependent on the laws of things la its infinite embrace. I say a certain truth, eternal truth, and whatever their condition or their I say not how much, nor precisely what, as it relates to moral svil. And here let it be observed, once for all, that whatever view we adopt concorning the charmetal will appear. When the rude and rough coat acter of God, the Infinite-whether we include him is east off by man, a finer and better garment will with nature in one eternal, all-comprehending necesthe will of man, it matters not, so far as this ques tion of human right and wrong is concerned. would have this point especially understood, for it is important, and vital to the question at issue. What you wish to enter the temple of purity, object not to tous or non-necessitous, (and much might be said first cast off your impure garments, and call not the very portinently here,) if matters not concerning this And here is the grand source of fallacy-in puny

mortals assuming to look on things as God looks this temple, be not affrighted; the door will by and, upon them! Now this cannot be done. God is infinite; man is finite. We have no right nor ability come. If all cannot walk as steadily and decorously to presume to stand in God's place, and from the as yourself up to the entrance, be not alarmed for point of view of the Infinite, look upon events as He looks upon them. He sees all things, and all their connections and tendencies. We are purblind, and must not take the responsibility of doing murder, then, adultory, etc., as good and right things, or even to think of them as such after they are performed. If God can overrule these things for a good that could not otherwise be so highly promoted, that is his work, and his prerogntive. Man must not do evil that good may come. I say not that God may-I only propose this for the sake of the argument. I say admit that he does these things-admit that this arise unbidden; involuntarily they come, to the exdistinction between designing and permitting is all a fallacy; (still I do not believe that it is,) but whether it is or not, these things are wrong and evil with man, simply on the ground of finite relation. Surely it does not require to be argued here, and to Christian men, that munior and robbery are good in the same sense and tendency that charity and honesty see the result. Many stumble and fall; but the And it is simply because we are so related, one with are, or that they are even desirable in good society another, without any regard at all to the accessity or the infinity of the contemplation, that it becomes wrong and ovil to transgress the commandments.

> Oh, the stupendous fallacy of Dr. Child's book i Truth mixed with it-truth connected with it-truth appearing in a partial view intellectually in it-but morally and practically, without which the intellect is false, rotten to the core. No new thing, but old as

Take an illustration from the material world. We might as well say, for instance, as to the colors of all objects, that "whatever is, is white." Why? Because the rays of light from different objects are such only from the reflection of the specific colors The green color is because the forms of the particles and the qualities of the substances so colored are such as to give forth the green rays only, and to absorb all the rest. Red gives forth red, and absorbs all the rest. Yellow gives forth yellow only, and so on. Black absorbs all, and gives forth none. Hence the darkness. White, on the contrary, gives forth all perform many effices of love which would come as the rays, and absorbs none.

Now suppose some philosopher who wished to be wondrously comprehensive, should set up the theory of pure, undecomposed light. Black ?-why, there is no such thing. Green, yellow, blue-wby, there are no such colors. "Whatever is, is white." To be sure it is, in the whole, in the abstract, (not applying this, however, wholly to the Deity, as it relates to evil.) but is there not a specific reflection of green, blue, yollow, red? And is it not very proper and well that there should be? Are they not beautifully related, in combination? Who could paint a picture without them? Who would want to live in thoroughly white universe, or a blue, or green one? And suppose, to come to the practical of this matter, one abould go into a painter's studio, where most beautiful work of art was in process, and take the black brush, and, where the white color was wanted, bedaub it with a most villanous emocch.

apparent authority for this unreasonable and un not more or less vulnerable?) may be turned by it. natural belief; and by a closer reading of the same, and encouragements to sin, and excuses in it, will

one word about Mary, Christ's mother, or the Holy small measure, if possible, the prevalence of se gross heat possible good.

So much for plain, common, practical couse. Such a man, at least, is in the most useful knowledge.

"He knows what's what, and that's as high As metaphysic wit can fig."

Letter from Dr. Pnige to Dr. Child. In connection with the above criticism we presen

as any living author.]_ Dr. A. B. CHILD-My Dear Friend : Permit me to congratulate you on your triumphal researches after ed in your recent work, "Whatever Is, is Right,"so rich a casket, filled with treasures so valuable, and all inlaid with the spirit of truth.

The dectrine, Whatever Is, is Right, though not light on this point? We have more nuts to crack new, has received at your hands new and practical crystal flow shall ever increase, becoming purer, interpretations, which cannot fail to adapt them clearer, grander, with each new effort to bless and selves to the approbation of the more spiritually in selevate humanity.

alined, and understandingly free. Faith in this doctrine, is but belief that physically and spiritually we are, in all respects, under the control of lans emanating from a God of Infinite Perfection. The source perfect -the laws good -the effect good, - not in part but altogther good.

The practical effect of this doctrine is reconcillation-confidence in God and charity towards all. under whatever clroumstances. We have none of us inade ourselves, nor have we power to determine our condition for an bour. Who can exist an hour, or moment, without the protection of infinite laws? Who of us can change these laws for our own special accommodation? If not, what are the circumstances of our existence but thegresults of laws over which we have no control? If then, these laws, in their various workings, are the causes of differences among us, why should some of us repreach or spura others, not in all respects like ourselves? Shall the fout complain that it is not the head? Or, shall the eye condemn the ear because it is not an eye? All are but parts of one stupendous whole. All are working out the endless varieties and necessities of an exist ence God has bestowed, and none can exist of himself toings, those laws protect and preserve them. The laws of "Truth and Good are one, and beauty dwells in them and they in her with like participation. Wherefore then oh! sons of earth! would you do solve the tie?" A. PAIGE.

OVERCOMING THE WORLD.

DY JOHN LATRAM.

To come out from the world, to set one's self apart to the new, means much-more, perhaps, than people are aware when they think or speak about it. it does not consist, as many have thought, in going away from the face of man, and hiding in caves and dens of the earth, living on roots, going unwashed and in all things doing unlike the rest of mankind To orucity, and be unlike all that it, does not accomplish the desired end. It is not to be unlike the present false ways, but it is to be and live the true, for which we are to labor.

It is vastly easier for us to crucify, to amputate some function that we have not courage to regulate, than it is to purify, perfect, and make healthy its action. We may live the life of anchorites-denying, restraining, inflicting hardships, even lashing our own backs, and still not remove or overcome the cause of penance. The very thoughts and desires for which we incerate and terment our bodies, still suggest themselves to the mind; they still continue to ctusion of loftier, boller thoughts, holding the mind in despotism to their presence and the unhallowed associations they bring. And why is this? Because the cause lies deeper than we have looked for its removal. It is among the essences that give form to our thoughts and desires. We may sit clothed in sackoloth and ashes, but it will not affect the fountaln of bitterness. It can, at most, be but a sign of humility, the actual of which must be possessed. Being really and truly possessed, it would not then be inappropriate to give it an outward expression for the feeling and action would sultably accord with the dress which otherwise would be a hollow meckery. Then let it over be borne in mind that the first es sential is to purify and clovate the source of our thoughts and affections. We shall then coase to feel an unholiness and impurity, from which to hide ourselves away, or inflict our bodies with pain or de-

The only way to overcome the world, is by putting out of our thoughts and affections all that is not nurs and true. This we are to do, not alone by arlent desire and fervent proper, but by a onre of our diet, by seeing that we est no unclean thing, or, in other words, no low and unprogressed substance. Such things, as our experience and that of the race teach, give rise to low thoughts and desires. We must be cleanly in body, regular in our habits, cultivate charity, exercise kindness, deal justly, and the spoutaneous result of a truly regular life. Select our food principally from the vegetable king dom; eat of fruits and vegetables which, from growthat everything was white, because this is the color ing in the sunlight, have become filled with a higher most spontaneously points out as being pure and

elevating. There is much in the associations of the mind. I almost uncringly associate purity with those substances which are pure. The poetly mind loves to contemplate the "golden grain," and " mollow fruit," and such go to build up the very fancy that feeds upon them. Strive to think pure thoughts, and you will soon find a taste growing for pure foods. Your desires will be elupple because of those things which plevate and exalt. Let your soul enter and partake of the spirit of beauty that drapes the foral world; lose yourself in its fragrance, appropriate the leveliness the father has provided for his children, for therein you will find a positive substance that an. swers to your soul's greeting. Let no beauty be lost to your senses; seek to find it everywhere; make a regular business of it; extract it from all your surroundings-for you may be sure it abounds through. out the wide domain of God, and we only know of life, of happiness, in accordance with the degree that our soul is linked to nature—is one with the Father, as we learn his life from the live and pure delights which thrill through orention.

As we penetrate the interior depths of this ou own mysterious life, wave after wave of sweet enchantment moves us on, still on. The boundaries of the outer once past who would return? To fall from such were impossible, for thus we comprehend the outer by the light of an illumined spirit. It is seen In its true-relation and to make other use of it. there ceases to be desire. It is all empty, unless used rightly.

Would you overcome the world? Would you be happy? Then seek happluess in the good which God has shed abroad. Let your thoughts turn towards it, and the dark shadows which haunt and torment you will soon be dispelled. Beek the light, and you will soon find how mighty is thought when occupled by the pure and good, in molding you into a new being. Truly will you be born again. The light will play around you, holy thoughts will calm and soothe you; pure and lofty affections will bless and make happy your existence. Then will you appreclate the great been of life as the most precious gift of a Pather's love, for serone and radiant will the happy faces that surround you - made happy by your example and love.

The light shall have chased away the darkness which encompassed you; and chaos can no more roign within, because of the fountain whose streams of tove melt all clouds which approach.

Thus can you overcome the world, and not only be able to resist temptation, but the waters of bitterness shall all be washed away. They will no more have power to color or darken your thoughts. Their OUR CAUSE.

Since the first gleam of light which went forth still more reflaced condition; the account man to the from the rising oun of Spiritual truth to illume a angello condition, born out of the rudimental into a world buried in the night and gloom of Orthodox more harmonious element of existence, still not yet bigotry and superstition, when Davis first uttered pure and perfect. The third man is the cherubic, his cracle of truth and wiedom as the Poughkeepsis | born out of the angelic. The fourth man is the ser-Seer, and the first "rap" was given at Hideaville aph, or degree of celestial beauty, when the pure by the Fox family, there has never been a time so Hight and life pervade his whole being. Understand redolent of hope and theer to the cause of Spiritual ling and knowing all the laws of his being be comism as now. I have been a careful render of all the prehends the universe, and is then just fit for use, literature bearing upon Spiritualism since its ad which is to inspire and instruct the minds on the vont, but never do I remember to have met with future planets. As man passes through seven oranything so glowing and soul obsering, among all dees of refinement, or degrees of unfolding, it might the Spiritualist journals, as the first September num. perhaps be more consistent to say, that the insect bers of both the BANNER of Light and the Herald of was the first man, the ferecious animal the second, Progress. Verily, there is being a Pentecostal out the domestic the third, the rudimental or present pouring from the Spiritual apheres upon the nilvo- form of man the fourth, the angelle the fifth, the entes of the cause, that looks as though they were cherub the sixth, the scraph the seventh. fully determined not to merit the charge any longer of being elothful or penurious.

The numerous and largely attended Spiritual Conmultiplicity of able trance and other lecturers which and learn the causes of she and error. They are are sweeping the country from Maine to California. nd the rapidly increasing extension of Spiritualistic that are inaugurating the fast-approaching new and all that do wickedly, and leave them neither era. Our lecturers, who now essay to speak-trance root nor branch. speakers, in particular-are generally of a much higher order than formerly; and the promulgations of the new religion are so grateful, and replete with joyful costany—when compared with the sirocco of orthodex teachings — that it has "leaked out" among the "faithful" that "there is something so unearthly beautiful, rolining, inspiring and clevating" in what Spiritualists say and preach of their boliof, that incidellty and scotarianism are vanishing before it like the mists of morning before the genial and resplendent rays of the rising sun.

I was greatly edified, as well as delighted, at reading, in the Herald of Sept. 1st, an account of Spiritunliam in Skowhegan, Maine, given by a most faith ful advocate of the cause, D. H. Hamilton.

If every lecturer would as fearlessly (with a spirit of fraternal love.) beard the lion in its den. as Brother II. did his quondam spiritual guide (?) the minister of the place; and if friends generally would see to it, that every spiritual paper and pamphlet which they have perused, found its way into the hands of those longing for spiritual lightin the Orthodox "fold"--oven the present glowing aspect of our cause would soon be transcended by caults more mighty than seem to us at present ossible. If there is a being beneath the sun who is eserving of the charge of supreme selfishness, it is so who has had his being renovated by experiencing the incliable joys of a tangible, demonstrable eviience of the sublime realities of the life beyond the vale," and who completently, cowardly, niggardly sits down among the thousands around him who are pining and famishing for the bread of life_afforded mly by the spiritual dispensation-and covers his light under a bushel. If such there are, who call themselves Spiritualists, it is fortunate for them that human society is not like a hive of bees, for then would a sudden ejectment from its midst remind them that " drones" and workers de not keep the same company. ORGANIZATION is the greatest present need of Spiritualism; not creeds, but such spociative bodics, as can command more extensive means of disseminating spiritual truth. We have said before—and know of what we speak—if Spirit alists will undertake to build edifices for meetings, and see that able lecturers are obtained to dispense he truths of our cause, two thirds of the requisite means for doing it, onn be obtained from the se oulled Orthodox and secular world. It may be that privacy will be enjoined in making denations, yet they will be conferred cheerfully and gladly, if

sought for in the right manner. SHORT TRACES, giving a brief summary of spiritual truthe, that can be thrown broadcast over the land ls another desideratum with us. Let us have the main features of Spiritualism in a nut shell, so that a dollar will pay for a hundred copies, that we may send them out upon the wings of the wind throughout the land. In short-let Spiritualists be " Wing AWAKES". in the most thorough sense; for though the present is teening with promise, the future of our onuse, even to the most sanguine expectant of s ultimato universal triumph, has scoreely as yet thrown its first day-beam upon the horizon of its and legitimate ways of the divine existence, mani-"SPECTATOR." dawning.

'New York, Sept. 2, 1860.

THE FIRST MAN IS OF THE BARTH. EARTHY.

If the gentlemen of the Boston Conference could so as angels see, on the question of evil, their dismort, taking what nomination they may, either of self,
cussion would have ended by a conclusion, instead of
its present undecisive finality. However, I think loves, it these do not find, because of malerganizathey did well, considering their development, not having the angels' ken to sean the dark field of radimentality. Well, now, says the reader, I'd like appartenant to the sphere of mind, the grand medito know what the angels see, in the premises, Priend, they see over a vast field; they see the laws of being, of organization, etc.; they behold Nature as a grand refining laboratory of the elementary sys tems of the universe; they discover man to be the grand object involved in all Naturo's efforts; they behold matter progressing from grossness and dark ness to the most refined of all refinement of light and intelligence; they see man standing, in princi ple, in the darkness of material elements, from all eternity, walting a suitable condition of these chaotic materials, that Nature may effect his organization Previous to man's organization, they see one of the conditions of matter to have been a congulated state: then after incomputable ages of unfolding, they per ceive it to have attained a glutinous condition : then it became particled-refining all this time-being fitted for organization; and just as soon as that time arrived, a planet was organized; then they beheld matter progress more rapidly than ever, and just as fast as the elements could be fitted, by the three great powers of unfolding and development, Light, Life and Motion. Organized forms of life appeared on said planet, in their order-first, inscats of a very minute size, and low form of life; second, the ferocious animals, simultaneous with regetation. The order that appeared after the ferodous, as a milder order, was domestic, simultnasous with higher developments of vegetable life. The ferocious animals include every species of animal that devour their own species, whether 6sh, reptile, bird, man sucial or mammatial; the domestic includes all the herbiterous tribes.

All the above orders of life were man, la his in cipient stages of development. Then appeared man, in his rudimentality; (I can only give you, kind reader, the rodest sketch of the matter,) not in his therefore divinest? And we, to get the present noble form, but comparatively a monstrosity harmony, or adjustment of divine forces or life withwhich has by refining and reorganizing, been im in us to divinest spheres and states of the infinite which has by refining and reorganizing, been improving, both in the spheres and on earth—for our planet has nover yet developed an organism out of the impiration and the impreparation, of the highest the rudimental condition; however strange my assistant without us, need the adaptation, the application, and the impreparation, of the highest the rudimental condition; however strange my assistant without us, need the adaptation, the application, the application, and the impreparation, of the highest conditions are the adaptation. sortion may be, yet I speak defiantly of all contrary with the objection that bodily salvations, or saved intelligences.

Now, then, the augols see man, in his rudimental motion, all the while at work unfolding, developing, from earth, and air, and sun; and we must know-

and rollning his elements of mind for a higher and

Now, gentle reader, the end of rudimentality is at hand, and is about to pass away, and mankind are about to have instruction in the laws of their being. entions which are now everywhere being held, the They are about to be able to stand above physicality about to know who the Lord their God is, and stand before him and be judged. The day has come that ournals and pamphiots, are the powerful leverages was to burn as an oven, and burn up all the proud, JOHN ROMINSON. Dundes, Illinois.

Written for the Banner of Light.

AN IMPROMPTU. BT LITA II. BARNEY,

When to those sturdy, rock-bound sides, That battle back old Ocean's tides, My mind in retrospection glides. I think of thee, only thee; Gaze o'er the wide extended sween That spreads before us, broad and deep, And true, though changing-so shall keep

My love for thee, thee only. Again beside thy form I stray, O'er the uneven, turfy way, Like changes of life's onward day, And think of thee, thee only; Or sitting by thy side I vlow High beaven and ocean's blonded blub-Thus shall they blend, thy love so true, And mine for thee, thee only.

Thy life, as mine, is obequered o'er. Like the Mosale mason-floor. And thou hast thought love nevermore Should bloom for thee, so lonely, But, roused from out its wintry tomb, A spirit wrapt in saddened gloom Around thy path will shed perfume, And bloom for thee, thee only.

A day may bring things new and strange. And changes that Time cannot change. But never may his art estrange Thy love from me, no only, For I have dreamed a pleasant dream. Disturb it not by mockery's gleam. My soul is brightened by its beam. And ever more aball dwell screne.

My trust in thee, thee only ! 1858.

BUNDAY LECTURES IN NEW YORK. L. JUDD PARDER AT DODWORTH HALL,

Bunday, Sept. 9, 1860.

Reported for the Bantor of Light.

The theme of the morning's discourse was, " What s the Saviour of the Kineteenth and the following Centuries?" That of the evening was, "The New Dispensation," in continuation of the morning's leature. A condensed and revised abstract of both in one la reported.

Asking the question, What is the saviour of the nineteenth century? implies that there have been one or more saviours littlerte. Ever since man had a being, as an immertality, on the earth, divine wisdom spheres, the instruments of God, have sent or raised up, in accordance with natural and spiritual laws, great teachers, who, in the measure that they taught elements and principles of divinity, and pracically lived them out in their daily lives, became to others exemplum saviours.

In the first place, it is proper to inquire, what is salvation? Balvation is harmonization. But what is barmonization? It is that resultant notion of the feeted outwardly, inwardly and inmostly. All misdirection—is not that the only bell? Bodlly misdirection is physical hell; mental misdirection is mental hell; and a stagnation of the essences of the individual soul, is inmost bell. It may be said that the very inmosts cannot stagnate, cannot be lamned. In one sense that is true. But the essences of life, as they go forth from the sauctuaries of the in tion or miseducation, a fit channel of exhibit-if they are depurified or warped-become either stagnated or misrepresented. Call that, if you will, as m and machine of the soul in connection with the body. We have then, at least, predicated minddampation and body-dampation - temporary, of course, though it may endure for centuries in the land of spirit, and not be eternal. Danination is misdirection, and Inharmony hell. All inharmonio and misdirected action of divine forces, in the ephere of body or mind, at least, if not of the very inmosts, the soul, is to me the only damnation; and salvation must be the reverse. Is there not need of salvation? Cansider how we ail have inherited the stamp, faint or etrong marked, of mixdirection from the past. And we, therefore, stand in need of such developand Intensification of the Christ or divine and saving elements within, as thall save us bodily and mer tally-and so our soul and its expression In the next place, what is it that saves? Certain-

ly, as indicated, it must be alvine elements, must it ot? It is said that man is his own saviour. That is only partly true. While he must work out his own salvation, he needs aids and helps, and gets thom. The Holy One sends them by his special thom. The tropy constants agencial by the apecial teachers, or imparts them in a general way to every epochal, or any other age. Man, being a negative microcosm, must have the manipulative touch and magnetic impregnation of the positive microcosm. We stand not alone; the wide universe of divinity objective to us, extends around us. Influences descend to man from the spiritual sphere, and from the celestial, higher and diviner than it-the one to his mind, the other to his soul. Impregnations ensue; aubstance marries with substance state is begotten—a child of different condition is born. Do not all births and new states result from coningations? And if a man is to be saved, while h is enved within himself, he must be impregnated with divine inspirations, magnetizations, and Holy Chose or Holy Emanation, descents, without and objective to him, touching his body, heart and brain, each in their spheres, so that saved states and salvations may ensue. Now, must not the saving elements be divine? It may be said all elements are divine in their sphere of use. True; but there are relative divinities. The celestial—is it not the higher, and require the inspiration and impregnation of spirit or angel thought. True; but we need to receive for ordition, struggling with grossness, light, life, and this end the inspirations of the divine on the outer,

ingly adjust the body's ways to the requirements of divine law applicative to the outer. Besides, even here, knowledges of methods may be taught us from above—even reach us inspirationally, as well an by reflection. We can get no knowledge to regulate ourselves, physically or mentally, save as we ar inpregnated by divino elements in external naturo, r in the spirit—all divine. Man does not walk into the various kingdoms of beaven, on earth or in the spheres, by force of his own latent divine germilie; he is belied on the way by the very impregnation of these germs. And spirits and angels guardiante him through - not because they distatorially assume such office, if that were possible, but because they are obsdient to the divine law of their being. Now and occurrent the divine law of their being. Now a man may be budily saved who is not so spiritually, its may enjoy harmonio physical health, and gildo serenely into a ripo old age, ready then to relapso into the arms of spirit, as a mature apple falls—but yet be spiritually deformed and affectionally damned. Lacking the crystalization into character of divino clements within him, because the possibilities of his soul have not been touched and called forth by the positive impregnation of divine elements without him, he for a time is damaed, is spiritually inharmonized, is small, and lean, and weak, in a harmo-nic or saved individuality. It is not sufficient to be bild or saved individuantly. It is not sufficient to be bodily saved alone, nor yet to have a fair mind-harmony. The very essences of the soul, the immosts, the celestial substance, must be intensified, so that what is there, richly there, may flow forth and through all the mind character. It is the highest divinely, the highest divine principles, life and inspiration and impregnation, which largely, wholly, truly, save or harmonize man wholly, truly, eave or harmonize man.

What are, distinctively, the divine elements or principles? If God were Love alone, then love alone

light save man. But I find Deicy to be a trinity-Lave as to his essential life; Wisdom as to the form that life takes; and Truth as to the methods and use flife and form. And man, to be entirely barmonized, truly sacred, must be addressed by the complete divinities. Not with one only, but with all. Hence the falsity of the teaching, that because God is love. and because the man, Christ, was sent or raised up as the embediment and teacher and exemplifier of divine or celestial love, that, therefore, love alone saves, and that Jesus is the only Saviour of man. What was the mission of the Nuzarene? I most What was the mission of the Nurarene ? I most devoutly believe that Unrist was specially—that is, adaptively—raised up or sent. All representative reformers are specialists; they come to do a specific work; they fill a special niche. The very speciality is in harmony with, not in antagonism to, the general divine methods. Because the advancing ages needed such a demonstrator as Christ, such an came; and I see in bim the first practical one came; and I see in him the first embodiment and exemplification of the ho truths of universal or celestlat love. This Christ of eve did not come so much to exhibit natural or spiritual love - untural tore, that which individuals exhibit for family, relations, clan, church, party or nation, and which may have nothing or but nation, and which may have nothing or but little to do with the great tendencies of the spiritual in man, the divine affinites of the internals; spiritual love, that which is exhibited by estimation of the spiritual worth and spiritual state in any one, but which may lack that unctional charity, all embracing and universal, and estimating and feeling all the race, of whatever Stateur, puting is about the process of the contract of the contrac whatever State or nation, in whatever condition, to be as one family of the Henvenly Father, and percolving the most degraded to be candidates, through darkened and colipsed by misdirection, which is sin, for high places in the kingdom of humany. Uhriet, I say, came not especially as an exemplifier of such natural or spiritual love as of the highest and divinest—the celestiat. I know the laws of affinity must ever more or less rule, but we can look boyond its bounds, and feet all to be brethren, even while we cannot associate with their states, or with Now as Jesus was raised up as the first and full-

est and most practical embediment of divine or co-lected or universal love—in this souse, receiving and tracking and living out the highest, he become embodiment of one divine clement of the trinity, and so the God of colorial leve incurante. Here is the sense of the belief of eighteen centuries. So while Ohrist taught nothing new, where in history do we find such embediment and teaching of God. like or universal love as this man showed then, examplified celestiat love; did he, likewise, embody celestial wisdom, or celestial, universal truth? I think not. Blacked, himself, to the celestial conscionsness, he sought to strike a shaft to the like deeps in the souls of others; so that harmonic like deeps in the souls or others; so that harmonic elements might come forth, flow out and over man, and still, like oil, like most hely oil, the waters of human passion, and of human life; or, as through himself they flowed, to cause course through the channels of men's mental beings the silver streams of divine, celestial lore. But I do not see that he embedied complete and composite divinity. The ab-solute latinite never can be embedied. I cannot see nor accept the man Jesus as embodying celestial wisdom and truth. Undoubtedly be had great wisdom, and he taught the truths of universal love—for no love can be without some wisdom and truth; but in him was not, I think, nor do his tenchings show was the Christ of the heart, not the Christ of the head, nor yet the Christ of heart and head conjoined in perfect exhibitial unity. The workl is yot to bave and see the complete representation of the trinity; "and God, through man, re harmonized and made the type and image of the labatte, shall yet reveal himselt as never before." Is this estimate of Jesus mero assumption? We rightly revers him; we never in the love sphere, can go beyond him; we need his teaching still, as divine and mighty to save us when he lived; and the harmonial philosophy comes not to contradict but to uffirm the misson of the man Jesus. But it comes, also, to affirm other missions, and that of wisdom and of truth. How is it? While and that of wisdom und of course.

Christ had many things which he might say, but
the did not say because such say could not be which he did not say because such say could not be understood or received, while he had much wisdom from the perception of his intuitives, coming forth from the sphere of his divine leve; while he undoubtedly must have percepted much strictly defined doubtedly must sarry exact truth, yet, prominently be did not teach a universal, judicial, constructive, and executive truth-gospel. He lived from back and top brains. He was not, prominently, an intellect unlist;—be did not teach grand, scientific, govern-mental, and social laws for the broadening and strengthening of civilization and the re construction in be coming days, if not then or new, of societies ... and to offirm that these are not divine, is to spit in the face of the very progress and civilization we enjoy, While Christ taught men what to be, he did not—for it was not ble mission nor was be sent so to doeach them the best various methods, addressed as well to their understandings or head as to their feel-lags or heart, whereby they might observe the law and enact it. The profoundest religious gentus the world ever saw, this man was, yet not its profoundest legislator, nor scientist. And the world of individual mind, attaining to a rational, and even marching on progressively to a divine, individualist mands and must have an address to the head. Hence the use, so divine, of all science. As love alone is not the complete enviour of man-

sind, the redeemer of to day so wisdom alone is not -but, rather the grand three, the Christ of love, the Christ of wisdom, and the Christ of truth-celesial or universal (universal as respects all below its aphero). Truth is the result of the combination, the childef the narriage, of divine love and wiedom-and therefore marriage, of divine over and wiscom—and therefore the true Christ unto the compositely unfolding present and future is celestial truth, inspired by celestial love and guided on its unfolding, applicative and conquering way by celestial wisdom.

Let us see what is the essential difference between wisdom and truth, and then we shall see that

lore, wisdom and truth, and then we shall see that even colestial wisdom, through unison with the na-tural and spiritual, is not, of itself, that grand conatructively executive Christ the world will sconer or later demand. For instance, take the penderous lecomotive engine which drags a train of cars at the comotive engine which usings a trail of ears at the rate of forty or more miles an hour—what would the engine be without the steam? What the steam without a directive use, that is to carry or drag safely, any lead? Now all life and force is love—all method of direction of that force is wisdom, and the resultof direction of that force is wisdom, and the resultant use is troth. The steam, which ewes its propelling power to the electricity in it, is love, the engine is wisdom, and the use of the whole is the truth or is wiscom, and the use of the whole is the train of grand fact of performance. In use and for avail the three are one. Still further, take an ordinary lamp three are one. Still turiner, take an ordinary lamp its oil is the life or love the method of its burning in the lamp is wisdom, and the two together give us the light, the truth and fact of the oil and lamp

man, may save his neck. Now did the man Jesus, I ask again, exemplify these three? We must judge of a man by his thought and works. We cannot predicate he has mere developed than he, in some way, shows; as the Nazarene, notwithstanding his hely and divine lore-speech and much wisdom light, did not embody the complete, harmonial union of universal love and universal wisdom, producing universal truth. The evidence of this is plain. He addressed more the feelings than the understanding, and unfolding no grand science, no great constructive teaching, in the sphere of socials and of governmentals. We must

link further, and while indispensably acceptive of lockfurther, and while indispensably acceptive of him, be open to the grand unfoldments the spirit and angels world have since him given, and more than all will yet five. Had Jesus been this complete embediment indicated, he would not at all have been adapted to great uses in his time, nor to those uses which since have followed from his tenchings. I know men like Fourier and Swedenberg have given forth thoughts and inspirations which were many years before their time—and so is Christ's great and andying gospol ahead of all the ages yet, till under-But a certain adaptation must erer obtain, even while the teacher speaks to the

While, then, there are three great saving divine elements, or Christs: Love, Wisdom, Truth—the true and complete Saviour of the opening ern—asking even if as yet but feebly, for it as may the present—is the blended tripity. A mere heart address will not suffice, no matter how divine, nor yet chiefly a head address, lacking that glowing, burning and inspiring inspiration which comes from the presence of a rich calestial love; but heart and head, the feelings and the understanding, science and religion united and become executive and constructive first to the individual, and then to collective masses of them—this is what I think we are rapidly unfolding to seek, and what we shall get a gospel

As we are in transition states, not only the inmost life is being touched here and there and intensified, but all forms of its past exhibit of its present organic mothods are to be, are now being tried. Churches, states and socialities cannot escape this day of judgment—for man requires to be saved here on earth externally as well as internally. Christ do-clared the kingdom of heaven to be within a man-Primarily and essentially it is; but it is outside of him, also. The true saved states or kingdom is without and within. What would a radiant and within him, has had set up the kingdom within the dominions of his own individuality, should be sur-rounded by flaming moral hells, should be enwrapped on his external by the atmospheres of all discord and suffering? By lack of correspondence of the without to the within, he, too, would suffer, and so be in his hell. If the kingdom of heaven is to come on earth, it is not simply to come to man's internals, but to all his extornals. The outer, too, must be heavenized as well as the within. Hence the necessity of a great new dispensation, executive and con-structive, as well as legislative and judicial. These three, as represented in our government, are not they are spontaneous unfoldments-and the great harmonial philosophy is legislative, ju-dicial and executive. We are now getting its two first phases and addresses—the presentation, the clarifaction, and the applicative formula of truths past and present and future. Unfoldments and judgments now are chiefly not general executive applications, save to individuals who are being reached, tried, and fitted for future uses. So Spiritunlism comes in the Wisdom era of this philosophy and is trying men and things. Like a great subsoi plough, it is turning up montat soils; like a judicial power, it is trying and testing Church and State, and from out the batteries of its own arsenal is thundering with hot shot of truth against the wrongs and errors and tyrannies of the times. This, at least, is the tendency, and the exhibit will be more and more. Love is legislative, wisdom is judicial, and truth is executive—and we are upon the threshold; the dawn even now is of the Christ-promised universal truth dispensation inspired by celestial love and directed by colestial wisdom. Such a dispensation as this comes as the Christ of

the ninoteonth confury and its many successors. That it must find embodiment, I doubt not; and women nt must find embourment, indeed not; in women and men are ripening up to receive it, to exemplify its spirit, and aim, and use. It comes to re-affirm the good and truth of all the past—the real divine use of whatever system of government, religion, philosophy, solonce and art, and teaching over promulgated, or applied. In no cles wise could it make good its claim to be a universal, cotestic, composite and colestial, as well as natural and spiritual unfoldment of truth. It must, however, and will, do more than this. It must look through all religion and science of the present—and then transcend them, and rising toward the future, unticipate its grand, orderly march outward, and presentment of a divinor to be in animality. Regaring the own signs. a diviner to be in actuality. Bearing its own signs, as quietly coming as the dawn, it will be known by own beauty, breadth, universality and divinity Men and women wait for it now, and men and women must become the living embodiments of its various principled life, staking all, like John Adams, if need be, for it. And as a revolutionary struggle antedated and ushered in the peace and firmness of a now constructural, governmental and social state then, so must there first be disintegrations before there can any great and general new combinations.
Gol works from the circumferences of his own

existence first to centers, and then from centers to proumferences again. So, following the divine methods, centers are first to be established. Not only are individuals first to be centralized in a com posite 'religious and scientific, a natural, spiritual and ocleatial unfoldment, but combinations of individuals, as they may be divinely attracted, like the constellated groups in the skies, shall seek a com-mon center-and so center after center, and group after group, may be formed, till, step by step, grand external, constructive kingdoms of heaven may be reached on carth. First, individuals are to be purifield and unfolded, else nothing can be done. Next, combinations are to be as formed by an attractive affinity; and the damned or inharmonized addressed from without, as well as to the within from the un-seen, will gradually seek like estates. We shall grow, slep by step, year after year, generation after generation, to an exemplification on earth of the kingdoms of heaven reguent in the realms of the higher spirit and augel life.

THE SPIRITUAL CONFERENCE

Question—"What evidence is there that disem-bedied spirits have ever communicated with mortals, and the uses of such communication?"

Mr. Cones was chosen chairman. Mr. Laino suggested that an opportunity should be allowed in these Conferences for spirits to communicate through mediums.

Mr. Taxion accorded the suggestion. He said that objection had been made by some that the relation of facts and the utterance of mediums were not usoful. The circle that met at his house every week was almost as large as that which meets here, and nothing attracted them but the utterance of mediams, and the manifestation of facts.

THE CHAIRMAN stated that by the rules of the meeting spirit utterances were always in order. directing their attention to the first part of th

Dn. Goven said that all the speakers had been question—the fact of spirit communication—and neglecting the uses. Do would like to see a practical exemplification of the uses of Spiritualism by their doing somothing.

Da Youxo hardly knew how to answer the question in regard to any new discovery. What is the use of it? It was necessary for truth to work out its use. Two-thirds of the thinking portion of the community, prior to the advent of Spiritualism, had ntterly given up the idea of the immortality of the soul, and treated it as a myth. The entire belief of Christendom was going to decay, so that in another generation Christianity would have been practically obliterated. In that crisis came the apirit manifes tations, bringing the proof of immortality. Perhaps the highest use of Spiritualism was to lift man up from the plane of sensuality. Inquiring minds, hav-ing demonstrated the fact of immortality through spirit manifestations, would stamp upon succeeding

as an available thing. A man on a dark night on a generations this truth, and thus bring it home in a

Ma. Onnie thought the great use of Spiritualism was to callghlen our minds as to our true nature and relations to God and to one another. Some wished to have a plan devised by which to go to work. He could not understand precisely what was meant by going to work. Spirituallem had emand pated thousands without any definite organization. There were many in the churches who secretly cherished a bellef in it, and it was modifying their

Die Hallock .- The use of spiritual manifestation, like that of anything clee, depends upon how we use it. The estimate of the value of anything differs in the judgment of different individuals. Speaking from my own experience, I would say that the par-ticular use of Spiritualism in my case was, to solve the problem of immortality, which was pressing upon me, ny yenry rolled by, with continually in-creasing force, and was inducing a state of mind not at all calculated to develop what little good there was in me. Not being able to reconcile things, from the investigation of natural phenomena, I became sour. It seemed to me that human life was a grand hoax-a cruel farco; that the unimal was to be envied, who had his physical wants supplied, who iminated in entire composure, and who had no fearful forebodings in reference to final dissolution With a perpetual aspiration to know, I found no antisfactory response to my inquiries. And so for several years there was a constant conflict between my instincts and my intellect, until Spiritualism

The general uses of Spiritualism comist in its demonstration. The grand misiake heretolous has been that men have percepted and dogantized, with out demonstrating. It is a terrible misiake, and those whose anything to do with instructing the young which they lose their feet and head together. In and teacher will always stand—that of priest and people will come to an end. The priest is the teach so long as you are trustworthy. The child asks a question and you venchase an answer which you yourself do not know or feel to be true—which you ounce texemplify or demonstrate. It has an instinctive consciousness that you do not know any more and solace ourselves with the thought that they about it than it does, and thereupon the eternal rela | have gone forever :- but nothing but the form of the How careful should thing bas changed; instead of the thumb serew and tion between you is severed. we be therefore in answering the thousand questions of childhood—either to say we do not know, or to make the rock, we employ social soundal, we run down a of childhood—either to say we do not know, or to make the control of the co give such an answer as we can demonstrate to the man's business so that he ennut get an honest living, we drive him out of the church, out of tewn. mind of the child.

Now the whole race stands in that relation of and, it is not always our fault if he is not crowded children lo tenchers. They look up to those who are supposed, from superior advantages or greater ex perionee, to know such openit matters as the will and arpose of God to man, what constitutes right and God, and they expect an answer. But how have just as It does wines. Young America, kicking and those questions been met? Not a single precept that crowing in its warm blankets with its hands exhas been fuld down by the thousands of self constihas seen that down by the todasands of seit consti-tuted toachors, has been verified or demonstrated. Do you wonder that the pupil lost faith? Very naturally he says, "Well, I guess the dominie don't know any more about the secret will of God or what constitutes diving worship than I do. When I ask the way of salvation he refers me to a book, and who is to vouch for that book?"

Now Spiritualism comes to restore the normal modern world. mothed of teaching by demonstration-of attempting o go no further than you can demonstrate. For the first time a body of divinity and a body of solones can stand on the same platform and shake hands in has been at war with science.

Mr. Dean considered one of the great uses of y. And upon this subject he begged leave to repent lohn F. Coles, as taken down at the time by A. T.

lows of passion surge, and roll, and break upon each other's back, poureth the oil of peace upon its beson, and leveleth it down to the still quiet of the summer's lake. Charity seeth no loprosy in the leper—no poverty in the beggar—no sin in the oriminal, but seeth one of his own kind needing help, wore of their essential quality. The stuff they were and with giant force knocks for admittance; and when the gate is opened, steppeth not in himself, times there is both a strong sentiment and a proer. Charity wearous to clowe the things, and the crown to others. Charity leveth all things, and well as happiness. berefore enjoyeth all things. Charity seeketh noth. to cat the olive, but bringeth the branch back to pority; it is like the stars, for it is all humility; it is like the earth, for it is continually giving forth increase; it is like the great ocean of waters, for it is always bearing burdens for others. Charity s like itself, Churity.

"Excuse me, Madam!"

ute. The New York correspondent of the Boston ter up for his paper :--

"The English language is quite expressive. bute, pride, indignation could utter, was comprehend-ed in that single expression."

The Maluria of Thought.

in our blood and in our yeins."

Unnner of Night.

HOSTON, SATURDAY, SEPT. 22, 1800.

Herry, Colby & Co., Publishers.

WILLIAM BERRY, LUTHER COLDY, J. HOLLIN M. EQUIDS.

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HOMELY PLEASURES. Since Homespun made way for Broadcloth, the sturdy old virtues have been crowded by modern accommodation morals quite out the back door. Our came and made peace between them. From that fathers treasure the coarse jacket and trousers that time forward there has been no rupture. Were so serviceable in compacting their early characwere so serviceable in compacting their early character, and show them proudly to us as they would a will be able to perceive it. The relation of pupil the days of Homespun, they defied the Devil and fought him high and low, hand-to-hand; in these er inverted. The first words almost that the young days of glessy nap, he is politely asked in at the shill utters are in the form of questions. It natur ally looks up to you, when you answer its questions, kill lilm with kindness. It is a favorite notion, that and instinctively feels that you ought to know. And it trusts you until you break that sympathetic chalm which binds the experience to your greater experience. The oblide never will break it; it will trust forever ness is hypocrisy, then they certainly have; it is no

out of the world. Much as we like new things, we like ald things, too. It is certain that except they were good, they wrong, what constitutes worship or the service of could never have acquired age; time proves virtues, crowing in its warm blankets with its bands extended to the West, was never taught to value age; hence, for generations, its growth must be rapid and rank, and its fruitage coarse and watery. When we come to own a Past, we shall have a ripeness to correspond, and catch new inspiration from the lights it throws down, like auroral streamers, upon our

What Irving says is true, that "Society has no ouired a more colightened and elegant tone; but it has lost many of its strong local peculiarities-its raternal accord. Every previous system of divinity home bred feelings-its honest fireside delights." And with these changes, the general character changes, too. Perhaps railroads and telegraphs are Spiritualism to be to inculente and induce charity. very good things—we incline to think they are; lie benestly conceived that it had taught him chari but the cld stage-coach shall not go by without a mulful communication given at a circle, through word in its memory, and the cheery old tavoru fire places still flicker with the blaze of associations that are rooted in the very life. A dry and dusty thing, like Gliddon's mummy, is the human heart that How heautiful are thy ways. O charity! How loves the world better than home; show better than comely art thou to behold! Thy breath is like the purfume from the hills of Araby. Thy words are sweeter than honey, and thy speech as charming as the music of birds. Blessed is he who listens to never been developed, has not yet discovered the thy tenchings. Biossed is he who taketh thy mantle other hemisphere of his nature at all. Homelife and covereth up the sins of others. Thou see'st and home love are English; they take held of the good in everything; and where the good may not be, there they does create good. Charity looketh upon the stormy occan of life; and when the bil

and support, and consolation, and brotherly assist made of would wear and wash; it was homespun, ance. Charity strides toward the gates of honven, but what service it performed! About these former but threaseth is his brother, whom he bath drugged found philosophy; the sentiment is more or less from the guifs below, and hasteneth back for another. Charity wenter in a grown itself, but beareth after. Both are ours, to extract from them hints as

For the matter of the sentiment, suppose we go ing for itself, and therefore possesseth all things for itself. Charity is like the dove, which, though long back again to the Old Homestead under the trees. confined, being sout forth from the ark, stoppeth not or in the valley slove, or with the orchard just back to bohind. We enter the low door, and walk straight Charity condemned, the but weeps over and par-done the condemned. Charity is like the sun, for it dreaming away the winter afternoon; the fire getis all brightness; it is like the moon, for it is all ting sleepy, too, like the cat in the middle of the t is like the stars, for it is all humility; floor, or the buzz of aunt's wheel in the kitchen. Those honest fires-how social they were! The Fire God has playful and tonder sympathies, though its tougue be fierce and its maw ravenous. We sit down before the hearth in the evening, and look into its face for our long-sought revelations. Our fancy These long trails that a body can't step over in the trips on the mimic waves of flame, and becomes too street, and is not allowed, of course, to step on, are excited to bear them company. Our imagination nuisances that deserve abatement by a public state boldly plunges into the abyse of the white and red hears, wallowing in their swelling and retreating Journal has stepped on one of this sort, and get his tides, and dragging out in triumph drowned images pay for it, too. This is the way he writes the mat | freshly cast, newly drest, dripping with the molion shean of a brighter beauty. The little sprites that "The English language is quito expressive. A single word grasps great things and enforces them. I had an illustration of this the other day. The Now York ladder have a way of spreading their robes over the whole sidewalk when they promenate Broadway. A gentleman to go by them, must tread on their garmens or go into the street, unless be watches his chance when the bolies take in their skirts to pass each other, and then rushes by. A lady in full dress was walking down Broadway at a fast gait. Her dress was long and fall, and swept from corbstone to door all. Behind her, at a respectable distance, but at much the same rate of speed, walked a gentleman, quietly whistling for want of thought. Without giving any warning, the belle suddenly hauld up and pread out her dress wider than ever. If possible. The gentleman did not hait at the same time, but kept on at a good pace, till he planted his feet firmly on the skirt of the lady. Almost immediately the lady moved and cinoline yielded. The beautiful belle gathered up the rent robe, and with a fashing eye, a carled lip, and on while the profestricken wrong-doer stood aghast at the utternnee of that one word. All that hate, pride, indignation could utter, was comprehend; the line hat single expression." are "pegged in the knotty entrails" of the oaken fiame ; they climb into towers and steeples, and becken at windows through which pour the flood of vellow sunsets. All this out of the singing logs that were chopped on the nigh wood lot?

We never happened to think, before, that there | The chimney-corner has been the district schoolwas such a thing as a disease to activity of mind, house for the living virtues of the present generation. but Dr. Holmes, in his recent address before the It is at the home-hearth, on which honest fire Massachustts Medical Society, allades to the freedom blazes, that the heart binds up its sheares for with which each speaks his thought in the Medical harvest. Here all its joys are garnered in. Here Society as belonging " in part to the assured posi- the most sembre woof of life is guily shot with tion of the profession in our Commonwealth, to the bright figures and patterns. The self-communion at attitude of science, which is always fearless, and to this altar is searching and thorough; a man sits the genius of the sail on which we stand, from which down face to face with himself, and thinks no more Nature withheld the fatal gift of malaria only to fill of guile. What memories are so mellow as these, it with exhalations that breed the fever of inquiry with such surpassingly sweet flavors? All that

direct and simple and well grounded in popular preaching and talk, all that is strong and homely in popular phirace, has its healthy root here. Tear up

rainy days, whether in the Spring, the Autuma, or sented claims, also, that no other paper has done. the Winter? When the Spring buds, for example, We have spared neither time nor money to make it and brooks are rising fast, and trout leap for their believed in the fact of spirit communion, and in the N. Y.; Lizzie Doten, of Plymouth; Mrs. Pratt, of stray tributes as they come swimming down-to be untural religion it has given to man. At the time East Bridgewater, and Mrs. Puffer, of Hanson. out in the rain is a bliss that "dry thread" men when we commenced the publication of the sermons never know how to estimate. The drizzle then is of Mesers. Beceber and Chapin, we had attained a The weather was delightful. The sun smiled not too delightful. It takes the starch out of the character circulation of ten thousand copies weekly. Upon warmly, nor did Borons breath too coldly. New till a man becomes limp enough to feel thoroughly the publication of those sermons it rose rapidly in friendships were made, and old ones strengthened. human. The sound of the running brook is in per- point of circulation, and while it held the monopoly Happy spirits-embodied ones at least-swung in feet tune with the rest. In the low, alluvial tracts of this branch of matter, held to a healthy state, the many dance, spated on the smooth becomed sprout great sheafs of marsh plants of gigantic Attracted by the novelty of our enterprise, and its lake, or mandered among the music playing trees. promise, monarche and enciques among the weeds success, other journals entered into competition with And, we venture to say, none were there without feelthat people awampy regions. The rain drops fringe us, some of which copied our reports, for a time ing they had failen onto pleasant times, nor came the black birch and alderboughs like lines of little without even an acknowledgment, and never offering away without feeling that this was a day well spent. bolls, that break with their own airy music. The any remuneration. This detracted from their usetorpid old fisherman, living in his lonely hovel, may fulness to us. Circumstances, which we do not care be seen, like a sun loving turile, glued to the rock at this time to make public, rendered it necessary at the pond-side, waiting for bites and a precarious for us to discontinue this feature of our paper, and written upon their papers this week. If they desire: dinner; and if you go and sit down beside him in with its discontinuance, the Bannen has again set a continuance of the Bannen, they will please remisthe same spirit, he will let you further into the still thed down into the maximum circulation afforded by at once. scorete of nature—concerning fish, new moons, mink. Spiritualists—about twelve thousand copies weekly. traps, high water, wood craft, and river lore-than This circulation, owing to the size of our paper, and you will get out of the poets from a three months' the immense amount of reading matter given in its reading. Or, if you stay at home in these rains, to columns, and the expense attending a considerable listen to the water rilling into the hogshead at the portion of it, is not a remunerating one, at its presbouse corner, is better than Casta Diva, and the eut price; and two alternatives are before us. melodies stick faster in the heart. The dog goes from the shed to the barn, and from the barn back to the shed again, throwing up a weather wise eye necessity for this if Spiritualists would come forward renowned Feast of Balshazzar. West's King Lear; Ary at the clouds as he goes. The cows are all under and exert themselves to increase the circulation. the barn, steaming and ruminating. The horse looks out through his stall window, grows disgusted About the sheds huddle the poultry, with seaked feet and seggy tails; and there they group in silence, watching the rain, listening to its sounds, and fairly falling asleep on foot from the narcotism f their manetony. Or who has not the keenest recollection of an old-

the "meetin' clothes" pulled out of the drawers, and to be sustained, one of the two changes must be made and having attended a meeting of the Spiritualists taken down from the nails in the closet—the dried at the commencent of our next volume, and we shall with some friend, she was excommunicated from the orango-peel, folded away in the handkerchief-the probably adopt the latter course of increased price. church to which she belonged, and talked to in such a boys' hair pasted down for the last time over the farmers' wagons creeping on over the quiet roadsthe dark knet of men gathered on the grass beside the church door? Who remembers not the prelimigallery, before service-the shy looks cast by frisky hearted young folks over the floor-the blowing of the sweet summer wind through the open windows, firting ribbons and leaves of hymn-books-the fifthly, seventhly, lastly, and finally of the preacher, with the good deacons asleep under his eye-and the last seraphic strain of the choir, singing a hymn as one never hears bymns sung elsewhere, though be went all the way from New England to Rome? Who needs refreshing as to the transactions of the farmers bas not counted all the long, dull, dead hours after course. ten, sitting in a hard bottomed chair with "a bible in his band," like Captain Kyd in the song, and wishing that Sunday was gone and Monday had come? or does not remember the taking off of the Sunday clothes, not to be worn again for a week of natural days-the preparation of the wash tubs for early Monday morning—and the seasonable retiring to bed for all but the oldest sister, who received her bashful "spark" every other Sunday evening, "re gular 🔭

These are plotures; and pictures are preachers, refreshing, replenishing, and renovating the world. veriest dullard who fails to respond.

springs a light and airy philosophy, imparting to army to trust in Armstrong guns and Minie rifles swallow me." "Give yourself no uncasiness." replied them all a meaning, making them instinct with life, for victory, while they allowed their enemies to get the lady-"I am a Jewess, and never eat nork!" off attractively. We talk and think much about it is a terrible curse. If we want the press to be a old postmaster, the district school, the first boy love. and huckloberrying in the old home.let, but except The press is doing good, no doubt, on the whole, but | ning about the streets and talking !" there was a soul lu the talk, we should make vain how much more good it would do if it were worked hint of simplicity, and virtue, and honesty, and and human progress, as it is by the friends of super- by pulling bricks from the chimney, breaking them truth-of purity, and devotion, and love-of content. and singleness, and thrift-and of all good and lasting qualities, that, like Homespun, will outwear protension and deceit, and put vanity and affectation o sharac-we babble like children whose tittle feet stray unguided in pleasant places, and confess to the ownership of looked-up wealth which we do not History, and popular versions of our best works on know how to get at and use. And this leads us direct science, were published as of the Bible and the and wives to philosophizing-perhaps it would better be termed Pilgrim's Progress 1" moralizing; for if they are moralists who aim to find out the hidden meaning and relationship of things

hen so let us be called without more words. What each one of us really is, be it much or little s homebred and individual; all elect is foreign, fac-(ltions, and conventional. That which we copy from inother is not our own—we cannot assimilate: but that which has its root in our nature, and grows out of it, is all we are and all that is waiting to be developed. We ought all to be exporters from within, and not importers from without. As Carlyle says-Let each one become all that he was created capable of being; expand, if possible, to his full growth; resisting all foreign, especially all noxious adhesions, and show bluself at length in his own shape and tature, be these what they may."

Mayti and John Brown, The story was, we believe, that the free black population of Hayti had subscribed the amount of \$25,000 for the family of John Brown, which fact was very gladly learned by many who heartily sympathized with them in their poverty and suffering; but it appears to have been an error of statement, after all. The entire subscription amounted to \$184 50. Haytien currency, which owing to depreciation would realize in this country only \$11 07. The negoes of Hayti, says the Boston Journal, were quite demonstrative in their sympathy for John Brown, but when an appeal was made to their peckets they were sorry only a dozen dollars' worth.

Weman lost paradise to make a man wise; he de is true and tender in popular sentiment, all that is serves purgatory if he makes her wretched.

TO OUR READERS.-READ AT-Much has been sald and written of the insufficient

the placestwhence they sprung, and keep them green sation, but few remain; about forty, first and last, have been oblized to suspend from want of support. Who that clothes at least his epiritual part with | The Bannen or Light line met with a more decided | At the stand, P. W. Robblins, Esq., of Plymouth. homeapun, but delights in the recollection of long, success than any of these publications. It has pre-The first is to reduce the size of the Banner, which we do not wish to do. We believe there would be no

It is said there are three millions professed believers and the whole of Thomas Dowee's collection of waterthe truths of Spiritualism in the United States. 18 | colors-fumous as they are-comprise but a small part. with the prospect, and draws his long face in again it possible that they can not give the Bannen or Liant a directation which will ensure its success in statuary room, are the best works of the best scale. a material point of view? The second alternative. before us is to aid one cent to the retail price of the may be procured for a quarter of a dollar, while balfpaper, which would then be dheap for so large a a deliar procures a ticket for the season. sheet, and to receive no subscriptions for less than two dollars per year. If the class known as Soirit. fashioned country Sunday? That day is unlike all | unlists cannot give more than twolve thousand sab. others, especially in summer. Who has forgotten scribers to an enterprise of this character, and it is but the Boston Recald says she was a church member.

There are probably as many borrowers of the Banforehead—the gay spike of liled blessoms in the MER, as there are subscribers; to such we must say, hand, and the frisky two year old colt running back. If the paper is worth reading, it certainly is worth ward and forward at the door? Who, the bell the price of a subscription. Will you withhold your solemnly, and even sadly, sending its sounds over mite from its support? We must plainly tell our the still lake of the hely morning air-the open readers that upon their generosity, and such a conviction of the necessity of the continuance of the BANNER, as shall prompt them to strenuous efforts to ingrease our list, will depend the fate of our enternary twing twanging of the fiddle up in the singer's prise. We have spared no pains to please our patrons, and have thought there was sufficient demand . want the Bannes, sufficiently to support it in its appointed Chief Justice. present character, we shall be willing to bow to such a state of things, without repining.

With this number closes our seventh volume. Volume eight will commence next week, and will becontinued to its close. Whatever change we make will be announced in that number. Meantime we at the neon intermission, swapping calves and colts call upon our friends for such an expression of their or talking of the highway taxes? Who, as a child, opinion in dollars, as shall enable us to go on in our

How it Would Work. The editor of the National Reformer, of England,

says, in relation to the power and influence of the press, "it is nothing except as it is worked. It is occasion to exhart his congregation during a revival, simply an engine, and does good, or ovil, or nothing be "dattered himself" that more than one half of them at all, according to the hands into which it falls, would be damned. at all, according to the hands into which it falls. In the hands of the superstitious it works mischief: it does neither. To trust in the press for reforms, is not wholly confined to prophecy. foolish, unless we take care to place it in the hands An israelile lady, sitting in the same box at an They touch the chord of sentiment, and it is the of reformers. To trust in the press for reforms opera with a French physician, was much troubled while the press is in the hands of these who are with surui, and happened to gape. Excuse me, Dut out of these home bred scenes and associations against reform, is as wise as it would be for an madam." said the doctor, "I am glad you did not stition and despotism! What a vast and happy with a hatchet, and builting them at passers by. change would be speedily effected in the community; if really useful works and tracts were printed as good would be done if as many copies of Buckle's the ground, and was taken into custody.

Woman's Employment.

An observant and thoughtful writer remarks that within the course of the last few years, two immense events have changed the lot of European women, Weman had only two grand trades to follow-spin. ning and sewing. The others (embroidery, flowermaking, &c.,) are hardly worth reckoning. Woman is a spinster, woman is a scametress. That is her work in all ages; that is her universal history. Well, such is no longer the case : a change has lately taken place. Firstly, Caxepinning by machinery has suppressed the spinster. It is not her wages only that she has hereby lost, but a whole world of babitudes. The peasant woman used to spin, as she attended to her children and her cookery. She spun Garibaldi, Faro is an infamous place for knaves to at winter evening meetings. She spun as she walk. ed, grazing ther cow or her sheep. The seamstress there in company with there. was the workwoman of towns. She worked at home. either continually, or alternating her work with do. valuable horse belonging to Capt. Isaac Farnum, was mestic duties. For any important undertaking, this fastened near a number of bee-bives, and becoming state of things has ceased to exist. In the first restless, kirked over one of them, when he was soon place, prisons and convents offered a terrible com- attacked by the whole swarm of bees, and so badly petition with the isolated workwoman; and now the sewing machine annihilates her. The increasing clustered upon him in great numbers, almost covering employment of these two machines, the cheapness the horse to suffer the utmost torture. and perfection of their work, will force their products into every market, in spite of every obstacle, There is nothing to be said against the machines, nothing to be done. These grand inventions are, in the end, and in the totality of their effects, a benefit ing the moments of transition.

The Pleufer

The Spiritualist Picale, announced to be held at Abington Grove, on Wednesday, the 12th inst., was, every broad and bright hearth stone in the land interest taken by Spicitualists in the success of their on account of the rain, postponed to Friday, the 14th. to day, and these halloned memories would start papers. Of all those which have been started to On that day not a large number-compared with like grass around them at once, to make heavilful spread before the people the light of the new dispen- former occasions—went out from Boston ; but a happler company was never seen-excepting, we might add, at similar spiritual gatherings.

was chosen President of the day, and addresses were made by Dr. H. F. Gardner, Rev. Robert Theyer and Dr. P. B. Randolph, of Boston ; Mrs. Chandler and P. are burstleg in millions of little green parachutes, worthy of the cause, and of the support of those who H. Garney, of Duxbury; Mrs. U. Clark, of Auburn, Nuthing occurred to mar the harmony of the day.

Renew jour Subscription.

Many of our patrone will see the word "out"

ALL SORTS OF PARAGRAPHS.

The Athenson. - One can spend time no more prof-Itably-when he has it to spend-than by visiting the Boston Athenmum, on Beacon Street. In its gallery are to be found the works of the best mesters, both in painting and sculpture. Nearly a score of Aliston's paintings are in the collection-among them the world Shafferes' Dante and Bentrice, Stuart's Washington. of the attractions of the picture gallery; while in the tors, beside numerous casts from ancient Roman and

Monat Inquisition .- A young lady by the name of Miss Rose committed suicide in Patnam, Conn., re-cently. We are not informed of the circumstances. manner as to produce the serious consequences related.

FATAL STORM IN ITALY. - One of the most disastrous storms of thunder and hail ever remembered, visited Turin and the neighborhood on the 21st. It was, howover, near Forrara, in the Papal States, that the tempest reached Its highest point of violence. Houses were levelied to the ground, a church was demulished, and the prices at the aiter, and eighty other persons, were killed.

NOMINATION FOR JUDGE.-At a meeting of the Governor and Council, last week, Reuben A. Chapfor such a sheet, to ensure its material success. If man, of Springfield, was nominated as Associate Judge we have been mistaken, and Spiritualists do not of the Supreme Court, in place of Judge Bigelow

During a thunder storm in Boston, recently, those in the operating-room of the American Telegraph office saw a bright flash of electricity pass through the lightning arrester, on one of the wires, to the earth. Upon removing the plate, a perfect impression of a child's leg and foot was burnted through it.

An anaconda, which escaped from the showman's box, in the Mansien Rouse, Troy, some weeks since. has been found in the kitchen of that hotel, in snug quarters, between the elstern and heater, making himself known to a frightened cook by protruding his head and running out his tongun at her.

A country parson was addleted to using the phrase, "I flatter myself," instead of "I believe." Having

Elder Kimball, one of the leading Mormon Saints. In the hands of the philosophic philanthroplets it the hands of the philosophic philanthroplets it dren, which may be cited as tolerable evidence that does good; in the hands of those who do not use it. all his wonderful, not to say miraculous, powers are

holding them fast and close for ever present pur possession of them all. Armstrong guns, Minio This is what Henry Ward Beecher says about these poses. Hoxescun thus may come to mean more rifles, and Colt's revolvers, are fine things when the who pause and fold their hands, and say they have than the bright hearthstone, the happy family cir- right men have them; but they are things that can found all that is worth finding in the world; "I tell ole, the saintly Old Folks, the cozy rainy days, and be worked by Frenchmon as well as by Englishmen. You if a man is come to that point where he is conols, the saintly Old Folks, the cozy rainy days, and be worked by Frenchmen as well as by Englishmen. It is a quality, more to long and silent Sabbaths. It is a quality, more So it is with the press. It is a fine thing in the live man is a sham! If a man has come to that state. the long and short Sapouths. At is a guarny, hours of the want to be same; the seenes only illustrate it, and set it hands of right men, but in the bands of wrong men in which he says. I do not want to know any more. chimney corners, rainy days, Thanksgivings, har blessing, we must get hold of it and make it so. We which he ought to be changed into a mummy. Of all or do any more, or be any more, he is in a state in vest moons, hard winters, barn life, mill ponds, the must not content ourselves with taiking about its bldgous things, mummles are the most bldgous; and powers, while others use them for our destruction, of mumules, these are the most hideous that are run-

In New Orleans, a few days ago, a lanatic mounted utterances; except we meant, by these things, to as generally, and as vigorously, by friends of science to the top of a two story grocery, and amused himself, When he had continued the sport for some hours, one of the fire companies brought its engine to the freely, and circulated as widely, as the mischievous spot, and directed a powerful stream upon him. So publications of the religious Tract Societies | What | | W lost his footbold, slid down the roof, come safely to

A correspondent asks why it is that, when husbands and wives are divorced, the children are generally assigned to the husband. We don't know. In our opinion a woman is, as a general rule, cuttied to the proceeds of her own labor.—Laurerille Journal. It was a clever remark of Hood touching a child

emarkably small of his age that "his parents didn't make much of him." Ron. John S. Wells, for many years identified with

New Hampshire politics, and once a United States Senator, died at his home in Exeter, N. H., August Blat. An Ex-Governor of Maryland has retired to a

hermit's life in the woods, determined to pass the remainder of his days in obscurity and poverty. Spurgeon, the English pulpit sensation, has given

much offence to the Baptists by preaching, at Genera, in canonical robes. A Calabrian, recently detected at Faro, confersed to

having been bired by Count d'Aguilla to assassinate turn up, even kings and queens being often found A singular event occurred in Essex, recently. A

stone, that he died within three hours. The becs his body, and penetrating his nostrils and cars, cause

Mrs. Partington, hearing that a young man had set an for himself, said: "Poor fellow I has he no friend that will set up for him part of the time?"

If you want to have a man for your friend, never Incur the ill-will of his wife. Public opinion depends to the human race. But these effects are cruel dur- in a great measure, on the average prejudices of we9, B. Brittun, Hesident Editor.

OMICE, NO. 148 PULTON STREET. THE PHILOSOPHY OF SLEEP.

The remarkable physiological changes invariably have engaged the attention of ancient and modern Locke, Newton, Stewart, Abercrombie, Macnish, and the giant is as powerless as the child. Dr. George Moore.

and elucidation of certain fundamental principlesoverlooked or disregarded by others-may furnish to

horizontally to the rising sun, or vertically

"When the sun is high on his meridian tour," the night-blooming Ceres (a specimen of eactus, indigentous in the island of Jamaical only orens its enormous corolla in darkness, and pours out the wealth of its precious aroma on the midnight air. Nor does the analogy between these two great kingdoms in nature, terminate here. It is well known that the process of assimilation, in all organized forms, is accelerated during the period of sleep; and it is no less apparent that the condition of many plants in winter resembles the hibernating existence of certain enimals.

The exeptions to the general law may be few or many; still light and darkness doubtless sustain natural relations to activity and ropose. The world awakes in the morning, not so much from the force soft robos of living beauty, while the valleys blescom and offer grateful incense. Weird streams of sweet and joyful music cohe through Nature's airy halls; there is prayer in the aspiring tendency of all things; the Divine presence is everywhere visible in outward forms ; and life itself is a manifold benediction. In the morning, man goes to his labor with a light heart and elastic step : and millions of centient beings are made glad by the prescesion of conscious and delighted existence. Labor and rest are alike divine benefactions. When they succeed each other at proper intervals, they are equally pleasurable. After protracted toil and incessant activity we bethe discordant sounds of day give place to allence, silence to the Inward World. night watches, the carth is elethed with fresher verdure and more vivid beauty; and with the coming light Man goes forth with all his powers renewed.

In the opinion of many physiologists flicep is untion and festal development. This is doubtless true we commence our individual existence in a state of oblivious repose, and having completed the cureer on earth,

"Our life is rounded with a cloep,"

Moreover, with the new born child the extraordinary tendency to somnolence continues for some time after the outward conditions of being are entirely changed; and very young children - so long as they are neither disturbed by pain nor the imperative demands for food - pass most of their time in sleep. At this early period of human life, a strong inward concentration of the electric forces is doubtless required to develop the vital powers and to stimulate the functions of the entire nutritive system. The processes of digestion and assimilation are known to be extremely rapid in infant children. Hence the growth of the body is greatest during the earliest periods of our existence. But by degrees, as the human coonomy is unfolded, the chemical action and organic movement become slower, and the molecular deposits are proportionately less. The individual is more wateful, and the electrical momination to the nerves and muscles of voluntary motion. This is accompanied with increased vascular action, a higher temperature, and the develop or most powerfully concentrated, there the most deolded effects will be produced. Hence the greater young children, and their amazing growth during reaction.

forces of the nervous system go out in an increased resumed its functions. degree to the extremitles, and to the entire external perature at the surface is increased in a correspondiation of the animal fluids, and the consequent from 4 till 9 r. u. Terms, one dellar per hour.

mulated during the previous scaron of repose-is sensation of fatigue and exhaustion. At length the surface of the body. electro nervous forces suddenly react, and the whole developed in Sleep, and the mysterious psychical circulation at once exhibits a similar tendency tophenomena that frequently accompany the state, ward the centers of nervous energy, and the organs symptoms during the season of rest and unconsciousphilosophers, and given birth to many curious conlectures and speculative theories. Those who desire ally obscured, distorted, and, at last, obliterated; face; and, in a greater or less degree, to the dissipato become acquainted with the facts and theories ob there is less action in the sub-entancous nerves and tion of animal electricity from the body, which ocso pecome acquainted with the most distinguished in all the superficial ramifications of the arterial curs on the conductive principle. The increased perauthors who have written on the subject, may pe and venous systems; the muscles are completely spiration while we sleep renders the cuticle a better ruse the works of Aristotle, Lucretius, Democritus, relaxed; every limb is chained and motionless, and conductor, and the subtile agent—an excess of which

Yet so little has been positively determined, in re- the nervous ferco-as it occurs in natural sleep- rounding objects and elements of the earth and atspect to the true philosophy of Sleep, and the imme- may be induced by various artificial means. Ser- mosphere. diate or remote causes of its corporent and metal cral expedients have been successfully resorted to physical concomitants, that the author of the last with a view of producing this state. Indeed, what lebb and flow of nervous energy, is still further ilphysiological treatise, commences his chapter on this ever may serve to disengage the mental faculties, or lustrated by the pyscho-electric or magnetic powers particular subject, thus: "What is Steep? We do to limit their exercise; in short, any device that of Man. Many practitioners in the department of not know." After this very modest confession, the will call home the thoughts, and fix the attention on Animal Magnetism bare observed that this power author referred to occupies twenty two pages with a a single idea or object, will materially aid in pro- gradually increases during the morning hours-ex. view of imparting instruction to others. That the duoing the psycho-physiological condition that resubject presents many difficult problems, is readily suits in Steep. When the mind is withdrawn from sun approaches the meridian—and that it as regugranted; and the present writer has not the vanity the external world, and the forms and elements larly declines toward the close of the day. to presume that he will be able to afford such a re- adapted to excite a variety of sensations—whether lution, in every instance, as will wholly satisfy the picasure or pain-are persistently disregarded, the required to testore the vital energies to the normal judgment of the reader. Nevertheless, the discovery senses, one by one, ocase to act, and we approach the standard, is varied by the age, health, habits, purmystical realm of forgotfulness. When a single suits and other circumstances of the individual. sensation or thought is all that yet remains, it is Henos arbitrary rules and authorities that prescribe some future inquirer a key wherewith he shall un. only necessary to obliterate the last impression from the same limits in all cases are manifestly incom-Took the Arcana of our unconscious existence, and the mind, and total obliviousness must necessarily patible with the laws of health. Young children more fully explore the enchanted avenues that lead supervene. Hence those occupations that demand require more eleep than adults, and unless this dethe combined exercise of several faculties, render mand of Nature is duly respected, the developments The state denominated Street occurs with consider the actors wakeful, while monotonous employments of the body will be slow and incomplete. Moreover, erable regularity through all the gradations of hu. are quite likely to produce opposite effects on all invalids and all persons where vital constitutions man and animal existence. Moreover, a condition who are thus engaged. Monotonous sounds invari, are feeble, must have more time for repose than resembling this -in its essential nature and pho ably exert a similar influence on the sensories and those vigorous persons in whom the recuperative nomenal aspects—is scarcely less perceptible in the the mind. When Borrhaave had a restless patient powers are strong and the processes of physical economy of vegetable life. The leaves of plants al. who could not sleep, he prescribed the regular drop renovation more rapid and uniform. Whenever ternately droop or assume an creet position, and the ping of water on a brans pau as a coporific. Lock the vital tide reaches the proper point, the re-action flowers open and close their petale, as they are ex. ing steadily in one direction, and at the same object, occurs naturally; the nervous and arterial currents posed to the alternations of light and shade, and the will produce the same general results. For this real flow toward the surface in an increased measure, and vicisaltudes of moisture and temperature. In the son the psychological experimenters are accustomed the sleeper awaker in obedience to an essential law regetable as well as in the animal kingdom, the pe to place a small colu or other object in the hand of of his nature. This rule, however, admits of severriod of repose is not the same with all the species the subject, and on which he is required to fix his alimportant exceptions. These consist of occasional and genera. While the Acacia spreads its leaves attention. A speaker who chiefly exercises a single examples of profound mental abstraction or introfaculty, will be sure to make his hearers drowsy, version; a predisposition to congestion of the vital while one who agreeably diversifies his discourse, by organs, and other forms of physical derangement, successful appeals to a number of different faculties involving a temporary loss of the vital balance. will so excite the electric forces of the brain as to Such persons are liable to be suddenly deprived of render the hearer wakeful and attentive. The ora- sensation, voluntary motion or consciousness; and tor whose voice is skillfully managed, whose argue they semetimes relapse into cataleptic trances in ment is clothed with poetic imagery, and whose which the organic functions are entirely suspended mand attention, and away a scoptre over the realm that a vigorous application of natural agents and of thought and feeling.

law-variously modified by the simple elements and the organic structures which it governs - runs diurnal waste of the system; and with occasional turough the entire creation. Light and darkness exceptions, (the more important ones are compresucceed each other in regular alternation; the flowhended in our specification,) Nature should be allowed to determine the respective limits of our sleepers open during the seasons of their waking life, of habit as by the power of an irresistible law. The and close when they sleep; the ocean tides rise and ling and waking existence. god of day opens the palace balls of the Orient that fall, and the waters ascend and descend; all Nature the earth may rejoice in the light of his smite. In expands and contracts at the approach of the Seahis presence the majestic mountains are arrayed in sons; there is perpetual influx and effux through all things, animate and inanimate; and plants, and existence. We could not long exist without Sleep. animals, and worlds respire. The same law that The constant tension would soon destroy the integridirects the atmospheric ourrents regulates the pulses ty of the nerrous system; the continuous action, of of the sea, and governs alike the attractions and outward elements and objects on the sensories, and repulsions of atoms and orbs, of souls and systems, the perpetual exercise of the voluntary faculties-Action and reaction are thus beautifully illustrated without so much as the possibility of repose, would in all the phenomena of life; especially in respire drive the world to madness; the very tissues would tion, and in the diastaltic and systolic motion of the waste away like parchments exposed to the fire; and heart and the arteries. Moreover, the vital tides the brain itself soften and decompose under the have their diurnal obb and flow. In the morning, coaseless and intense action of electric forces. But and during the senson of our waking existence, the slumber is our saviour from these terrible cylls: nervous forces and the arterial circulation flow out nor does its peaceful ministry terminate here. View. to the surface, and with evening comes the period of ed in another aspect, Sleep comes to the restions and come weary, and a season of relaxation is required recession, when the tide of life sets back, the out sorrowing world with a healing balm and a hely bento restore the normal energies of the system. Then

This alternate ebb and flow of the nerve-nurs, it While the busy world quietly slumbers through the and, consequently, of the finide of living bodies, is the enslaved millions fall from their weary limbs: clearly illustrated by many of the phenomena of the scarred criminal may dream, at least, of his organic and animal life. Moreover, if we may pre- childhood-of innocence and freedom-white Steep sume that the sun and moon regulate the ocean tides, and otherwise modify the elements and deter the poor extle from his country and his home returns interrupted during the periods of embryotic forms. mino the conditions of physical existence on earth, it would be preposterous to sifirm that human beings the great world for test is thus promptly answered; so far as regards consciousness; the use of the are utterly free from the induence of all foreign and organs of special rensation, and the exercise of agents, and beyond the dominion of super-terrestrial all the voluntary powers of mind and body. Thus powers. It is not, however, my purpose to consider -at this time-an intricate question that is so remotely related to the subject of the present inquiry. But the philosophy of Sleep, and the writer's theory of the vital functions, may be placed in a clearer light and more foreibly illustrated, by the following summary statement of physiological facts and ob

Beryations. 1. It is well known that the objects and elements of the external world make no impressions on the organs of sensation during the continuance of perthe organic lustruments of sensorial perception are temporary suspension of their appropriate functions from the extremities of the nerves. ...

2. The relaxed state of the cutaneous vessels and the voluntary muscles; and, withal, the total absence of the contractile force of the muscular fibres possessed and exercised in our waking hoursfurnishes another proof of the absence of the printive power of the organe exhibits a greater deterto them a surprising activity and power.

3. The circulation is less rapid in sleep, and a similar change occurs in the thoracio movement; at the scenes of its groveling and its imprisonment. ment of muscular power. Wherever the agent of the same time, the processes of digestion and mole. Angels come and lead us away to the very confines vital motion and sensation is especially employed, cular assimilation are accelerated. These facts in of mortal being that we may stand for a brief season the motive forces of the system, and one that accords activity of the digestive and nutritive powers of with the writer's theory of electro-vital action and

the first year of their lives. Here, also, we may discover the reason why the subsequent stages of corporal development become slower in proportion as our years are multiplied, and we are prompted by inclination or necessity to expend a greater portion of vital energy in the active pursuits of life.

I propose to discuss the philosophy of Sleep chiedy in its relations to human nature. The electric agent of all vital and voluntary motion, and of our sensorial impressions, is rapidly expended while we are actively employed. During our waking hours the formulations of the motivations.

I propose to discuss the philosophy of Sleep chiedy in its relations to human nature. The electric agent of all vital and voluntary motion, and of our sensorial impressions, is rapidly expended while we are actively employed. During our waking hours the formulations of the motivations.

I propose to discuss the philosophy of Sleep chiedy in its relations to human nature. The electric agent of all vital and voluntary motion, and of our sensorial impressions, is rapidly expended while we are actively employed. During our waking hours the formulation of the morning, or whenever the cerebrum the nervous enters and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his limbs, the nervous existence and vital organs promitted his colors like the flowers at night; and like them it of the nervous existence and vital organs promitted his colors like united by the nervous existence 4. In Sleep the circulation through all the organs actively employed. During our waking hours the opened in the morning, or whenever the cerebrum

5. A similar contraction of the whole body occurs surface of the body. The voluntary perces and in Sleep, and edematous swellings frequently disap. Mrs. Grace L. Bean, Test and Clairroyant Medium, muscles are electrically charged, which quickens the pear in the night, or during the intervals of oblivious formerly of Boston, is at present at the Smithsonian vascular functions in all the organs that are directly repose. These effects doubtless result from the in House, corner of Houston and Broadway, New York, influenced by the will; at the same time the tem tornal tendency of the forces that govern the circul room 146. Hours from 10 A. M., till 2 r. M., and

dent degree. But no the vital motive power-accu- nettriny of the lymphatic or absorbent resalts." 6. The diminished action of the ganglionic nerves of gradually dissipated, by the mental efforts and in- of common sensation, and the limited circulation histrial pursuits of the day, the whole body is through all the superficial channels of the arterial, nfeebled; a feeling of general lassitude seizes every venous, and capilliary systems, is further confirmed faculty; the functions are all performed with greater by thermometrical observations, showing the influabor, and are attended by a coustantly increasing once of fleep in reducing the temperature of the

7. Discased persons, who have an unnatural beat and dryness of the skin, are often relieved from these of vital motion. Sensorial succeptibility is rapidly ness. These results are to be attributed in part to never fails to produce fevers or inflammations—is It is worthy of observation that the reaction of more readily disengaged or imparted to the sur-

8. The vital action and re-action, or the periodical bibiting the utmost strength and intensity as the

It should be observed that the proportion of time "cloquence is logic set on fire," will always com- for several days together. It should be remembered artificial means may-in such cases-aid in the re-In every part of the universal economy of being covery of the vital equilibrium. Nevertheless, the there is constant action and reaction. A common organic forces react with remarkable precision, as often as the process of assimilation has repaired the

> The regular alternation of the periods of conscious and unconscious life constitutes a wise and beneficent arrangement in the Divine economy of human beggars become princes; the friendless and forgotwith her magic wand dissolves his prison walls; and beneath heaven's triumphal arch. The prayer of

> > Despairing nations in their misery come, Haggard and spectral, through the gates of Sleep Each night,"

to realize their great deliverance in the repose of

Paradise. Nor is the moral influence of Sleep less conducted to the highest human interests. The peace of multitudes is daily interrupted by unpleasant discords, and the elements of our own little world are frequently and harshly disturbed. Many are annoyed and not a few exasperated by the experience of every day; but slumber subdues their resontment, and they awake at peace with the world. It is worthy fect sleep. As life, however, remains, and all the of remark that capital offences are rarely committed faculties of the mind still exist; and especially as early in the morning, unless the perpetrators have been awake through the night. It is usually after the in no degree impaired, we are left to ascribe the battle of the day, when the selfish passions are excited: while the blood is beated, and after the nerves to a withdrawal of the subtile medium of sonsation bave been subjected to the daily torture, that men of discordent natures become reckless and are driven to deeds of desperation. To all such Sleep is a minister of righteousness. Next to DEATH, the supreme paoificator, it is the chief conqueror of the passions. and the great harmonizer of the moral elements of the world. The frequent recurrence of this state prevents our becoming wholly absorbed with the affairs of earth and the ophemeral interests of time. Sleep disengages the mind, temporarily at least, from diente an important change in the determination of by the veiled portals of the invisible Temple, and question the radiant beings who frequent its courts

and worship at its shrine,

Mrs. Beau lu New York.

viotims to the Southern pestilence, and this beautiful child was left to the festering care of an uncle. She was too young to mourn, and we felt thankful Bronchille, Croup, North and London and that the angel of the deep sleep left no shadow on the fair brow when he invited her natural guardians | these complaints exists in Dn. Wistan's Balsam or Wild to the repose of their last slumber. That laughing the the repose of their last slumber. That laughing the thind was to the heart of a futher name form his child was to the heart of a father away from his home, an inspiration of natural beauty, of innocent affection and sparkling joy. Those who do not love children have but a questionable title to an immoscreed in this paper at fifteen cents per line for each inserdiato heaven hereafter. The unclouded light, the tion. Liberal discount made on standing advertisements, spontaneous feeling, and the demonstrative warmth rhich characterize the young-while yet the heart is unoccupied by fushionable follies and conventional deceptions—serve to dissipate the darkness of years, and we feel the frosts which many winters have gathered about the heart, dissolve away in their presence. They touch a yet deeper chord, and recall the least to 0 r. N., Sundays excepted.

M BB. GRAOE L. DEAN. Clairveyant and Test Medium. Many Room and House from 10 a. N. to 2 r. M., and 3 ence. They touch a yet deeper chord, and recall the ence. They touch a yet deeper chord, and recall the memory of the treasures we have laid up where the ruet of this world can not corrupt, and where the ruet of this world can not corrupt, and where the ruet of this world can not corrupt, and where the relatives that rob so many of the hopes and graces of the heart and life, break not through and steal.

PIANOS, MELODEONS, and Alexandro ORGANS—Now and Second-Hand, for SALE or to RENT, at great Barriages that rob so many of the hopes and graces of the heart and life, break not through and steal.

BOIL 22:

BOIL 22:

13w

Secure your Rights. We take pleasure in recommending to our countrymen the Patent Agency of Mesars. Munn & Co., (of the Scientific Americus.) 37 Park Row, whose association as counsellors with the Hon. Charles Mason, late Commissioner of Patents, as well as their high character in the high character and a highestive and a vanishes in the high character and the highest affects. ter lor integrity and experience in the business, afford the best guarantees for the correctness and efficiency of their action in regard to all patent business contrasted to their care. We had an illustration lately of the risks run by loventors neglecting to take out their patents promptly. A young iriskman some time since had luvented a method of raising and joining painters' indiens, and had actually completed a model, which showed his plan to be a must ingenious and effective one; but, through ignorance or indecision, he neglected to apply for a patent; and it was only three weeks ago we saw an article substantially the same brought out as a "patent fire escape," thereby barring his juriher progress. Inventors should never lose a moment in securing the fruits of their genius and industry; and no realier or more certain mode of doing so need be deskied than that presented by the Agency er for integrity and experience in the business, affor so need be desired than that presented by the Agency of Messrs. Munn & Co.—Exchange.

The above has our unqualified indersement. The gentlemen connected with the Patent Agency in this city, are obliging and honorable men, whom we can DR. J. BOVEE DOD'S not too highly recommend to the confidence of our friends and the public.

Mrs. W. R. Hayden.

It will be seen by an advertisement in another column, that Mrs. W. R. Hayden, has removed from No. 1, Waverly Place, to No. 64 East 22d Street, where she will be happy to see those who may require her

DIED.

In Hingbaro, August 39, 1890, Mas. Selina M., wife of Capt Seres Jeneins. and eleter of Dr. H. P. Gardner, of Boston, was bore into the spirit life, aged 44 years and three menshs.

Passed on to the better land, August 28th, Julia Arr, only oblid of whow Retri Curre, of Hancour. She left us fur her journey to the Britter realmen, in the bright morning sunlight, whos the glad engi-bride were warbling forth their juyone strains of music, it seemed, in hence of the bright immertal who was then scarling to its home in Honers; and the gonthe whole murmuring through the tree tops, untered a sad, and requisoum to that bereaved mother's heart. Fifteen summors had passed over Julia's head whon she was called upon to part with her door mother and to juln her father, who had preceded her but a few short months, there to wait for the "lone one" left behind.

the "nose one" left behind.

Press enward and upward, becomed eleter, and may the bright, "adlance of the "botter land," ever ahed over you a cain so axent, so beauthul, that you can truly say "Well done." May the cross of Faith, and the anohor of these, over dwell within your leart, to strongthen and engain you in your hours of despondency.

A FRIEND. our hours of despondency. Houoves, N. H., Sopt. 8, 1850.

In Iron Ridge, Wicconsin. August 24, 1850, Martie, adopted laughter of Jawes and Meror Marterwson, aged three years deven menths and seven dags.

No more we'll hear her gentle voice, No more her kisses feel, No more her kisses feel,
No more never down neck sho'll oling,
Or at our abidwill kined;
Those ruby lijes and otherry chocks.
That brightly beaming eyo—
Ohl who would thought so aweet a flower
Gould over drop and did i

Deep in the cold and ellent corth. Her little limbs are laid, Her fireds with aching hearts their last Kind offices have pold: But look slott foud mother, With taith's insulving ogo, With faith's inspiring eye. And view thy lovely cherab Where pleasures never dis-

Say, would'at thou wish to call her back. To this cold world of ain, To this cold world or ain, Where wees unnumbered might be hers, And dark pollutions stain? Near by the throne of God she stands,

Then dry thy tears and wait awhile Till God's own time shall some. Till he in bounteone meroy calls.
Thy weary plott home;
Then shall thou class thine own de Then shall thou class thine own dear girl Within thy find embrace, And over dwell together there Bobre the Barlour's face,

And over the tarbour's face.

As the morning light of the last day of July had aproad its purple thate over the earth, Everand M., only son of J. D. and H. P. Henrost, aged soron years and sine months, left his earthly form, and was born thete the higher life. His disease was congection of the lonis, which befiled the skill disease was congection of the lonis, which befiled the skill of the best medical skil; but his departure was so peaceful, that the change was hardly perceptible. Evy was a harpy child, possessing a mind of more than ordinary capacity, and lived in advance of his years. He was much beloved by all who knew him; and long before his sickness lie mind felt impressed of his approaching change, and he preferred to go rather than siar. Often times he would tell of seeing aegols, and the loning influence they threw around bim austained him in his hours of sickness, causing the attractions of the spirit hame to suppear brighter and more beautiful.

Comforted and strengthened are the bearts of the parents by the glorious truths contained in the harmonish philosophy; and though they miss his merry laugh, and gaze with teatful eyes upon the many mementures of his, and hearten in that for those and of his feet and brain for these ound of his feet step, yot soothed are their hearts by the happy truth, that his spirit hovers near, striving to cheer them in their tonchiness.

The funeral was attended by Brothers Dewey and Clossen, and the words of inspiration there given mot with a grateful response in the hearts of the bereaved ones. The singing are dropped their wreather of the were upon his little coffin. Bro. Clossen remarked, "We commit the casket te earth conservation by the dust of an Edwards and Brainant," and in beautiful and appropriate words contrasted the gloomy faith, that cast the darkoning shadows ever their inside, and the hearts and brain and his beautiful the theory of the particular that he had been the best by the close of an Edwards and Brainant."

I.cok away, oh mother, to the apirit land, And there behold in the angel band And there belief in the angel hand Thy own little Evy, so bepry and free! How canst then wish him back with thee? He comes, ob father, at the twitight hour. To seethe the heart with his spirit power; so gentle, so sweet! Oh, look up and see Thy bright angel boy is waiting for thee! Yonder, oh slaters, lice his little form; But upward look—thy brother is gone To those fatter realing of love and light, Be peacefully happy, so screnely bright, The first, on mother, to welcome thee To his angel home will be thy own Ery— The first, on father, to grasp thy hand Will be thy boy in the spirit land. Weep not, oh sleters, he seems to say,
Though the only brother has passed away,
I's'll be the first to welcome thee home
When thou with cartely things are done. Northampton, Mass., August 10th, 1860.

Another bud in Stait-Lind 1 An infant child of Bro.
Allinon L. Ilrown has just been carried by angelic ones from
the insterial to the celesital world.
Little Goorge L. was a body—only three-and-n-balf months
numboring the time in the carth-life; yet, beautiful, as he
was, a bonder cord from a flection's fount bound in the in
parents, which, when severed, must bleed. But, bright angels
came to busy up the afflicted spirite of the father and cheer
the had mother in the latter moments of trial—

This tropeured bud, so early plucked
From its paternal stem.

From its paternal stom,
From its paternal stom,
Will bloom in paradice above,
"Mid starty diadome,
The funoral services were conducted by Mrs. A. P. Thompson, in a very interesting and appropriate manner. Text—
"It is sown a matural body, it is related a spiritual body."
Iler remarks were of a high order, and well calculated to

While traveling some time since, we met a little girl eight years old—a radiant child with source eyes and sumpy hair—whose sweet voice and smiling face were like must be in the merriage. But years old—a radiant child with source eyes and sumpy hair—whose sweet voice and smiling face were like must be in the merriage. But years of the merriage were like must be in the merriage. But years of the merriage as they consider the arrivers. But years and they were not a very fewers and impressive manner; and, after the discourse by state. The means of the merriage were like arrivers. But years of the merriage were like a very fewers and impressive manner; and, after the discourse by state. The means of the merriage were like a price when the arrivers were being a state of the means of the means

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TESTINGUIALS TO DR. PRATT. We, the undersigned, respectfully tender our thanks to Dr. Proct, of this city, as discoverer of the cause and cure of faminesting, and gratefully acknowledge the theonetic we have received at his hands. We know and fully appreciate the value importance and scientific correctness of his discovery; and from the faithful manner in which he has discharged his professional services to us, we estmently hope for his engor

My Dana Sin—I have called upon the parties above referred to, have heard them read and converse, and am convinced of the completeness of the cure in each case.
Yours, very respectfully, Bigned, Wh. B. Harron.
To S. C. Parte, M. D.

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33

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son. PHINEAS A. CLAFLIN. a minor, his time; that he
is free to not and trade for bimrell, and that I shall closin
none of his earnings nor pay any debts contented by him
after this ento.

THOMAS W. CLAFLIN. sier this date. The Witness—Lawis B. Wilson, Holliston, Mass., August 1, 1800.

Swo Sept. 1. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE, TRANCE TRANCE THE NOT AND TRANCE TE.

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The Messenger.

Each nessage in this department of the Bannes we claim was speech by the effelt whose mame it bears, through Sire. It towars, whild in a bundition called the Trance State. They are not published on necessits of literary meril, but as beats of spirit communion to those friends who may recog-

part in specific price in show that spirits carry the characteristics of their earth-life to that they must, and do away with the errelies of their earth-life to that they are more than resure beings. We believe the public should know of the spirit world as it is—should learn that there is evil as well as good in it, and not expect that purity above shall flow from spirits to

mortals.

We ask the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his readen. Each expresses so much of truth as he perceives—be more. Each ean speak of his own condition with truth while he gives opinions merely, relative to things not exceeded.

Answoring of Letters.—As one medium would in no may suffice to answer the latters we should have sent to see the set of the spiritual phenomens, we cannot attempt to may attention to letters uddressed to spirits. They may be sent as a means to draw the spirit so our circles, however,

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office. No. 3.1.3 Brattle street. Boston, every Tucsday, Wednesday Thursday, Friday and Estuday afternoon, commencing at matriast two o'clock; after which thee there will be no similtance. They are closed usually at help-past four, and visitor are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 2202 to No. 2231.

Saturday, Aug. 4.—The Ancient Drukin-who were they, and what was their raligion; Ellen Kelly, Bjringfield; Augatia Wotherhoe; Clement & Johnson.

Textley, Aug. 7.—Is there an allotted time for the existence of non in mortal? Jeromy Cabet, Heffest; Paul Taylor, New York; Ella Frances Robinson, Canada; Mary Louisa Pedassday,

Temple.

1 Federsday, Aug. 8.—If Spiritualism be of God, why did not God the Father manifest through his cheech people, the church? Leopold Gustze, New York; Tromas Lord, Roxbury; Joseph Hursey.

Thursday, Aug. 9.—Ifow can Christ's prayer be reconciled to the teachings of spirits? William Pairce, August; Bobert Sahm, Hooklyn: Osph. Nat. Rogers, Boston; Gutharion T. Hontley, Springslott.

Frider, Aug. 10.—Is there a spirit world eternal? If so,

isoning, upringuoli.

Friday, Aug. 10—Is there a spirit world eternal? If so, whore is it? Clara Nute, Winsor, Conn.; Samuel Green; Orisaid Jonka, Valermunut, N. II.; Joseph B. Witherell, lie-

Salurday, Aug. 11.—Investion; le all matter mmortal; Salurday, Aug. 11.—Investion; le all matter mand fills frances Proston; Ethan E. Vinal; William A. Drowa, Baltimore; Co), Haatings.

Man's Taculties.

QUESTION .- " To man responsible for the use of the fac-ulties God has given him?" Answen.-This subject has been presented for our

Man is a finite being, and subject at all times to the conditions in which he lives. Now, to hold man responsible for every act of his natural life, or every use or misuse of the faculties given him by God, would be to make him equal in influitude with the Greater. Man is not a free agent-not by any means. He lives and moves, under all conditions and circumstances, by the will of God, the Father Almighty. Man may contain ever so bely a germ of life-immortality and wisdom-but place him under what you call evil conditions, and by a law of his nature be will draw to his nature of these evil conditions, and by the same law will throw them off

Those nots of man's life are often called evil, and are charged home to him as an individual. To us God is infinite; he bath all power, and ruleth ever all his creations. If it were his pleasure to change the conditions of man, he would do so. From the fact that you live as you do live, you may know that you live thus by the will of your Father. We are not to suppose that our God is finito-that he commands and may not be obeyed; but if we are rational creatures, we are to suppose that men and women act and live by God's will, and by that alone.

According to our understanding, God will not hold an responsible for anything. He is at no time his man responsible for averying. It is at the time his own law. Atom after atom in God's life may return, tolling you that you are all free agents, and are responsible for every set of your lives; yet I, the spiritual intelligence controlling at this time, cannot understand you are free agents in any sense.

Look you at the little accen; it possesses the germ which may produce the cak. Place that germ under false conditions, and will it bring forth the oak? No: and because it has obeyed the law under the conditions in which it was thrown, it has given as positive a proof of God's wisdom and power, as it could in the oak. It is the conditions that form the man or woman. The poet tells you that "Just as the the twig is bent the tree's inclined;" so as the the twig is bent the tree's inclined; so that man lives, moves and acts, being in perfect harmony with the law in which he is surrounded. Place a spirit ever so pure in evil conditions, and it will draw to itself evil for life. By a law of God it takes upon itself evil, and by the same law casts it off. Now will you call this manifestation evil, which the same power controls, yesterday, to day, and forever? You are each moving within the great law of your being, each moving as God will have you, notwithstanding the dark emanations from your being. Who calls forth that darkness? who commands you to throw it of? God the master; and you but obey him by living out that which has the appearance of ovil.

Our God is a God of Justice, never claiming more than you can give. If he controls you by the right hand of his power, he sure he will not charge you with evil for obeying the law of your nature. When you shall throw off the material, you shall the world in these providence with the disjon

see you moved in direct accordance with the If you were not shown the shadows of life would you feel the sunbeams? Who gave the sha-dows but he who gave the sunbeams? To take a portion of this power from God, would be to rob him of that which constitutes him God. So, then give him all praise, honor and glory. Move willingly in accordance with the law that governs you. You cannot do otherwise. You are but atoms in the grasp of al mighty law. That grasp will not relax. We care not how far you wander in the desert of life-its power is too mighty to suffer you to go astray from

naturo's law. Although the man on the material shore of life may see evil arising from you, the eye of God the Father seeth good in all his creations; in all he gov orns-in every atom in the universe. In every thought, however dark-in every not-God is found governing by his almighty power. Oh, that you could but cast yourself at the feet of Omnipotence, and feel you are safe; that no austere and vengeful God will call you to account for doing what he com-

It is the fear of God that destroys you. Robe yourselves in the garments of l'ence and perfect reliance in God, knowing that God will give you all you need under all conditions; that the dormant facultles will come forth at his bidding. They shall rise in the morning of the resurrection of his power; and as they come forth, will they have lost anything by the slumber of years? Nay; though ten thou sand times ten thousand years have rolled on, they shall rise in as perfect state as those early called

into existence Study well thyself, O man, and study the hand that upholds and sustains you. Enter within the holiest of holy temples, and there know that thy God is never displeased with thee; that he never frowns; that he is all wise in himself, and all wise in all his creations. Therefore lay at his feet thy life, and every act of thy life for God is good, and they are portions of his own great self. Aug. 2.

Harmon Kondall.

For my part, I had as lief be a feather on the occan, as to be in an atmosphere like that which sur-rounds our brother who has just left. I feel to thank rounds our brother who has just to the state of the God that the circle of intelligences which control for the answering of these questions, is in no way allied the answering of these questions, is in to way allied the state of God that runs to meas a spirit, except by the law of God that runs through us all. If I were to undertake to live rules the spirit of the spir ligiously upon the bread he has offered, I should die

I feel that we are all responsible for everything we do or eny. I should be miserable indeed if I did not belive this. New God has taught me to believe so all the days of my life, and I have never seen cause to believe in any other way. I believe if I sin God will bold me accountable for that sin. If I do what my soul censures me for doing, it is sin. If God has

given me light enough to distinguish between good and evil, I believe he will had me accountable for it. If I man it been of very bad parents, was not not evil, I believe he will had me accountable for it. If I misuse dur't use It at all, I shall be pusished. If I misuse it, I shall be pusished. But who is this God? It is

The last year I lived I drank, and drank on purcase (I do not wish to be rude or queharitable)—has my own conscience, my own law of right, that is pose to kill inyself, because I was theed of living (dod, and will panish me. I have done expecting a here, false to inyself. Those who should have helped personal God, but I believe my God dwells within me up would not do it, and so I belped myself on the one, judging and condembing, according to his own of the reld.

was reen years ago, I was here in the body, but wether, as I to here, I will convines her that if was obliged to give up the use of that body by what anybody is at fault for my wrong course on earth, it may as well be called accident as anything cles. I is she. If she does not give me a chance terre, I will received an injury in the stomach by a kick from my horse, and although I lived many months after it. I as soon as she comes here, for I 'm blessed if she think I am safe in saying it was the contest in my detailed. Will go on any higher plane than I am. Aug. 2. parture. Now I have but one near relative on earth but I am just as anxious about that one as some rould be about many. That one near relative s a child-a son. And if I should return prenching uch doctrine as the good intelligences have preached. should any, "My son, go on in sin, for God desires you so to do." But I want to be distinctly under-

good as living apart from such intelligences—not hat I am better than they, but that I see differently. My son is a professional gambler, and I will prove itting, as far as the outer world is concorned, alone :

it, "Am I right in aving as 1 do ?" Into something being; that thou are nero to oless, and the same wers, "What do you think about it? Have you to bless; that thou will never frow a upon no compunctions about your course of life?" The cause thou hast molded us to thy will. answers, "Your source of life?" The boy answers, "I am ill at ease—unhappy;" and the something answers, "Turn and live; follow a different occupation; serve a different what? a for so sure as thou hast implanted in all thy children; for so sure as thou hast planted it there, so sure will for so sure as thou hast planted it there, so sure will for so sure as thou hast planted it there, so sure will trise and ultimately come to thy kingdom.

We feel, oh God, that thou wilt give them all that

Now my son has thrice been thrown into prison, ral and enter into the spiritual. in consequence of what? Serving God? No; I shall affirm he has served the Devil, and he has paid him well—well, after the condition he has worked. He has worked evil, and has reaped an evil reward.
My boy has said, "if I could believe my father
and my mother could see and understand my situa tion, I believe it would give me strength to turn and walk the other way." I am here to day to tell him we do see and hear, and to hold the picture that he may see and tell him God is not pleased. To tell him, may see and tell him God is not pleased. To tell him, also, that as soon as he sees fit to change his course of life, strength will be given him. He has got to take the first step—and that is, to form a resolution to do different—or, to sow the seed, and the good guardian angel will water it, and God will claim an increase for it. I will not say that the desires for we have here to inform an an energiance that the increase for it. I will not say that the doctrine held forth by our brother is not a good destrine to preach in the higher sphere of life; but according to my understanding it is productive of cvil here. We all have the privilege of sceing and hearing for oursolves. I am not compelled to bear with my brother's cars, or see with his eyes. Got has given me a machine to see with, and to hear with, and to under

stand by, and so far I call myself a perfect God.

I have told you I left this life fourteen years ogo. At that time my hoy was nineteen years old—just stopping on the stage of active life—just emerging from out the control of his natural protectors, and I n sorry to come here and affirm that he has chosen the Evil angel for his guide, and discarded the Good. But when I have the blessed privilege of coming here again, may I beable to say that my boy is living as would have him live.

That hoy is now living in New York city. He was been there, and his mother died there; I died further

West.
Now shall I give you his name and my own? I that it may have the desired effect.

Clarissa Ann Parker.

Talk about God's giving us a light so we can always tell whether we are doing wrong or right! I don't believe it. Some folks may know, but others don't. I know that when I tried to do right the hardest, the devil made me do wrong. I suppose it was the devil, but I never have seen him, nor God. either. I said, when I got away from the world, I boped I should never know anything, and now I am here, knowing more than ever I did. I died in New Bedford.

What's the use of coming to Boston, when you have got no folks here? name was Clarissa Ann Parker; I was sometimes called Clara, and sometimes Anna. Talk about

live a good while, just as I thought. I died at twenty-seven years of ago, five or six years ago. If God wanted me to go to beaven, why did he not open the door? My mother died before I was old enough to remember much, and I went to live with an old wo man who called berself a Christian; but she was about as much a Christian as I was the last year of

They tell you, if you want to get happier, you must come back here. Now I have been trying to get here month after month, and who kept me away? If God wanted me to come, why didn't be let me come? If I'm a free agent one time, why, I am at

Well, mister, I onn't talk smart as some can: I don't know as I am any better now then I ever

My sister is just about so had off on I was and I bould like to bely her if I can. Her name is Mary. She is younger by three years-yes, between three

nd four years.
You know I told you of an old woman who pretended to bring me up. Well, she has get plenty of money, and belongs to one of those places you call thurches. I know nothing about them, but I know but she did not live up to her pretensions. I hear got nobely to leave ber money to, and it sceme to me if she is so good a Christian, she had better give er money to my slater, to help her and others like her. This old woman would be frightened to death if she knew I could come back—she would n't rest anywhere while she was here. I do n't want to tor ment her; but I must tell her if it had n't been for er I should n't have got into the company I kept. her i should it invo got mit inc company a hep-if she had kept her promise to my mother, neither mo or my elster would have been where we were. I'm not going to tell my sister to do different, as the old man who just spoke did his son, for I know she can't do different, unless she has money. Give her money, and she will do better.

Ans.-No, I'll not give her name. She knows who I am, and who she is herself. I'm just going way empty handed, as I bave many times from her. went to her once, and said;

" Mother, if you will do something for us we will "notater, it you will do something for us we will try to lead holy. Christian lives." She did not boliero us. "Well," said I, "wont you give us ten dollars? that will save us from a good many sins."

"Oh, my child, I'll pray for you," she said.

"To the - with your prayers," said I, "we can pray for ourselves." Ans. No. I am not happy; I am chained to poople on earth; I am playing between that old woman and my sister all the time.

Ans. Nature has given my sister a good constil I have been so constantly importance to come here tution and a good spirit. We both inherited a proud within the past few months, that I find myself under disposition from our father. She would n't go o work, and I would n't. I worked with my needle to support my eleter and myself, and nights, when When I first came here, I found your apartment she was nuwell, I said, "We will do right," and I filled with smoke; new I find it filled with some worked till I got sick, and there was n't a saint that thing worse, and I am expected to use your mediam

My father was a sea captain—as smart and as good a man as ever sailed the seas. My mother was minister's daughter, brought up religiously, no open.]
loubt, and the old woman I speak of is a relative of If I this same minister.

dalon.

Fourier years ago, I was here in the body, but with her, as I do here, I will consince her that if

Invocation,

Almighty God, our Heavenly Father, we again find ourselves clothed with mortality, and from out this mortal temple, oh, hely father, we offer our gifts unto thee. We praise thee for the gift of immertali ty thou hast cushrined in every soul. We praise thee for the day, that calls us to activity; for the night, that woos us to repose. We thank thee for the highway then hast opened to us, for all thy chilit is sin to him by showing him a little picture in dren to walk in. We thank thee for thy voice, that his interior life. I see my boy in this picture often is over calling the children to thee, and that spirits is over calling thy children to thee, and that epirits sitting, as far as the outer world is concerned, alone; ever obey thy valce, and come forth at thy call. We but be is communing with a something. He says to thank thee, oh God, that thou art a just and boly it, "Am I right in living as I do?" This something being; that thou art here to bless, and everywhere appears "What do you think about he?" Here were

o: that which will say every night when you not next. 'Sleep sweetly; you are at peace with is necessary to give them.

Oh God, while men come before thee clothed is the world.'" Now this is a real ploture—a true picture—one which will not fade away. Now cannot my boy see there is a principle of good, and one of evil, and that we thank thee for the interior light which we see is calling mortals home to thee. We thank the that while hell is around and be is serving the evil, and suffering is consequence?

I have not said what that something is. Perhaps it is his guardian spirit of good. I believe cach in dividual has two guardian spirits—one of evil and one of good.

Note that the world."

Oh God, while men come before thee ctothed in seeming evil, we thank thee for the interior light which we is a principle of thee. We thank thee for the interior light which we cannot around and the spirit type it will penetrate the dark ness of hell, and rise to thee. Oh God, we praise the for everything. As then has tengendered praise to thee, feeling that all shall in time leave the natural and enter into the spiritual.

Aug. 2.

The Human Brain.

The human brain, when physically considered, is the central heart or fountain of the nerv ous system. It is the mirror which reflects all it hath gathered to itself from the outside world. It spiritual brain is an exact counterpart of the material brain, possessing all the functions of the material brain, and all its ergans.

So, then, we have a spiritual brain—a crucible to

which all thoughts and all scenes are convoyed. It is the fountain of life to our senses; it is the mirror the spirit world and the autural.

There are various ways of manifesting to spirits in the body. Sometimes we find it well to manifest hrough things which seem to be dead. Tables. chairs, etc., are sometimes used as mediums of com-munication. They possess no brain—they have no

That we do use the human brain in coming to ommunicate to mortals, we do not pretend to deny but not as our questioner supposes. He supposes that all our communications are given through the brain of some medium. This is not always so.

Again, we say the mode of communing with mor tals varies according to the condition we are thrown into for the time being. Sometimes we find it wholly impossible to manifest to mortals by speaking through our mediums. At such times we find must give the name his mother gave him—Francis wholly impossible to manifest to merials by speak P. Kendall. The letter you have there, you will say oame from the father, Harmon Kendall. God grant the modes of communication through the moving of ponderable bodies far better than any other method, But in manifesting through these dead forms, the communication is directed to the brain, and conveyed by that to the spiritual brain. There it re-mains forever and over. No thought which has mains forever and over. No thought which has been conveyed to the spiritual brain, no not, can be blotted out, but has a germ capable of reproduction From the lowest state of moral life to the highes conception of the spirit, there is nothing forgotten. Every scene stamped upon the infant mind from its carliest life, contains the germ of reproduction. It passes, to be sure, from the surface, and is forgotter in the outer; but it lives in the interior life, and

will be reproduced. Again, we say, no seene written upon the spirit will ever be effaced. The little child may forget scenes that have occurred, in the outer; or, in other times called Clara, and sometimes Anna. Talk about people's being free agents, and doing just as they want to! I tell you it is no such thing. Folks have to go just as things roand make them. I tried a good many times to get up, and the more I tried, the worse I did.

I have a sister, who is pretty much what I was. She don't think much of God, and thinks she shall live a good while, but as I thousely. I diad at them.

When the brain is incanable of performing its words, so many other soones have come to the outer

legitimate functions, then those scenes may be efficied. But when it performs its functions, there Is no such thing, spiritually, as forgetfulness.
So, then, the brain, materially considered, is the

heart of the system, and, spiritually considered, the medium between the two worlds. When conveying our thoughts and ideas to you by acting on th physical brain of the medium, the spirit using and controlling the form legitimately, it is for the time being devoid of its power. It yields up its control to the foreign control, and we are ourselves when having perfect control, while occupying the form of

The connection or positive force existing between the brain material and the brain spiritual, and the physical forms of mediums, differ materially and spiritually. In some forms the connection is capable of being speedily removed, or held in check, at any time. This constitutes a trauce medium. We might try for a thousand years to convey our thoughts through forms which have not this glft, and not be able to do so. Because we do sometimes convey our thoughts to mertals by the brain, it is not always our medium. Therefore, dead forms, the orentions of man, are oftentimes used for high and holy pur she is going to die pretty soon, and I don't know but the devil is standing ready for her now. She has translated bedestal, and consider Spiritualism in the nobel to be the devil is standing ready for her now. orented in vain, but that every atom in the universe my be made a medium for spiritual communication

in some way.

Life I oh, how wast the problem I Who can solve
this dwelling here in the material life? Who
can graep and hold all her realities? None are
able, and yet it is man's imperative duty to seek to understand all that nature brings him in with, to know all the forces of life, and then he shall better understand his God, and happiness shall be

with him while here he dwells.

Seek on ! And while scene after scene, and thought after thought, is registered by the finger of nature upon the spirit, remember that each scene, each thought, may spring into new life, and bear fruit an hundred fold, to the glory of the great Author of Life. Aug. 3. Aug. 3.

Doctor Dwight.

There used to be a saying affect when I was on earth, something like this: "Where there is a will, there is always a way." And I suppose we may add, when there is not much of a will, there is not much of a will, there is not much of a way. I may as well say, also, that I do not care to hold converse with the people of earth, because I cannot have campanion with my friends. cause I cannot have communion with my friends; consequently I do not care to speak to others; but out to labor within the sphere of my capabilities, eedle I seem to find much difficulty in coming here.

would do anything for us, and we had n't a thing to do for ourselves, because these saints would only give us a shilling for making a shirt.

| Repairs were being made upon a give us a shilling for making a shirt. [Repairs were being made upon an adjoining building, and at this time our room was filled with

> If I were to answer the question put at your circle this afternoon, I should say it was a machine by she is n't.

care (I do not wish to be rude or uncharitable)—has To Bear Friends Everywhere, requested one to come bette and tell them, or he, or she, why I cannot return to earth, take a human of ganism to inyeclf, and labor for the cause of bumant ty, is I was wont to labor in my own body. I sup-pose my questioner wishes to know why I cannot re-turn, fullowing the occupation I followed white in

the body? Simply because I do not feel it to be my duty so to do, and because I find more happiness in other pursuits. The time may come when I shall journeyed with our own carriage and horse, so could find happiness in following the old occupation I have the pleasure of calling on friends as we massed

It is not to be presumed that our tastes are alike, but we are thrown into places which harmonize with self. I do not feel it to be my duty to return and follow my former occupation, nor do I think it my generally meeting with good success. Next we rested duty to return and answer many foolish questions in the genial atmosphere of our dear friends, Lamsent to us from the earth life, though I would be bert Bigelow and family, of Marlbore. Then called glad to aid mortals in the weary pilgrimage if I could, and do justice to myself.

I will here premise that the question put, ema-

nated from some spirit in the form who was under my care when in mortal. I will also premise that that spirit had more confidence in me than in any other person; and I will here say that friend had better transfer that confidence to some one else quite is reliable as myself may have been.

If I were asked the question how you managed to live in such an atmosphere as this, I should be at a oss to answer.

I will take my leave, giving you my name, or that name by which I shall be recognized by the friend who has sent the question to me. Say that what you have is from Dr. Dwight, of Portsmouth, N. H. Aug. 9.

Rosanna Jane Nathan

I do n't know as I have strength enough to control well; perhaps I have not waited long enough. I have a husband in San Francisco, California; a father and mother, and other friends, la Vermont. I have brothers in California, and I wish very much e communicate with any or all of them.

I died about the first of June last, in San Fran cisco. I was unconscious some days—I know not how many. My disease first originated in the bow-els, and was afterwards thrown on the lungs; so I may as well say I died of consumption as anything

I promised to come. If I had not, I should not

exert myself so soon. My husband thinks if it is possible for me to com if I can commune in a private way, I shall be glad to assist him, but I cannot do it here.

My dear father and mother do n't know abou ossible to write them a communication through ome private source; and send it to them, I shall

I am happy here; the spirit world is as I thought it to be, and I bless God I did see something of

Spiritualism.

The little child I lost a few months before I cam here is here with me, and I have as much control over it here as if we were on earth. I hope to be able to send some medium to my own home in Cali farnia but I don't know as I can. There is a me also, and if I can produce her assistance I shall not

gnize it here. I have been told that my parents have been misin formed in regard to my matrimental connection in California. I will here inform them that my com-panion was one of the kindest of men, and every way calculated to make me happy; but the seeds of disease were sown before I left for California, and were only developed by the change of climate. If my dear parents have been misinformed on this sublect, they must change their minds.

I wish I could speak full and freely here, but I cannot. I shall try to come here when I have more positive control. You will attach the name of Ro anna Jane Nathan to that you are writing. August 9.

Patrick Murphy.

Well, it's moself that's here again. It's mescif that's never laying.

Mary thinks I'm laid, gone intirely; and just to

I wont do any barm; but I wont let praist nor saint lie me out; but if God says, come here, Patnalism is really unning down for

saint he me out; but if tred says, come here, I'as all the head of the property of the head into rick, and be yourself, I'il come.

Tell Mary I'm getting along well here—learning the heart," and I hope it will continue to do so until more than if I had stayed with her a long time. There's plenty of praists here. Everybody prays to by its truths.

Ever the same, by its truths. their own God. Praists are good for those that likes them. I've got nothing to say against them; but I don't care—if the praists lie I will come and tell

John P. Hollington. I hope this is the right place. Stranger, what place is it? What house is it? Yes, this is the place. They told me about it. I want to send a

came to my death by accident: I fell, and struck ted on a plain of light, but rich soil, admirably the neck, which I can't tell you much about. My adapted to frult and grain. Apples, peaches, plums, folks do n't know I am dead. I was at sea, outward grapes, and mest small frults are abundant here, and bound-ten days' sall from London, bound to New

My wife's name is Matilda. My children's names are Matilda and John. I'd like to go out home in this way.

Written for the Danner of Light. THE WAND OF PROSPERO. BY Q L. DURMAIDE.

Give me thy wand Prospero; I will raise The spirits of the deep by my centrol: I will extert the world's reluctant praise. And send a thrill to its enraptured sonl.

Give me thy wand, and I will raise the dead From out their graves by my so potent art; They shall throng round me as I lonely tread The forest pathway or the city's mart. I will call back the lost and leved of years,

To the old homes where weeping mother's grieve O'er the frail relics, that, seen, through their tears, The fading image of themselves receive. These shall not want a lay of other years To ease the anguish of the siricken heart.

When from its airy deep the strain appears. Won by the skill of my so potent art. Give me thy wand! I long to call them forth-The bards of other days - a welcome band.

With the enchantment of thy magic wand. Bome men admire woman as she is: and others a

They shall entrance the swift winds of the north

Correspondence.

as I journey. With my dear bushand I left Taun- Hankell, the fruit grower above referred to. Across ton, Monday, August 13th, to seek again the home the street from the Sominary is my own little cot. of our dear parents among the mountains. We along. We called at Dr. Tucker's in Fuxbore', and had a pleasant visit; found him doing a driving business among the slok and suffering, and I think generally meeting with good success. Next we rested at Charles Brigham's and Mr. Houghton's, in Peltonville. Found Mr. Brigham's little "Hattle" very sick. In the night that we remained beneath his roof, he watched with her; and he told us in the morning that when she was writhing in pala, so that it seemed as though the little spirit would break its mortal chains, she threw her arms lovingly always raises up some one to project the thought bearound his neck, and said between her grouns, "I fore the people; and although that one may die with love you, father!" Oh! what holier words can come his plans and hopes all unfulfilled, yet some Elisha from the lips of those we love, when we think them is always prepared to receive the falling mantle dying? When we left in the morning, we thought from his shoulders, and lead onward to victory. never to see "Hattie" here again; but I have been Thus no great moral truth, or beneficent purpose informed that there are hopes entertained of her re- was over projected before the world, which did not covery. We passed from thence to Fitchburg, where gather new strength at each fresh sacrifice of itself; I spoke to the people on Sunday, August 19th. Big. for, Phonix like, a new being, crowned with all the otry and pride are strongly rooted there; but the virtues of its predecessors, was sure to rise from out air is good, and I trust that better plants will spring the ashes of the dead. into erowth.

Burry, where we stopped at a hotel for the night, question as to how it should hoper the memory of Tuesday, moved on to Cavendish, where we balted its founder, Roger Williams. He proposed a monuagain with the good and true; and on the morning ment of those deeds that made Roger Williams's life of Wednesday, 22d, we looked once more upon the glorious. He pictured to us the good man telling

wealth, power, yea, all that this world can give, with the vision of a future race of Indians, who and there is not so much value in the whole, as I should can bim father, and who, with all their experience in the arms of my dear mother, as she native majesty of character, adorned and modulated back, he would like to have me give him advice as takes me fondly to her faithful bosom, after my long by the spirit of Jesus, should send up waves or to what he shall do. I do not wish to do that here; and weary journeyings, and sheds her tears of love gratulation and praise to the All Father, from souls takes me fondly to her faithful bosom, after my long by the spirit of Jesus, should send up waves of and gratitude upon my face. My father's welcome rich with the mucic which he had planted. home and kies! My dear old grandparents' wel- The spirit of Williams arose from his ashes and these spiritual things. I do not wish to frighten come, and my young sleters', as they foundy oling plead the cause of Father Beeson; it laid bare his them, but oh I wish to speak to them. If I find it around me, with, "Sister, how glad we are that soul before our eyes, burdened as it must have been you've come home again." But some of the people with prayers and aspirations for the children of the think the mediums have no scorifices to make, and forest, made potent and living by the breath of only see the sunny side of hie's picture—have "a gratitude; for he was a stranger and they took him good time," being waited on, etc., etc. Wish they in; destitute and friendless, and they provided for could have the experience of six months or a year his needs, and became his champion; and his spirit themselves; that 's the best toucher, you know!

spot consecrated with the influences of six Couron our deeds, and to repay the debt of gratitude which tions, and were again greated with a kindly welcome he owed to the Indian. That volce could not go unfrom the good hearted host, Mr. Woodard, than whom heeded; we must receive the Indian into our hearts, full to give such proof as will convince poor mortals of the traths of Spiritualism.

In man provides better for the physical demands of the traths of Spiritualism.

In man provides better for the physical demands of the traths of Spiritualism.

In man provides better for the physical demands of the traths of Spiritualism.

In man provides better for the physical demands of the visitors. I do not mean to report the proceedings, as I presume ere this you have a more able traths of Spiritualism.

The provides better for the physical demands of the traths of Spiritualism.

In man provides better for the physical demands of the traths of Spiritualism. no man provides better for the physical demands of his visitors. I do not mean to report the proceed. gard his rights as man; we must have compassion report than I could give; but suffice it to say, we and so the word has gone forth for a convention to had good conferences, good regular sessions; and I sit in solema council upon the question of our duty think that all who partook of the magnetism of that to the Indians, and if we get all the nation to join convention, must grow better. I must, however with us in putting forth to them the hand of assistrefer to the outpourings of truth from our sister and co worker, Mrs. Fannic B. Felton. The deepest as a race will be accomplished? And the greater truths of our natures were nictured forth with such simple language, that a child could but understand, raise the Indians to a condition wherein their native while stout hearts throbbed, and the tear drops fell-Also, the great truths from that noble, self-possessed adorned with the graces and arts of civilized life, man, H. C. Wright, whose principles in relation to they will form a balance to our own power to check forth as clear and pure as the waters that came and then destroye its own, and form a crest upon gushing from the spring on the mountain side, our star crown that will be a glory forever. where we " went up to worship."

The end came, as it does to all our best enjoy ments in this life, and we returned to our Pather's The praist has told her I was gone to hell, and could attend a functal at Ludlow, on Tucsday—the next come no more; and I'm here meself to spake for day. It was the request of the departed, the huscome no more; and I'm ners need to spine for me. I want Mary to know the praist is a liar. If lies when he says I'm in bell, and can come no more. I could not refuse. On Wednesday, I held forth I'm come and tell them so. I want be lied about on another coession of similar nature, and Thursday Mary is in Doston now, and if she'll come where I can spake to her, faith, I'll tell her things that she and I only know about, and I'll take away that the praist has covered her all over with this long wir and a half in consequence of the central train Faith, I hear some of the people talk that I have being thrown from the track. We arrived in Cam-

I am better satisfied to day than ever " that Spirit

Cambridge, Sept. 3, 1850. M. S. Townsend.

Redford Seminary. Five miles West of the City of Battle Creek, Mich-

igan, and one mile from Bedford Station, on the Central Rallroad, is our boautiful little settlement of Harmonia, where about twenty families are already located, whose views on spiritual and temporal aflive got a wife and two children living in London, fairs are raised above the scotarian and plundering our able and carnest lecturers. She assures me she
Bloomingdate street. My name was John P. Hollingstandard of popular religion and business. Our
onuse. T. G. Foster was also present, and through ectilement is perfectly bealthy, and beautifully lacaatramborries, blackberries, raspberries, etc., are be-Well, I'm happy enough. Can I speak freely, and tell what I like? The ship should be in Now ket; one citizen baving as much as five acres of York, as we sailed in May from Lendon, the last of strawberries, and over forty acres of oroharding. Our smallest village lots contain one acro, on which each family can raise much good food. There is no porson among us who uses intexicating drink, and from the field of earthly labor. Warren Chass. only two or three who use tobacce, and they are nearly sharned out of it, and, being new comers, will soon be oured. Ten, coffee, and pork are but little used; profanity, vulgarity, and gossip, are also rare, and nearly extinct. Being five miles from the city, our children and the students are out of reach of the the midst, of our little actilement is the Bedford has undergone some essential changes, and opened reputation. with brighter prospects under the present faculty, giving perfect satisfaction to all students and citi- blessell and truly Christian cause of modern Spirituzens during the last year. Males and females have allow will be strengthened, and I had almost said equal advantages in this school, and Mr. and Mrs. hallowed, by such accessions to its ranks. Among all Sione are now prepared to take charge of and board, who know him well, his testimony and example will students who may be committed to them, and I can be alone sufficient to put lingering doubts to flight, assure all persons that such as are committed to and establish a firm belief; for they know that he is their care, will have the best of care and instruction, distinguished for intelligence and sound judgment, and the ordinary expense, (board and tuition,) will which are prompted to action by a heart overflowing not be over two dollars per week. Henest young with love for the whole human family. men, who are industrious and economical, can usu- Greenville, Ill.

latty find labor in the summer and support themsolves, but it will be necessary for them to avoid to bacco, and all bad habits, to live in this community and he respected and prosper. The full term com . Through the kindness of this mouthpless to the menced Sept. 12th. Inquirurs can address W. B. people, I am again enabled to tell you of my where Stone, Principal, Battle Creek, Michigan, and for inabouts, and of some of my gleanings by the wayside formation regarding our place, Mr. Stone or Dr. Geo. tage, where any of my friends, or enomies, are requested to call when they pass this way, and see if harmony dwells here, and what is the effect of the spiritual philosophy which we teach and try to prac-WARREN CHASE.

Battle Creek. Mich., Aug. 25, 1860.

Convention for the Indiana.

In a great cause; the block may suck their gore, Their heads may nodden in the sun; their limbs he at may be city gates and chapted walls; But still their spirit walks abroad, though years Elapso, and others abare as dark a doom, They but adjunct the deep and aweeping thoughts, ... Which overpower all others, and conduct.

When one great a state freedom."

When any great work is to be accomplished, God

The venerable Father Beeson came to Rhode On Monday we continued our journey as far as laland, at a time when the State was alive with the beloved faces of our earthly parents and friends. | slone with no eye but God's upon him, and no wish You may talk to me of earthly fame and glory, of but good within him, while his dream-eye was lighted

ablured us, in the name of the living God, to do Well, we went, on Friday, to South Royalton, the honor to his memory with our consolences and with we must recognize him as our brother, we must reupon him in his helpiess and suffering condition; ance, who doubts that the work of their redemption good will be for ourselves; for if we are able to character of heroism and moral recticude shall be woman everybody knows, or ought to, were poured that spirit of aggression which first destroys others,

Providence, Aug. 31, 1860.

Ada L. Mort in Chicago.

This superior test medium, so well known to many of your readers, has already done a good work in this city. Her remarkable tests, so well adapted to the intellectual ekeptic, have reached some of the best minds in the city; even the Mayor, who is the tallest man physically, and not much short mentally, in this region, has been compelled, as one of a committee, to acknowledge the unseen intelligences; he did it boldly in his paper, as he is said to be one of the men who never dodge, and one whose head bas ever been too high for the lasso of any church. The seances of Miss Hoyt awakened quite an interest, erebegad I tells no lies, and I tells the truth, and that took my baggage in hand, and marched down North tory to her friends, and very perplexing to her one-will stand anywhere. Mary is looking for something from me, and Avenue to our friend's. H. Potter's, where I am mies. There is only one escape for a candid inquirer heping it will not come, because she does not want comfortably situated, after holding forth at the Port the tests through Ada, or only got enough to wonder, and then keep aloof and wonder on in wonder to the end. She has closed her public circles for a few weeks, but will soon open them again, as she is now residing here with her parents.

. The friends in the large towns and cities of the West who want a medium capable of giving demonstrations before large audiences, and tests sufficient to convince the greatest honest skeptle, will do well to write hor, and if possible secure a visit from ther

while she can be engaged. .I had a pleasant interview last evening, through her mediumship, with several friends in the other life-one of them, Mrs. Il. F. Huntley, long one of cause. T. G. Foster was also present, and through him Dayton gave us one of his inimitable speeches in both poetry and prose, so beautifully blended we could not sort it more than we can the rich colors of the rainbow. Mr. Ferster is out of health, but is fast recovering under the treatment of Mrs. Green, and will soon be ready to take again his place on the platform. Neuralgia has passed from his head to the nerves of his body, by which he has been a great sufferer; but we cannot well spare him yet

Chicago, Sept. 4, 1860.

Hon. Frederick Robinson.

Permit me to express my sincere gratification that the Hon. Frederick Robinson has come before the public as an advocate of Spiritualism. Nothing could induce him to take this position, but the conviction corrupting influences of saloons and rowdies. In that it was demanded of him, as a friend to the welfare of man. He not only commands respect for his Seminary, conducted by Mr. and Mrs. Stone on the talents and sound judgment, but his able, efficient best plan of modern instruction they one adopt suc- and disinterested labors in behalf of the best intercessfully. Economy, favorable surroundings, and ests of the mass of the people, long since won the the high moral tone, (perfectly free from sectorian bearts of thousands; and he is one of the most emibias.) make it a desirable place for students who nent among the few instances witnessed in our day wish to use their time to the best advantage. The and generation, of men greatly distinguished by school has been in operation for several years, but popular inlents, whose solid merit transcends their

To know Frederick Robinson is to love him. The

Warren Chase to Chlengo.

The friends in this city lines secured an elegant hall till next Spring, and are prepared to sustain to a far country." Your numerous renders in the subscriptions to the flanges, and are requested to call attenmeetings whenever speakers computent to draw an East may be pleased to learn that the great work of free. Lecturers named below are requested to give notice of audience sufficient to pay themselves and moderate mental and spiritual emancipation is most grace. Any change of their arrangements, in order that the bis may expenses, come here to speak. The deak is to be fully enfranchising the "sons and daughters of be as correct as possible. expenses, come here to speak. The desk is to be completed during September by Warren Chase, who completed during September by Warren Chase, who commenced his course, before a good audience, yes torday. The morning fecture was upon "Revelation in codinate with all classes of the people, both in Tanning, for Fernikance, 4 Sundays in Feb. Characteristics and the control of the fields of resident and her and such as all only of the fields of resident and her and such as all only of the fields of resident and her and such as all only of the fields of resident and the sundays in his all orders, the above places, of New York City. tion," and the subject treated comowhat peculiarly. The speaker, taking Webster's leading definition contended that revolution extended so far, and only so far, as knowledge extends, and that all subjects or coner, speculation and controversy were as yet manifest alarm for the safety of their Dianas.

unrevealed; that science was the instrument of This is evinced, in the first place, by an almost uniDivine revelation, which had revealed to us the coases of eclipse, rainbow, thunder, day and night, assembly, of every speaker, on any question or the form and diameter of the earth, etc.; that only the form and diameter of the earth, etc.; that only the state of the earth, etc.; the state of the earth etc. by science had we become acquainted with the cannot presounce the accustomed "Shibbeleth" of human body, and only by science can we become variformed Orthodoxy. acquainted with the human soul; that God had revealed nothing by word to us of our bodies or soils, but had placed both before us and within us, with intellectual powers to examine and know them; that our whole system of theology was theoretical, speculative and ideal, without demonstration, scispeculative and ideal, without demonstration, sci. lecture was to have been delivered. But, after the ence or revelation, and consequently unreliable and refusal of the bouse had been secured by the concent ever changing, as were the theories of sun, moon and of the minister and " proper authorities," the followearth before the revelations of science: brought ing composition of your humble correspondent fell knowledge to man. The speaker contended that late the hands of the "Watchman on Zion's Walls," words, written or spoken, could not convey knowl. having been mislaid by the writer. Upon its dis edge from one mind to another, and instanced, as covery, the prencher and three or four members got proof, our system of jurisprudence, in which the together and resolved that the speaker could not witness is required, as a qualification for a witness, have their house, as had been promised. Being at to know, but is not expected to convoy his knowledge their meeting in the morning, and not hearing the to the court, and hence the judge only renders the notice of his lecture rend as had been sarred to, he opinion of the court; that belief does not qualify a inquired the cause of its failure, and was gravely person for a witness, and that, by this rule, most of informed that the "suspicious communication" jus our preachers are incompetent to teach or testify tified them in refusing the house and notice of lee about another life, and their testimony not sufficient ture. However, after a few words, it was concluded evidence for us to found an opinion or belief upon; to let the arrangement go on, and one lecture be that words, at best, are only representatives of given under the personal surveillance of the Reverend things, or nothings, of facts or fables, and by the dictator. The dangerous production was the follow words we cannot tell which they represent; that we ling:cannot live in house, nor ride on horse, and that the words may be presented to us where no house or horse is behind them; that the words of the Bible were like other words, and could at best be no more than the words and figures on a guide-board, and the man who should read them and pray, and pray and read, all his life, would know as much and make as much progress in it as one who should sit at the street corner and read and pray over the words on the board, as long and earnestly. If the Bible pointed to another life, and told the distance and direction, we must search it out by experiment and trial, to know and obtain the revolution which the words never could bring to us. He also took the position that feelings were entirely unreliable, and conscientiousness as ready to support falsehood as truth, and cited the case of the mother on the Ganges drowning her child, conscientiously, feeling it to be required by God as a sacrifice-of the Mahometan who could murder a Christian, but daze not neglect an ablotion or a prayer-and of the Christian who could kick his wife out of doors, or whip his slave, but dare not retire without prayer, or eat without a blessing on the food. Several other novel positions were taken, which we have not time to review at The evening discourse was upon Inspiration, and

not less radical than that of the morning. The speaker contending that Divine Inspiration was uni. affecting prayer by the preacher, in which he told versal, and never partial; that God as readily inspire God to provent the speaker from doing any harm to ed a person to speak or write a falsehood as a truth, the Sabbath, &c. And the people dispersed without and that no person could speak or write at all with, any severe injuries, save the jestling of the sacred out the Inspiration of God, as all "live, move, and gait of the divino, who ground some, in consequence have their being in God." That Divine inspiration of an agreeable emotion new and then manifested by produced motion in the mineral kingdom; life in the a smile upon the features of the audience, at the regetable, sensation in the animal, and intelligence bearing of anesdotes from the lecturer. in the human, but did not produce uniformity in the Notwinstanding these things, it is manifest that God, and for ought we know, may be good to him cloth," a few days since:
and filling the uses for which he designed them. The nor violated by any fluite being-that God had no cipline! What shall we do?" or rock, body or soul-that we had ever yet been able ' inspiration and all forms of doctrine are preached saints has always been believed in by many of our by and in it and that only by scientific knowledge old divines. This is unfortunate." and intellectual power can we know the true from who prays and the man who curses alike, and does and stale. 17. listened to with deep interest.

Chicago, Sept. 3, 1860.

The Truth well Spoken.

This village and vicinity has been for many years

disappoints an audience,) and the congregation plainty right. As an instance, he became entisfied came—the meeting bouse was packed full and run. that the practice of selling the abominable alcoholic nink over-the Rev. Mr. Parge came.

him should not perish but have overlasting life."

She took the thing up methodically and spoke over the work of human ruin." two hours to that breathless audience; after which The blow was struck-Bro. Fargo got more than he pleasant companion. bargained for - the victory was won - and she triumphed. By this discourse she has made a host friends of progress, and the leaven of that rightof friends; and brought many to believe and advo- cousness which, working in the souls of men exalteth cate her cause, and the truth, who before had never a nation, is already diffused amongst the reading taken any particular interest in such questions. Clockville, Aug. 22, 1860.

Light Adenneing Amongst the People.

" As gold water to a thirsty soul, so is good news and out of the folds of secidom, and has enjoyed and out of the folds of secidom, and has enjoyed peculiar advantages for becoming familiar with the guidays in Bent. and first flunday in Oct; at Plymouth; these and feelings of the masses. Amongst the small work denominations, generally, there is a Quincy, fourth Bunday in Nov.; at Providence, through manifest alarm for the affects of their Phones.

Not long since, in a city of some size, the writer

"MY BPIRIT BRIDE"

I of rejoice
To hear thy voice,
At hours when then comest to me,
You then, I feel,
Thy noble zeal
My heart from every pain to free. I doubt no more,

As oft bofors,
As oft bofors,
That angel spirits oft are near,
Our ways to guide
Upon life's lide
And make cach path of duty clear.

From bigotry,
I would be free,
That, so the loved of higher spheres, I may be known,
That they may own
My name, as it to them appears.

It is my pride,
Whom men doride.
That, I the courage have to say,
"I 've found the road
The leads to God," And joyfully pursue my way,

It is a joy, Without alloy To think that I shall soon he where, Unicatial gleams Of brighter beams, Will fill my spirit victors fair.

Truth's portions light
Dispots the nigns
Which 'mures the mind in ignorance,
And will fulfil
It mission, 'till
Each soul shall reach its recompense.

Well, the lecture was given, after a short and

forms or actions of either-that by our standard the more intelligent members of most of the churches worthices minerals, vegetables, animals and humans are every day becoming more and more loquisitive can be found to abound in the respective kingdom of and less susceptible of priestly control. The writer each, and yet all are dependent on the Inspiration of heard a clergyman remark to a "brother of the

speaker contended that the laws of nature by which away from spiritual gatherings, or our churches all things were ultimated, were perfect and immuta- will all be broken up! Our meetings are very ble, and never had been nor never could be broken thin, and it is hard work to enforce our rules of dis-

forgiveness, and no penalties for man or beast, plant With a deep groun, the inspired counsellor replied: to discover. That we are all accountable and res. the same way. And what makes it the more per ponsible to the laws of nature which execute them. plexing, is, that many of our best members are among selves and bend or break us physically or spiritually the malcontents; and, worse than all for us, they as we run against them, or contend with them, quote some of our own familiar old hymns to show That the Bible and all other books were written by that the terrene visits of spirits of the departed

Ay, verily! And never, until the free spirit of the false, right from wrong, or good from evil, either inspiration began to eliminate the great truths of physically or spiritually. Therefore we must try God in the soul of his children outside of the enthe Bible as we do the Had or Arablan Nights, or closures of sect, was the doctrine of spirit intercomthe doctrines of Catholic and Protestant, as we do munion ever doubted by sensible men; and then those of India and Persia, and let only those endure only opposed because it took away the occupation of that must, because they are true in nature. The pseudo vicegerents of God, and rendered the parcelulal speaker labored much to show that God was impar needs less downy than was agreeable to their occutial in all the kingdome of this world, and conse. pants. Then it became less easy for the ignorant quently might be expected to be in the next. That preachers to held their hearers together by the cords Deity treated, so far as we can discover, the man and limitations of ridioulous dogmas, storeotyped

enot favor the one who blesses him more than the one But, like rivulets from a pure and powerful spring, who ourses. But if we do not treat ourselves and the water of life is forcing its way amongst the others well, we must surely take the consequence, masses, against all the fortifications of orthodoxy, for God will not forgive us. The discourses were and men are drinking freely of it, and a new and beautiful life-a strong and robust class of reformers is multiplying like the sands of the seas. In view of these things, let every heir of gespel of the New Testament rejoice and give glory to God. .

I find in this place several intelligent men who bound down by seclarian erceds, but like other places have formerly stood aloof from the investigation of there has been a general loosening up on the masses, all religious themes, from the fact that they had The ground has been broken up and for a long time become disgusted with the gross and extravagant has been ready for the seed. Finding that Miss Do teachings of the ministry, who held up before them Force was at Oncide, a few enterprising citizens of the God of lust, of war, and of oppression. They Clockville prevailed upon her to speak at that place, did not love such a being. But they are now ready on Tuesday evening last. Rev. A. G. Fargo, the and anxious to learn "what is truth?" Among Paster of the M. E. Church, feeling confident that them is Judge Parker, "mine host" of the White she was an imposter and deceiver, consented to be Pigeon House-an old and respected citizen, who present and give her a subject on which she was to holds a commanding influence over a wide circle of speak, and to interrogate her after the discourse. friends. He is a man of fearless mind, and dares The evening came, and Laura came (she never to utter what he believes, and to do what is made compounds of the day was pernicious, and delib-After Laura arose, she requested a subject. He exately ejected them from his bar, to the great angave her, St. John So. 16v., saying that it was an noyance of others engaged in the business, and to casy text-" For God so loved the world that he gave the annoyance also of some who had used it. But his only begotten son, that whosoever believeth in his noble answer to all is, "I believe it is wrong, and does injury to my fellow-man, and I will not do

The friends of a liberal and progressive theory of Rev. Mr. Fargo propounded about twenty questions religion will find the house of Judge Parker an to her which were readily and correctly answered, agreeable home, and its host an intelligent and

At Constantine, four miles distant, are many warm portions of the community. Esq. Coffenbury is doing B. F. C. a good work P. W. W. MOVEMENTS OF LECTUREDS.

Parties noticed under this head are at liberty to receive

Rev. John Pinaront, West Modford, Mass., will receive calls to lecture on Spiritualism.

Charles H. Chowell, tranco speaker, Boston, Mass. Address, Banga of Light office,

N. Yanks White will locture in West Winfield, N. Y., 234; Concease, N. Y.; Oct. 7th; Chagrin Balls, Ohio, 18th; Toledo, O., 21st and 28th; Lyone, Mich., through Nov.; Chicago, Ill., bec. 2d and 0th; Beloit, Wis., 16th; Janesville, Wis., 23d and

O., 21st and 22th; Lyons, Mich., through Nov.; Chicago, III., bec. 21 and 95th; Eduk, Wis., 15th; Jancsvillo, Wis., 15th and 159th; Wis., 25d and 159th; Milwackle, Wis., through January. Applications for week evening made in advance will be nettended to.

Mrs. J. W. Ourstern will lecture to Moodus, Ct., Sopt. 20th; to Oct. at Oxorgo, N. Y.; in Nov. at Chedmanti, O.; in Dec. at Milwackle, Wis.; in Jun. at Jyons, Mich.; in Feb. at Eikhart, Ind.; in March at St. Luuis. She will return to the east in April. Applications for ovenlage should be made early. Address Box 315, Lowell, Mass., or es above.

Jons H. Rampall announces to the friends of reform and liberal southnest. In the Wost, that he designs making a trip through the Western States the coming fall and winter, and would be happy to communicate with the friends wherever there is an opouling an railrand routce, to get about. Address, until Oct. 16th, at Northfield, Mass.

If. D. Stonga will fill the following engagements, and the intervening Sundays can be engaged at any places not too far distant from those announced, by application to him at New Haven, Ot. — The 3d and 4th Sundays in Det., at Hartford, Ut. 23 and 3d Sundays in Det., at Hartford, Ut. 23 and 3d Sundays in Jan., 1851, at Portsent Mes., we make Students in Acad of Perturn Message.

h, at Putnam, Ct.; two first Sundays in Jan., 1861, at Port-nd, Mo.; two first Sundays in April at Providence, R. I. Mas. S. E. Wannes business in April a Provincing the month of Uctober will be Xenla, Clay Co., Illinois. She will speak in Tuledo, Ollo, the four Sunlays of November; in Ekkurt, Ind., five Sundays in Doc. Those who wish to secure her labors for the winter, and spring of 1861, will address her as above, or at Milan, Ohio.

above, or at Milau, Ohio.

H. P. PAIRPIELD speaks in Pulnam, Ol. first Sunday in October; in Warwick, Mass, second Sunday in Oct; in Leominster, the third Schelay in Oct; in Falters, first Sunday in Nov; in Porland, Ma., the three Sundays of December. Address, Greenwich Villago, Mass.

Great Greenwich vising, cause.

Frank L. Wadeworm speaks at Plymouth, Mass., Sept. 23d and 30th f at Providence, R. L. Oct. 7th, 11th, 21st and 23th; at Williamante, Count., Nov. 4th and 1th; at Putosm, Ct., Nov. 18th and 23th. Address accordingly. Wagane On482 speaks the five Sundays of September in Chicago; two first Sundays in Oct. in Ekhart, Ind.; two last Sundays in Oct. in Sturgis, Mich. Ho will receive subscriptions for the Banker at club prices.

Late Milliam will speak in Pulnam, Conn., September 23d.; in Lowell, Oct. 14th. 24st and 28th; in Fordand, Mc., Nov. 4th and 11th; Tannton, Nov. 18th and 33th. Mr. M. will answer calls to jucture week evenings. Address, Hartford, Ct., or an above.

or as above,

Mas. C. F., Wongs, trance speaker, will lecture in Duckfield,
Me., Sopt. 23d; Lowiston, Sopt. 30th; Rockland, Oct. 7th; In
Pover, 14th; Quilford, 21st; Abbott, 23th; Unity, Nov. 4th;
Belfast, 11th; Elleworth, Dec. 18th; Union, 23d; Belfast, 50th. MARY MARKA MACCURER, will becture at Cambridgeport turing the mouth of October. But may be addressed at the Sanner of Light office, Buston, care of Chas. H. Crowell.

Miss Elizabeth Low, trancespeaker, of Leen, Cattaraggu Co., New York, Sectores at Ellington and Rugg's Corners, (Catteraggus Co.,) every fourth Salbath. She will answer calls of sectors in Chautauque and Cattaraugus Counties. Mas. A. P. Tupupson, will lecture in Holderness, N. H., Sept. 23d. She will answer call to lecture in the carround-ing towns, addressed to her at West Campton, N. H. Mes. H. M. Miller will deveto one half her time to lectur-ing whitevers she may have calls; she is engaged permanently to be half the time for the couning year. Address, Ashia-nia, Ashiadiah Co., Oilo.

bula. Ashtabula Co., Oldo.
Lewis B. Monsoz, lectures in Milford, N. R., Sept. Soth;
in Milford, Mass., Oct. 7th; he Putmain, Conn., Oct. 14th and
21st; in Leoninster, Mass., Oct. 28th. Address No. 14 Bromfield street, Bosson, card Bela Marsh.
Mns. M. J. Villousson would notify the friends in New
York and Ohio, that she will answer calls to lecture during
the Foll and Winter in that direction. Address soon, at Stratford. Ch.

the Foll and Whiter in that direction. Address soon, at Saraford, Ch.

Alea, M. B. Kanney, of Lawrence, Mass., will speak in

Cambridgeport, September 30; in Charlestown the two first

Strackys in Col.; in Cambridgeport the first Sunday in Nov.

Mas. Anna M. Middlebanook will lecture at Williamante,

Ch. Soptember 32d; at Studiord, Ch., 30th; during October,

at Portland, Maino.

How, Francasck, Robinson, of Marblehed, has prepared a

course of tectures on Spiritualism. Which he is ready to re
peat before societies of Spiritualism.

peat before societies of Spiritualists.

MATTIS F. HULETT, Ruckford, Ill. She will speak at St.
Louis in September; in Tennessee and Georgia, in October,
November and Itecamber.

J. S. Loveland will receive calls for lecturing in New England, for the nouths of September. Address, 14 Brömfield
street; Beston, care of Bela Marsh.

Miss M. Munson, Olsirvoyant Physicist and Lecturer, Ban
Francisco, Cal. Miss M. is authorized to receive subscriptions for the Hanner. Miss M. Mussow, Olsirvoyani Physiciat and Lecturer, Ban Francisco, Cal. Miss M. Is authorized to receive subscrip-tions for the Hanner. Mas. 2. D. Studes trance speaker, will lecture in central Now York in Sept. and Col.; in New Boslon, Mass., Nov. 18th and Cal. Address, Histol, Ct.

Miss. J. B. Shitti, Manchester, N. H. Will speak in Went-cest. J. B. Sont Col. in Warren, Sant Schot, in Computer.

Mus. J. D. Shitti, Manchester, N. H. Will speck in Wonty Morth, N. H. Spel. 233; in Warron. Sopt. 30th; in Campton, Out 7th. Address at Campton, care G. W. Cook.

Mus. Farnie Hundark Felton will lecture in Cambridgojort Sept. 23d and 30th. Address accordingly, Groods M. Jaczson, trance speaker, will lecture at West Walworth, N. Y., first Sunday in Och. Address accordingly, Charles A. Hayden, Irance medium, will answer calls to lecture west or south. Address, Livosmore Falls, Me. Mas. B. H. Burn will lecture in Randolph, Mass., fourth funday in September. Address her at 2 Columbia st., Boston. Da. P. B. Randolph's services as a lecturer, an bo had by addressing him at the Banner of Light office.

Rev. Streiner Fallows will respond by calls to lecture, addressed in him at Yall River, Mass.

Mas. Saan A. B. Branes, (late Magours,) No. 83 Winter stron, Kast Charles, C. Flage, Irance speaker, 4, Olark Court, Charles-Court Mass.

wn Mass. Willer Stration, healing medium, 168 Sands st., Brookm, N. Y. Mrs. E. Olovon, trance epeaker, 3 Dillaway Place, Boston, Mrs. M. H. Colles, care of B. Marsh, 14 thrombolu st., Buston, Mrs. E. A. Kingsbury, No. 1903 Pine street, Philadelphia.

Iyn. N. Y.

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Pearls.

THESE IS NOTHING LOST. There's nothing lost. The drop of dew That trembles in the reschad's breast, Will seek its home of other bine, And full again as pure and blest; Perchance to revel in the eyeay, Or moisten the dry, parening sod, Or mingle in the fountsin spray, Or sparkle in the boy of God, There's polling lost. The soul that's cast By careless hands upon the ground,

Will yet take root, and may at last A green and glerious tree be found. Deneath its shade some pilgrim may Book elielter from the heat at noor While in its boughe the breezes play, And song-birds sing their sweetest tune.

There's nothing lost. The alightest tone Or whisper from a loved one's voice. May melt a heart of hardest stone, And make the saddened soul reloice. And then, again, the careless word Our thoughtless lips too often speak, hisy touch a heart already attreed,
And cause that troubled heart to break.

Thoro's nothing lost. The faintest strain Of breathing from some dear one's lute, In memory's dream may come again, Though every mouraful string to mule. The music of some happier hour, The harp that swells with love's own words. May thrill the soul with deeper power, When dead the hand that ewept its chords

ASPIRATIONS.

As the bart panieth after the water brooks, so panieth my toul after thee, O God. My soul thireteth for God, for the liv ing God: when shall I come and appear before God? My team have been my meat day and of the while they continu things, I pour out my soul in me; for I had gone with the multistide, I wont with thom to the house of God, with the voice of Joy and praise, with a multistide that kept holiday. Why art thou east down, O my soulf and why are thou dis-quieted in mo? hope thou in God; for I shall yet praise him for the help of his countenance .- [King David. COMPOSAL BLIES,

Respects with throsfold grace enduc The right to be familiar; none Whose ways forgot that they are two Perceive the bliss of being one. I you'd unvarying faith : and she To whom to full I pay that you, Rewards me with variety

Which men who change can never know. The man cocks first to please his wife." Declares but not complains Saint Paul : And other loves have little life When she's not joyed the most of all.

Coventry Patmore.

A CRADER-VIRW. When one reads of the baby boys and girls sent yearly int the world, epabgling the earth plentifully as daisies, it is a curious apecutation to think how the wife lies in the cradic, thoughtiess of the tyrant who is destined to enstave her; and how the despot bimself takes his morning pap, his white sheet-of-paper of a mind yet unwritten with the name of her who may have in the the far years to att up for him ing with the regolution to tell him what sh thinks of him, when at the appearaments bours be shall re turn rig-reg home .- [Douglas Jerrold.

[Reported for the Banner of Light.] ROSTON SPIRITUAL CONFERENCE. TURBDAY EVENING, BETTERSER 11.

The Boston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Tuesday evening. QUESTION - Future Life.

DR. CHARLES H. CROWELL Was called to the chair. LYSANDER SCOONER.-In what I have to say, I do not propose to discuss whether there be a future life, but take that for granted, and give my attention to the question of what it is. I do not pretend to have so much knowledge of a future life as many do; I shall speak of the subject from evidence obtained aside from Spiritualism. It seems to me analogy is all we can reason from. Analogy teaches us that to-morrow will be like to-day, though we shall be older, and know more. And this is about all analogy does teach-that the future life is a continuation of this but that we shall know more in the life to some that we know here. It seems to me analogy teaches us we shall have material bodies-not spiritual seems to me that in the next life we shall live our three score and ten years, and go to another higher still. We know that in the present life we cannot dispense with bodies; then how can we there? It seem to me that nearly all we have to do in this world, is to take care of our bodies, and our moral nature depends for growth and action on our bodies, and our intellectual faculties as well. It seems to me we shall have the same duty to do there, though we shall have some better way of doing it. Nearly all the knowledge we gain in this life, would become useless, or lost to us, if we were to have no use for the hady in the future life. I do n't see what our life experiences and suffering are for in this world. unless to be of uso to us hereafter. It seems to me when we leave here, we shall so to another sphere. where we shall cat, drink, sleep and work-perhaps as hard as we have to here. There is great reason for separate existences, and that those existences should be short. People do not remain long complanions in this world, and so should be in continual change and progression.

ROBERT THAYER -It seems to me we can only in dulce in speculation on this subject. Future life is something we have no means of knowing much of, till we get there.

Mr. CUSHMAN,-I suppose we all have the convic-

tion that this is not our abiding place; that to live as we now are, is not our prerogative. We know that a change is soon to come to every one bearing the form of humanity. In relation to the time and form of that change, we know nothing-are wisely ignorant; though, before the change comes, we may be supposed to gather some knowledge from the experience of others who leave us. We have engrafted upon us an instinctive anxiety and desire to live hercafter. It is as natural as to cat or drink, to feel cold or hot, sick or well, suffering or happiness. But when we undertake to know when and what our change will be, and what our condition is to be, we meddle with what is not for us to know, but is in the keeping of the Great Judge of all mankind. Judging of those who have passed on, we know some of them have met the change with mental or physical brightness and exhiteration. We have seen others in darkness, doubt, terror and fear, approach the great change. Thus, we can only know we are all destined to pass through the valley of the shadow of death, in a condition of mind and spirit wholly our own. All we know of the future life we derive from divine inspiration-the divine inspiration of the human mind. Bluck of that inspiration has been written out; much still is being given. In the light vouchsafed us, we find that which gives a consolution which nothing else can equal. It is upon these sacred truths that I depend for my knowledge of my condition hereafter. These who can rally around this standpoint, have builded

a house; and when the wind comes and the storm rages, their house will not fall, for it is built upon a rock. Build your louses upon a rock, then,

Bantano Branc.-It has occurred to me, what a murisus state of mind a man must be in to question the existence of a life herenfier. I suppose that in the presentinge, and in every past age, the people, ance, we are rather too prone to look at them through uncontaminated by learning, believe in a future life, the glasses of our individual, or educational preju-You will find that these who have called Into quet tion the problem of immertality, were those who habit or generosity of judging ideas, principles and imagined themselves wise beyond their time. Yet, persons by their own laberent importance and value. when they come to die, they generally wish they so it is with reference to the new truths of the could live longer, to make up for an ill apent life. present day and age. We fight hard against innoflow is it, that with such, when the last hour comes, varion, and weigh things in false scales. In a word, there is a shrinking away? I think the Creator has we are not as yet just either to ourselves, the new placed in every mind a monitor, and that monitor thought, or the spirit of the age reminds us that there is a day of reckening coming. reason from analogy alone; we work through life to metires. lay up something, as they say, " for a rainy day;" and, reasoning from analogy, we must lay up something against a rainy day in the state bereafter. If we live for the future, I see no way it can be evaded. Julius Cosar, that his dust may possibly have been splendld prayerused to stop a hole in a beer-barrel. ROBERT THAYER. - We are not called upon, nor ex-

coted, to furnish any proof of life beyond the present; but, by interchange of opinion, we mayiget a is practically ignored and forgotten, else is a more the future life, and among other things I hope to see the system of Sabbath observance done away with. ourselves too much about the life to come, but leave the future with him who is to control our destiny.

Grazge S. Ping. - The fact of the future existence. suppose, is admitted. The time has been when it was denied, and that, too, by those who were thought only un theological, but un philosophical. It seems to me that there is just about such a state of things on the other side of Jordan as we find in Boston and the United States to day. We have no reason to the body! suppose otherwise. The change is only to be made suppose otherwise. The change is only to be made in our own selves. If there is a change, it must be link between the human and the brute.] carried there in our own hearts. If we should go to the other world to night, we should be, when we orms in the other world, but I do n't believe our bis present flesh and blood. Every physical body enfolds a spiritual body. Even science demonstrates this, and that not only human beings have spiritual odies, but animals and even vegetables.

John Wernenses, Jr .- All through my life I have felt there was another and a better state of existence to come, and I have always thought more or less of a future life. We find many people bearing suffering and pain; but the sufferings and pleasures of the body are not ever so acute as those of the mind. All these things go to assure us that there is the Bible I wish I could; but I find so many soft the ideas that have been brought to the world, none onn compare in any way with those taught by Spiritual manifestations. The little raps which have de monetrated Spiritualism, are of a vastly more vital consequence than all Bible texts ever could be, unless they were placed on a more cortain, authorita

H. B. Stongs.-The subject is one which, above all beyond this sphere, which we have never cognized by our physical organs, never tested by our physical us we shall have material bedies—not spiritual by our physical organs, never tested by our physical cas, when some poor wrotch offends us or the laws, bedies, but those of absolute flesh and blood. It instrumentalities. There are different degrees of af But when the soul of Spiritualism comes to the namy. I do not place a great deal of reliance upon eers, on the question of the spiritual body. I cannot reconcile the statements of enirits that animals tions to us are symbolic. We only know the spirits not conceive that we occupy bedies in all respects like the physical body, only more refined, in the world to come. Give each organ its approplaying this life over again-and I do not see where soul. he progression is. Affection is retained by the apirite, though that affection may have changing ed the close attention and unmistakable approbjects. The spirit's memory, intollect and love atill continue, and are its marked obaracteristics in the other life.

G. S. Pinn.-How can we exist in the other world, nust be an organized body of some kind, to concentrate these immortal faculties and hold them to

The same subject will be before the Conference ext Tuesday evening.

The Howe Sewing Machine.

application of Elias flowe for an extension of his manifestations that took place in presence of Mr. amous sewing machine patent. It now appears | Home-while Mr. Dickens, per contra, refuses utterly that the Commissioner of Patents at Washington has to put any faith in the manifestations, and, not only decided in favor of the extension of this patent for that, but attempts to east ridicule upon them from another period of seven years. Mr. Howe was the beginning to end. Upon which the London Spiritual first to invent a successful sewing machine, which Magazine for the present month remarks in the folwas first made known to the public in 1816. He re- lowing strain :ceived no remuneration, however, till 1853. His invention was introduced by other parties—the compensation being, at first, ten dollars for every machine sold, afterward five, and, for the last two years, three

City in the fall of 1845, at Mrs. Deborah Dashiele's. Please address Dr. J. B. Hinton, Raleigh, North Catelina.

Beauty without virtue is a flower without perfame.

GHEAT TRUTHS. The following is the nubstance of a speech made by 16s. P. R. Responsed at the aphiliant plente at

BANNER

Berding Let July J When great truths, or what assume to be such, come up for investigation, and challenge our accept-

dices. We take a long time to acquire either the

We are equally unjust often in our estimate of 1 believe much my friend Spuoner has said. We can persons, their actions, expressions, principles and

There's a lust in man no power can tame, of loudly publishing his neighbor's shame; On eagles wings immortal eandals fly. Whije virtuous schons are but born to die.

We too often, alas! Judge a man or woman by his This feeling that there is a future life, is universal, or her antecedents-and that, too, without taking How does it come? You may say it is a tradition, into the account any notice of what were the circum descended from father to son; yet, following the stances precedent. We Judge one another more analysis we find ourselves tracing the chain back much more, for what the person was, than by to where we shall find it willspered to man in what the individual is to day. Such judgments are some way by the Great First Father. I have reason nearly always wrong, for the reason that nothingto believe there are men who sometimes call into and the human race and individuals in particularquestion this fact of immortality. It is claimed by over, for an instant even, stands still. Motion and some that the components of the body of one will, change are the order of all things. Nor shall we be in the course of time, by the process of nature, help to morrow exactly what we are to day. This is the make up the bodies of others. Thus it is said of law of matter, this is the law of mind. Pope's

"Teach me to feel another's wee-To hide the fault I see; The mercy I to others show That mercy show to me,"

better idea of what that life hereafter is. It is sontiment—very pretty, indeed—but only a sentipleasantr to contemplate a change for the botter, in ment. This has been, etill is, the way of the world; but, thank God, will be the way of the world no longer, when the happy day shall dawn wherein the I think the future life is very different from life on soul of this grand spiritual religion, now faintly this earth, and desirably so. Lot us not trouble glimmering in the distance, shall come to the man internal, just as its body-its rape, tips, philosophy and phenomena have come to his external senses and perceptions. A glad, a great, a glorious day this, wherein the negro, the bushman, the ignorant, and the victous even, are taken for what they really are, to be sound as philosophere; though, the one and not for what they seem, or our prejudgments who would deny it to day would be considered not would make them appear to us. Charity is a splendid mantle, both to wear ourselves, and to throw over the neighbor. This charity, this divinity, is the full soul of that system whereof Spiritualism is

[At this point the orator displayed a full length

I have seen the original of this picture, and I show got there, just the same moral beings we are here. It to you as a type of that state of mind which makes agree with my brother Spooner, that we shall have a man condemn what he cannot comprehend fullythe fool of the nineteenth century—the man whose brother Spooner will go to the future life carrying mind is on the gerrilla plane cannot understand the sublime ideas which enrapture the souls of those who move upon a higher, and a spiritual plane. Gerrillas give place to men; so also do gorrilla like doctrines give way to nobler, manly ones. That man who condemns a thing merely because he is opposed to it, and not because the thing, principle, thought or idea is in itself bad, is the fool of the nincteenth century; his charities are no more truly human. than the original of this picture was a man. I have labelled this figure, investigator, to enable me to teach a practical truth in a practical manner, for mind. All these things go to assure us that there is a future life. My brother draws consolation from all personal allusions, I submit that the gerrilia the lible I wish I could; but I had so many soft method as to its phenomenology is a body; as to its places in it, that I am afraid to rely upon it. Of all philosophy is a spirit; as to its religion it is a soul; and to mistake, underrate, or confound these is to exhibit the gorrilla method, and not the manly one. Spiritualism comes to the senses : next to the understanding, finally to the soul. When it reaches this point it is well. Now we have obarity, where before was prejudice, and we flud how sweet, how good, how divine a thing it is, not only to suffer and H. B. Sronze.—The subject is one which, above all grow strong, but also how ennobling it is to brave-others, should occupy the attention of Spiritualists. ly set a good example for the sake of good alone. We intellect and of the affections. There is something throne of God. How seldem we consider circumstanfection existing in the world. Leving does not de tion and the age, as it is slowly but surely coming to the few, our prisons and our lails will be no longer institutions of punishment, but will be changed into moral and intellectual infirmariessoul hospitals, the grammasia of virtue, where the exist in spirit life, with those who say they do not, sin sick shall be besled, the wayward soul reclaim-We have not learned anything definite as to the ed, and the spiritually weak be rendered sound and mode of existence or employment in the future life strong. This day will come, just as surely as that only the fact of that existence. Their represental gurrillas recede before the lower orders of men; and as surrly as old worn out nations die out before live on, and love on, in a world beyond this. I can the advance of new and more rigorous ones, just so will old worn out notions of human duty, faith, practice, and religion recode before the advance of new and higher forms of the self same deific principles. priate use as it has on earth, and you will be merely This is the belief of my heart, this is the hope of my

The speaker proceeded at some length, and elicitbation of those who listened. Some few persons at first supposed that the gorrilla was intended merely as a caricature. Such was not the case; the intention being to illustrate as above reported, as well as with the faculties, without a body? Nobody sup- to show that Spiritualism is often disposed of by poses the body will be like our present is, but there means of the argumentum ad absurbdum, instead of by sound logic.

Dickens and Thackerny.

It appears that the two great English novelists stand on opposite ground in relation to the spiritual phenomena. Mr. Thackeray has admitted into his Cornhill Magazine un article, from a competent A good deal of interest has been excited by the and worthy source, descriptive of certain startling

It is a surious fact that our two leading novelists, each in his own particular periodical, have come out precisely at the same time on the physical phase of Spiritualism. The battle that has been fought out in America to the great discomfluer of the press, and to the great execution of Science in the press, and to the great execution of Science in the press, and to dollars. He is now receiving a princely revenue been greatly. The demand for machines is so great, and to the greater growth of Spiritualism. Is just beginning there are such wide fields opening for them, that at the end of another seven years Mr. Howe will undoubtedly be one of the wealthiest men of the land. All from a single invention!

Auun Maria Unidwin.

An aged minister would be thunkful to any one for any information respecting the above named lady's place of address. She was in Washington City in the fall of 1846, at Mrs. Deborah Dashiele's. enders for these many months, on the authority nor ally of our own eyes and other senses, but also on hose of some of the most learned and acute men in those of some of the most learned and acute men in this kingdom, some of whom have been previously as determined in their opposition to the belief in these things as Mr. Dickens himself.

We cannot but think Mr. Dickens pro-eminently un

fortunate. It is not long ago that he knocked his head against the Che-hant ghost, and get a severe rebuil; and now that his able rived has ventured to give a fair field to the statement of the cauchil observations and perfect convictions of the trath of these psychological facts—he cames forward to amounce that he has the evered them to be the most egglants impositions. And where has he discovered these impositions—and the same fair and conspictions areas as the friend of Mr. Thackeray? Has he gone to the houses of highly respectable, and flendy believing private people, who can have no possible motive to deceive, to make his observations? Has he sat down in the circles of pursons as concated and honorable as binnedf, and where the most sorious and easied conviction of the fortunate. It is not long ago that he knocked life head have the most serious and sacred conviction of the have the most collobs and carried conviction of the reality of these phenomena; who would revolt at any imposture, and who would lament, as the shaking of their faith in a most confortable persuasion, the positivity of any tickery in these senses? I fills, at least, Mr. Dickens should have done before he impagned the high veracity, the honor, and the common serve of functions, and of the control serve of the control. hundreds, and of thousands of people in this country as clear-bended and observant as himself; of million in America and other parts of the world.

"I was on board the steamer 'Ludy Elgin' when she collided with the rehooner Augusta, askep in my berth. I immediately jumped from my birth, and saw herth. I immediately jumped from my birth, and saw the schooner floating away. Did not think any scrious damage bad been done at first, but soon discovered that the steamer was settling. I humediately left my berth, which was in the after cable, and roward the pilot house, where I found Capt. Wilson on the huricone deck. I asked him if there was any danger, he replied that he thought she would float. He told me when there were life preservers on the huricane deck, and I went and passed them down to the passengers in the cable till they were about exhausted, when I took one myself and waited on the huricane deck. While here quite a number came on deck, only a few of whom were fenales, but how many came up I could not ray, it was very dark. From a quarter to half an hour after she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck, site broke up, the huricane deck float she was attuck site broke up, the huricane deck float she was attuck site broke up, the huricane deck float she was attuck site of the state of the float she was attuck site of the state of the float she was attuck she was struck, she broke up, the hurricane occu noning off and the hulk going to the bottom with a trereposing; the country people are flocking to us."

Later nocounts state that Garibaldi had quitted
preserver—a beard six or eight feet long, and about
one wide—into the water, which was at this time only
a few feet below us, and pailed with all my night to

army had reached the main land. she was struck, she broke up, the hurricane deck float

scape from the mass of the wreck. After the confusion had somewhat subsided, I heard After the confusion had somewhat subsided, I heard the voice of Capt. Wilson, cheering and encouraging the people on the wreck, telling them that the altere was but a few miles off, and that if they kept calm and obeyed his directions, they might all be saved. I heard him speaking in this manner for perhaps ten minutes, and then I had separated so far from the hurricane deck, on which the capitain and a large number were, that I heard no more. All around me were numbers of percent floating on micros of the wreck until it ricane deck, on which the captain and a large number were, that I heard no more. All around me were numbers of persons floating on pieces of the wreck until it became advicible. When it became as light that I could see some daylight. When it became as light that I could see some distance, I discovered a large mass of the wreck a little distance to the windward of us, covered with people. I then got on quite a large piece of the wreck that was floating near me, and which contains no other person, and no person got on it after I did. The large mass to the windward, of which I have just spoken, now began to separate. I then left the piece I was on, and got on a large piece of the hurricane deck, on which there were four other persons—do at the piece I was on, and got on a large piece of the hurricane deck, on which there were four other persons—do at the piece I was on, and got on a large piece of the hurricane deck, on which there were four other persons—do at the floated hout a quarter of a mile of the shore, and if reached about a quarter of a mile of the shore when our rait broke up, and two of the four on it with me were washed off and drowned. A moment after the remainder of our party were were drowined My remaining companion contrived to regain the raft, and I again took to a life preserved which I found affont, and on the floated to the shore just below the bloffs. From the time I was everal times hurlad field. From the time I was everal times hurlad field to the waves. When close into the shore I was thrown from my life-preserver and went to the bottom, and although the water was not more than three of the person along the preserver and went to the bottom, and although the water was not more than three of the form of the time I was thrown from my life-preserver and went to the bottom, and although the water was not more than three of the person and although the water was not more than three of the form Mostar, did the troops to plunder any town showing symptoms of rebellion.

More Outrades in Turket.—A le

man and three men. Suo was so much exhausted that she recemed unable to keep from dropping to eleep, although the exertions of the three men were continually in use to prevent it. She was simily drowned, while remaining on the wreck, being unable to keep her head from the water. Her body remained on the fragment of the wreck as long as it was in sight. I saw many pieces of the wreck, containing from two to fett nervens, capitach, almost invariably drawfolm all

carried from their an bains.

one piece of the wreck, which was floating near us, one piece of the wreck, which was floating near us, were four dead estile, fastened to it. On this were two or three persons. The buoyancy of the dead boddles of the eatile kept this piece of the wreck almost the Christian population.

Its buoyancy of the dead boddless the Christian population.

Damageus advices of the 25th ult, state that the city was tranquil. Fand Paoha had houg seventy and shot one hundred and ten soldiers in Syria.

Read terror was excited by the executions. Others

when I passed through the cabin, on my way to the pilothouse, immediately after the collision; there was much confusion there. Many of the passengers, owing to the scarcity of berths, were askeep on the floor, and when the collision took place the vessel listed so much that all rolled in a pile on one side of the cabin. This caused much confusion, and when persons from above ommenced passing down life preservers, and below commenced pulling down the doors and other floating material, the anxiety to obtain these preservers was great indeed. About daylight I saw one boat, bally stove, bottom up, six or seven men elinging to it. Whether or not they were saved, I cannot

A Placid Temper.

A good temper is, undoubtedly, one of the best possessions on the face of the earth. It is not every body who can honestly say he owns one; however, is they were a little more common, the world would be a great deal better off than it is. Whoover in herits such a piece of property, is rich already; and he who has disciplined himself into a frame of mind in which hacen be at the continual adventage that a good temper affords him, is entrenched in a fortress so se oure that scarcely any of the accidents and assaults of the world can reach him. The difference between a suncy-tempered man and one who is stirred all the while from the bottom of his nature, is just the dif ference between happiness and misery, and can be appreciated only when beheld. We have seen some individuals get along with half the work and wear required by others, simply because they had learned how to husband their resources and their temper. Their is a great deal in this very simple matter.

John II. Randnik

I have lately met, in my travels, the enthusiastiand talented J. H. Randall. He is an inspirational and talented J. H. Randall. He is an inspirational after above day should prove stormy, the meeting will be speaker, and one who will attract the attention of those who are interested in the investigation of scien.

Pr. S.—Helseshments to be had near the place of meeting.

Pr. Order.

H. Barden. tific and philosophical subjects. He is young, and has not yet established his reputation as a spenker

The love of truth and right is a prominent feature in his character, and he enters heart and soul into the work of reform. I think that one whose aims and aspirations are so clerated, whose intellect is

The Besten Investigator says the following is a lite ral quotation from a collection of Methodist Hymns "The World, the Devil, and Tom Paine, Have tried their best, but all in vain; They can's provant; the reason's this; The Lord defends the Mothoduta."

Voreign News.

Gannator's Moreneurs.—Genos, Arc. 0,-The Genoes Journal of to day publishes the following

General Journal of to day publishes the following report:

"the Manday last the Reapolitan Generals assembled in council, and, with the exception only of Gen. Bosco, unanimously resolved to advise the King to take his departure from the city."

A report was current in Naples that the officers of the army and many had tendered their realguation comasse to the King. The Times Paris correspondent remarks that the demands of the French government, on account of the recent outrage on their nabassador at Naples, cannot be viewed otherwise than as a lift to Garlbaldi and the revolution.

A letter from Naples, of the 21st, states that on

A letter from Naples, of the 21st, states that or the 17th the people of Villa Poggla rose in insurrection; that the troops in the garrison joined in rais ing cries for Garibaldi and Victor Emmanuel; and that the two companies of the 18th regiment des patched to the place made common cause with the insurgents. Bari had followed the example of Villa The Western Tragedy.

The disaster on Lake Michigan has filled the public mind, for the past week, with subject for serious and solomn thought. Without offering any comment the Bourbons, and, as it lies in the heart of the of which a solution thought. Without offering any comment upon it at this time, we will merely give the said story of the disaster, as it has been taken from the story of the disaster, as it has been taken from the copied. Other letters of the 221 show that the private of the "Lady Eigin," an insurrection has broken out at various places, some The minister Martino has officially announced to his diplo-matic corps the defection of two battalions of Neapol-itan army at Reggio, and the surrender at discretion of the fort. The minister is said to have added to

style. It is dated elevan a. M., from Melito, and says, "We have landed auccessfully; our people are

THE PAPAL STATES.—Rome, Aug. 24.—A detachment of gendarmes which had been sent to Benevento, was repulsed by the population. A political manifestation took place at Civita Vecchi, on the occasion of the obsequies of Albrandi, chief of the revolutionary committee, Suverni arrests were made. Mr. Merode has refused to permit the departure of the volunteers under Cathelineau, and the latter has left

till I reached the shore. I was severas trucked the shore I was under the waves. When close into the shore I was thrown from my life-preserver and went to the bettom, and although the water was not more than three or four feet deep. I was so exhausted as to be unable to riso, and crawled for some distance under the water, until I reached dry land.

Early to the morning I discovered a fragment of the wreek a short disunce from me, on which was a woman and three men. Sho was so much exhausted that she seemed unable to keep from dropping to sleep. commissioner is contiously working out a well-con-ceived plan. About seven hundred and fifty persons (not eighteen hundred, as before reported,) had been arrested; they belong chiefly to the lower classes; but it was thought that the turn of the chief offendsaw many pieces of the wreck, containing from two to post it was thought that the turn of the chief offending four properties on them. To avoid the capsizing of our fail bark. I instructed the men with me so to sit on it as to keep the edges under water. This provented us from capsizing, and at the same time enabled us to float faster, we having in this way passed many of the other rafts. I saw one woman, alone, floating on a dining-table, and a short time after I discovered her that the capsized and short time after I discovered her state. tinople, were openly cursing the Soltan in the bazaars, and calling him a "Kaffir," because he had sent back a true Mostem and Pasha to be tried for "merely killing a few dags of Christians."

Ahmed Pasha, who is believed among the Christians to have been the oblig instigator of the massacre at

dising-table, and a short time after I discovered her the table capsized, and she disappeared under watch for several seconds, but flushly reappeared on the sun-face clinging to the table, and eventually, by great exertions, she regained her seat on the table. When I last saw her she was near the shore, and as I heard of a woman being raved shortly after I was taken to a hone near by. I presume she must have been the one. By my instructions, our party most of the time turned our faces from the shore, and thus faced the breakers as they came toward us, and be prepared for them. In this way we were several times saved from being washed off, while almost every one near na was carried from their frail baris, and perished. Under one plece of the wreek, which was floating near us, were four dead cattle, fastened to it. On this were

as Ismail Pasha, the Moslems do not hesitato to say that they will not allow Kursohid Pasha to suffer death, and that if it be attempted they will attack the Christian population.

The property has therefore been divided into a Farm Plot and Pasha to another and the soldiers in Syria.

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The Prop

Reverie of a Bachelor.

As your boad falls back upon the pillow, you think in a whisper be it spoken—how pleasant, in these night solitudes, would be the rise and fall of a softer breathing than your own, the slight pressure of a tenderer bosom, the gulet throb of a purer heart, im parting its peacefulness to your troubled one, as if the fond sleeper were involving you in her dream .-Hawthorne.

The process of keeping accounts among the Norway imbermen is of unique style. The book-keeper, after comparing accounts with the workman, sends him to

Picnio and Grove Medilar.

The Spiritualists and friends of Progress of Franklin and fleinlity will have a Fienlo at the Grove between the Rairoad and River, flfty rods north of the "Wobster Flace," Lower Flanklin, N. I., on Thursday, Sept. 20th, (if stormy, first fair day following,) at 1 o'clock F. M. A general invitation is, exceeded to all who may desire to be present.

Friends are solicited to bring refreshments for furnishing

star of the first magnitude in the Constellation of Modern Reformers.

C. C. S.

Modern Reformers.

C. C. S.

Modern Reformers.

C. C. S.

Grove Meeting.

The Spiritualists of Logan County, Unio, will hold a Meeting on the Camp Grounds at East Liberty, on Saturday and Bonday, 22d and 23d of September. A. B. French and Dr. James Cooper, will be present as speakers, probably assisted by others.

NOTICES OF MEETINGS.

Causagnosseas. — Meetings in Cambridgepott are hald every Study afternoon and stending, at 3 and 7 1-2 o'clock, p. M., at Oily Hall, Main street, situated of ceura to floor expenses. The following named speakers are charged: Mas. F. B. Felton, Rept. 16th, 13d and tonly, Mrs. Mary Maris Meetinder, during Oct. Mis. M. K. Kenney, Nov. 4th, Miss Kanny Davis 18th and 25th; Mis. A. M. Byones, during Dec. Chastratows.—Sunday meetings are held regularly at Central Hall, afternoon and evening.

Courtal Rell, afternoon and overling.

Loward, — The Billitualists of this city hold regular meatings on Sundays, formoon and afternoon, in Wells's Hall, and a free conference at 6 overch to the avening, for discossion. They have engaged the following names speakers—Sept. 233 and 99th and 9et. 7th, Miss. A. W. Stragme; Oct. 1stt. 31st and 29th. Lee Milber; free, 2,0 th and 16th, Mrs. Mary Haria Macamber.

Mary Maria Macanter. Lawarnes.—The Spiritualists of Lawrence held regular acutings on the Sabinth, foreneen and alternoon, as Law-

rence field.

Formone'.—The Spiritualists of Forbere' held free meetlogs in the town hall every fluiday, at balf-past one, and
half-past five evicek, r. st.

Laddinger, Mass.—The Spiritualists of Leominster held
regular meetings on Honday, at the Town Hall, services commence at 1-2 and 7-1-7 p. st. The following named speakers
ore engaged: J. S. Lovaland, Sept. 236; Leo Miller, Soll and
Oct. Th; Mrs. R. If Burt, 1-th; H. st. Fairfield 21-1; Lewte B. Bonroe, 23th; Mrs. Fairfield. R. Felich, Nov. 18th and
25th.

Woncevers.—The Spiritualists of Worcestor hold regular Sunday meetings in Washburg Hall.

and 23th; J. S. LOVORAD, 180 Brat Bundays in December,
PETRIM, CORK.—Elugagements are made as follows: Leo
Millor, September 23d; F. L. Wadeworth, Nov. 18th and 25th;
Mrs. Fabrile B. Bellon, Dec. 23t, 5th and 16th; Mrs. M. M.

Province Dec. 23th and 20th.

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Not commerce an W. Sprague in December; Leo Miller in January; Mrs. A. M. Sponce in February; Sies Lizzlo Doien in March; H. B. Storer, two firstand Warren Chuce two lest Sondays in April; Miss Emma Hardinge in May; Laura E. Deforce in

New York.-Mostlogs are hold at Dodworth's Ball reguarly overy Sabbath. Meetings are held at Lamartine Hall, on the corner of 29th treet and 5th Avenue, every Bunday morning.

Cowroo, N. T.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-3 o'clock p. N., at Mead's Hall, East Bridge street. Seats free, Speakers engaged:—Miss Ross 7. Anneder, Hve Sondays in September; Mrs. J. W. Cur-per, four Sundays in October; S. J. Finney, Exq., four Sun-

Columbus, Pa.—The Spiritualists of this place hold meet-nge the first Sunday in each month in their church. Mrs. Prances Lord Bond is engaged to proach the spiritual gospef or a few Subbashs.

or a transmission.

Speakers who wish to make appointments at they claud, are requested to address Mrs. H. R. M.
Frown, who is authorized to confer with them. PARKETYLLE, Ohio.-Miss Emma Hardinge, will locture on

ne evening of the 19th, and afternoon and evouing. Oth, and evening of 21st of Sept.

WAUKERIA, Wig.—Miss Emma Hardings will lecture here betober 19th, 17th and 18th.

St. Lovis, Mo.—Meetings are held in Mercantile Library lailt every Sunday at 10 1-2 o'clock a. m. and 71-2 o'clock r. m. Speakers ongaged:—Soptember, Miss M. J. Hulett; No-yonber, Emma Hardings.

New Settlement.--- A Home within the reach

learn their cultivation.

The soil is a fac, andy loan, rich in phosphalic matter and matter deputit, and wring to this has proces to be of such durability that many pronounce it to be inexhaustible. It is considered the best of any soil for one fruit, vegucables, corn, and many other purposes.

The climate is delightful. Located in the most temperate latitude of America, is in free from the severe cold of winter and the dangerone frosts of the growing reason, observed ristic of the North and West. The genula take of the atmosphere is each, combined with the invigorating influence of the after and water, that many pulmonary couplaints have been even in a short free, and everate physicians have located to treat subjects who wint the place for its healthful influences. Fovers and billious complaints are naknown.

PLAN OF SALES AND OPPLATIONS.

PLAN OF SALES AND OPERATIONS.

The course pursued has been to sell only to those who actually improve attitue a given time, and the result has been that we have a large and flourishing actionses, and had has been known to rise four fold in value within the slunt space of one year.

The object of this operation is that of an extensive and actual improvement, and that the complete success of the action may be placed upon a sure foundation, and at the annual may be placed upon a sure foundation, and at the same time in a vive a conservation.

with the Camelen and Administration and freight will be moderate.

It is intended to self the property in land warrants of location and the model of the control of the con tion, with condition what way some server and server willish across years, as follows:

Warmanys to be issued for ten acros at \$200, payable \$50 cash, the instance in lustainents overy three mouths within eighteen mouths.

Warmanys for five across for \$110, payable \$50 cash, bal-

noo in one year by quarterly localinents.
WARRARTS for two and a half acres for \$70; one half cash. balance in three and six months.

Warrants for one acre lote for mechanics, and others, \$40

cash,
Those who improve first to have first choice of location.
This warrants will be located when paid up, and when
parties are ready to improve, and deed delivered when said
improvement has been commenced, and slipulations in regard to shade trees compiled with.
The former embraced the farm Piot. In the Town Plot,
fire sene lots soil at from \$175 to \$200, and small Town Lots
at \$100.

Infidel Convention of 1860.

Infidel Convention of America, will hold their next annual meeting, in the city of New York, on Sunday, October 18, in the Otty Assembly Robins, 4th Growinsky, commencing as to o'clock, A. M.

All infideds and liberals are invited to attend.

Per order,

I. M. Beckert, Secretary,

Grove Meeting.

The Sjdritnalists of Warkick, Mass, and vicinity, will hold a meeting near the Spirit Spring, in said town, on Teerday, the 18th day of September, to commence at 10 e'clock at an entire release of people to lock of the secretary of the spirit Spring, in said town, on Teerday, the 18th day of September, to commence at 10 e'clock at an entire continues through the day. Among the speakers expected are Mrs. R. H. Birt of Boston; J. H. Corrier, Law, and continues through the day. Among the speakers expected are Mrs. R. H. Birt of Boston; J. H. Corrier, Law, rence; Mrs. C. C. R. Sawyer, of Baldelaville. All other mediums, and speakers, and Spiritosites and their friends are levited to attend.

If the above day should prove stormy, the meeting will be hold the day following.

Per Order,

Picnic and Grove Meeting.

Picnic and friends of Progress of Pranklin and Spiritusites and friends of Frogress of Pranklin and Spiritusites and friends of Frogress of Pranklin and Spiritusites and friends of the Wobster Place. How The Convention of one of propers, are and above the store, filty reds and the Grove between the Baltroad and River, filty reds north of the "Wobster Place." Low Convention of one of propers and attention of propers and and sity of the Spiritusites and the friends and the convention of fire

An indisputable title will be given to purchasers.

An indisputable title will be given to purchasers.
Under the lime impression that the foregoing arrangement presents an apportunity to thousands to obtain a homestead, and will thring about a change for the better in the condition of thousands who desire it, and will open up a new country to practical utility and beauty such as has never been heretofore witnessed, we lay this proposition before the eyes of the world.

world.

In the State of New Jersey there is a liberal Homestead
Law, which protects a man's homestead to the extent of one
thousand five lumined dollars.

All persons wishing warrants, will enclose the first install
most in carb, by differ to one order for some marrials.

ment in cash, or a draft to our order, for such warrants as they desire, and they will receive an immediate answer. Porsons wishing to make inquiries by letter, enclosing stamp, will be answered cheerfully, as weare happy to give in-formation.

formation.
Address, or apply to LANDIS & BYRNES, Hammonton
Atlantic County, New Jersey.