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as noble exertion."

NEW YORK AND BOSTON, SATURDAY, SEPTEMBER 29, 1860.

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NO. 1.

Written for the Danner of Light. IN MEMORIAM. BT JOANNA GRANT.

He was God's gift to the people, And he swayed the Thought and the Time, With the mejesty and power of a king Endowed with the Right Divine.

Not his are the fleeting honors Which vala-giorious alms induce; For the golden can of his generous life Was beimmed with the wine of Uso.

With innate rovalties of soul His words and deeds were fired, And he won the featty of noble hearts By his burning thoughts inspired.

A Prince amid his peers, In the realms of Alind he stood, Yet clasped the hand of the lowlfest slave In laving brotherhood.

Bravest was he where all were brave. To oppose the invading [1]: And the hounds of Wrong who hunted the we He baffled with Wisdom's skill. Homanity's friend, uncircumscribed

By caste, or clime, or creed, He was God's propitious Minister, To succer in time of need. Rich Beart with the throbbing Christ-life war And free as an infant from gulle, Both dock and fair in his confint eves.

Mot the same benignant smile. Varied and vast was his wond'rous love. · Yet consecrated alt : Faithful and just as a stoward was be, . Nor dreaded the Master's call.

He has gone from the sight of our longing eyes · And emerged from earth's eclipso; Still he lives in the core of a thousand hearts, And speaks from a thousand ling, Our fervent wishes followed him far

Beyond the trackiem main, And we prayed the merciful father to spare And restore him to us again. But the house of clay could no longer hold

The Angel of Love and Might; And he passed to a home not made with hands In the Upper Kingdoms of Light.

Dear God I we thank thee that for a time His presonce to us was given
To teach of the Absolute Goodness and Truth. And the beautiful Life of Heaven.

pidenot, R. L., Angust, 186%.

Written for the Banner of Light. THE LORDS OF THE CASTLES.

A TALE OF THE RHINE.

BY ELKANAM STRAKOE.

CHAPTER I. PATHER AND DAUGHTER.

On a sunny slope near one of those numero eastles by the Rhine that attract the attention of all charms of mystery and romance, sat a maiden,

raply from ber.

Only a short distance from them stood the castle of pinesss left for us? Nothing; and that I can see Rosenheim-a strong and imposing structure, whose now, as well as at any other time." beetling front was reflected in the dark and culton to slant from the west, throwing his beams through come ?" the forest and erchard trees like golden arrows, that "Yes, I can think of one field of action, and only lodged hermices in the turfy gress. The air was atill bayond description. The usually serene life of the castle was all that attracted the attention of the observer, and that consisted now merely of the coming and going of peasants in the distance, the close at hand, and the play of the lights and shad ows about the stony towers and buttlements of the castle. Nowhere even on the beautiful Rhine could there be found another picture to match this one, for few castles in all the land would venture to set up their claims, whether peaceful or warlike, by the side of the well-known castle of Resembeim.

low voice that at once batckened the lever, "you possession of the Holy Sepalchre; courageous sel he could in silence endure it no longer, he threw a know that these meetings of ours are few and diffioult to be compassed. My eastle is not a great way and taking their way to the scene of contest. I may with his own tumultuous passions. off, to be sure, but you know with what an unfulling go with them, and distinguish myself, too; it is a "You are secure, in the regard I have in my heart epite your father regards me."

Gertrude involuntarily shuddered, for she undergrood the nature of this obstacle very well.

"I do not know," continued the young man "exactly by what good fortune I was allowed to I might conquer him?" meet you to day; but bappening to see your father go off into the forest, on a hunt, as I supposed, I she, "I would not be the cause of your exiling I found myself safely here within your grounds. Tou were strolling about by yourself in this orchard. and here I overtook you. It is an event in my life, crystal tears gashed down between her delicate fin-Certrude, so long does it seem since I have rested gors. my eyes on your beautiful face. That face feeds my soul, Gertrade ! I feel as if life had begun all over side and running his arm tenderly about her wa'st, ling the spurs into the animal's side, dashed on after

explain to you the cruel, the more than cruel tortures for that, dearest Gertrude!" with which even at my age I am visited. I sometimes feel even as you do, that life has little or

The young man studied her countenance with much care, and thought that he had fairly appre The time flew more rapidly than they were aware headed her meaning.

obey your slightest thought. What would you, the same moment. Gertrude ?"

"I would not commission you to any bold enterprise or new endeavor," half-laughingly responded the girl ;"that is, not for such as I to think of; but I would fain see this dark cloud removed. I know nothing why it is there—that it has so long rested hatween my . What is it Wilhelm ? Done it come in thus to foreshadow our destiny? Is it significant where the lovers sat on the turf, and, with every viin any way that there is a something in our path elent demonstration of anger, thus addressed them: which neither of us may hope to remove? I do not know. Wilhelm I cannot tell: it puzzles and confounds me; I would weep with you over it, but that would only give the cloud a still blacker darkness."

"Your father, Gertrude," Interposed the youth, speaking in a still lower voice, as if he did not wish to be everbeard, " he is the shadow."

She only nodded ascent, and sighed.

"And I cannot remove that shadow," he added. It passes my comprehension why he harbors such deep malice against me. I would it were otherwise. Gertrude: but I can of myself de nothing: I have bimeelf as best he may."

These observations respecting her father, set Gor rude into a thoughtful mood, and rather heightened the lustre of her beautiful cheek. She cast her eyes wonderingly on the ground, and for several minutes nothing more was said. The young man, too, kept his own ellence. He only gazed into the face of the fair maiden he leved, buil the time engaged in admiring the speaking beauty of her features, and the other half wondering within bluself what could be the observator and culoring of her thoughts.

Presently she spoke once more : "Withelm," said she, " is it not possible-oun you think of no way in which my father's inexplicable

hatred of you may be appeased?" " Indeed," answered he, starting as from a reerie, "I know of none. He entertains this prejudice in the face of all reason whatever. Word I to ap proach him on this, or any other subject, you know, Gertrude, as well as I do, that he never would listen travelers, and invest the river itself with natold to me in the world. And it is not possible for me who hold in my hands as great a power as himself. attentively listening to what a devoted companion to lay all at his feet, even if I know that he would us he certainly did to the dignity of his expression was so ardoutly pouring into her car. That com receive my suit with favor. I have a castle, with -1 obey you from no feeling of fear. I care nothing than herself, handsome in his countehance, and on no account can I confess to him that he is, as a as true to their chosen lord as yours are to theirs; graceful and well formed in respect of his person, ford of his own castle, my superior. You can see, and they would renture as much as any other body He sat on the green grass at her feet, gazing with an Gertrude, my position, without my tolling you of it. expression of half rapture up into her face, now There are certain poluts where I cannot with safety as their head! attering the passionate syllables that thronged to yield to him; if I did, my power in my own castle his lips, and now watching, apparently, for some would be weakened at ouce; no, I cannot, even to win you from him, dearest Gertrude! Because, if It was a delightful afternoon in the early antumn. by so yielding I succeeded, what would be the hap-

"But do you think of no other way of winning waters of the Rhine, and whose heavy walls seemed, my proud father's friendship?" asked the girl, pull on the side from which the young man and maiden ing up a handful of grass in her excitement. "Is viowed it, like some fortress that defled assault there no mode of achieving glory, by which his eyes from all the country round. The sun bad just begun would be dazzled and his projudices at length over

" Palestine."

Their eyes met as he answered her unasked ques quiet browsing of the cattle on the cleared pastures both had been thinking of the same thing at the same time.

He threw his eyes now with thoughtful carnestness upon the ground.

" Palestine!" murmured he more to himself then that she should overhear him, "can it be that fame achieved in that far off land by me would cause the his epithets and biasphemy.

Late of this man to relax, and become less impla. Re such language had ever been applied to him suddenly out of his musing. "Gertrude," said he, do you suppose that if I were to take such a step,

"I should not like to say, Wilhelm," answere me. Wilhelm-ob. all wrong !"

She pressed her hands upon her eyes, and the revengeful temper of his master.

again with me, when I look upon that speaking my child, do not weep for me. I am not worthy to the party from which he had temporarily separated countenance! And to think, too, that even a sight have such tears shed for me. Let me go forward, himself, in the direction of the castle. He shut his of it is denied me for so long a time! I sometimes dearest Gertrude, and do whatever I think best. I teeth tightly together as be rushed along, and now quite despair. I think that I cannot any longer am undecided myself. If I should go at last, Ger and then could be heard the mutterings of the storm bear up, but that I must give way before the strikes trude, it will not be you who have sent me, for it of his madness, as he hastily glanced about him to had already suggested itself to my mind. I should see if the youthful object of his andying batred was "Oh, speak not thus, Wilhelm!" now feelingly go at my own instigation, and because I determined anywhere near. protested the mailen, whose lips for the first time to signalize the name of Grossenburg even more than lie horse's keen rattled over the drawbridge long

In order to enforce his request with all the affect tionate emphasis proper, he drew the maiden closer nothing in it worth waiting for ; for if disappoint still to his side, us he uttered the last words, and ment, bitter and sore, is to come so early to us, what laid her head scothingly upon his shoulder. And may we not expect with the passage of time? Yet, thus the setting nun looked through the trees at Wilhelm, I would not have you feel thus. The soul them—the one almost disconsolate because of her of the despendent man only needs a new infusion of perplexity, and the other searcely knowing which courage; and to give it courage, nothing is so good way he was to turn in order to secure the maid on whom all the faculties of his soul wars contered. There they sat for the space of many minutes.

of. For even while they were thus imped in the el-"What field is there for exertion open to me?" lence of their peculiar situation, the thundering of he anxiously inquired. "If you would see me the horses' feet was to be heard upon the road that actor of heroic deeds, rather than the owner and wound about the other side of the slope, and before master of a neighboring castle that descended to me they were fairly aware of it, a cavalende came from my futher, you have but to say the word and I sweeping up abreast of them. Both looked up at

> The color came and went with great rapidity upon the cheek of Gertrude, and her heart beat very vi olently. An expression of scornful defiance instantly stole to the lip of Wilhelm, which seemed to grow still more intense as the eyes of one of the party of horsemen met his own.

That single one of the little cavalende rode up to "Are you here ?" said be to Wilhelm. "Do you dara to treepass on the lands of the Lord of Rosenhelm, sir? Who gave you the license thus to do?, Away from here with you! Nover dure to pollute these lands with your presence again! Away!" and he gestured most menacingly, as if he could scarcely keep his hands from the young man's per-

" And as for you," he addressed to Gertrudo,-" in with you into the ensile gate! This is no place for such as you! and such company as this you can never keep, while you are shild of mine! Alas, why long since given up the least thought of it; matters did t beget you, thus to disobey and disgruce me! must take their own course, and he must appeared in with you, young -, in, at once! No mere liberty like this 'or you! We will crush out disobedience of this sort!"

And he sat on his horse and pointed her the way back to the oastle.

Wilhelm rose proudly to his feet. He was well aware that, in a strict sense, he was a trespasser on the lands of his enemy; yet as the enmity was har bored but on one side, and that side not his own, he did not suppose it an act that lacked in true maniness and honor for him to be found there. He had, to be sure, much rather that Gertrude's father had not seen him; but still he felt no guilt or shame, now that he had been discovered.

"I bonfess," said he, drawing himself up proudly, that I am on premiees that belong to one who, for ome unnecountable reason—I care not what it isis determined to remain hostile to me and my deain : but I same not bither as a speak or a spy, and I shall not depart with any undue haste. 1 shall certainly abov the wish of the Land of Basen. being in this respect, for that much I should perform out of the courtesy of a man. But understand."and here he seemed to add even more to his height, of men in the defence of him whom they recognize

"I have ordered you to depart," threateningly reponted the other, and the elder, " and new I wait only to see you obey me. Never set your feet upon my domnia again! Keep ontirely clear of me and minul Were you not alone and defenseless, you would not fare so well even, as this; for I should hold you to the strictest account for having thrust rour offensive person upon inv premises !"

" And were it not that you are so much older than myself," rejoined Wilhelm, " I should not heultate to take the olds of an encounter with you just as I

"Ob, never pay any regard to the difference in years! Come at me as I am! Here-let me dismount, to give you even a fairer chance."

Wilhelm could, for a moment, scarce repress the burst of contemptuous rage that was all ready to betion, and the glance they exchanged showed that tray itself; but instantly thinking of the awest and gentle Gertrude, and, above all, remembering that she was the daughter of this bold and bad man, he curbed his anger with a violent effort, and made no

The instant he began to move off, however, the old man again commenced burling at bim the torrest of

"Gertruda," spake the young man, in a rich and cable? The invader is to be driven forth from his before, by any living person. And, at length, when diers of the cross are mustering in force even now, few parting words to his challenger, and left him

glorious name to die for-that of defender of the for your daughter," said be, " and that is all that Roly Sepulchre." And then he seemed to start very protects you from my vengeance. I can respect you for her sake, even if I cannot for your own. Not a hair of your head shall be harmed by my hand."

The old man nearly boiled over with rage, at hearing these cool and calm words from the lips of the younger one. It seemed all be could do to keep from resolved to improve my opportunity; and with much yourself from your native land. I cannot advise; I dashing of after him as he was in the act of redifficulty, because of the prudence I chose to exercise, ought not to speak as I have; it was all prong of treating, and fairly riding him down. His horse plunged this way and that, as if he partook of the

When, at length, the haughty Lord of Rosenheim saw his jouthful enemy passout of his sight over "Ah, my child!" pleaded he, moving up to her the hill, he suddenly wheeled on his horse, and plung-

appeared to have been opened. "It is not for me to it ever had been before. Do not worry your heart after all the others of the party had passed through within the enclosure of the castle walls, and the near." sound of them struck floreely upon the palpitating beart of his billid, Gertrude, who, from a window in one of the lowers, was watching with the deepest solicitude for his dreaded approach. Too well, she knew, from the way her father role, that he was in a dollrium of passion, which time alone, and not How could 1? I had no possible means of dolog herself, would be able to scothe.

CHAPTER II. TYRANT AND SUBJECT.

As soon as the Lord of Rosenhalm had withdraws afreshments for the entire company that had re of that!" turned with him, and after partaking himself, left the hell in which they were all assembled and sought the presence of Gertrude. Meeting a servant by the ray, he bade him summon the maiden before him.

The poor ignocent's heart fluttered, as she received he summous, but she made no reply. Dismissing he messenger, she began pacing the floor of her partment. Her thoughts came like lightning shes across her soul. She clasped her temples with er bands, and gave utterance to exclamations of he most wooful nature.

"Oh, that I had never been born! Alas, alas! roo is me twoe is me ! for I am already undone! My father has seen all—he knows all. I can deelve him id nothing. He will question me. And that shall I be able to say to him ? He has ong ago forbidden my acquaintance with Wilhelm. To threatened me with the most cruel punishment, if should persist in knowing or seeing him; and now se has caught me bimself in Wilhem's company! What am I to do? What am I to say to him? How an I appeass his anger? With what syllables can hope to swothe blto? He will certainly aubject me some sort of punishment, and he will as surely forcid my seeing him over again. And between those two courses, what am I to do? Oh. Reaven I protect an innocent maiden like myself, who knows not which way to turn! It would have been far etter for me if I had never been born! My life will hardly be worth throwing away, after this, so perbody blank will it all become! Oh, if I had a counsellor by my side in this bour of trial -some one on whose heart I could lay all my troubles, and biain sympathy i"

She paused in the middle of her apartment, and, fixing her gaze bisently on the corpet, seemed alto: cether lost. Bome new thought must have suddenly prosted her. Like a statue she held her place, nor

After a few minutes had clapsed, her door opened, and a heavy footfule broke her reverio. She started and turned about.

"Gertrude," spoke a deep, gruff voice, "I hav ent for you. Why did you not obey me?"

The first hasty glance revealed to her the fact that It was her father who stood before her. Had he not so recently returned from the chase, one would have thought be had been passing the hours over the bowl with his boon companions, so flushed with excitement did he appear.

For some time the girl could not muster the coure to mako him anv answer.

"Gertrude! I isy!" he called once more stamping his foot violently as he did so.

She lifted up her face sweetly and imploringly to is, bút still sáld notblog.

attempt to deceive me about it—because I was pres enmity? Surely, father, he is noble." ent and saw the whole for myself! I was on the "Noble!-miax! I have just called him villain! and disobey berown father! Ah, Gertrude! I have what has been done!" fellibly impress themselves at once; they leave a unable longer to restrain her feelings. ankling-a sting-a poiron hero"-and he laid get rid of, if I would! "

right, and still not be disobedient!"

what is right. Why were you found in the position most edicus name !" you were in, this afternoon? With that follow's In his ravings, he saw not that his child had left rm about you? With his foul breath poisoning the apartment, as she had been bidden; and when, your check? With his fatal words, alluring you to at length, on looking about, he found that he was destruction, in you care? Tell me of that, Gertrude; standing there alone, his eyes rolled about wildly in and remember that now you stand a culprit before their sockets, he clutched his hands together with a voor father, and in no sense whatever in the attitude sort of convultive shudder, and began to mutter out of his daughter! You understand the character of his tumultuous thoughts audibly, as he paced viomy pride; you know somewhat of my temper; and lently across the floor. how is it possible for you to suppose that I am urgent commands. Have you seen this young man bring a bair of his head to danger !" of late very often ?" "No," she answered, very meekly; "not for a

long time."

"Who appointed this meeting of to-day?"

How her heart beat at pronouncing that name aloud in the presence of her father ! "Then he must have known in some way that you

would be all ready to receive him there?" "Father, I cent no word of the kind to him.

"He is all the more of a villaln, then, if he came not by appointment. He-the son of the hated one of my soul-As to find his way within the limits of the estate of Resenheim! It makes my blood scorch within the walls of his castle, he called for wine and my veins! And the assurance of the fellow-think

> "He did not mean to trespass, I think," she gently attempted to protest.

" How do you know? Did he, then, acquaint you with all his plans and purposes beforehund? Are you in his secrets? What does this mean? By the holy road! if I am not able very soon to see my way more clearly through this plot, I will of a surety summon my forces together and declare open hostilities against him and his whole household! This onnot any longer endure. I will exterminate the very signs of his foul race from the face of the earth ("

"Ob, do not indulge in such fierce threats!" plead the maiden, advancing a pass or two toward bim and throwing herself at his feet.

"Rise!" he rudely commanded her. "I will have no child of mine sping for the enfety of any oceanire that wears the livery of that edlous name! Now tell me all that he said to you, during his stolen interview in the orchard, this afternoon. Tell me overy syllable, without any resorration, or, as surely as I am a living man and your own father, this shall be the last day whose sunlight shall make you happy ! Speak freely, now, or do not dare to speak at all !"

"Oh, my father!" she began, trembling visibly in very limb, "your terms are too hard for me. I am innecent of any wrong. I have not disobeyed you at all. He came upon me when I was not expecting a visit from him. He came unsolicited-entirely of his own accord."

"But what was the object of his visit? Tall me that I"

 Why—why—I suppose he came to see me, father. He-he-he has confessed that-that-that he loves

It would be next to impossible to convey a proper idea of the fury into which this intelligence threw the Lord of Rosenbeim. He went etriding up and down the floor, thrashing his hands wildly about in changed the direction of her gaze from beginning to ber, and stamping his feet and tearing his hair. Finally, as if by a blind justingt, he paused exactly before his daughter, who was still standing, but had retreated a step or two from her maddened futher.

"He make love to you! The villain! I would no lie! one of my base-born churls should dare to do such a chine !"

"Never-never, father!" ejaculated the maiden. surrendering some measure of her prudence.

" He is below any and all of us! His name would disgrace the name of Resenheim! He offer professions of love to you! God forbid! Where are my beavy swords? I will hew his skull in twain! I above all others he had ever seen. ok him in pleces i He-tho villain-the base born-the knave-the churl P'.

"But, father," still patiently plead the girl, even in the tecth of thatetempost of passion which would have struck mortal terror into the heart of almost "I will know whether I am to receive obedience in any other person living-" why will you not tell me my own castle, or not!" said he. "Now tell me the cause of your batred of Wilhelm? Even if you what you mean by this affair which I witnessed to cherished a spite against his dead father, would that day! Do not think to conceal it from me-do not be any reason why you should visit him with your

ground! I saw that villuin's arm about my daughter's and now do you dare to call him noble! Got me waist! I marked the pleasure with which she re- my sword! my horse!—here let me ride straight to orived his addresses! I beheld the treacherous his castle, and take the life that I cannot endure so smiles that played over her face, as his words found near me! Hire me assassins to destroy him while their way into her cars, and my only daughter confees. he sleeps, lest he treacherously undermine my own ad within herself that she was perfectly ready to forget power, here in my own castle, before I may know

no need to see such sights the second time; they in | "Pather! ob, father!" burst forth the maiden,

" Nay, come not near me with your supplications! his hand over his beart, "that I do not know how to I will have none of them ! Out from my sight! Let me not see your face! Tempt me not to spurn "Father," began to plead the young maiden, tears you, even with my foot! Away-away-away! streaming down her cheeks, " I am unfortunate, and Who is it that dares now to come in between me and am unhappy. If I only knew what, to do that my own life? I will thrust him through and would please you! If I could but follow what is through! Here; lift me to my horse again! Come, flufa all I come under my banner once more and "You must obey first, and then you are sure to do help me to extirpate the whole race that bears that

"Oh, what is there in fate-in fate?" exclaimed capable of forgiving an insult and a wrong like that he, when he fully felt his loneliness, "Surely, there which I received at your hands this very afternoon, is an unseen hand in all this. I cannot hate the without resenting it to the utmost of my ability? boy, though I must seem to do so. There come back Here is my castle; here are my large domains; again the olden memorics—oh, how powerfully they here are my vassals, faithful and true to the banner come back upon my brain! There is that face of on which are inscribed my fortunes; but all and his, too-how it calls it all up again! And his very every one of them shall be sacrificed, and that will eyes pierce my soul. He goes on my tongue by the ingly, too, before the same of the name of Rosenheim | name of villain, and yet in my heart I can find no shall ever succumb to the pretensions of such a such name for him. But then, he must not come in name as Grossenberg! These are my feelings; this contact with Gertrude! No-no-no; that can is my fixed resolution, as stern as adamant itself; never never be! She must not know him : he must now tell ma, if you can, why you have sought, this be nothing to her; I told her, rather than this, that day, to strike the colors of this castle to the haughty I would besiege him in his own castle, and perchance retonsions of its rival? Tell me, Gertrade, what root out his very name from remembrance. And means this persistent disobedience of my most yet, I could not harm the lad; no-no, I never could

Here he seemed to break down, and his headlone passion diasolved of a suddon in a flood of tears.

Evidently there was some mystery about his oppo-

" It was accidental. I knew not that Wilhelm was Gertrude was able to unravel its secret throads, Something lay concealed in the folds of the past: but what it was he had never told, and it was hardly to be expected that he ever would tell any once. Alas, poor man I be must have gone through some sovere experience, the mere grinding that it was thus embalmed lu bis own memory alone, and thus serve to embitter his whole existence. In time, perhaps, he might make the disclosure that would bring: bim relief. But, until then, his lot could be nothing but misery.

" No-no-no; I could not harm the boy," said be igain and over again. "Those features are sacrédhey bear a fatal spell about them -I could hardly ook him in the face! Ahu-what wretchedness is it not, to be obliged to suffer when there is no visible cause of suffering! But this is my punishment. I' must hear it alone, I suppose. There is no help for me. I have tried every sort of excitements but I cannot - cannot keep these memories down. God above knows where they will lead me, or into what a lamentable depth of wee they will finally plunge.

And by himself he were away those weary hours, which, to a heart less disciplined in suffering, could hardly have failed to prove speedily fatal.

> CHAPTER III. A NEW BESOLUTION.

As soon as the astenished Wilhelm had gone out. f sight of the angry Lord of Rosenbeim, he could: not avoid pausing in his walk and turning around to view the castle and give way to his reflections. The setting sun shone with its full glory on the towers and battlements that erected their fronts to the onen west, investing the pile with almost supernal aplendors. His eye ran rapidly along from turret to turret, now endeavoring, like the swift arrow. of an archer, to pierce the windowed loop holes that let in the light to the inhabitants, now climbing almost wearily from embrasure to embattlement, and from door to window, and window to tower, till he had, in fact, taken in the whole picture, and produced so vivid and real an impression with it upon his mind, that he was sure he could carry it away with him to the ends of the earth.

There was Gertrude, and there, too, was her tyrant and termenter, although he called himself her father. No mother's hand soothed her burning temples, when they throbbed from her internal griefs and sufferings; but alone, and almost without sympathy, also pursued her ead lot in life, bedged about by the cruel restrictions of her haughty and unreasonable futher, scarcely beholding a crevice through which the light of hope might sond in a bright ray to her, and, it must necessarily be, wrotched to the last degree. Indeed, had not the very expression of her countenance on that afternoon confessed as much to him? There were certainly traces of the deepest serrow visible in her face. She heaved long and frequent sighs. Her words had been but few-much fewer than ever before in his presence-and especially meagre, considering the one interval of their separation.

Such was the drift of his reflections, as he stood in the setting sun and regarded the castle within whose walls was the form of her whom he loved

lightning-like swiftness that it quite startled him in his position. It was this: perhaps be could prevail on the unhappy maiden, whose heart had been bestowed on him already, to desert her father's protection altogether, and fly to his own walls. Ho hardly dared entertain such a thought seriously, you It would not be kept down. And then, thought he. if the proud Lord of Resembeim choose to call together his heat and bravest followers, and come out to sit down and besiege him in his impregnable fortress, he felt an assurance that no ofroumstance could make stronger, that he could readily laugh their

siego to scorp. The very idea gave him a new impulse. Darting . forward with all haste, he plunged into the thickes where he had secured his steed before going to meet with Gertrude in the orchard, and mounted and rode

instantly away. By the time he had reached the limits of his own domain, however, his animal's gait had subsided from a gallop into a walk; and when he crossed the bridge that spanned the deep most, both steed and rider seemed to have been overtaken with a reverie.

It was ducky when he reached his own castle. The shades of evening had started out, like skulking ghosts, from every niche and crancy about the massive structure whose head seemed to not in recognition to bim. He was met by the faithful warder at the heavy gate, who saluted his youthful lord with profound obesiance, which, it was easy to ace, was, colored with a feeling of affection and personal pride. Unquestionably the warder was one who would have followed his master through ten thousand dangers, when they were thickest, and stand by him till not another friend, or ally, was left to be sounted.

As he dismounted within the court, an attendant came up to take the horse, leaving him to pursue his thoughts and his way on foot. He did not seem inclined to prolong his walk, but found his way at once within the heavy castle walls. He entered the hall, and called for some refreshments, as he seated himself at the long and smoothly worn caken table. The servant was not long in waiting upon him: but all the while he was engaged in enting and drinking, he scarce knew where he was or what he was engaged about. Never had the time been when he was thus absorbed.

And while he is thus lost within himself, weighed down, as it were, with the plane and purposes, mortifications and perplexities that fill up his mind to the full, we will take the occasion to descant to the reader in brief terms upon the castle and its co-

It was situated less than a mile from the eastle of his elder enemy, the Lord of Rescheim, on a high and precipitous cliff that beetled out over the Phine, with all the wild accessories of situation and scenery that sition to Wilbelm, and neither the youth himself nor | are calculated to make such a place either strong or

And the course from one to the other might be traced along its precipitous sheres. The approach to the sacile of Greecolorg was extremely difficult, and guarded with great care. Nature had done muchall she could have been asked to do, in fact-to furnish such defences as the builder of secure exettes in fendal times would have been likely to look for. There was but a limited slope southward from the base of the pile, and that was devoted, in the form of terraces, to the scauty garden-grounds and orchard which helped ornament the whole. Except this little reach of broken surface, it might be said that the castle rose almost plumb and erect, as stately and straight as a warrior with halbord in his hand, from the sharp chill of rock that had been acleated on which to plant it; and there it defied the elements and man alike.

The battlements on the outer walls were of solid and heavy masonry, with a fromning look that would have seemled away the boldest robber that infested the Rhine Valley. The curtains crecied on the towers were looped with regularity, affording opportunity for the besieged to hurl missiles from within with a deadly precision upon the fee without. There were long and deep windows lot into the walls of the castle, some of them barely admitting the light, and never the sun itself, on account of the extreme thickness of the walls. The several apartments were lined with the heaviest oak, and oak pannelings gave variety and solid beauty to the walls and doors alike. Tho hall overhead was colled with the same solid material. which, with its grouped work, bore the marks of years indelibly. This castle had become the inheritance of Wilhelm by the premature death of his father, who was said to have been slain in an encounter with a robber, while beyond his castle walls unguardedly alone, just at evening. His dead body was found in a wood hard by, and all possible efforts had been made to ferret out the perpetrator of the bloody deed. That it was no less than a deliberate murder, seemed out of the reach of doubt; but by whom the act was committed, or what could have been the motive, passed comprehension. Yet such an occurrence was not such a nevelty in those days along the Rhine, whether in the forests or in the vicinity of the castles that bristled in the valley, that it excited more than a nine day's wonder; as soon as the thing was done, everybody seemed to fall to and embark in the same deeds of blood and cruelty that had given zest to their lives before.

Thus Wilhelm became the Lord of Gressenberg; and, being that, and learning to look upon Gertrude with the eye of favor and of love, it is not strange at all that he should have determined, with her own consent, of course, to make her his bride and the lady of his castle. There was a melanchely mystery about the master's death, but no one was able to fathom it: and Wilhelm rarely suffered it to pass out of his mind that the domain had descended to him by so bloody and repulsive a tragedy.

Besides himself, none but the occessary attendants held possession of the halls of Grossenberg. In truth, it was a lonely place for a youth like Wilhelm, and not many of his years would have consented even by the application of force, to eccupy the situation under such uninviting circumstances. He had a femule tenant to take care of his table and his sleeping apartment—the same who had served in the family of his father before him; and attendent vascals of one kind and another swarmed within his walls, all of them as obedient to his wishes as they had ever been to those of his father.

There was this in common between Wilhelm and Gertrude; they neither of them had learned to know the face or language of a mother. Wilhelm, however, was an orphan.

After completing mechanically the process of refreehing his inner man, Wilhelm rose quite abruptly from his seat, and went straightway up into an upper apartment, whose single window faced the west and overlooked the vast realm of unbroken forest that etretched out beyond his vision. It had now become nearly dark, and all the etralnings of the beholder's oye would only have evoked goblin forms and ghoulish phantoms from the depths of its dim and distant beart.

Straight up to this window went the young Lord of Grossenberg, and, resting his arm carelessly, but firmly, on the embrasure, he gazed out through the narrow aperture over the forest beyond, and dreamed strange and wild dreams.

How might be secure the hand of Gertrude?-that was the question. But a single problem remained to be solved in his life, and this was the one. He could, with her consent-and that he had not dared propose to her as yet-abduot her from the castle of her father, and house her securely within his own strong walls, his bride beyond the interference of her father any more. Or he could invent and employ some stratagem, by which that proud and implacable parent might be made to relent without knowing the secret and mysterious process by which he had been brought over.

When he seriously thought of the possibility like this latter design, his face almost assumed a emiling expression—so ludicrous was the idea of heedwink ing this monster's heart into anything like passive submission. But immediately his nature rejected such a suggestion, with an impulsive emplosis. He could never tamper with an open enemy in that way. His patience would never hold out long enough to play any games upon one whom he would only treat with undisonised scorp.

There he stood at the window, leaning his head on his hand still, and losing himself in his wandering speculations.

He did not appear to be long, however, in taking hlu resolution.

"Life is nought to me here, though Gertrude is so pear me," he mused. "She had better be further Away, for this is but a cruel aggravation. I cannot endure thus to be shut up, like a prisoner, in my own eastle-kept from the only object to which my heart

where I may win distinction-a thousand times better than this -- a thousand times!" Here he pauced again, and appeared to be straining his eyes to detect some object in the far off

alines so fondly. Better for me a life of action,

gloom. "Possibly there is one way yet open," he at length continued, now murmuring his thoughts aloud, "by which I might feirly conquer this unaccountable aversion of her father to me, and so conquer him. Let me think. You, yes, I can do it-I will do itthe renture shall be made -no time so propitious as this very time. She shall know nothing of it till I have fully embarked upon it, although she did suggest the same thing to me herself only this afternoon. It is PALESTINE!"

The very word struck a new chord that vibrated to the centre of his being. What glorious achieve ments might not yet be associated with his name, if he were to put on the crusader's armer, and go forth to the rescae of the Holy Sepulchre from the hand of the Infidel ! His blood leaved the quicker along his weins while be thought of these things. His mind was even then made up. The tumuls of the moment helped drift him rapidly on to his plan. He would go without further delay. He would enlist under

manierlous. Both of the rival eastles, therefore, , the Emperor Cohend, and prove kimself as gailant looked done into the bed of the swift flowing libino, and true a Knight, and as worthy to ride by his commander's side, as any whose fedenat shope afar off in the van of the army of crusaders.

CHAPTER IV.

AT ROBENHELM,

The Lord of Rosenbelm sought his daughter once more, after the had withdrawn from his presence She was discovered sitting alone by a window that looked down Into the Rhine, and in the upper room of one of the towers.

"Gertrude." sald be, in a deeply selemn tone, as he suddenly broke into her presence, " you must give up to me the whole. You have not told me all vet. There is something still kept back, which must be given up to me. It may be a key that will unlock a great many invotories."

"Father," she patiently replied, though in a firm voice, as she turned herself about and frankly met his stern look, "I have no secrets to keep from

"Tell me this, then," said he. " Have you ever plighted yourself to this Wilhelm of Grossenberg?" "Yes, I have."

She answered him with such perfect fearlessness, that, instead of getting any direct advantage of her by her open speech, he seemed rather to quail and stand abashed for a moment before her.

When be recovered himself, he could do nothing but dash up angrily toward her, as if he would annihilate ber, and mutter mad and incoherent words that even she was not able to understand.

" You! You pledge yourself to him! The heav one open and awallow you up! Lightning come down and swiftly consume you! To that villain !" "Father, he is not what you call him! Wilhelm s no villain, and I will stand before you and assert

That was bold and brave to the last degree. He reshed up in front of her, and brandished his with the rage he could not control.

"It is the cruelest of all crimes that could be visited on my head!" shouted he, so that the cchoes of or end. This race, festering this idea as the carhis words reverberated up and down the walls. dinal virtue, has given rise to a school of philosophy, The heavens must, perforce, be angry with me when which no other race, no other age could have ever they send me a torture like this! Oh, mercy! Oh, even dreamed of. mercy ! What a retribution is this !"

He clasped his hands upon his burningand throbcontinence was out of the question.

"Why do you feel thus, my father?" sympathiztoward him.

"Talk not to me any further! Away! away! You are hateful to met I will shut you up out of my sight! What, plighted to him !- the son of my onbmy! It does not seem as if it were possible! It cannot be so! It must not be so! Why, if this plot goes on, I am ruined—thy hopes are all wrenked: there is nothing I can truly call my own. I must die-1 must leave all-1 must go from this worse than hateful scone, even if I go by my own hand !"

"Oh, my father!" protested Gertrude, sceking to implore him to be only under the intelligence she had so frankly conveyed to him. "If I had known, father-if you would only have told me what was the reason of your enmity to Wilhelm-"

"Stop-stop-stop right where you are!" he interrupted, with one of the flercost expressions on his countenance it is possible to describe. " Ills father od tan bad sa taut at al. mid mort fin arreaded odother. Oh, heavens! heavens! that it should ever man to this !"

"Why, what does this all mean?" she asked, up but unburden your heart to me, perhaps, father, I might help you !"

" low help mo! My heart? It is a strangevery strange thing! I doubt if I have one! It must be all scarred up, by this time. 'Nay, I believe it is already gashed with stabs-and I am loft only wretched, wretched wreck !"

Relieved by this impetuous discharge of his feelings in longuage, he instantly turned back upon himself, and put all his doubts and fears to open rout, "Gertrude," he began again with great abrupt ness, " hear me once for all. I latend that you shall

never marry a son of the late Gottfried Grossenberg! Never / Do you understand me?" "I think I should," was her gentle and maidenly

"Well: and what do you mean to say in answer to mo?"

"Only this: if I am not permitted to marry Wil-

belm-"

"You never will! Never-no, never!" he broke

"Then I shall never marry any man that lives," The eye-bails of the Lord of Rosenheim fairly shot snarkles of fire, so much like an uncontrollable torrent was his roge. He felt as if he could have torn his own offspring in pieces on the spot. With uplifted hand he walked up to her, intent upon some demonstration of a violent nature; and then bis purpose appeared to abrink within him, either from terror at the contemplation of its results, or else because a sudden palsy scomed to have selzed his

"You are a-a-fiend !" exclaimed he in his pas-

"Oh !" she shricked, putting up her hands over por cars.

"I cast yo off! I disown yo! No child of mine shall to be any longer, though sprung from my leins! Here; remain where you are till you are called for to come down! Stay up here in this lonely tower-not one half so lonely as my heart is now in the company of the bats and owle, and night winds, till I order you to come down at my beck and an easy philosophy, bestowing quiet and the comfort bidding! I will teach you how to thwart the dearest wishes of your father! I will show you what truth, and duty, and obedience are, and how a child may acquire skill in these homely virtues! You. marry the son of my enemy! You drag down my the light of the pearls he finds there always reveals name and sully it forever by an union with the hated another thousand to be explored, with a deep seaname of my old rival!"

The girl's beart could withstand no more, and she had broken down with the most piteous sobs and cries. But these demonstrations produced no effect into the lap of a final cause he becomes more and upon him.

"Now hear me, once for all," said he, as he retreated from the apartment that was to be her prison. "You are to remain here, right here in this place, even if you die bere, till you are ready to tell ne that you have given up this resolution of yours,

o marry none but Wilhelm. Do you hear? He strede out of the room with a heavy tread, an the onken door clanged with a most forbidding sound schind him. Gertrude, alas, was a close prisoner!

[CONTINUED NEXT WEEK.]

While Jefferson was ambassador to France, be raveled in Italy for the sake of ascertaining the cause of the superiority of the Bardinian over the American rice, which he found consisted in the quality of the eed. As the government prohibited the expertation of the seed, be filled all bis pockets with the precious grain, which he brought home for the benefit of the South Carolina planters, whose rice is now the best in Such, I say, is the appearance. We see that which, the world.

Weitten bie the Conner of Clabic. "TO TRIUMPHE."

Over the Poture gazing deflant, Like one who knows the eaths he tread. My nature bends not, cowardlike, pliant, But onward walks over the dead Orim ekcletone that all gheatly grinning. By the pathways of to day do bend. Obb'ring and bloding at all who whating Truth, head not the way they wend. Careless of all the pulling fools that prate

Of the "good old days" that are gone. Hick of the weakling eyes that nothing great Can see but in the Times they mourn; I gird up my tolns! Of my soul take beed ! Counsal of the Divige within t Cather strength therefrom for uttermost need, Much on ! unbeeding their din.

God reigns over the Earth now as of yore, When Hebrew prophets flery wrote f When living Insuirations they did cour-When Mores forth the waters smote, Ris Clory rides upon the hurtling sky, And In the softest chadow'd eve-Much as when from cloud capped Sinal high.

He to His people laws did leave. Ah I then why should I stand doubtleg aside. Afraid of the shadow a that fall, Yet only draping lumquals that ride-In the azure above tilem all?

Not It white the thythmical spheres do swim Through all the wide embracing space ; Not 11 while Humanity chauntoth its byton. And Love her sweet harmonies trace. Boston, August, 1860.

Original Essaps.

DY HUDSON TUTTLE.

The Angle Saxon, the dominant race of this age, lenched fist above ber head, his face growing purple is the incarnation of utilitarianism. He can under stand nor appreciate nothing unless he can see its adaptation, its application to some want, some use

Paloy, supported by the Bridgewater treatise, gave form to the Saxon method of thinking, and his docblng temples, and raved up and down the floor as if trines have extended wherever a true blooded Saxon dwells. He first gave a scientific cost to the doctrine of final causes, the ignoble theory of design in naingly asked his daughter, advancing a step or two ture, which I propose to examine by the light of pure reason, freed from the trammels of educational prejudices as near as muy be.

The dectrine of special design leads necessarily to the individualization, the personality of a Deity, superior and outside of nature; existing prior to and creating the external world. For if there is design, there must be a designer, and that designer must have power to put his designs in execution. If so, then he is but an extension of a reasoning being; an enlargement of man. He is man with unlimited nower.

There are two arguments, each conclusive, against

the existence of such a Being.

First: An individuality is necessarily circumsoribed, for its limitation makes it such. If circumscribed, it is not infinite, but finite; and a finite being cannot control infinite power, or possess infinite intelligence.

Becoud: Something cannot originate from nothing. If such a Being exists, he must be an entity, which presupposes the incurnation of matter, however reed, and his creation and existence become a far able to solve or sound the mystery. "If you would more perplexing problem than the creation of the universe itself. For it is an axiom that it is easier to create the lesser than the greater, and how much more entional to suppose the self-existence of matter. than of a being capable of evoking matter from nonentity by a thought !

Such are the arguments against the existence of a personal God. They are not applicable, however, to the supposition of an all-pervading Essence, in which some philosophers believe, not outside of matter, but rather its epirit, its ilfo and vital force. I shall reach this position after following out another course

of thought. According to the doctrine of final cause, we are to stop our investigations when we reach the use of a thing, and thence refer it to the Divine Artifloer. The eye h to speak, the limbs to walk, and so on through the ougolatao easibac

This gross philosophy onn see nothing higher than pechanical use, and a machine, as a watch, is its constant illustration.

The nautilus, with its nicely divided and adjusted air-chambered cell, its oars, its sails, its rudder, very beautiful, and nicely adapted to the conditions in which it is placed, are copolusive proof it is offirmed, of design in structure. The carnivora are especially designed to keep the herbivora within bounds. They were created for that object, and no other. Volumes might be filled with such instances which are trumpeted forth as conclusive evidence of deelgo.

If superficial would express the character of such trash. I would call it superficial; but that word goes wide of the mark. It is nonsense dressed in the deceptive garb of philosophy. It looks at the thinnest surface of things, and never trusts itself in the unfathemed beyond.

It is an easy philosophy. It makes great protenclous to wisdom and learning, but requires little thought on the part of its votaries; it burdens them not with reflection, never leaves them on their own responsibility, but permits them, slip-shod, to reason as far as they oan, and leave the rest to God. It is of Indolence. On the other hand, that evetern which ignores final cause and design, throws the student on his own resources, and bide him sink or swim, If he dive a thousand fathens into the sea of Truth. floor strown with gems of greater lustre. Ever a great truth beyond underlies and absorbs all present knowledge; and so far from being able to fall back more assured, every step he advances, that, although he lies a million ages, ever will unknown causes arise in the dim beyond, embracing all his previous knowledge.

One doctrine is the fostering mother of egotism and ealf sufficiency; the other, of humility and a sense of the feebleness of human efforts to fathom the unknown. If we cast aside the destrine of finality and design, how can we account rationally for the phenomena of nature which so admirably counterfeit these? It is true that when we superficially view the external world, we are strongly impressed with this adaptation; means are employed for certain ends; causes run given courses to their effects: and there is an order which seems to pre-suppose an Omnipotent Being behind the curtain of the external world, who, like an, all-seeing monarch, sends out mandates from the fountain of an emnipotent will, in a remarkable manner, counterfoits the intelli- stern necessity of their decrees, and these are issued, to the other. Such is the road matter travels, pro- correctly reading the Book of Nature.

nence of man. To our finite comprehension it takes with all the regularity and certainty of mathemat. peled by causes to given effects. It is not fatallithe form of an infinitely extended instinct supported less in fact, mathematics is leased on them, and its gence-it is accessity of organization. by infinite power. We look out into nature as into most sublime feat is, the exposition of their-laws a inferor, and we accouractes reflected there. The and method of action. completent principle, as we will, yet the baid fact without reference to mystery, to marked ignorance stares us in the face. We cannot conceive of an on this subject. Why were not the large planets existence without personality, or an essence without placed near the sun instead of so far off that his brought forward as proving the existence of such an oreated larger? and why, as in case of Saturn and essence. For, say these theorists, man is a reveren Juplier, the smaller next to the planets, and the tinl bolug. He has reneration for a Superior Deing. largest so far removed as to be of little or no service of a Being to worship. But how worship a principle? their object. Would it not have been better to have tating hail to destroy the harvest. How reverence an impersonal essence? How feel given Saturn one sun to revolve around him, than grateful or leving toward an attribute? It is im. six moons, the combined rays of which give not possible. So soon as these feelings arise, the attribute becomes incarnated -- we are worshiping a personality. What is this Being? Our own ideas lucarnated. In proof, is Jehovah more than an unlimited Jow, the most cruel, bloodthirsty and place in a system made by an all wise design; they intelligence concerned in these effects? How fereoriminal race the sun ever shone upon ? Is Brahma more than the cringing, service Illadoo would sappose, constituting an ideal master? Is Ormuzd more than the reflection of the highly imaginary and heated fancy of the Persian? Is Christ more than the enlargement of refined morality as exhibited in developed man? Is any man's God much greater than himself? Does He possess power or faculties mandates of inherent attributes, with all the preciswhich he cannot suppose himself canable of possessing? These are pertinent questions which nover have been, never can be met, and their answers unravel all the mysteries of the theologies of the

Jehovah is a tyraunical Jew: Jovo a brave and amorous Greek; Ormuzd a Persian; Brahma a regulating forces ever bring them, after centuries, different how, because his standpoint is different, so and cannot be gainsayed.

world. While man has wershiped God, he has wor-

shiped, instead, the reflected image of himself.

each sees his own image. turn, not with bared head and unsandled feet, but quate for all ends. clad with the mantle of a reasoning philosophy. which teaches that no domain is sacred; that a milk-

Matter is eternal. I need not pause to prove this As a self-avident truth It stands forth, challenging refutation. We are, at least, as well justified in as serting this, as are those who suppose its creation, in assorting the self-existence of a being capable of oreating it. Call this doctrine a wild, unsupported assertion -it is a justifiable one. It is flot an assertion however. We base axioms on experience. All reasoning rests there, all science, all philosophy. Experience shows that matter cannot either be ero ated or destroyed by any agent new existing, and the constitution of matter shows that it is impossible for any such agency to exist.

Now arises the pertinent question, What is Matter? Can the ultimate molecule of which matter. be disrobed of its proporties, and stand out slone? pulsions; could not enter any organization whatever, olthor in mineral, vegetable, or animal, Without extension and impenetrability, the world might be jelly floating in the waves. prowded into a nut-shell, and thus have no consiswhich can fancy the existence of a world formed of tiles came, mammals came, and, last and highest.

nothing is left. ematical point, from which attributes are emanated: for then, if we rob the centre of its pulsations, noth. ing remains.

investigations, we must start somewhere. There ages through pain and misery to its present attainmust be a definite beginning, and without questioning the origin of matter, what it is, and the birth of not a shadow of positive proof, we start from premises that we can prove, and when others come after and extend the horizon of thought, perhaps beyond these attributes may lie others, and others beyond them, and a God beyond all; but, until then, we must wait.

Perhaps, as has been suggested, they are the will of Delty; granted. They may be, but in the absence of all proof of all knowledge whatever, it is better to let the matter rest, until the conjecture, at least, has a shade of evidence in its support.

tation observed in pature. 1 have begun far down, and the co-eternity of its attributes, by which term I mean its proporties.

seeing inverted telescope, which retrospects the mil- and clear—that of design the reverse. lion cons of past duration, was a gaseous chaos. It may have been heated it may not have been a gill openings and circulating system of fishes, yet he limited by the capabilities of matter. If so, and the question which cannot be determined. This much is bern fitted for torrestrial life. What is the object dilemma cannot be dedged, so far from being an inwe know; there was a time which we call the begin. of metamorphosis throughout the countless ranks of finite Being be is faile and circumscribed by his own ning, when the universe existed as a gaseous ocean. From such a vast object of contemplation let us turn to the consideration of our solar system, which is quite sufficient to satisfy the grasp of human thought. It is a chaotic ocean of vapor floating in space. It has not yet been noted on by any external geneo and design. What is the intelligence even in force. It is so far removed that no external body can not on it. Watch what occurs. Left alone to by an intelligent being? An intelligent being it ober the dictation of its attributes, gravity rounds one capable of employing means, adapting cause to the mass; for there being more matter toward the effect-of willing, manufacturing, creating. Can and established, the occan is rounced. Each particle being residing in or above matter-a conclusion the external particles will be overcome, and a suc- rotation of a fluid mass-not because an intelligence size and distance of the planets from our sun. A reaction must go on. raintian of the nacent planets.

much more light than the earth's estellite? It is the terribe whirlwind exertirewing the labor of supposed to be so hat on Mercury, that living beings centuries? Is design seen in the crush of the earthcannot exist there, and bence its creation is a failure; quake, drinking up countries, and shutting its mutit subserves no possible use. Comeis, too, are out of tering jaws over populous alties? Is an all wise are exercious blunders, every one of them, reflecting clous must that intelligence be-how unmindful of on the character of the being who made them, if the barpiness of man! Such phonomena are side made by design.

How stale and upprofitable the doctrine which provokes such questions. With a loathing sickness disturbed equilibrium which the elements strive to I turn from it to the beautiful domain of Nature, maintain, where worlds and systems are illuminated by the sion and cortainty of mathematics. Each world ex. ings of wrath? ists, has its size, form, position, fixed by inexorable decree. Nothing is fortuitous. There is no chance. Like a great self adjusting wheel, creation moves on ward without a discord. The equilibrium is disturbed. fiat of an Almighty Being? Perhaps it cannot be Planets, like vast pendulums, swing to and fro as the grand chronometer beats the merch of ages, but the and as little, comparatively, is known of the laws of cruel, domineering Hindoo, in power; Christ the perhaps, to their true place. The star continents the mysteries of organization. This we know, that highest ideas of any race to which he is introduced? of space roll out and in their orbits. The force a living being represents, is the centralization of, As each individual who sees the rainbow sees a which rounds the dew drop rolls out the great world, all causes and conditions which have operated on it

no two individuals believe in the same God, because For a moment, suppose an Omnipotent Being outside of nature should will the earth to become square, Book of all mechanical theories of creation book it would roll onward, as the spheroid gravity has of the gross theories of use, of contrivance, which shaped it. Such a Being would be useless in the smell strongly of burnt oil, the smoke of the shop structure of nature, which desires no power at the and the foundry, are principles which overflow and orank to turn her ponderous machinery, for here is obliterate all other conceptions. To these let us a perpetual motion, with power within itself sale

If special design fails to answer why six moons and three rings were given Saturn, while only four man'e yard, and the courts of heaven are equally were given Uranus, twice as far removed from the sun; why one was given the Earth, and none to Mars, twice as far from the moon; or what freak of axiom on which all strictly scientific reasoning rests. fancy gave Saturn his rings, and refused rings to all bere than elsewhere. Living beings are not designed the other planets, the theory of creation by law. backed by power flowing from attributes, does ancount for this phenomena and all others.

Equally faulty is it when it attempts to account for the origin and development of life. Let us present the facts as they are revealed in the rocky tablets earth. The huge volume of geological, and palicen tological history, once ten miles in thickness, can be eyes remain undeveloped. Man does not possess condensed into a few pages. .

was born. It was an intensely heated globe of gas, series the effect has been placed for the cause, and Eons of ages swept by. It emanated its heat; became vice versa. We have not a brain to reason and reliquid lave. A solid crust once formed the moss. Water condensed. Life came. What form of life by some philosophers is supposed to be composed of, peopled the black thermal seas which swept past the such instances, but the idea is sufficiently illustrated. rugged peaks that frowned through the secty atmos-We cannot conceive of such an existence. Without phere of those primordial ages? Was it fish, reptilian gravity it could have no weight, no attractions or re. or mammalian? May, the lowest of all, lower than mammal, lower than reptile, lower than fish, lower attempted to prove the impossibility of the existence than molluse, than the vegetating sponge-a line of

From that simple beginning life arose, higher and toney. Heated, indeed, must be the imagination higher beings peopled the globe. Fishes came, rep. is it? It immediately becomes confounded with such materials. Rob matter of these attributes and man stepped forth on this planet, claiming it as his, these it cannot be separated, and as such I admit its A rude thing was he then, in his natal days, clothed existence. Why, then, not acknowledge it under Still worse, if the German theory be received, that in the garments nature gives the bensts of the wood that name? Because I will not admit a term which what we call an atom is a pulsating centre, or math and field. Such, oh Theologian, are the facts; how not only conveys a false impression, but leads to meet them with your argument of special design? grossest error. We demand scientific accuracy, and If God is an infinite, all wise, good, and benevolent, we can only have it by calling things by their right These attributes are coveternal and co existent with matter, why did he not at once evoke a perfect world of intelligence, which is not manifested until the matter. What are these attributes? I cannot an. into existence, lastead of the rude model of the de end is reached. The effect, though flowing from da. per, more than I can tell what matter is. In all sign, and why permit it to toll for a millenium of intelligent causes, we call an intelligent el ments? This is not a cavil; it is logical; a perfect being with omnipotence, cannot create otherwise than lemma to which at last we have reduced ourselves. its attributes, thus involving ourselves in an un- a perfect world. The question is a home thrust at | lie usks, " Can a stream rise bigher than its source?" limited maze of conjecture, for which there can be your cherished dogmas. Again, why permit it to Granted. " Can intelligence flow from unintelligent roundin as imperfect as it is when one mandate causes?" No. My good sir, turn back a few pages, would give us paradise?

Has man fallen? Are we deprayed? Were things once perfect? You will soon find that these served in nature. They are wholly unlike, and only mythological fables and Indian legends cannot save

It must be admitted that creation by law and the next existence of a personal God, are at open war; and if 1 am now rapidly approaching the unfolding of is he in the economy of the universe? And equally, the principles which underlie the design and adap. of what use, if the other side be adopted? I have stood, the distinction becomes apparent. other questions to ask, and volumes might be filled and came upward, carefully grounding my argu- with them. Why is it, although many Creations ment on the firm basis of the eternity of matter have been swept from the earth, and over a million species now exist, one plan runs through them all? in short, instituted the millenium of which mankind Why do all pattern after a given archetype? The Matter, when first brought to view by the far, theory of creation by law makes the answers plain

living beings? Is it not because they have a com- creation. The maker is a slave to his machine.

mon origin, and that the realm of life is a unit? I have asked my last question. I knye the special glued there to run an everlasting round. pleaders the field, and turn to the consideration of nature? Is it of the same kind as that manifested improbable that a perfect equilibrium should be at this intelligence be defined? It is the harmony proone side than the other, instead of going directly to effects in the universe. Worlds are round because that point, the whole mass will rotate on its axis, can assume no other form. Thence poles and equator which rotation will increase until the attraction of were established by the spheroidicity, given by the cession of rings be thrown off. These rings will acted, but because by no other means could har consolidate into worlds, having relatively the density, many result; and until harmony reigned, action and larger growth as divine records of divine events.

similar process will illuminate the moons by the If there were but one road from one city to another, and that narrowly hedged on either side by fields of positive solence. Mankind are learning Is there design here? It is matter oboying impassible barriers, it would argue no great degree rapidly the wholesome lessons that positive knowlthe dictates of its attributes, driven enward by the of intelligence even in an idiot to go from one city edge is the only true knowledge—the only means of

The rain falls. It is refreshing to plant and and mal. The world reloices in the refreshing shower, intelligence we see is our own intelligence, slightly. If the solar system was created by design, and is intelligence concerned in the taking up the waters unguisted, and the will power our own, enlarged, with special reference to the sentient and intellectual of the seen and lake, and drouching the thirsty continuity—we cannot dedge that. Buy beings which inhabit it, a few queries arise, each tinents? Let us see. The nir, by its constitution. what we will, talk of an impersonal escence, an one of which must be answered straightforward, becames gascous-is espable of absorbing moisture. The warmer it is, the more moleture it is capable of containing. Whenever its temperature is lowered, it gives out the moleture absorbed at a higher tembeing. Bill worso is the dilicuma when the supposed rays can be of little service to them? If the moons perature. Consequently, whenever a cold and warm faculty of the human mind, venerative for Delty, is are to give light to their planets, why were they not current of air meet, rain is produced; or, if the cold current chances to be cold enough, hall or snow results. The same cause which gives the delightful Spring shower to refresh the violets, piles the avawhich desire pro supposes its answer - the existence as luminaries? So of the stars, if to give light is lanche or the Alpine hights, and sends the devas-

> Is there design in a hallstone sweeping the earth with the besom of destruction? Is there design in issues from the great principles which underly the foundation of nature. They are consequences of a

> Ob, man, oh philosopher, when will you recognize this fact, and not charge a Deity with such outpour-

Astonishing is a living being; mysterious la structure. How explain its existence otherwise than by supposing a direct miracle, a creation by special explained, for a living being opitomizes the universe; life, it is premature to hazard even conjecture on and its progonitors, since the dawn of life, in the ocean of the beginning. We have a long series of conditions to Investigate, and our investigation ands in propouncing life the result of conditions brought about by and through this long series of organic types. The living being, man for instance, began its individualization with the dawn of life on this planet, and has only attained its present degree by progress through centuries as countless as the sand grains on the occan's shore. All this series is swept away. We can, superfinely, see only the perfected structure. Hence the obscurity, the mystery which involves the living being. Rest assured there is no more necessity for a special creation, or of design, for the conditions in which they are placed, but these conditions compel conformity. Conform, or perish, is their mandate.

The fishes in the Mammeth Cave are said to be destitute of eyes. They are not deprived of those organs because they would be useless in the absence of light, but because in the absence of light their lungs to breathe air, but because there is air to be From the vapor occan of the beginning, the earth breathed he has lungs. Throughout this whole ficet, but we reason and reflect because we have a brain. I might enumerate an endless catalogue of and I desist.

All this reasoning can be everthrown by supposing the existence of an impersonal intelligence. I have of such an essence, but perhaps not satisfactorily. I. of course, have not made a finality.

Suppose such an essence exists; where is it? what what I have called the attributes of matter. From being-if he had, as you assert, perfect control over names. An attribute is not an essence. It is devoid

Now comes the metaphysician armed capa-pie with words to demalish us in the unfortunate dland you will find that I deny the identity between the intelligence manifested in man, and that obcounterfeit each other in appearance. You are thus unfortunate, and your questions wholly imperti-

I plow my fields with design to sow. Nature regone be received the other must be decied: for if ulates my harvest. The intelligence which causes God cannot work except through prescribed chan- the wheat to grow and that which sows and harvests nels, marked out by the laws of matter, of what use it are not to be compared. I have endeavored to make plain the theory here advanced, and if and is

There is, nor can be, no design in structure. If so an all wise and benevelent being would have made the earth a paradise, and man a perfect being: have dreamed. If he created the world as it ie, so much of it waste of water or desert, ice bound or sun-burned, so ill adapted to the prime object of its Man sets out for an aquatic animal. He has the creation for the residence of man, proves that he is Stationing himself at the crank to start it, he is

Grant the other branch of this doctrine. God and the origin of what has been mistaken for intelli matter are co-eternal, this reasoning applies. The Deity is circumscribed by laws which he connect transcend. His will avails nothing, for the same effects are produced whether he wills it or not. He wills a world to be round, or a plant to bloom; both occur, but the inherent properties of matter, that centre than in the opposite direction, each particle does the intelligence seen in nature thus act? If which makes its matter round the world, whother is drawn inward, and, as an equilibrium must be so, we must of necessity presuppose an intelligent willed to or not, and the forces of life, create the bloom of the flower. His will, thus considered, is extakes a straight line for the centre, but it is infinitely which has aircady been disproved. How then shall trançous and superfluous. In all instances historic, God is the shadow of the reverencing mind, which. once established. If there are more particles on duced by the equilibrium of all the causes and mistaking the object of veneration, which teaches us to love the good and true, personifies these in a the centre, the particles will take a spiral line to originally fluid, and a fluid mass suspended in space a God, and prestrates itself before its own creation. These theories and wild conjecturings, originating with savago man, have floated down the ages, and what was once the endeavors of children to account for the unknown, has been received by children of a

The battle so long waged on metaphysical grounds between truth and error, is transferred now to the HASHIBH-ITS EFFECTS.

DY A. B. CHILD, II. D.

This substance is here introduced for the reason that its action upon the human organism develops some startling disclosures of the soul's reality.

It may be justly claimed that hashled stands before all material agents, when brought to not upon the human system, in unfolding, a faint and tempora ry consciousness of the immense grandeur, the namessured powers and the include beauties that seen cause, alone shall no find the mystery solved. Everything perceived under the influence of hashare to be the lawful properties of the soul's futuro

a key that unlocks the door which is shut to our the soul's eternal possessions, which it is too feeble, while an inhabitant of the material body, in a normal condition, to endure.

It may be that the time has come in the world's dence, to this end. Everything is good, and its use to be opened to satisfy its longings. is in its time and in its place. Hashish, though much used as an agent of intexication and debaughery, may be, in a higher tense, a mighty agent for the presentation to the soul's consciousness realities of unutterable beauty.

What is called the ballucipation of hashishwhich I shall call real existences—produce a palpable consciousness of a dual existence—viz, a material existence, and a spiritual existence. In this manifestation we have evidence that there is a spiritual that may exist separate and distinct from our animal life, and that in this spiritual life exists the basis of consciousness-the reality of human upon the animal life us a thing off-cast, like a garment that covers the physical body, that belongs to it only for a time. The soul, that fills and produces the animal life, is the reat thing, not the animal life a vivid and lasting impression upon the memory as which the soul but temporarily holds to itself. While under the influence of hashlab, the spiritual life always holds the I, the Me-always holds the mastery, the individuality. In this exhibition of a dual extone occasion, when he was completely under the the design of this chapter only to present facts and istence, the animal life pever says, I look upon my influence of this substance, he counted the years apicitual life, and 1m conscious of its distinct and that took to dip his pen in ink, and carry it to the separate existence; but the spiritual life tays, I look paper on which he wrote; and in this short space of upon my animal life, and am conscious of lis exist ence separate from my soul, and at the same time timetly numbered six hundred and fifty years. And conscious of an existence that is separate and distinct from an animal or physical life.

ence, we may conclude that the soul can and does a distinct consciousness and experience of many exist independent of its physical body and its animal life, which are its own productions. The animal day, hour, minute and second was palpably distinct. life is only a garment of the soul in matter-is but and the individual experience of such was clear and the infused rays of the soul that makes matter definitely marked. Here we have evidence of the appear alive, which life ceases to be visible when immense powers of the soul in the direction of the soul is entirely disconnected from it. The lines minutine. We may well call this singular experience ish Eater says of the effect of this drug: "One of the consciousness a phantasy. But if God be portion of me was whitled unresistingly along the infinite in minutio, I cannot see why this experience tract of this tremendous experience; the other sat may not be real in the spiritual sense of our exist looking down from a height upon its double, ob once. Our spiritual senses have hardly yet begun consciousness of a dual existence can only be accounted for on the ground that the soul can abso that all the conscious perceptions under the influ lately exist outside its physical body. What we call offee of hashleh are real existences. Everything hashish is but a step in this direction.

my delirium of pride. I felt myself the centre of of realities far, far beyond its real developments. I scrutinized the body with wonderment; it seemed forever. no more to concern me than that of another being. all the human capacities, interest, susceptibility, and wision of the soul to see far beyond the limits of he was fully conscious that he was again an inhabitil; and yet like a grand master it had abandoued human thought. It carries the soul over the thread tant of his own material body. independence stood apart."

out of which the soul will have, and it may not be condition.

nessed in the exhibition of sulphuric other. To solutely necessary that there should be perfect fear speak within limits, I have administered this ones. Resences in the one who is influenced by it, and this mind, that it was not a dream? thetic agent, at least ten thousand times in the comes o natural growth not by effort. The person inst twelve years, and have seen much of its effects. who takes hashish should have perfect love for every The practical use of this agent, belongs to this body and every thing, which love ensteth out all progressive age of humanity - not to past ages. fear. Upon such a person bachish has no injurious Many, many who have been rendered unconscious offect-nor does its use produce a desire for more by the influence of ether-persons, too, who have had and more. A person who thinks that almost every no beltef in, or knowledge of spiritual communion, thing is wrong and almost everybody is bad, is at all torly impervious to a joke. He accordingly sent him have after declared with deep emotion, that they times full of fear. Such a person will not be liable to the following message: have held positive communion with departed friends, take hashish; and if he did, its effects would be mos which communion was to them more real and beau- horrible, and even dangerous. Fear closes the gate tiful than any incident of their past existence. How to the world of light and beauty, and only the darkoften I have heard the exctanation from persons re | ness of matter envelops him. The phantoms of hell and covering from the effect of ether, with gushing tears | wrong surround blm in the most intensified horrors. and a choked atterance-" I have seen my mother !" To such the use of hashish is extremely dangerous The soul, when separated from the clouds of its an | and injurious to their physical being. The love of The Philadelphia operator replied that "the young imal existence, sees spiritual things distinctly. In earth and the use of bashish in large doses are ina large number of instances, persons perfectly ether | compatible. I would not be understood to say that | the Directory for it." The New York operator reized and made insensible to pain, have after told me the germ of eternal life that yet sleepeth in the darkthat they stood in a distinct and separate state, ness of matter is less beautiful and less valuable away and above their body -- saw their own physical than the germ that has grown to blessom in the being distinctly, and what would seem to be the light of heaven. One bud of life may expand and the case," says Philadelphia, " you had better send painful operations performed upon it, and had a dis. blossom earlier, but it is no more beautiful than is a copy to each of them, and charge thirty four cents all in the room. In these cases not the slightest should never be used except by souls that have all cence of his heart, did so. The result was that the consciousness of pain was experienced, or at lesst, most done with the love of earth; that have nearly was remembered from the operations of extracting finished their germination in matter; that caused from the President of the line, of which the followteeth, yet the body, with its animal life, often made through the darkness of earth and see only light; ing is the material portion : contortions, and evinced suffering. I have bad the that see no crit, no wrong, no inharmony existing testimony of a large number of very intelligent and anywhere in the universe of God; that have no fear, truthful persons in evidence of this very interesting but love overything because everything is beautiful effect of ether. And here again in the influence of the set fore overlying because everything is beautiful the set of the

sepretion of effectivities was the same as that of tion." A young man while under the influence of effects which we call human life -- and in that un and the soul's consciousness.

The effect of hashish is quickened intuition. It is voyant powers to see through matter and magnify eleralty. This seems evidence in proof that what sensuous vision, that hides the limitless shores of of time, under the perfect influence of hashish, seems conditions, is absolutely real, not a phantom. an infinity. Why may we not say that these perprogress when future glorks shall shed upon us the soul is to be eternally progressive, millions of into the free world of spirit to which the death of glimmering rays of their reality; and hashish may interminable journeys through heavenly territories, material love gives it birth, where it begins to see be the subtle agent, in the wise ordering of Provi. are by it to be made, and beauties, illimitable, are the realities that are its own. Hashish is a key to

It is a singular fact, that hashish visions, or we may call them realities, are so vividly impressed upon the memory that they can never be forgotten. Hashish opens infinitude in all directions, in both the space of a minute; a minute is a cycle of eter-

One writer, while under the influence of hashish, said: "I traveled through an immensurable chain the effects of bashish. I mention this fact because of dreams in thirty seconds. In this space of time 1 leaned on God, and was immertal through all ages. they see everything right and beautiful, and may Till I die, what was unveiled to me in thirty seconds need to be extricated from its awful effects. life; for the spiritual, in this strange phenomenon of will stand in clear relief from all the rest of my existence, always holds the mastery, and looks down existence; and I hold it still in unrepaired remem brance as one of the unutterable sancilities of my belng."

Gould that which has no real existence make such thiá ?

P. B. Randolph, who has largely experimented with bashish upon himself and others, says that on time, which was but a fraction of a minute, he disin walking from his bed to the door of his room, it took over ten thousand years. In the time the From this well marked evidence of a double exist. fantasia lasted, which was about four hours, he had bundred thousand years. Every year, month, week,

serving, reasoning, and serenely weighing all the to recognize what lies in the pathway of our eternal phenomena." I must conclude that this singular progression. I cannot doubt that the imagination is a positive reality to the soul-neither can I doubt death produces this separation, and the effect of that we have over conceived, and infinitely more, the soul's eternal progress will develop as positive reali-In another description of the influence of this ties. Hushish, in its influence, carries its legitimate drug the linebish Eater says: "I grew colosial in votaries, in spiritual consciousness, to a perception all the world's immortal glory; I floated on the in. The fact of the soul's immortality, and the new tensity of my triumph. " • In the course of beauties it is forever to discover through the un my delirium, the soul, I plainly dispovered, had indeed counted years of eternity, is too mighty for us yet parted from the body. I was that soul, utterly di. to concelve of. And yet if it be true that the soul is vorced from the corporeal nature, disjointed, clari eternally progressive, the awful view that hashigh always had a desire to see. He moved at his leisure fied, purified. From the air in which I bovered, I unfolds, the ineffably grand, immense and limitless around the room, and examined the various articles looked down upon my former receptacle. Animal ploture that is presented to the scul's vision, may of furniture. And while in this singular, but no life with all its processes still continued to go on; not only be a reality to the existence of eternity, but turn! feeling condition, he suddenly discovered him. the chest heaved with the regular rise and fall of it may be only a glimpse of the vestibule of the self to be in company with the spirits of five debreathing, temples throbbed, and the checks flushed, temple of God, which is to be our dwelling place ceased friends, whem he recognized and shook hands

o o The spirit discerned likelf as possessed of transcends our wildest conceptions. It opens the functions of animal life resuming their duties, and the machine which it once energized, and in perfect old that lies between the shadows of matter and the clear light of spiritual existence. Myriads on was only a dream that Mr. Huston had; but he Admitting that the conceptions of the soul are myrinds of worlds with infinite variations of beau- affirms, as one would with positive, incontrovertible more real than its physical products, there exists ties are instantly presented to the soul's perception evidence, that it was not a dream, but that of all the conscious evidence that the soul can and does exist in a clear and distinct consciousness of reality. I incidents of his past life this was the most real, and outside and independent of the physical body. And faily believe that all that soul perceives under the had made a more vivid impression upon his memory in this, is evidence of the coul's immortality. An influence of this drug, is truth, is eternal reality than all the experiences of his previous existence. imal life is the product of the soul, so is the body which becomes accessible to the soul's vision in this And there is existing evidence to substantiate the

presumption to say it does have, an independent ex. A college student, while under the influence of istence. The writer continues: "This was neither hashish, in a beautiful mosulight evening, exclaim. Hayden, each of whom, without any knowledge of hallucination nor a dream. The sight of my reason ed, "Behold the eternal kingdom of the moonlight! the facts, were influenced-each at different times, was preternaturally intense, and I remembered that A silvery deliclousness transfuses all things to my and at different places—and related the whole of this was one of the states that frequently occur to sight; my emotions rise and fall like tides of lunar this singular experience, and gave the names of the men immediately before their death has become ap influences; all that my past imaginings have ever spirits that Mr. liusion met on this occasion, and parent to lookers on, and also in the more remarks. enjoyed of moonlit river views, terraces, easiles, and said that the experience that he had mot on that ble conditions of tranco. o o o A voice of slumbering gardens, is melted into one vision of night was positively a manifestation of soul reality. command called on me to teturn to the body, saying, rapture." I cannot but think that every soul has Had this been simply a dream of Mr. Huston's-had the time is not yet.' I returned, and again felt the elements sleeping within itself that will magnify it been but a phantasy, not a reality—how could animal nature joined to me by its mysterious threads every thing, even the meanest, into kingdoms of Mrs. Leeds and Mrs. Hayden have known so well of conduction. Once more soul and body were one." beauty. In order to get the pleasant and indescrib about it without having heard a syllable spoken in This evidence of dual existence I have also wit, ably beautiful effect from the use of hashish it is ab. relation to it? or why should Mr. Huston have had sinct consciousness of all presence and the delega of that bud which expands and blossoms later. Hashish apiece." The New York manipulator, in the inne-

being entranced. The trance, it may be, is the sep- hashish exclaimed: "Of my friend, I softer unbeararation, in a greater or less degree, of the soul from able horsor! Save me! Pray for me! I shall be the body whose life for a time is made intelligent by lost! The name of God is terrible to me-I cannot other individual spirits that have left their physical bear it. I am dying-1 am lost !" It is the love of forms. How mysterious and inexplicable are all the earthly things that produces these effects. The manifestations of human life! There surely is a shadows of matter cloud the soul and draw a curpower behind a vell, that to us layet unseen, that tain between its perception and the real beauties produces in the physical world these inexplicable of the spiritual world; between God's infinite love

Hashleb opens the vision of the coul to infinite tab is indelibly stamped upon the memory, is disspace filled with infinite beauties; it opens the ciair- thouly fixed in the consciousness as a reality of time to almost the duration of eternity; for a minute its seen under the influence of this drug, in proper

Hashish opens the perceptions of the very soul ceptions are flashes of reality on the vast realms of itself, and carries its vision beyond all the dark. infinitude, and in them we have solutilistions from ness of the material world. By it the shadows of the world of future glories that awaits us all-for if time are rent, and the soul looks out of darkness the gate of heaven to the soul whose affections are all set on things above-while it is a key to the intensest darkness and horrors of the material world, to the soul whose affections are set on things below. A perfect recklessness as to the glory of all greatness and in littleness, for eternity is typified in earthly things; a perfect indifference as to all the events and occurrences of time; a perfect passivenity, and the smallest sensation occupies anmeasured ness to all life, are necessary conditions for the safe and efficacious use of hashish.

The undiluted juice of a lemon will instantly kill some persons may be injudicious, and take it before

The injudicious use of hashish cannot be injurious to the soul; it can only injure the earthly garments it wenre, by breaking them off scener. No one has desire, or intends to do this.

It is far from the intention of this chapter on hashish to recommend its use to any one; this I do not, and would not do. It is not my object to give instructions how to take hashish, or to cause it to be taken; but since it has been taken by many, it is deductions that have resulted therefrom. Of my own experience from the effects of hashleh I have none to relate, for I have never tasted the drug. I do not feel that I am spiritual-minded enough to be a proper subject for its safe and heavenly influences. My love of earth and earthly things is yet too great to be a lawful, pure recipient of the glorics of the heavenly world, which hashish, in a proper development, opens to view.

I cannot doubt that that development of humanity is soon to be, if not already is, when the souls of some, in what is called a normal condition, can experience the tangible facts in regard to its existence separate from the body, without the aid of hashish or the other drugs. I doubt not that many instances exist, but I will relate only one, and close this ar-

I have the permission of my friend, Henry D. Huston, of Boston, to relate the following singular experience, which is to this end. About five years ago, one morning about two o'clock, he affirms that he was in and about his own bed-room outside his physical body, of which he had distinct conscious. ness, and when in this state he distinctly saw every. thing there, as usual; saw his wife and his little boy in bed; saw his own body lying in bed-examined it with ouriosity-scrutinized it with careful attention; saw his beart beat, and his lungs perform the functions of respiration; saw all the functions of animal life performing faithfully their mission; looked at the back of blaneck, which he never saw before, as his body lay upon one side, and which he had with with much joy. After this his consciousness Hashish opens to view an existence that infinitely occased for a moment, when he again felt all the

Now, the reader of this article will say that this truth of Mr. Huston's affirmation; for, soon after this experience, he visited Mrs. Leeds and Mrs. this vivid impression so indelibly made upon his

Joking over the Wires.

Some ten or more years ago an operator at Phila delphia, who dearly loved a joke, took it into his head to play upon his confrere at the station in New York, who was a matter of fact Individual, and at-

·· Philadelphia, April 1, 1840. To Mr. Jones, New York:
Send me ten dollars at once, so that I can get my othes. (Signed) 18 words, collect 34 cents."

The operator at New York, not suspenting any oke, asked the Philadelphia operator for the address. lady did n't leave any," and asked him to "look in plied that he " had already done so, but as there were over fifty Joneses in the Directory, he was at a loss to know which one to send it to." " If that is rogue at the Philadelphia station received a note

"Some twenty of the Jones's paid for their dis-patches, but there was one sent to the residence of an sluerly merchant by that name, who being away from home when it arrived, it was opened by his wise, and

Wellen for the Banner of Light TO A LITTLE HIRD.

BY CHARLOTTE ALCER.

Bear little bird, thy song is heard In realiss on high; Thy Maker's car is pleased to hear Thy melody. At early day when rephyrs play,

He noft and sweet. Thy thrilling notes then upward float To Heavon's scat,

Thy grateful heart, devold of art. Beams full of joy; For thou doth raise fresh notes of praise.

And thou dost bring thy offering Of thanks each day; To Him above who reigns in love, Thou breath'st thy lay,

Free from alloy:

But mortals here, from year to year Tog aft forget To whom they owe, as time doth flow A ceaseless debt

Of grateful thought; while thou hast taught Our faithless heart-With thanks to say, to God each day-How good Thou art |

Sweet bird! could I with thee but fly To yonder blue, And bothe my soul in that pure goal

Of other's dow-With joy I'd mount the the siry fount. And goar away-

To realms of bliss, fairer than this, Where angels stay. Oh! take with thee a prayer for me To Heaven's shrine;

Thy incense there a ray will wear, Purer than mine.

Plumouth, 1800.

THE CAUSE OF THE INDIANS. At a Convention held in Providence, R. I., to con sider the cause of the Indians, and to encourage Futher Beeson in his philanthropic endeavors, the following remarks were made by Rev. Thomas M. Clark, the Episcopal Bishop of the Rhode Island

I presume that on the question of the wrong done to the laddans, we are all perfectly satisfied. I have best almost everything else questioned that pertains to this movement, but I have hover yet heard the fact doubted for a moment that the Indians are a wronged people. Now, how does it happen that they are specially elected to be the victims of such apprecian and withing a "I think there are their repeating in evidence."

people. Now, how does it happen that they are specially elected to bo the victims of such oppression and robbury? I think there are three reasons in explanation of this fact. The first is this: From the nature of their position, they are brought into intimate and constant contact with the very worst elements of American society. I heard a surmon some years since from the distinguished Dr. Bushneti, the subject of which was—Barbarism, our chief danger. The subject was a startling one. The public mind at first was not disposed to receive his position as a true one, But the durrent of events of late years, scens to have verified it. Barbarism in our remoter settlements is our chief danger. Upon that point I would like to speak at length, but there are so many other points that I just pass it with a word.

The second reason in explanation of the fact is, that it is the special interest of the white race to oppress the Indian; and men always run rlot in crime when their evil passions are propelled by interest. It is this that has taken then from the State of Georgia, and other regions where they have belonged, and transported them over the mountains. It was to get their territory, to be rid of them, in order to plander them of their property. This, in plain language, was the ground of their removal. And now that they have been removed, the same motive operates. It is the interest of the agent sent there by government, to defrand them. If he can cut one blanket into five pieces, and distribute them for five blankets, and dispuse of the other blankets for his own emolument, there is a strong 'temptation for him to do it. What is the secret of these were of which we hear so much—this marauding upon the Indians and shooting them down? It is to get the territory upon which they

are led to believe any ulject doormed to extermination, there is a kind of destruity instinct in bumanity that the hard labors of reason, and not to revelation or

leads us to do our part in the work.

These Indians have passed away to such an extent that there are but three or four hundred thousand of them left. They have almost all gone, this side of the mountains. And why is this? Because of any ordinance of Providence? Has God interfered to exterminate them? Now They have passed growthered. nance of Providence? Has God interfered to externinate them? No. They have passed away because we have killed them by the builet, killed them by whiskey, killed them by introducing the disenses incident to civilization; they have passed away because we have taken from them the means of support—their hunting grounds. The question for us to consider is whether these causes of extermination lie within our control or not; and if they do come within our control, it rests upon us to say whether they shall fade away and become extinct.

and become extinct. Bo far as I have read history, all nations have their

and become extinct.

Bo tar as I have read history, all nations have their infaucy, muturity and old age. The indians have never reached their maturity; and if they should fade out of being, the question would arise—Wby did God create that race? What was the purpose of their exist ence? They have proved a influe, they have accompliated nothing, infilled no destiny, and now they are to become extinct. I say that would be the only race subject to this law of prenature extermination.

But you say—all this is clear enough, and now practically the question comes up, what can we do? We are doing something now. Use friend has done some thing in libude Island. He has been around charging the battery. That is his work. I do not know but it is the only work he is fit to do. When the battery is the precipital individual in the fact of the community beating, bounding, and then you will find too the true way in which to work. Now we have something practicable to propose. We propose a Nature, like accommunity beating, bounding, and then you will find there is a public of the read of the preliminary convention is to excite public interest. Information is all we need. We are a humane and Christian people. If you can get any great subject the public mire text.

Information is all we need. We are a humane and Christian people. If you can get any great subject in the preliminary convention is to excite public interest. Information is all we need. We are a humane and there is a public conscience and a corporate heart which beats strong and firm; but we must have their interests. Information is all we need. We are a humane and christian people. If you can get any great subject to the interlectual world in there is a public conscience and a corporate heart which beats strong and firm; but we must have their interections of which I have a Method of Study that will direct and guide it—a criterion of premisers at the business are not a humane and to discover universal truth. It must have a Method of Study that will direct and guide it fairly before the public mind here in America, you will find there is a public conscience and a corporate heart which heats strong and firm; but we must have information; and if anybody will read the little book which Mr. Becson has published, he will find an amount of facts there which will tell upon the community whenever they become familiar with it. They farnish the litems of the cvil we propose to remedy. I am glad that our bethren have said so much as they have about faith. If there ever was a cause in which faith was needed it is this cause. We must first against a myrion eeded it is this cause. We must fight against a myriad

Not only is our reputation as a nation and as men Not only is our reputation as a nation and as men concerned in this matter, but the reputation of that Christian fulth which we profess it at stake. For if our Christianity is not competent to cope with such an evil as this—if under its blessed teachings we feel that we can only fold our heads and sit down in despuir, then we have uttered the foulest reproach upon Christianity and its blessed founder. We are recreant to Christ and may presentable event that he will—a to Christ and may presentable event. Christ, and may reasonably expect that he will say to

An exchange states that at the breaking of the ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, a clergyman solemnly and clowly read a manuscript prayer, at the conclusion of which an old negro man, who had been resting with one foot on his spade, and his arms on the handle. ooking intently in the chaptain's face, straightened himself up, and remarked very audibly; ... Well I reckon dat's the first time de Lord's eber been writ to on de

subjic ob railroada."

SUNDAY LECTURES IN NEW YORK.

ALBERT BRISBANE AT DODWORTH HALL, Bunday, Cept. [16, 1860.

> Reported for the Banner of Light, MORNING DISCOURSE.

Epiritualists, it seems to me, may be divided into two classes—one class seeking in the phenomena merely to discover positive proofs of a future exist-ence; the other seeking for an explanation of the intrionte and unknown problems of universal deating. The first class wish to know the fact of a hereafter, and the future condition of their individual souls, This is more or less an individual concern—more or less a selfish object. The other class, to whom a higher region of thought has been opened, are seek-ing for universal truth. They want to know the mysteries of creation and the destiny of man on this earth, as well as in the life beyond. A large portion of the Spiritualists are endeavoring to solve this social problem. To there I would especially address my-self this morning. I wish to speak of the means of penetrating this complicated problem relative to the destiny of man here and bereafter - a problem which lies beyond the pulo of experience and observation, and cannot be solved by the mere perception of the senses, or by the mere efforts of the reasoning faculseases, or by the meter charts of the reasoning racuties. And when I have spoken of the means, I propose to take up some question of interest—as the cause of evil, for example—and illustrate it by the method which I shall lay down for investigating

If we look at the history of the past, and undertake to determine the amount of truth that has been discovered up to the present time in relation to all great problems concerning the destiny of man on the earth, his existence here and hereafter, the designs earth, his existence here and acreater, the designs of Providence in regard to him, we shall find that it amounts to little or nothing. After four thousand years of religious history, what has religion given us? What does the theology even of to day teach us? Why it gives us a simple story of creation, that a child ten years old discards. It tolks us of God creating man, a poor, fallible creature, who yields to the frest temptation. It says that the heavens and the carth were created in six days; that man fell from a state of happiness and innocence; that a mediator was interposed to bring him back to God

-and other simple stories of the same character.
And what does philosophy teach us? Go back to
the philosophers of Greece, and follow down the long train of philosophic speculation, to the Germans—and what have they all told us in relation to the great problems mentioned? Nothing. We find no solution of the questions we are seeking. When 1 had studied Hagel, I was astonished to find that a mean of such reputation and pretension should untold such puerilities; he arrives at conclusions like the fol-lowing;—That his philosophy is the final one, being the scientific conception of an absolute idea; that our present civilization, with all its misories, is the final

form of society, etc.
Religion speaks from faith, from the intuitive powers in the human soul, and although it has pro-claimed many great abstract truths, such as the existence of a supreme central cause, the verity of the universe, the immorality of the soul, yet when it undertakes to give form to ideas, it elothes them, through the theological speculations of the priests, with such strange and absurd forms, that human reason, when free, must reject them wholly. Philosophy, on the other hand, is but the arbitrary

speculations of human reason, the theories of indi widuals, who have no true method of study to guide them—no criterion of certainty.

With these two guides, the human race is at the present day without any solution of the problem of

its social history, and of the true organization of human society. Neither theology nor philosophy bus human society. Neither theology nor philosophy has solved the great questions which are the most important for man to know

Again, if we look at the revelations that purport to come through angels and spirits, we find there also no solution of these great problems. Take one of the greatest writers in this line—Swedenberg; atudy his system carefully, and it is unsatisfuctory. I have done so; I am pleased with many of his views, but as a whole, I found it full of meongruities.

ibere is a strong 'tempustion for him to do it. What is the secret of these was of which we hear so much this marauding upon the ladians and shooting them down? It is to get the territory upon which they have playited themselves—and that is all. It is not because there is any special average to the Indians, as such, but because it is for the interest of these border rulians to exterminate them, and get possession. The third reason is this in the native points of their territory and property.

The third reason is this rery audience before they had been enlightened upon this subject, was that the indians were a doomed race, destined in the course of Providence to pass away. That fact has had very much to do with the oppression of this people. There is nothing which helps to exterminate a race or an institution so decidedly as to get the impression abroad that that race or institution is doomed. Let it be understood that some old descreted house is never to be occupied again and every boy that passes will have a or glass left there. While it was understood to be liable to be occupied, nobody threw stones. But when we are led to bolleve any which to mannity that there is a kind of destruitive instinct in humanity that there is a kind of destruitive instinct in humanity that there is a kind of destruitive instinct in humanity that there are on a proposed in the course of the plan of creation.

It is to get the territory upon which they to the kind plant to test of positive principles to it, and even mountaristics. Or take Mr. Harris's "Ar can a check of the plan of the mind. Operating with the finite and the test of positive principles to it, and even mountaristics. Or take Mr. Harris's "Ar can be desired positive principles to it, and even mountaristics. Or take Mr. Harris's "Ar can be desired by laws and it is a the property.

In third reason is the interest of these border the plant of the plant of creation, and the plant of creation, and the plant of the plant

aper-terrestrial communication. Man, as a creature of unicy, as a link in the great chain of spiritual being, as a citizen of the universe, desires to know his relation to the universe, to know his social destiny here, his destiny hereafter. How

It must have helps and aids to enable it to discover

senses are not a hundredth part strong enough to follow all their intricacies, and to deduce the laws that govern them. If he had been created capable of comprehending universal truth with his unnided reason, he would have been all brain and no muscle -nothing but intuition and reason. But God has other purposes in the creation of man; he must be a physical as well as an intellectual being.

Man has a two-fold destiny to fulfill—an individ-

onl and a scientific, or a material and an intellecta al. He must cultivate and embellish the globe, of which he is the overseer; he must establish material order and unity on his planet. In the intellectual sphere of labor, he must discover universal truth, nd apply it to the ends he has to accomplish.

Now to perform these two classes of labor, he has a body and a mind. As it is necessary that be should have tools, and implements, and machinery, to help him in the physical sphere, so it is necessary that he should have the same in the intellectual sphere. In other words, he must have a method of study with which the mind can work, and which will aid it in accomplishing its scientific labors.

Take the science of astronomy, as an example.

Without the knowledge and application of the laws liscovered by Kepler and Newton, how could the mind comprehend the phenomena, and calculate the movements of the heavenly bedies? By the use of these laws we calculate these movements—the rethose laws we calculate these more mentioned area to a summer a cody of a payereal organism. In doing to discover by the perturbations of certain planets, the human race goes through the three to discover by the perturbations of certain planets,

other planets that were unseen and unknown. The laws furalsh a method of study-tools and implements with which the mind can work.

Reminest with which the mind can work.

Eminest men have been recalling in all ages for a method of study. The Greek philosophery were the first to develop and exercise the faculties of reason. Independent of all control of faith and religion. Thates, some all hundred years before Christ, fairly opened the way then followed a brilliant train of man who executated as huncar a declarated that it is not a proportion. men, who speculated on human deatiny and the mut-verso with their unaided reason—that is, without a method, without a knowledge of laws, until they doubt. Then arose Socrates; seeing this confusion in the intellectual world, he felt clearly the necessity of a method, of a guide for human reason; he discovered and applied to some extent the inductiva method in germ, which Bacon developed fully at a later period. Boorates was really the first, so far as I can discover, who sought for a method of study. Plate followed in the same attempt. Then came Arbitotle, who gave us what is called Logio, and which is etill considered a valuable method of investigation.

he stit considered a valuable method of investigation by speculality thinkers.

In modern times, we have Bacon, creating in his Acoum Organim a mode of study which he calls the inductive method, and Descartes constructing one on the opposite principle, which is the deductive method-In our own day August Compte and Charles Fourier have evolved methods, which they have used in their

Thus we find a series of great men who have endeavored to discover a method of study. And this is sufficient to show that the inquiry is a legitlimate one—that there is a great truth to be discovered. So many great minds could not have felt intuitively this great truth unless there was a basis to it.

I said that the reason of man requires a method

of study, and a criterion of certainty, a standard of truth—aids and holps in its labors. Where are no to seek for these? The Inductive and Deductive no seek for these? The inductive and Deductive methods, commonly used, are inadequate; they have not led man to discover his social destiny, and solve other great problems, for which he is seeking. The true and integral Method of Study, that which will furnish human reason with powerful tools and in-plements with which to work, is to be found in the System of Laws of order and harmony according to which the universe is governed—according to which it has been planned and organized.

What are laws? For many years I sought for a definition, and after having arrived at some half a dozen successively, I found each incomplete. I at last discovered the following, which is fundamental: Law, in any sphere, human or divine, is the manifestation of the calculations of Reason as to the mode of distributing, combining, classifying, and arranging the elements or phenomena of that sphere, so as to establish order, harmony, and unity in it.

Legislative laws are the result of the calculations f buman reason as regards the relations of men, the rights of property, etc., so as to establish order in human scolety. The laws of universal order and harmony in creation, are the manifestation of the calculations of divine wisdom as to the mode of disreiduting and arranging the elements of the universe, of planning and organizing it, so as to establish harmony and unity in its infinite realms. Now, if they are the manifestations of the calculations of divine wisdom, they are the thoughts of God. As thoughts are the results of reason, and the manifestation of reason, we may say that the laws of universal harmony are the manifestation of the reason of God in action, in creation; and if we can understand those laws, we can understand the rea-

I stated the proposition, that the finite reason of man was as incapable, of itself, of comprehending universal truth, as the human body was incapable universal truth, as the human body was incapable of performing the great industrial labors which man has to execute, and that his finite reason must have alds with which to work—intellectual machinery so to say—just as the body must have tools and implements with which to perform its physical labors.

When Kepler and Newton discovered the laws of gravitation and siderial movement, they discovered arms of the themselves of all the reason of the themselves of the reason.

some of the thoughts of God in regard to the mode of producing equilibrium in the planetary system. And since that discovery what have we not been able to nobieve? The reason of man pecessing a knowledge of those laws, can, in the shience of the study, calcalate the exact motions, periods and times of the plan-ets for thousands of years to come. Here is a beau-tiful and grand achievement of the mind. Operating

pages in all ages, and yet we are apparently no nearer to a solution of it now than ages age. It seems to me it can be easily solved with the aid of a knowledge of these laws that I have adverted to.

The one supreme law of universal harmony, which

is the reason of God in its unity, comprises a great number of secondary laws, as the human body in its unity comprises a great number of secondary ports. For example, in the progressive formation, growth and development of beings, there are three laws which are everywhere applicable—1. The embryonic or formative; 2. The infantile or intermediate; 3. The organic, harmonic or normal. Throughout all creation, life, in sits combination with matter, develops itself in the same order, and on a unitary plan. It is the same with a man, with an animal or a vegetable, and with our planet, and with the human race. First, we have the germ, which begins to assimilate to itself particles of matter, and form an organism; it passes through the embryonic stage, during which it oreates an organism. Then we have the second period, during which the vital principle perfects the organism, and in the case of intelligent beings disciplines and educates it. This is the period of infancy. It takes the child from six to eight years to discipline and educate the body so as o obey the beheat of the mind. Then comes the period of full development, when the mind can exer-sise all its faculties with the aid of a well developed and drilled body. This I call the organic, harmonic or nomal condition. First the vital principle creates the body, next educates and disciplines it, and, lasty, excroises its facultles and fulfilis its destiny.

Now, the globe goes through the same process of development. There was a time when the planetary germ began to form the physical planet; then, during the long geological periods, it perfected it, and at last, when man and the present race of animals appeared, it was regularly constituted and organized, it is now prepared to go through a long organic career of barmony.

career of narmony.

Exactly the same is it with the progress of the human race. Iluminity began its social career, naked and ignorant; the spiritual intelligence and power were there, but nothing was yet done. Industry was not developed, the sciences were not discovered to the contract of the sciences. overed, laws and institutions were not established. The human race must create a social organism, com-prising Industry, Science, Government, Religion, as the individual man creates a physical organism, called the body. In the social organism, industry is the body, science the intellect, and institutions and religion the beart.

The three great laws which regulate movement in all spheres—the embryonic, the infantile, and the organic or harmonic-apply to the development of ocicly exactly us to the development of the individual man. Analogically considered, our industrial system, by which we prepare our food, clothing, habitations, etc., is, as I said, the body of spiritual huitalions, etc., is, as I said, the cody of spiritum au-inantity—the great external or collective body—just as the physical frame is the hedy of the individual soul. Science is the collective reason of humanity. its intellectual guide, corresponding to the individu I reason in man. Laws and institutions which regtlate the affections and the social relations of men. are the external expression of our moral nature—the

collective heart of humanity.

Now the race collectively must create itself a social organism, precisely as the individual creates. for himself a body or a physical organism. In doing

infantile, the fully developed or harmonic. From a entannie, the saidy of history, I come to the conclu-cateful study of history, I come to the conclu-cion that the human race is now in the embryonic phase of its social career. The social organism is not yet completed and constituted. Industry, for example, is far from boing fully developed; science is in its infector; social institutions are in a very imperfect and lumnture state; the same is true of religion. All these elements of the social organism are but the embryoes of what is to come—of the har-

are but the emergees of what is to come—of the harmento intentry, science, government and religion of
the harmoule ages of the future.

This incompleteness of the social organism, and
all its elements, explains the great question of the
cause of crid. I fluid, according to the law of Nature,
that there is an arti in organism which cannot be and fact the visits only at the beginning and end of all fulls careers, at the two extremes of finite exis-tences. God himself cannot present it without vis-lating his own laws, and admitting contradictions in his systems. Let mo illustrate this fact by a pracis previous. Let no interrate the fact by a practical example. Take the young infant; it has to cut its teeth. Here is suffering—it cannot be avoided, because it is a law of the human organism that living nerroe cannot be severed without pain. If this were not so, there would not be sensation; there would be capacity, neither of enjoyment nor suffering. The child suffers also from other evils, which owing to the fact that it is a new organism, be coming accustomed to a sphere which at first is not perfectly adapted to it, or at least to which it must become habituated. Thus in the beginning of the career of man—in early infuncy—we find a period of suffering consequent upon weakness. It could not be avoided unless man were created at once full grown and completely adapted to the world in which he was to live. Again, when we come to old age, there is another period of suffering. It is connected with the decay and dissolution of the body. Health and comfort are connected with the organic and har-monic period or the long central period between in Innoy and old age, which comprises on an average the plus-tenths of the career. Thus there is a certain amount of evil inherent in all careers; it exists as i said at the transitions or extremes, before the organ ism is fully constituted and while it is in process o decay; it exists at those periods, because they are it contradiction with the fully organized and harmonic period of the career, which is the period of harmony and happiness.

In stuying crit, I find three great classes of it:

First—Evil in the planet; Second—Evil in society; Third—Evil in man. In the planets there exist burricanes, tornadoes,

and climatic excesses of all kinds; there exist on its surface wast deserts and swamps, engendering dis case, and derauging the atmospheric system; there exist also noxious reptiles, beasts of prey, vermin

ote.—all of which are evils.
But first, I should have defined what evil is. It is that which violates the order of creation, violates barmony and unity—and that which outrages sensa-tion and causes suffering to any sentlent being. Now all the disorders in and on the planet are evils, because they violate the laws of planetary order and harmony, and because they outrage the sensation of the living animals upon it, especially of man. They were not intended and are not destined to continue forever; Humanity in the harmonic ages will cause them to disappear.

Whence comes this evil on earth? Why does it exist? It comes from the fact that humanity being yet young on the planet, has not attained to its full social growth and development—not having perfected its social organism, which will be a system of universal growth. Association, based on a perfect-ed system of industry, does not cultivate its planet integrally and scientifically, and sweep away, as it could do by a universal combination for industrial purposes, all there evils and causes of evil. If mannd were to combine all their wealth, power, and in tellectual resources, and direct them to the culture of the globe, as they now direct them to war and other perintelous pursuits, or waste them in follies, would reclaim and fertilize, for example the great deserts, like that of Subara, or drain the great

marshes, like the Pontine.

The descris are a main cause of atmospheric per-terbations on the planet, as the marshes and jungles are the cause of various pestilential diseases cholers, for example, was engendered on the badly cultivated or neglected soil of India; how much humanity has suffered from a neglect of that portion of its domain! If it is possible to reclaim the deserts and marsher, it will be quite easy to exterm nate the nexions beasts and reptiles, which are an annoyance to man and an ovil.

The cause of evil, then, is not to be sought in the disobedience of Evo, in the enting of the forbidden fruit—which is taken literally by the religious world. It is incident upon, and inherent in the so-cial development of the human race—and the race must progress far enough to perfect its social organ-ization, before evil can disappear. Let me remark, also, that humanity is not to be caved from evil by any atanement, crucifixion, or sacrifice; it is to be sared only by developing and perfecting the social organism—by establishing a true order of society on earth.

Again, we find evil in our social system; we find false laws and institutions; we find war, lyranny, and slavery, and we find the strong oppressing the wear, the counting onceating the ignorant. Every-where we see oppression and injustice. Why? Bo-cause man has not perfected his coolal organization, established a true order of society, that would regu-late properly his social life and relations.

We find evil also in man. We find the passions undoveloped and misdirected, producing vice and crime, and other spiritual and moral disorders. The reason of this is, that man lives, in the first place, upon a placet that is not properly cultirated, and brought into a state of material harmony, so as to avoid the material criis that now assail him. In the second place, because he has not perfected the industrial system so as to produce enough to guar antee him against poverty, and in the third place, because he lives in a state of society unadapted to his anture. The institutions of society are unsuited to him, and the consequence is, that being a complex of spiritual forces, those forces work badly-precise of epiritual forces, those foliate and historiested engine, by the same as steam in a baily constructed engine, These spiritual forces must act, and being outraged and thwarted, they take a false direction, and engender vice and crime; whereas, in a true state of acciety, properly and normally developed, they would wirtue and bappiness. It is a universal low that whorever a force is thwarted, it always produces an exactly contrary effect from what it was designed to produce. For example-if you thwart Any love in a man, you engender hate in its place. the parent, and he will engonder batted toward him an his parent's part, because the parental scattment is riclated. Now man naturally tends to good. No ble affections are spoutaneously active; not so the results of thwarted affections. Bad passions are never expendered unless you thwart the correspond ing good ones. All our vices and crimes are the resuit of an imperfect state of society, where our natures are thwarted, outraged, riolated. There may be a heriditary disposition, but that disposition comes from the influence of society.

Then our physical organization, including the nervous system and the brain, is imperfectly and one sidedly developed. Our physical organization is the result of the history of the past of its social influences, and its action on man. Parents bring their children into the world under unfavorable cir on man. Parents bring cumstances. The life of women is monotonous and common place—often sad and wretched. The conse-quence is that imperfect children are brought into the world. Now, as we advance to better social conthe world. Now, as we assured to better social con-ditions, as the social life of men and women is improved, as it becomes more joyful and exalting, better impressions will be made on them, and the new generation improved. In time there will be a new generation improved. In time there will be a floor type of human beings on this earth, with beau-tiful physical organizations, with nobly-developed and rounded brains, capacious enough to allow the soul a free and normal action in them. The chil-dren in this country are oven now far superior to those in Europe. Why? Because we have more peace and wealth—because woman is better condi-tioned. The wires of our farmers are infinitely better of than the wires of the European peasantry. better of than the wires of the European peasantry

better of than the wires of the European peasantry.
They read more and have better spiritual and social
influences. in a few generations we may have a
race far experior to any on the globe.

The cause of evil, then, is to be found in the imperfection and incompleteness inherent in progressive development. Had fled created the individual
man perfect and complete instead of making him man perfect and complete, instead of making him first an embryo, and then an infant, to go through

stages of development, he would have had to make bim an adult, nover to die, nover to grow old. Ito would also have had to create all nature to corresponds the fruits never to decay, nothing to die, to change, all things to exist forever. Then there would have been no change, no movement, no pro-gress—all would have been stagnation, and the universe a petrifaction. But creation is the law of the universe, a necessity of life and movement-it the directed a necessity of the and moreness-brings with it constant change. And in order to have it, God sees that at the beginning and the end of all finite careers, there must be a little evil. It is unavoldable. But even this can be greatly diminlelied. Death from old age, in the harmonic ages, will be a slight oril—that is, physically considered,

morally a good.

Now, by understanding that the human race, like overy created thing must go through the two transi-tional stages—the embryonic or formative, and the infantile—before it reaches the organic or harmonic, we shall be able to explain the cause of evil. We shall be able to see that it is incident to the infancy of the race, and that we can get rid of it by organizing a true order of society. All that is now required is lutelligence and philanthropy. The elements are prepared; industry and science are sufficiently developed; it is for men of thought and philanthropy to combine and undertake the great work—the organization of a social order based on the laws of universal barmony. The appearance of Socialism and Spiritualism indicate that in this age the great work is to be undertaken.

EVENING DISCOURSE.

Mr. Brisbane's evening discourse was a partial re-

We therefore give only the percention.

Now what is the most practical thing to be done?

We have had a great religious period, extending from the triumph of Christianity to the reformation. It has governed the destiny of the most advanced portion of the human race. Greece and Rome not baving progressed normally, owing to the prevalence of slavery and war, falled to realize the problem of human destiny, and passed away. Then humanity went through a new period of religious training and discipline to prepare it for the present condition of things, and for the great work it has to do. The church governed during the long Middle Ages; men exercised reason only to a limited extent; all intelctual authority, so to speak, came from the church At length, when humanity had outgrown the church the human mind began to speculate for itself, to rely more on its own reason, and to discard au-Then dawned the era of the reformation. advanced nations of Europe and America have been exercising their faculties in industry, art and soi-once. Within the past three conturies, nearly ali our machinery has been created, the positive sciences discovered, and liberal governments and reences discovered, and liberal governments and re-ligious teleration established. Here is a great preparation. It has been done by the individual intellect working mainly through selfish motives. People wanting to get rich have discovered and per-fected various labor saving machines—have invented banking systems, and engaged in new enterprisos. But individualism, selfishness, athelem, doubt and distress are mixed up with everything. Poverty, slavery, and crime still exist. This is not a true normal state. We must change it, and it can only formal state. We must change it, and it can only

their neighbor preached, as the great virtue, and then go to their business on Mondays, and defraud, oppress and apoints their fellowmen. Christian clergymen, who profess to follow the Prince of Peace, conscorate banners beaprinkled with human gore,

consecrate banders cospringled with natural gore, and call on God to aid in slaying the enomies—but lis children—of their nations.

But man needs religion. It is just as natural to the human soul as gravitation to matter. Just as the particle seeks the mass, as our planet seeks the the parties seeks the mass, as our planet seeks the sun, does the finite soul seek the great spiritual canter of the universe. Religion is one of the profoundest wants of the soul—the great master feeling—the feeling of universal unity. Humanity now eds a now religious inspiration—a now contiment of universal philanthropy and brotherhood. This or universal philanthropy and brettersoca. Itsis movement, I think, has begun; it will eventuate in something like a new, practical, religious movement, in which the sentiment of the solidanty of the buman race, the unity of humanity with the spiritual universe, the idea of a Divine order, of social har-mony on earth, will be the basis. Then under the guidance of wiedom and philanthropy, men will apply themselves to this great work. Mon of science, wealth and power will come together to devise and discuss the means of carrying it out. Then they will begin to organize the elements that have been created the last three centuries, and will evolve from out of them a true social order, which will be at last the practical, living reign of God on earth-the entrance of Humanity into the third stage of its engial carner on earth : into social Harmony.

> Written for the Banner of Light. LOVE VERSUS BIGOTRY.

DY J. BOMBER, JR. Loved one, farewell 1 The die is cast! Those dreams of Hymen's joys are o'er The bigot's chain bath bound thee fast, And Capid smiles on me no more! In vain Affection's voice hath pled. E'en plighted vows were all in vain ! The blooming rose of love is dead, Nor hude and blooms for me again ! Was o'er a lover thus deprived

Of love it were in vain to still? Was e'er affection thus contrived To bloom a blithesome hour, and fill Two hearts with keen hat handless lave? Oh, wayward Love ! thy fall I weep ! No tours thy stubborn heart can move, Though tireless Hope should vows repeat i Deceitful maid i 't was bigot Pride That hade thee thus thy lover pain. For never yet was known to chide

True Love, for such a doubtful stain ! Then lovest me not, nor e'er hest loved The heart which silent ached for thee. Else nought of earthly mold had proved Its power to win thy smiles from me.

And we must part! Loved one, adlen! My watchful soul will bless the day. Should beams of Truth the clouds pursue. Which o'er thy doubting bosom lay. Can Love survive a crushing doom. When broken your have tolled its knell? No blighted rose again can bloom-The die is cast ! Farewell-farewell ! St. Albane, Vt., 1860.

*Lines suggested upon boaring of a friend's rejection uitor, because of his being a Spiritualist.

No Condemnation. has within a short period become extensively and home ! known. It is a remarkable book, outstripping human conception in the unfoldment of the Divine Law who could draw a lesson of evil from it are not pre pared for it, and therefore will not accept, but de- ern skies, or the bright flaming of Egyptian suns. nounce it. Those whose interior perceptions are unfolded so as to enable them to embrace under-

Banner of Hight.

BOSTON, SATURDAY, SEPT. 20, 1860.

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A SHEET OF SUNSHINE.

A man may as well weave a web of sunshine for himself at home, as anywhere in the world. But like the spider, he must carry his from in his own

For the heart that lives on its own deep feeling, he home roof has always the same dear associations hanging over it; the same bright strips of sunshine through the windows and across the floor : the same yellow blaze of the firelight on the ample hearth. illuminating every nook and corner, and making ruddy red the cheeks of the family circle.

The "llowadji" sucers a little at such natures, and says rather slightingly of them :- " Yet there are those who cultivate chimney corners, and chuckle that a rolling stone gathers no moss; who fillip their fingers at Momnon and the sources of the White Nile, who order warm slippers, and declars that traveling is a fool's paradice !"

We would like to ask the "Howadji," appealing always to the tenderness of bls nature—what are all these glorious sunrises, and gorgeous sunsets about the old homestead acres, but pictures such as the world nowhere else spreads out to the traveler's vision? What are these charming modulit evenings. white with the pure thoughts that brood among their still hours, and haunt every one of their sacred moments? What are the hot summer noons-what the genial days of autumn - the down mornings of spring—the mellow days of the Indian Summer? What the long strolls down grassy lanes, where green and gray mosses make funtastic tapestry on the old stone walls-the leiterings by little pools, that swell and break over their green rims-the walks in the aisles and vaults of the woods-the plucking of yellow buttercups, and holding them under a sister's be done by a great social reformation.

How is this to be accomplished? Christianity has done its work, and he practically come to an end. It has very little practical influence on men. They go to church on Sundaye, and hear love to overy one are, but memories as pleasant as if they every one are, but memories as pleasant as if they were tinted with eastern sons, and hanging mistily over mosques, and minarets, and the far-off Mountains of the Moon?

There is much riches in travel, for it colors so brilliantly the whole after life. It is pleasant to pack the eye with pletures of cities that burn on the plain in the blaze of sunset; and of rivers, too, flecked with the white wings of commerce, shooting their arrowy lengths through embattled rocks, or dragging them like glittering trails around the base of shaggy mountains; and of people in quaint and olden dressoe, jabbering in a hundred tongues; and of skies of sapphire, and orange, and purple, and violot, and gold, and of all these colors blent magically in one. The very duliest stay at home knows all this, for he certainly may know what he feels.

But yet-Are there no suppers and no sunrises. about the brown old homestead, which Imagination fed full of tenderest memories, can color as gloriously as the morning skles of Mont Blauc, or as bewilderingly as the the evening skies of Naples and the Orlent?

Are there no water-mirrors in the woods at home, framed radely in with shrubs and arbusoles, and daintily tricked out with pale water plants; or brooks, creeping softly out of the bazlewood jungles, and romping off down the low meadows-or glassy little river basins, asleep in the deep solitudes-every one brimming with pictures as beautiful as the

Do breezes draw from the Adriatic, or from the Hallespont, or even from the dim sources of the White Nile, any softer on the bared temples than the airs that drift up through the southern home-valley, or from over the daisy deoked meadows, or down from the green hillside pastures that slope so gently to the river?

In there any music Boating to the world, sweeter or more fulling than the music of the weird old clus, that shake the gathered supshine out from their tossing branches? or that in the glistoning scamore boughs? or in the firtrees, when day begins to stretch its red fingers up the eastern sky, and afterwards to reach far down into the quiet valleys?

Do you find eyes, oh rolling stone traveler, brighter than these eyes at home, that look straight into your heart? Or smiles any more melting than those that circle your home thoughts all the day long? Or voices, sweeter than these loved voices about the homestead, that chain you with a spell desper than that of Circe?.

Are there no golden memories, hanging like the haze of Paradise over the dark roofs that have sheltered you so long, though arch, and cornice, and molding, and frieze were all wanting? No dim and dreamy associations, clustering like fruit in the treetope, more alluring than the glittering apples of the Hesperides? No delicious strips of sunshine. lying along the zig-zag fences, and the mossy walls. and within the mooks of the sheds and barns and corn cribe?

Ah-this shifting and uneasy world travel is much, beautifying the mind's heaven with so many shredded tlute and stolen colors, flinging a new glow over the heated imagination, and distilling such pleasant music from the tongue that is trained to its Dr. C. D. Griswold, in his review of Dr. Child's flowing descriptions ;- but more, far more even than new book, published in the Shekinah, says that it all this is the tender tutoring of the heart, by hearth

Here you shall dream in the empty old chambers again-dreams such as the waving of ne silken and to our understanding as no work has ever done purple curtains at the windows could make any before. o o c o The poem which gave the world more entrancing. You shall sit down once more the problem of 'Whatever is, is Right,' for solution, in the old door ways, ruffled with green vines about was a divine conception in the first place, and we carement and lintel, and tasto again the dear welcome this amplification of it by Dr. Child as one delightful joys of quietude and home. You shall of the great steps onward in the new era of unfolded bask in the bright sunshine of spring-or wander truth. Those who cannot understand it will of across mendows of grass, and flowers, and furze-or course decry the dectrine as productive of evil, in let your fancies dance and daily with the running removing restraint from the evil-disposed; but no brooks; - and at all these times, and in all these fears may be entertained on that score, for those places, will set steadily over you the delicious feelings of a heart warmed with more than the flow of East.

The man can really lice nowhere but in his own beart. All other than heart-life, is no life. If standingly its precepts, cannot be led into error by the channels are choked, and the sluices closed, any doctrine whatever, and certainly not by the and the entrances that against nature-the heart withers and shrivels, and finally dies.

In comparison with the chambers of the heart. theto of the intellect are but so many lumber rooms. but of itself learning is cotil. It must needs be beat , the Alumni, at Harrard Colleges may play through its chinks and sport out freely passions." through Its crevices.

Henren help the man all head! He needs a healthy heart more than any one else.

And it is only he who goes through the world with there early feelings fresh and demy upon him, that lives out aught of his true destiny. Deformity is every. thing of ignorance or cruelty there. Yet the pure

broadly; to bask in the clear smalight. We believe what the poot says then, finely as he says it, too :-

"Mind hath its earth
And Henren. The many putty thoughts
On which we dolly tread, as it were, make eoo,
And above which now hearts look;—the other is
That high and weikin-like infanity—
The brighner, upper half of the mind's world,
Thick with great son-like and constellate thoughts."

The Home Life, placid and undisturbed-to what cart is not the thought of it sweeter than the honey se canopied with rustic skies, fathonicss and blue, and hung about with an atmosphere transparent brushing of boughs more stately than those of war ing palms-what can be set over against the picture, that shall be able to overshadow its brightness?

on its spotless sands. Their roar is spent before it to this uncalled for exercise of power, the Press says : and there is a disposition in all quarters to make the finds its way into that harbor, and sounds only like the murmur of the sea in the chambers of red-lipped shella.

And that nook is House.

Look in then, often at the dear old windows of the Homestend : and so you shall keep the pictures at fluen the hearth always alive in your memory.

The Grave of Theodore Parker. A Florence correspondent of the New York Times, under date of August 17th, writes :

"The Swiss Protestant Cometery, under the shade of Cypress trees and the grey old walls of Florence, is interesting to Americans as well as to pilgrims from other countries where the religion of Luthef and other other countries where the rollgion of Lather and other reformers prevails. There the dust of a number of our countrymen, cut off white far away from friends and home, has found its last repose. The body of Theodore Parker lies in that hallowed enclosure. He was the hast one burled, and probably the most illustrious of all who rest there. A simple and tasteful monunent has just been put up at the grave. It bears this

THEODORE PAREER: Born at Lexington, Mass., United States of America, Aug. 24, 1810. Died at Florenco, May 10, 1860.

tained in the latter clause of the above correspondent the recent melanoholy disaster on Lake Michigan, is destined to a sure realization. Reformers are gen- and is very significant. Says the Journal :-erally so far in the lead of their fellows, that they are neither understood nor appreciated in their day, and so have to await the verdict of a semetimes far off posterity. Bacon left his fame in the hands of the horeafter, and so do all who are conscious of walking much in advance of the rest. It is not such a hard thing to be misrepresented or misunderstood, and thing to be misrepresented or misunderstood, though all of us crave sympathy and love so largely Josus was unbunderstood, and so were Plate and Secretary and all good men of the former time. It was not so hard for them; it may not be any harder for men in these days. What was noble once onn be no less noble now, whether in suffering or in action. Theodore Parker left professed enemics in planty behind him, as almost all men of make must, in the sum of the professed enemics in planty behind him, as almost all men of make must, in the sum of the sum of the cuty, to rece that nothing should tappen which his care could avert, and at daylight returned to his room with the same vague yet featull presentiment depressing him. When he areas again at nine, the news of the writer depressing him. When he areas again and repeating the night, a lasty whose husband was lost on the Eighn was awared of his death in a dream. The wife of Capt. Barry dreamed that she saw the Eighn wrecked and her husband sink, as actually befollowed. A lady, who had no friends on the ill-fated vessel, as we would not all the police stations of the city, to rece that to thing should impresentiment depressing him. When he areas again and remain the same vague yet featull presentiment depressing him. When he areas again and remain the night with the feeling that, as she expressed it, "something dreadful was happening." and was so wrought upon by terror that she could not all the police stations of the city, to rece that the time role and the police stations of the city, to rece that the role and the police stations of the city, to rece that the role and the police stations of the city, tor erally so far in the lead of their fellows, that they as almost all men of mark must; but they were enemies either because he so boldly assailed their own greatest enemies, namely, their sins, or because they were not pleased with bis earnest manner, which they mistook for hatred or anger. The day is coming when Mr. Parker will be Sainted as much as Paul and John before him.

Hamboldt and the Clerky.

In his recently published letters, it is made apthe clergy as a class—that is, in their outward and 2.45 and 7.30 c'clock, P. M. The following eminent clous, and those who incline toward them, are in all merely professional relations to the people at large. Such extracts as these tell a story that no sort of first three Sundays in October; Miss Lizzie Doten. excusing and special plonding on the part of those last Sunday in October and first two in November: in authority is able to cover up. He writes, in one place:—"The king busies himself with nothing but Ostrander, first two in December; Miss A. W. his whims, and these have, for the most part, a Sprague, four Sundays in January, 1861; Mrs. spiritual, nay, an ecclesiastical tendency-worship. Auna M. Middlebrook, first two in February; and ing, building churches, concecting missions." Bo. of Strauss, be says: "What displeases one very much with Strause, is his frivolous manner of speaking of natural scionces, which enables him easily to believe in the present condition of things. The list of speakin the origin of men as springing from the primitive mud of Chaldwa. That he seems to think very little of the blue regions on the other side of the grave I has been procured. We hope to see success crown might chearfully forgive him," etc., etc. "One learns from Strauss what kind of things have been believed and taught by these black coats who know how to enclave mankind anew." "All positive re ligions contain three distinct parts : First, a code of Naples-"Bomba"-has fled to Spain, and Garibalmorals, very pure and nearly the same in all; next, di was expected to enter in a day or two. The Lona geological dream; and, thirdly, a myth or his don Times, says "the King has gone to Gacta only torical novellette, which last becomes the most im. to consider whether he will dy to Madrid or Vienna. portant of all." And so on. Now it is very certain Naples is as good as lost, and the turn of Rome must that a case of clear orthodoxy cannot be made out against the distinguished savent, try as hard as the pald advocates of that system may. A man like Humboldt must speak out, and all the restraints of "respectability" cannot be expected to hold him in cheek. They are like straw withes bound about the ponderous limbs of the elephant.

A Mink Brook Tragedy.

The Hanover (N. II.) correspondent of the Boston Journal writes, that "an incident of a semi tragic nature occurred here about a week ago. A medical future. student, while walking near a stream in the village, known as Mink Brook, was seized by a party of fellow Medics to disguise, stripped, submerged in the stream, made to submit to a tonsorial operation on bis hair with jack knives, and otherwise roughly used. The unfortunate follower of Asculapias, not reliabing such treatment, shortly after left town. It is said the perpetrators of this act were incited to it by a want of proper regard on the part of the victim for the law of meum et tuum."

President Velton at Harrard College. The N. Y. Baturday Press has the following from and may store away much more learning in them, in response to an occurrence at a recent meeting of

ed with the contagious warmth of the feelings. It ... President Felton represented in his own person is all formless and lifeless, unless the heart-flames the budierons speciacle of a man aspling to govern beside any other weekly publication in the country.

The property of the state and special country of the state and regulate youth, but unable to control his own (in our first page is began a new story which will run

thing of ignorance or cruelty there. Yet the pure dame keeps steadily burning beneath the rubbish. Will Heaven ever suffer the damps of the world to put it wholly out?

When we go back from the het courts of life to the quiet temple of Nature, we feel the lungs filled with a new atmosphere. The scales fall one after another alleutly from the eyes. We seem now to beheld the section of the moment, the Faculty of the sixth page, and articles from various pens and places earlich the seventh page.

"The College should attempt to suggest any improvements in the course the College should attempt to suggest any improvements in the course the College should attempt to suggest any improvements in the course the College should attempt to suggest any improvements in the course the College should attempt the sixth page, and articles from various pens and places earlich the seventh page.

"The College Bawn."—This play at the Boston that the Faculty ever received, that Harvard College of museum is attracting crowds to that most popular play is laid about and around the lakes of Killarney.

The college should attempt the sixth page, and articles from various pens and places earlich the seventh page.

"The College Bawn."—This play at the Boston that the Faculty ever received, that Harvard College of museum is attracting crowds to that most popular play is laid about and around the sixth page, and articles from various pens and places earlich the seventh page.

"The College Bawn."—This play at the Boston that the Alumni as an institution having play is a started by the Alumni as an institution having play is a started by the Alumni as an institution having play is a started by the Alumni as an institution having play is a started by the Alumni as an institution ha

in spiritual knowledge that called forth the fiery and accepty and nurrating the poetical traditions which unreasonable assaults upon Spiritualism from Prest- belong to that most romantic locality. dent F's pen. It was a fear that the people might get ahead of the church—that the sheep might be Spiritualists as a good test medium, has removed to in possession of more knowledge than the shepherds... No. 4 Osborn Place. leading out of Pleasant street. that caused the loss of self-possession and the display of asionishment and ludignation so prominently rapping and trance medium for about ten years, in play of astonishment and introduced in the Courier articles a year or two since, tests have been witnessed. of llybla to the lips, and more precious than the Old Fogydom, wherever it exists, feels something wealth that glistens upon Indian sands? And if it akin to the shook of an earthquake; and it is not strange that as priestly power and collegiate intoletrange that as pricatly power and collegiate intol-erance become sensible of an undermining of the teresting sketch of Rev. Theodore Parker, by T. W. with simple and innocent love,—and fauned by the grounds on which they stand, and which they have Higginson, of Worcester. A superb number. mistakingly supposed to be the rock of ages, they should occasionally present a "ludicrous spectacle."

The Faculty of Harvard have passed certain very Into one nook, when the sails are tattered and the chart is gone, a man's bark may drift and be sure of gentlemen under its charge; among these is the and Mr. Everett, have invited Mr. Raiph Farnham of safety. The storms may be peacefully rode out probibition of the foot ball match, as old and honthere. The waves of the world are broken before ored custom, and an order forbidding the rowing Hill, to visit Boston. Mr. Stevens has generously of they reach that haven, and lay their cheeks softly clubs to enter for any more regattas. After allud. fered the free use of apartments at the lievers House,

to this uncalled for exercise of power, the Press says:

"This much has the Faculty done, while President Felton himself has gone further, and forgotten that he stands related to a graduate, however recent, in the simple relations of gentleman to gentleman; and that when, of two men, one is old and the other young, one has more or less influence, and the other bas a reputation yet to gain, that a secret or unfair use of that influence to injure the young man's character or prespects is neither praisoworthy, dignified or gentlemanly. The students, of course, become acquainted with such actions, and such knowledge cannot of course be expected to increase their respect and reverence for those in authority. It is this which the Faculty should remain the procession of trangomen, with dress or badges haif a mile long, was awaiting his keyal flighness at the landing piace." ulways receive the respect which is his due. And thi particularly from young men. But that it is merit and not authority which deserves respect."

We might also remark-it is this which the opponents of Spiritualism should remember, that every argument against the position of its friends will always receive the respect which is its doe. And this particularly from Spiritualists. But that it is truth and fairness, and not words and bombast, the venerable Josiah Quinoy was named Josiah. His which deserves respect. R. Спинерая.

Procentiments.

They pretend to anser and ridioute those who believe in spirit communion, for placing such confi-Died at Florence, May 10, 1869.

Mr. Parker exerted all lifs romaining energies to reach Florence, so that in a pure atmosphere he might die, and not draw his last blocath in the sufficating air of Rome. Here he will respectfully and well until, pothagas, some day when the great warfare of which he loved so well will oldin his dust, and give it spirate and one not confined exclusively to spirate and one help and one help are an arear hy horizal."

Birth communities, for passing such communities in the other life; but, so far as we can see, it appears to be a very common belief among men, and one not confined exclusively to spirate and one help are communities. graph "going the rounds" of the papers, ascribed There is little question that the prophecy can to the Columbus (0.) State Journal. It relates to

> "In Stilwaukie, on the morning of the disaster, and and was so wrought upon by terror that she could not sleep again, and rose and waited till the news of the entastrophe interpreted her foreboilings. A mother who was lost gave her child in charge of a friend before going upon the excursion, with the injunction to place it with the bisters of Mercy if she should not return. This request was, made playfully, as if the mother attached no particular importance to it; at the same time she would not leave until she had exacted a solumn promise to that effect."

Sunday Lectures in Boston. .

The regular course of Sunday lectures will com mence in the New and magnificent Hall in Bumstead Place-entrance the same as the Tremont street than to set out in it some of the strawberry plants adparent with what triding respect Humboldt regarded entrance to Music Hall-on Sunday, Oct. 7th, at verieed in our columns. The variety is large and inslecturers have been engaged: Miss Fanny Davis,

Miss Emma Hardinge, each Sunday in March. The project for free meetings has been abandoned ers engaged by Dr. Gardner embraces many of our best mediums, and the best ball which could be had the enterprise.

Poreign News.

The latest despatch informs us that the King of

Somertille. Mr. Dexter Dana will lecture in this place on

Sunday, Sept. 80th, at 8 and 7 1 2 c'olook r. M. Subject in the afternoon, " Why am I a Spiritualist?" In the evening, " Objections to Spiritualism answered."

Notice.

We are happy to find our subscribers responding promptly to our call. Owing to slokness we have not matured our plans as to the size of the Banner in

"Speaking of shaving," said a pretty girl to an obdurate old batchelor. " I should think that a pair of handsome eyes would be the best mirror to shave by.' Yes. many a poor fellow has been shared by them, the wretch replied.

"Massa, s'pose I was to take an axe and knock your teef down your throat, what would you do?" "Why, sir. I would have you arrested for assault and battery." ··Could n't do nafin wid mo, dough.'' ··Wby not?'' Coz I could prove it was ar idental,"

ALL SORTS OF PARAGRAPHS.

Ton New Yourns.—We are proud to present our caders with a number of the Hannen, to commence the new volume with, which we are willing to place through eight numbers, wiltien by a distinguished This "spectacle" so frequent in that gentleman's literary gentleman of Boston-the author of many articles on Spiritualism scene to be a distinguishing standard works, but who, from personal motives. feature of his character. And from what the Press assumes a non-deplane. On the second page we pubsays further on in an ironical or other justification lish a strongly written essay by Hudson Tuttle, the of his course, it would appear that the spectacle in author of the "Arcans of Neture," On the third page cach case proceeded from a similar cause, the only our readers will find an article on the Spiritual Effects difference being that in the lutter it was the tecople of Hashirb, by Dr. Child, and a discourse by Albert where around us, though the heaty sight sees it not.
Toudrils are ruthlessly wrenched from the support
at large instead of the College. The Press remarks:

which he has made a life-tong study. A large than "Perhaps this was excu-able, then, from the fact usual amount of Spiritual Messages are published on

> those who have read the letters from Mr. Squire, lately It was a slight advancement made by the people published in the BARNER, describing the beautiful

Miss Elien D. Starkwenther, who is well known to Miss Starkweather has been exercised as a writing. which time many extraordinary manifestations and

THE ATLANTIC MONTHLY .- This Magazine for October contains articles from the pens of Hawthorne,

Hee opinions of the press, etc., under advertisement of "Whatever Is, Is Right."

A large number of our prominent citizens, including Acton, Me., the sole survivor of the Battle of Bunker

Jo Cosn thinks that Adam must have been a face man, for he was ahead of the human race. Likewise Jonah, because he was in a tight place; but that seriptural individual who hungered and thirsted in the wilderness was a faster, for he had nothing to eat for Ant Hill who has an abode in his garden.

oldest son is also named Josiah. The oldest son of Josiah Quincy, Jr., is named Josiah, and his oldest son is Josiah. Thus four Joslahs lineally descended from the father of President Quincy, are still living.

The pligrim o'er the desert wild Bhould ac'er let want confound him, For he at any time can eat The sand which is around him. It might seem odd that he could find Such palatable fare. Did we not know the sons of Ham Were bred and unstered there.

When we are alone, we have our thoughts to watch : in the family our tempers; in company our tengues. If we were asked what physician stood at the top of his profession, we should say it was the gentleman who was in the habit of attending "patients on a

"I feel," said an old lady, " that I've got about through with this world. I shan't enjoy much more trouble.3

We call attention to the advertisement in another column of a new work on Love. It treats of phases of the subject we ought all to be aware of that we might arrest and cure the evils, as well as improve the

A man, on being upbrilded for his cowardice, said he had as bold a heart as any one, but his cowardly legs ran away with it i

Many. - Who does not love the plain, yet beautiful name, Mary? It is from the Hebrew, and means a "tear-drop." What sweet and joyons hours of other days-what pleasing associations the very name calls up in every heart? Who knows ill of Mary? Who that does not love the name; and has not had every. ligament of his heart moved to melody at its mention? If there be enything gentle, valued, and womanly, what Mary possesses it not?

STRAWBERRIES .- Those of our renders who have a spot of ground, be it large or small, cannot do better cases persons of good take.

The New Hampshire State Fair will be held at Manchester, on Tucsday, Wednesday, and Thursday, Oct. 2d, 3d, and 4th, 1860. Three thousand dellars worth of premiums are offered.

"My love," said Boyle to ble wife, "why is a Laplander like an umbrella maker? D'ye give it up? 'Cause he derives his support from the rein deer." 'Try another,'' said our chief, as he threw himself on the sofa. "Why is your tired husband like an umand the old system seems to be the only feasable one brolla?" "Because he protects me from the elements, my love?" "Not a bit of it, darling; but because he is used up."

Every man cherishes in his heart some object—some shrine at which his adoration is paid, unknown to his fellow-mortals.

..Oh, that my father was seized with a remittent fever i'' sighed a young spendthrift at college. At the time of the late meeting of the American

Belentific Association, in Rhodo Island, the friends of Rev. Dr. Wayland were surprised to read an account In the naners that, after one of the evening sessions. the doctor gave a "billiard party." The types should have pronounced it a brilliant party.

A man in stopping his paper wrote: "I think fokes doant ort spent there mustny on papers: my father never did and evry boddy sed he was the smartest man in the kountrey, and had got the intellygenties famely of bouys that ever dug taters."

A Frenchman's theory of life is summed up in the motto of Sardanapalus: "Eat, drink and love-the rest is not worth a straw. 17

A little girl of four years, wishing to tell that she had received a present of a fan, and forgotting the name, described as "a thing to brush the warm all off"

A young lady in reply to her father's question, why she did not wear rings upon her Angers, said, .. Because, paps, they hurt me when any body squeezes my .. What burines have you to have your band squeezed?" "Certainly none; but still you know. papa, one would like to keep in squeezable order."

Green sued a lady for breach of promise, and her friends offered him two hundred dollars to settle it. "What," cried Green, "two hundred dollars for rained hopes, a scattered mind, a blasted life, and a bleeding beart-never I but make it three hundred and

Dew york Department.

B. B. Heltinu, Resident Editor.

OFFICE, NO. 148 PULTON STREET.

POSTING THE LEDGER. A late number of the New York Ledger has an editorial article on "Popular Superstitions," from which we extract the following paragraph :

which we extract the following paragraph:

"Bome of the common supersitions of the day are, in their origin, as old as history itself, and most of the most exsential laws in the economy of all Animated the possibility of suffering. When his limbs were not their origin, as old as history itself, and most of the most examinated planous are assimilable phenomena, by which the credition of the suffering and health and healthdered, are really only revivals of the humbugs of antiquity. A year or more ago we took accasion to go somewhat elaborately into a grow took accasion to go somewhat elaborately into a grow took accasion to go somewhat elaborately into the paragraph in the paragraph is often essential to the preservation of health and the forked flames coiled around his whole body, he said—in a voice that indicated at once the firmness this branch of the subject, and cited authorities from the decidence of the subject, and cited authorities from the decidence of the subject and control is, however, as we have been an the decidence of the subject and moster. A tendency to believe in what is physically impossible seems to pervade most of the subject and most creating persons this page of the human species; nor can education externilante, though it may modify and control, this tendency. The simplest and most logical explanation of our pronounces to credulity is this: there are so many labigate physically inquestible which must be true—there is so much in the origin of man, his fall, his preserval is so much in the origin of man his fall, his preserval to a large stove heated to 279 degrees Fair.

Making Christians by the Methodist quick process is so much in the origin of man, his fall, his preserval that a supposition of the suppositio

know that the sayings of all the ancients prove Protestant nobleman from Porth. literally nothing respecting modern occurrences? A In the year 1833 the writer witnessed some mastsingle fact - properly authenticated -is sufficient to erly illustrations of this power by a Frenchman, explude all the theories to the contrary that may who was known as the "Fran Kina," Monsieur have been promulgated through all the past ages. could enter a heated over and remain long enough to It will do to appeal to history for evidence concern- boil eggs or cook a steak, without any apparent ining preceding and cotemporaneous events; but when convenience to himself. In his public exhibitions he a public teacher - with an audience of half a million was accustomed to take his place on an elevated plat. Keckuk, and about twenty miles below Quincy, Ill. -gravely undertakes to prove either what did or form, over which an from frame was crected, and It has about eight thousand inhabitants, and is did not transpire but yesterday, by the testimony of where be was surrounded on all sides with light easily accessible by Boat and Rullroad. There are men who lived and died thousands of years ago, we combustible materials, including several hundred quite a number of liberal minds in the city, and are at liberty to conclude that he has suddenly lost blank catridges. When his arrangements were com many tranco mediums have made visits to the place, his senses or wickedly crucified his reason. Had picted be applied a lighted match to a fuse, and in a with much satisfaction to themselves, as well as the authorities of the past been pleased to offirm - moment he would be so completely enveloped in served to awaken inquiry on the subject of modern respecting steam and electricity -that human in flames as to be almost or altogether concented from Spiritualism. A friend from that city informs us gonulty would neither to able to apply the one to the spectators. His outside garmonts were always that there is a great demand there for a good physithe purposes of navigation nor the other to the consumed, but the devouring element left no sign of cal and test medium, and such an one would have transmission of intelligence, we apprehend that no its power on the person of the Fire King. It would business enough to attend to through the winter. sane man would now rest his conclusions on such be difficult to find more extraordinary illustrations Favorable arrangements have been made for the ancient authorities, rather than on the results of of this amazing power of resistance, if we except the traveling and hotel accommodations of speakers and modern science and art. Yet such is the Leiger's nileged miraculous experience of the three Hebrews, mediums, and those advocates of Spiritualism who method in the treatment of another subject. Agree who were unharmed by the fiery ordeal of Nebuchad contemplate traveling West would do well to put ably to its own peculiar logic, the ipre dixit of the negrar's furnace. Editor may suffice to determine precisely what will occur in the year of our Lord 4000! (" le Saul also among the prophets?") We will, however, respectjournal may very properly quote ancient authorities know what is actually passing just now.

comprehensively stated thus: Our credulity results of the Hartford paper is quite sure that Unitarian. Published by Pudney & Russell, New York. For from the fact that there are " so many things PHYSDALLY ism has come to an untimely end in that region. He sale by A. Williams & Co., Boston. impossible which must be true." In this way the is not alone in supposing that the essentials of all The Mornean Law; or, the isle of Rays. By Editor indirectly but not inappropriately 'tebukes religion consist in the external, corruptible things of his own unreasonable ekepticism and practical un. this world, and that religion must die when from belief. This is the most sensible and important any cause the minister leaves town or the church part of what he has to say. But if so many physe edifice is demollahed. ical impossibilities are, nevertheless, known to be facts and vital realities, why should this leader of a great multitude, like Pharach, harden his heart and cooff at the wonders of modern Israel? If there is any truth in what he affirms, the fact that Spiritual reached as harden dispersed to be a Spiritualist. He is repcomprehended in the category of the most important any truth in what he smirms, the fact that Spiritual resented as baying disregarded the Christian injunc- enterprise deserves general patronage. Mrs. South. Phenomena are physically impossible, does not in tion in respect to taking "two costs," inasmuch as well and widely known to require any notice at our volve the conclusion that they are absolutely so, he procured a second one "under false pretences." he procured a second one "under false pretences." he procured a second one "under false pretences." since alleged facts that may be impossibilities under The includity of the civil authorities in searching the operation of merely physical agents and forces, the wardrobe of this peripatetic defender of "the may be strictly compatible with the principles of cause" resulted in remarkable discoveries. The had or done for you; because to underpay workmon mind and the superior powers of the Spiritual principal things disclosed by the search were a post and then be bountiful, is not charity. On the other

the next place, that the grand truths respecting Farmington. Mr. Chapman's fair correspondents street sime, if your charity has no other channel; you Man-hie origin, fall, preservation, redemption and both appeared to be ready to be offered up on the would feet that refusal in such a case was a mere precternal destiny -are "independent of all the prin- alter of Hymen without any unnecessary delay. ciples of cause and effect," and that such truths are not cognizable by the Reason. This stupid assumption, that Reason is not to be employed in the investigation of the most important subjects that have tisement, in our last issue—in the number of his ever engaged the attention of mankind, and that present residence—though the notice that appeared the recouling of the highest religious truths is in- in the editorial columns gave the correct numbercompatible with the exercise of this God. like faculty, 64 East 22d street. The Doctor and Mrs. Hayden most of the Willer south. All letters addressed her wil has filed the church with fanaticism and the world are now established for the winter, and at all suita receive due attention. with violence. In all ages the foulest expersitions ble hours will give their andivided attention to those have thus been propagated and cherished; and yet who may require their professional services. Mrs. the Ledger appears to be fortering this false and linyden has been before the public in her present phis through Pennsylvania, to Pittsburg, and thence down peraloious idea in the middle of the Nineteenth Cencapacity for a number of years, and is not only
as Clairryannia, and Reslors; or Air, as trance speaker,
tury. It is precisely on this ground that we resist widely known as an excellent medium, but also as are requested to address blim at the Danuar or Light Office. this unworthy efforts, and insist that a rational re an intelligent lady, who always treats her guests as soon as possible. Mrs. C. gives Recitations, and Readings. ligion: belongs to a perfected manhood, and that a with consideration and politoness, and the great scientific philosophy of the deepest mysteries in our subject—so well illustrated by her mediumship. earthly experience, is not to be regarded as an im- with becoming propriety and dignity. possible achievement. We can readily believe that the Ledger's theology is very unreasonable, and that its vague notions respecting human nature and The following is extracted from one of Dr. James human destiny may be totally independent of the re. W. Alexander's letters, recently published: lations of cause and effect. After witnessing its attempt to prove by the ancients what happened to the worst and most invoterate stamp) of a man who had been twenty years an apparently devone traited and subject, we are quite propared for any absent abstration of mind that may parently activities in an experiment of mind that may receible activities of the state of the worst and most invoterate stamp) of a man who had been twenty years an apparently devone trainer speaker can have them by addressing him at Greton, with the state of the worst and most invoterate stamp) of a man who had been twenty years an apparently devone trainer speaker can have them by addressing him at Greton, with the state of the worst and most invoterate stamp) of a man who had been twenty years an apparently devone trainer speaker can have them by addressing him at Greton, with the state of the worst and most invoterate stamp). It is wister, and friends who desire his services as the man who had been twenty years an apparently devone trainer speaker can have them by addressing him at Greton, with the state of the worst and most invoterate stamp) of a man who had been twenty years an apparently devone trainer speaker can have them by addressing him at Greton, with the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the modern of my church (in Trenton, N. J.) I never the my church (in Trenton, N. J.) I never the my church (in Trenton, N. J.) I never the my church (in Trenton, N. J.) I never the my church (in Trenton, N. J.) I n possibly originate in an unreasoning devotion to It would be quite impossible for an honest and popular dogmas and the intoxication of worldly truly religious man, with heretical opinions, to re-Specess.

pressed: Our whole cause of life in this world is so far more likely to be visited, excelled a with denunclearly defined, that signs and wonders, as means of ciation and expulsion. No people are so cordially instruction and direction, are no longer necessary. given over to Satan as beretics. It is here only necessary to admonish the Editor that, on this particular point, the Divine Providence does not appear to coincide with him in opinion ; The history of the Church presents many examhence the signs continue, and it is probable that ples of the supremacy of intense emotion, unyieldwonders will never cease. If the intelligent powers that rule the world ever read the New York Ledger, we must presume that they do not regard that jour. The lives of the Apostles and early Christian mar-

THE PIRE CONCERNOUS.

The normal temperature of the body, among the uman species, varies in different races and individmodified by the circumstances of geographical postand Winter, in the fright and torrid sones, it re-

written so that he who runs may read, and all the course the grave of St. Medardus, in France, were not less sequences of his departure from the straight path to happiness here and hereufter, so clearly expressed and defined, as to render the interposition of signs and wonders in his behalf or for his guidance unnecessary and useless. Let him rest assored that the Master of the supernatural world never employs its mighty powers for nunecessary or useless purposes. was so exposed fifteen sticks of wood were consum-The Editor's first proposition is, that Modern ed; the flames at limes uniting above the woman, Spiritual Phenomena are ancient humbuge revived. To thus enviroling the whole body. La Sonet manifested prove this a year ago he "cited authorities from the no gigns of pain, but appeared to be elegoing. A Past to show the correctness of his views," respect certificate-attesting the actual occurrence of the ing the events of the Present The Ledger's logic is facts in this case - was signed by several onlightened certainly very lame and impotent. Does he not witnesses, including a brother of Voltaire and a

Rud of Religion.

A Hartford paper referring to the demolition of fully suggest that, the post remote generations may the little Gothic structure which formerly graced with great propriety use their own eyes and cars to the corner of Asylum and Trumbuli streets in that ascertain what may be going on in their own time, city, and was compled by the Unitarians, speaks of bound, attained a leading and permanent position. rather than be delving among doubtful authorities that circumstance, and of the fact that the Society Its style of treating current topics and questions of the past to find a copy of the New York Ledger, has employed no preacher of late, as the "end of makes it a living rather than a dead review, and which no embalming process may be able to pre Unitarianium" in that place. We presume that the readers of all classes are interested in its discusserve so long. Moreover, while the Editor of that believers in the Divine Unity were never more nu- sions. The table of contents for September comto prove the occurrence of ancient circumstances time. It is well known that the Universalists, who Cooper; Hungary, Past and Present; Social Life in and events, he had better open his own eyes and his bave a flourishing society in that city, are almost America; Torqueto Tasso; The English Language; understanding if he has the least disposition to without an exception Unitarians in their views of Seward as an Orator and Statesman; The Works of the Divino nature, and the same is doubtless true Miss Evans; Availability, or Politicians vs. States. The next position assumed by the Ledger may be of seven tenths of the Spiritualists. But the Editor man; Notices and Criticisms.

Important Discoveries.

Mrs. W. R. Hayden.

There was an error in Dr. W. R. Hayden's adver-

main in the church so long without being detected. Here is the Ledger's last proposition, briefly ex- licrosy is more readily scented than immorality, and

Supremney of the Mind.

we must presume that they do not regard that journal as an infallible authority.

The lives of the Apostles and early Christian marries as an infallible authority.

If, Grove, the table decker at St. James', used, as long as he was able, to walk around the park every day. Dr. Barnard, then a chaplsin, met him accidentally in the malt. "So, master Grove," said leave the bloody tribunals of the auto de fe. The historian informs us that as Latimer approached the stake, he said to his companion, "He of good cheer, brother, we shall this day kindle such a torch in England as, "I cannot do so much now. I cannot get round the park; but I will tell you what I do instead—I go half round and back."

The lives of the Apostles and early Christian marries and such as the blight life, Sept. Ch., of canker, an infant were also illustrious examples of patient endurance of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix and Clark Faineaus, of Randolph, Mass. Both parents are firm deuchier of Elix an

the hand he had employed in the endorsement of papal doctrines and unrightcous authorities, and exclaiming, repeatedly, with a firm voice," This hand unly, from 96 to 100 deg. Fahr., and is but elightly has offended to be deliberately held it where the flames were most intense until it was literally consumed. tion and the violasitudes of the Seasons. In Summer | Neither royal authority, nor the martyr's flery ordeal could extert from Lambert a renunciation of the mains the same. From this fact we may infer that faith which lifted blm above the reach of his morthe vital power to real-t the variations of tempera- tal persecutors. It is also recorded of James Bainture is almost unlimited; and this is one of the ham that he appeared to be exalted in spirit above most essential laws in the economy of all Animaled the possibility of suffering. When his limbs were

meetings, the Editor comes to the following con-

"We conclude, first, that a condition of the Church which requires a protracted meeting, in order to awaken the members, and make singers believe there

It is found that such bothouse plants are quite too frail to endure exposure to the common atmosphere of the world. They speedily wither, and in a few days not even the perfume of their piety remains. As the people become more enlightened they begin to perceive that religion and a high fever are not precisely the same thing; and that a periodical spasm of the emotional nature is not a sure passport to the kingdom of Heaven.

Mannibal, Missouri.

This is one of the most thriving cities on the Mississippi River; is located between St. Louis and this city down in their memorandum books. Letters of inquiry should be addressed to J. S. Mellen, Corresponding Scoretary of the Spiritual Committee.

Lilerniure.

THE NATIONAL QUARTERLY REVIEW has, at a single merous in liartford than they are at the present prises the following articles: James Fenimore

Mag Routiwagett. Philadelphia: T. B Paterson & Co. For sale in Beston by Crosby, Nichols, Lee

& Co. This is a very bandsome reprint of a novel that had a great run in its day, and is likely to secure a steady continuance in its sales in consequence of its

The highest charity is to pay liberally for all things er, one cent, a brase modal, and love letters from two hand, to give, when by so doing you support idleness. The Editor of the Ledger is pleased to assume, in roung ladies, residing respectively at Providence and is most permitious. Yet you cannot refuse to give a and systematically given, then the refusal of idle appeals does no harm to the heart.

Lecturere.

Miss Rosa T. Amedry will lecture in Binghamton, N. Y., during the month of October; Troy, N. Y., during the mouth of November, after which she will return to Massachusaits. Could arrangements be made, bliss A. would prefer passing

Dr. L. E. Cooners, and wife, will soon return West and South, and desire to go by way of New York city, Philadel-

WARREN CRISE Lectures the Pirst and Second Sundays of October, in Elkhart, Indiana. Third and fourth Bundava of Odtober, in Sturgis, Michigan. Pirst and second Bundays of Nov., in Detroit, Mich. From Nov., 13th to 18th, in Delphi, From Nov. 20th to 25th, in Indiana. From Nov. 37th to Dec. St., in Rennsalear, Ind. Becoud, third and fourth Sundays of Dec. in Dayton, Ohio, Address as above. He will recoive subscriptions for the BARRER at Club prices.

In Franklin, Mass., Soptember 16th, Sosiz Figure, aged 4 months and 37 days, only child of A. S. and Martina Dalvirr. These because paronts have yielded up their little bad to the keeping of the angels, with the 50ll assurance of a harpy rounden with the more becautiful blossess, when it is unfailed in the model of throats and confidence. n the world of thought and reality.

In Chelses, 18th just, of inflammation on the brain, Ma stones Yenes, aged 50 years and 9 months. His marble brow
Was pure as though some angel-wing had passed,
And swent all times of christiness away.
He faded slowly, softly from the earth,
And died, as some sweet blussem dies away.
Shedding a heavenly incense to the last.

The splitt of Chara Augusta left, its little form in Bristel, Conn. August 30th, aged 15 months and 15 days. Bhe was the youngest daughter of Hum B. and Elizabeth R. Corres. The Inneral was attended by Brothers J. S. Loveland and H. P. Fairfield.

NOTICES OF MEETINGS.

CAMBRITATION. — Meetings in Cambridgeport are held dreft Sunday afternoon and oraning, at I and T.1-2 o'clock, p. m., at Clip Hall, Main street. — dintailun I cent, to der fay arpenser. The following named speakers are engaged litts, V. H. Felton, Sept. 30th; litts. Hary Marie Mazumber, during Oct. Mrs. M. B. Kenney, Nov. 4th; Mice Sanny Daria 18th and 25th; Mrs. M. Bjenec, during Dec. — Contail Hall, afternoon and oraning. Mrs. Pollor will speak to first Banday in Oct. 1 Mrs. Kunney, the second and third; J. H. Currier the last Sunday in Oct. and first in Nov.

. 31. Currier two has Sunday in Oct. and first in Nov. Lowest.—The Spiritualitie of this city hold regular mostings on Bundays, forenced and afternoon, in Wella's Half, and a free conference at 6 o'clock in the evening, for discusion. They have engaged the following memod appears:—ept. Both and Oct, 1th, Miss A. W. Spragner Oct. 14th, 22st and 28th, Lee Miller; Dec. 24, 9th and 16th, Mrs. Mary Maria facuration.

Lawsence...The Spiritualists of Lawrence held regular meetings on the Saubath, foreneen and afternoon, at Law-

ence Hall.

Forecec,—The Spiritualists of Forecec bold free meetings in the town hall every Sunday, at half-past one, and alf-past five o'clock, F. M.

half-past five o'clock, p. m.

Leavinester, Mass.—The Spiritualists of Leavinester hold
regular meetlogs on Sunday, at the Town Hall, services commence at 1.12 and 7.1-7 p. m. The following named ap-akers
are engaged: Leo Miller, Sept. Soils and Oct. 7th, Mrs. H. H.
Durt, 16th; H. P. Fairfield 21st; Lewis S. Monroo, 23th;
Mrs. Fannie B. Felton, Nov. 18th and 23th.

Woncesten.—The Spiritualists of Worcester hold regula under meetings in Washburn Hall. TAUNTON.-Mrs. M. M. Macombor will speak November to and 11th.

PLYMOUTH.-P. L. Wadsworth will speak Soptember 30th. Hes A. W. Spraguo. October 14th, 21st; Mes Fannie Davie lotober 28th, November 4th, 11th; H. P. Fainfield, Nov. 18th ad 23th; J. B. Loveland, two first Bundays in December. and 2Mil; J. B. Luveland, two first Bundays in December.
Purrais, Coxis.—Engagements are made as follows: F. L.
Wadsworth, Nov. 18th and 25th; Hirs Fannie B. Fetton, Dec.
23, Oth and 18th; Mrs. M. M. Macomber, Dec. 23d and 30th.
Portland, Mr.—The Sphitualists of this city hold regular
meetings every Bunday in Lancaster Hall. Conference in
the foremost. Lectures afternoon and ovening, at 8 and 712
values. Speakers engaged—618s 2mny Davis, last Sundy In
Bept.; Mrs. A. M. Middlebrook, four Bundays in dec.

In Bept.; Mrs. A. M. Middlebrook, four Sundays in det.
PROVIDERGE.—A list of the engagements of speakers in this city: -Mrs. S. O. Hyzer, four Sundays in September;
J. B. Loveland, the 5th Sunday in Sept.; Frank L. Wadeworth, in Oct; Mrs. B. S. Townsend in November; Miss A. W. Sprague in Decomber; Loo Miller in January; Mrs. A. M. Speace in February; Miss Lizzlo Doton in March; H. B. Storer, two first, and Warren Chase two last Sundays in April; Hiss Emims Hardings in May; Laura E. Doforce in July.

Naw York.—Moetings are held at Dodworth's Hall regu

larly overy Subbath.

Meeting are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning. Oswace, N. Y. - Meetings are held every Sunday afternee and evening at 2 and 7 1-2 o'clock r. w., at Mead's Hall, Est Bridge sirot. Scata free, Speakers engaged:—Miss Rosa T. Amedey, the Sundays in September; Ars. J. W. Cur-ner, four dundays in Uctober; S. J. Kinney, Esq., four Sun-days in Nov.

Convenue, Pa .- The Spiritualists of this place held most ings the first Southey in each mouth in their church. Mrs Frances Lord floud is engaged to preach the spiritual gespe for a few Babbaths.

or a few pabbaths.

Clayriand, Otto.—Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M.

Brown, who is authorized to confer wish them. WAUERSHA, WIE -- Klas Emma Hardingo will lecture ber Detober 18th, 17th and 18th.

Section 1988, Mc.—Meetings are held in Mercantile Library Hall every Studay at 10 1-2 o'clock a. m. and 7 1-2 o'clock r. m. Spenkers ongaged :—Soptember, Miss M. F. Hulott; No-rember, Emma Harding

Lecturers' Convention.

The public Lecturers' Convention.

The public Lecturers on Spiritualism, and on all Referrus growing out of, or connected with the Spiritual Movement of the day, are hereby luvited to attend a Convention which will be held in the Yown Hall. Quincy Massi, on Tweeday, Wedmenday, and Thuraday, Out. 30th, 31st, and Nov. 1st, 1860. It is hoped and believed that the following important and destrable results will be accomplished, by holding the proposed Convention:

1st. A more intimate nequalitance of the Lecturers with each other, and, as Zonecquence, the cetablishment of a mutad, friendly, fraternal, and coupentaive facility.

2d. A more current knowledge, and a juster appreciation of the peculiar type of mind style of thought and character, of the work and mission of each; and hence, a more currentenesses they of the whole Spiritual Movement, its main drift, and tendency, and its united power as represented by the different advocates in the various departments of Reform St. A clearer perception of a unity of jurgoes among the various laborers in the cause, and therefore a greaterfulated to the tyrify, assist, and one currence cache other, however n to tortify, assist, and oncourage each other, however, oh of difference may exist in specialities of deciring, labor

or nilesion.
Thie call is made without any reference to the question of regarization—the results which it is purposed to accomplish being fodepeadust of, and having so necessary connection with that question. The friends in Quincy have generously extended their has

pitality to legarors and attors attending the Convention. A Loves will be held on the last eventing, the proceeds of which will be devoted to paying the luctuantal expenses of the

will be devoted to paying the increases expensed in Spiritualson and Referen, to attend the Convention. Furthermore, it is desirable that all becurres who cannot be present will reprotent themselves by lotter, addressed to either of the names attached below.

J. L. Wapsworte,
Hos. Fardeno Rodinson,
Hiss. A. W. Synache,
Chas. Partnings,
Mar. M. S. Townsend,
Il M. Storers,

ll II. STORRR. Da R. T. HALLOCK, A. K. NEWTON, Miss Fannte Davis, Auth Ballou, L. H. Monnoa, Leo Milles, Miss Subic M Johnson H. Fashe White, H. C. Weicht, Mes. V. B. PELTOR, J. U. RANDALL

Infidel Convention of 1880. Indiel Convention of 1880.

The Indiel Convention of America, will hold their next annual meeting, in the city of New York, on Sunday, October 7th, in the City Assembly Rooms, 446 Broadway, communiting at 10 october, A. M.

All Inddels and liberals are invited to attend.

HOBACS BRAYER, President J. M. Deckart, Secretary,

THE DESCRIPTIO need suffer no longer. There is a remedy for his disease. It is the Oxygenated Bitters, which has cured some of the worst cases on record. It is a specific for Heart-Burn, Water Brach, Acidity, Indigention and Debility Prepared by S. W. Fowns & Co.; Duston, and sold by Bruggist ind agents everywhere.

ADVERTISEMENTS.

Tanas-Alimited number of advertisements will be in seried in this paper at fifteen cents per line for each fuser tion. Liberal discount made on standing advertisements,

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8 WEEKS, T. A. Gode,

A. A. GOME, J. M. JONES.

Boston, Aug. 27th, 1860.

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We have to this book a long line of footstops aside from the old beaten road; they load us out of the tangled and chilly shades of the trees of old theology, . . . I cannot too strongly recommend all to read this book-for it will arouse energetic thought, weaken superetition, individualise anhood, and prove a mighty lever by which the world will be moved to a higher plane of action than that which it bas stitherto occupied.—John S. Adams,

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July 7. BERRY, COLDY & CO. Desion.

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morials. We ask the reader to receive no dectrine put forth by spirits, in these columns, that does not compet with his reason. Each expresses no much of truth as he proceives—so more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not expressed.

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

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MESSAGES TO RE PUBLISHED.

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

From No. 2216 to No. 2270.

Thursday, Aug. 9.—How can Christ's prayer to reconciled the seachings of spirits? William Poirce, Augusta; Roborslom, Brooklyn; Capt. Nat. Rogers, Boston; Catharino T.

, springmoid, 19, Aug. 10.—Is there a spirit-world sternal? If so, 1s it? Olara Nute, Wimsor, Conn.; Samuel Green; Jenke, Fairmount, N. H.; Joseph B. Witherell, Ho-

Orlando Junke, Natrmount, N. H.; Joseph B. Witherell, Hoboken.

Saturday, Ang. 11.—Invocation; is all matter immortal thelon Baneroit. New York; Lizzio M. Mason, and Ellis Frances Preston; Ethan R. Vinal; William A. Drown, Battlewer; Col. Hanlings.

Tuesday, Spt. 4.—Invocation; If Jeans was not possessed of more divinity than other men, how did he cast out devils and control elements? Poly Evace. Nantucket; J. E. Alon, Williamsburg; Rebecce Harrins.

Wednezday, Spt. 6.—Livocation; What do the spirits think of the prophecy of the Prophet Daniel, telating to the destruction of the carth by first? W. F. Johnson; Charlette Faber, Now Haven; Dr. J. Thayor.

Thursday, Spt. 6.—Why did Clirics say to the invalid, "I have headed these-go thy way?" havid Losey, Beston; Esmeci B. Hollysad, Utica; Emelino D. Evas.

Friddy, Spt. 7.—The Meagic Lum—as it of Gad or man? Thomas Canterbury, Philad-lphia; Henry Ardia, Montpeller; Sarah Ana Millen, Boston; Invocation.

Theology, Sept. 11.—Buidlee; Mary Bytnney; Rufus Cheste of Anaroday, Sept. 13.—What are the immutable decrees of Dany Castes of

Louis Howard.

Thursday, Sept. 13.—What are the immutable decrees of Good Thomas Price, Plorida; Alice T. Oherton, Castleton, Pa.; Mary Moyheer, Scotland; George Henry Hopkinton, Alliany; Invocation.

Friday, Srpf. 14—Is it not uscless to pray for that we absolutely near? Joshua Heath, Dracut; Amtrew Jackson, Boston; Philip Cabot, New Haven; Victoria M. Rausen, Calego; James P. Good.

Saturday, Sept. 13.—Invocation; What is Intuition? John Cassidy, Boston; Henry Ward Hustings.

The Druids,

QUESTION .- The Ancient Druids - Who were they, and what was their Beligion I

AMEWER .-- At the outset, we have to inform our questioner that the subject is one that demands deep consideration. Much time should be given it—much more than we have to bestow during the limited

period we have here.

Illistery has given you but a rude outline of the character of this little class of religiousts. That rude sketch is so far removed from their runl char actor, that one can scarcely recognize any likeness between the two.

Conturios ago, we find a small class of religionists, neceting together to worship the Lord their God, according to the dictates of a guide, whom they were disposed to believe the spirit of the air.

Certain receptive minds were said to have received communications from the spirit. They worshiped in nature's grand temple. The music of rippling water m sature grant kin ple, and their worship was every was heard among thom, and their worship was every way acceptable. The religion of this andent class of persons was not unlike the religion of modern Spiritualists. When we place the ancient and modern, side by side, we find a striking resemblance. Be striking that it would seem as though the same power guided the two classes of people. But here again, the light had birth in dense darkness. Theological swords were raised against the little few, and they were almost entirely exterminated in a short period of time. The spirit of truth for a time left them, perchance wandered into some higher sphere to gather more power, that you might feel its influence and acknowledge its worth. By then ancient Druidism and acknowledge its worth, but not moved Druttlen and modern Spiritualism may be classed under the same head. Spiritual intelligence bade the little few come forth and worship in nature's grand temple, directing themselves entirely of all that pride and some that is found a major the churches. pomp that is found among the churches.

We find no less pride among your Christians of today than we find to ancient times. But the star of truth of to day is so well filled with power that you cannot withstand its rays. Soul after soul is leaving the old and coming forth to the new. Soul after soul is being illumined by the light. This star of anoient Druidism is shining among you to-day, and the same few who gathered together on the European Continent centuries ago are often with you to day, receiving much and giving much light. Could you, ch, our questioner, see beyond mortality you would see that the same God bade the star of modern Spiritualism to shine as has called into existence all spirituation to stand as has carried into existence all the religious lights of the past. Come, send up your prayers on the wings of light, and the great God shall open to you fresh fountains of knowledge. When this little few first came out of the tempte of old theology, and established themselves according to the spirit who served to guide and control them for a time, they worshiped to peace their God according to spirit and truth. No false ideas were incorporated

with their belief. But after a time, persecution, with its deadly arrow came upon them, for the church feared them. After the persecution settled upon them, they had not the same firm reliance on their unseen guides. They feared to rely upon the aid of God as extended to feared to rely upon the and of two as extended to them from his ministering angels. And for this cause, the darkness of old theology had great power over them. As they wandered from their God, the God of theology gained upon them and they became less and less. The sun brilliant to the morning, was dim in the evening, until we find them little spoken of. But the star of ancient time which has burst out afresh in this age—shall it never grow dim? Nover. For all the minds of ancient time with Jesus of Nazareth, wisdom and truth for their power, are with us, and though many foxes run upon the walls, they shall stand, and the same spirit which walked among the Druids of centuries ago, shall walk with you to day. When you shall have arrived at the same spirit his with us, you shall see as we see, and know that you are brothers in faith with the Druids of amolent times. May the God of the ancients and of the obliders of the present, cause his light to shine upon him who hall questioned us, alling his soul with divine light and visdom.

Ellen Kelly.

I don't know where I am. I did n't die in Boston. My name was Elien Kelly. I got drunk, woke up, and found myself dead. I died in the Tombs, in New York. I was born in Springfield, Mass. I was most thirty years old. It was in the year 1859, in the month of January-I remember it well.

I have got folks in Springfield-a sister: sho's married a man whose name was Hamilton. I want her to know I am dead, but not where I died; well, I don't care; tell hor all. She disowned me this seven years, because I got drunk. When I first left ber, I came to Baston; I meant

to do right. I was about twenty two years old. I went to get a place to work out. I drank before that; I had trouble, and it caused me to drink; she knows-I don't want to tell you.

I thought I'd get a place to work out, and quit drinking, and when I get fixed up, 1'd go back. The first night I get discouraged, and get drunk, and they put me to the jail. When I get out, I was asbaned; found mysoif all dirt, and bad not much money. But I stole enough to pay my passage to New York. I took a room there, and thought I'd go out to work chaning houses. I went out and

the name of Lizzie Kelley.
Oh, why can't folks die when they want to? Yes, I'd have died a thousand times, if I could only die.

George J. Richardson.

I do n't feel very strong here, but I promised to come, and cannot wait. My name was George J. Itiohardson. I was fourteen years old, and I died in St. Louis the 26th of July, 1860, of consumption, I

uppose.

· blv object in coming here, sir, is to reach my is a farmer; he lives in Hardwich. I was in St. may not solve, it you can solve this problem; and to Louis, with my uncle, for my health. When I was know it is to know thyself. Oh, man, knowing thy there I got some acquainted with manifestations had two sisters, both of whom died of consump-

Augustus Wetherbee.

August 4.

died. I have a wife here, being married just before the record. Go not to the wise men of this age, I left. Now I have fished round here to get a me those who have passed on. Turn within and brit dium to reach my wife with, and have just brought true science to bear upon the subject you have hand up here. Now, do you do things straight here at ed to us, and you have the answer, perfect, positive the place where dead folks send letters? I was God says so, and he was never known to lie. Such a

is, and how I can get to ber.

I'm a decent chap, when you get on the right side of me. I have told you what I want; now what is the best way to get it? I didn't trouble myself much about religion when I was here, and the spiritual religion would have been the last I should have needdled with.

God as all nature understands and oboys save man. And such a God, oh man, as you are called upon to understand.

Aug. 7.

Denote Cabot.

My name was Jarome Cabot. I was twenty-three

Bay I want my wife, if she is anywhere on the continent, to meet most some medium's, and I'll talk to her just as any decent man would talk. Tell her I'll give her all the information she wants about myself, and will tell her all about that letter she re-

oelved after my death.

Now I've hit the nail on the head, exactly. May be I can do something to get a chat with her father and mother. Tell her we ghosts are not such terrible fellows, that she need to be afraid to talk with us. I was a tin-plate worker by trade, but I never followed it much. I did most eavithing I could get to do, except carrying the hod, or wheeling the barrow. I died in less than three months after my

arrival Never mind what I did for a living. I was not in trade; I had a good living, however; did n't eteal from any man, either. Good day. August 4.

Clement S. Johnson. My dear friend Willie, I cannot now give yo what you require of me, but will do so as soon as I find myself possessed of the facts you demand. You may see that I live, or I could not come here in

response to your call, notwithstanding it was made out of the durkest miduight of sloubt. CLEMENT B. JOHNSON. August 4.

Length of Life.

QUESTION .- Is there an allotted time for the existence Answer.-This question we have received, and

may claim, because the law that governs the one cannot govern the other. To suppose that the great general law governs each individual, would be to rob the individual of his natural habilimost. We find in the nature of one man a strong tenacity to earthly magnetism-so strong that he may be bound to carth the slightest cause may sever the connection. Here josuple of children living in your parts, and I have there is a different law. To comprehend the subject quite a number of acquaintances, who may like to you must, therefore, take it from an individualized their from me. I may be a sort of a medium befor many years. In another we find it so weak that I J

stand, and that aloue.

To suppose that the individual who passes out of this life by accident passes out by nature's com mand, is preposterous; or to suppose that he passed out by special interposition of Divine will, would be preposterous. But it would be right to ear he passed lichy that I want to commune with my wife and preposterous. But it would be right to easy he passed not in consequence of an undeveloped condition of children? There is a little something connected the organ of cautiousness. In this sense, and in no other, can we call the accident an effect of nature or arrangements. You see I married a lady against providence of God. If you wish to understand how the wish of her parents. They were pleased to style many years you may live in a mortal form, you

mine the duration of his life, but that you are ap pointed to dwell so many years and no more in the pointed to awent so many years and no more in the assure may be given in the privilege of speaking; natural sphere, is a philosophy sugrounded to us and unsound. In passing over the incepient state of life you are made to pass by many difficulties. And in order to pass them well you must first understand self and God, and then you may know what effect will have in severing your connection with they will have in severing your connection with the property life. You must place the finger uses all as the result that the followers of Curist ought to have—in all mechanics I ask it—to do all they can dividualized life, if you would understand the dura-tion of life. You must not suppose that each race that I am just what I used to be. When I asked

not known. Therefore rather ascribe these little interventions in life, to your natural tendencies as individuals. Give them always a natural channel to be understood by and through. To place them afar off to the throne of Jebovah, would be to place them beyond your scope as mortals. Therefore the satisfied in this respect, I have been them beyond your scope as mortals. them beyond your scope as mortals. Therefore place them within the natural life. How eften we hear it said, when one passes from the natural life to ours - "It is the will of God. It is a special

Foolish, indeed, are those exclamations. Perchanc the cause of the passage of the little one may be in jourself. Felly may have guided the helm, and

ence the shipwreak. hence the shipstreek.

If you do not understand the law which governs If you please, I want to go there. My name is Ella you as an individual, you cannot know the extent of the years given you in mortal. But bring the sci. do n't know any way to come to them, there, and my ences of phrenology and physiology to bear, and britter william do n't know any way, and he was you will have a key to unlock the mystery of the lars never some home yet. I do n't know what I died has never some home yet. I do n't know what I died

study of these sciences into your schools, you may then teach your children to judge how long they may dwell here in the form.

while. My fother says it is seven mouths.

My father and mother used to live in Boston, and may dwell here in the form.

done what I could; got discouraged, couldn't pay the rent, and got turned out. After it, I got in with a woman named Bridget Nolan. Sometimes we were pietry respeciable, and somelines not. Igo in that time, under false bleas. That there is a governing sick over it, and got to having fits, and I suppose I died in one.

My slater told me that I should come to some miserable end, and I have, and I am ashamed of it. My father was born here of Irish parents.

When I got here to this world, I thought I'd forget all about earth, but I saw as much of earth as over. I haven't told you quite all. I've got a girl cloven years old this month, and I den't want my slater to take her home; but I want her to look after her. The child I living with folks that do u't treat her well, and I want my slater to look after her. She can't take her home, but I want her to look after her. I want to takk to my slater, and I hope she will the man, I want to takk to my slater, and I hope she will take her would in actual to all the man to a have a man had a finisher of all things. But in that I find I was laboring at that time, under false liens. That there is a mid time, under false liens. The child is living with folks that do u't treat her well, and I want my slater, and I hope she will upon you to know whether it will rise again in the application. I want to talk to my sister, and I hope she will appropriate the fittle leaf speaks in such a give me a chance. The child never knew me; but I can see her, and know she alut happy. She goes by self.

If the Christian world had not done so much as it bas to cast a veil of bigotry, superstition and error, I, for one should not have been called upon to suffer at have done during the inciplent state of my spirit ilfe. If the eciences had been found in the true re and held up as God, how different would have been the condition of man. No wonder the verstones cry out against old theology. No wond hat so many souls are crying out against the

The question given us to speak upon this after noon is one of unlimited importance, and we may well say that to understand this problem, you may know all things in nature. There is nothing you there I got some acquainted with mannestations like these, and I made a promise that I would come back if I could. My uncle's name is Richardson.

I thought if I could come and give only a little, as I have, I should be known, and that is all I call for.

I have, I should be known, and that is all I call for.

I there I got some acquainted with made and undefled religion—a spontaneous uprising of the soul toward all things God has made. Tell me, oh God, how this is made, and how it is to untimate. This is to me tree religion—all things I consume. else is good for nothing to me as a spirit. This understanding of everything belonging to the natural and spiritual, is the basis of true religion; upon that basis all wisdom, all religion is founded.

Well, sir, I suppose you wish to know my name?

It was Augustus Wetherboe. Four years ago, I how long I shall live on earth. Go ask God—the went to Melbourne, Australia, and, shortly after, I God who dwells within your own soul. He keeps thirty-two years old when I died—that is, my body God we mean as is lord of nature. Such a God as was. I married a lady by the name of Mary G. Follett. God as the winds and the wares peaks in all times. I do not know where she is, but I want to. I left and under all conditions; such a God as the winds and the wares peaks in all times, I do not know where she in Charlestown, and I want to know where she turn their brown faces up to; and last of all, such a God as all nature understands and obeys save man

years old. I died thirteen years ago, in the town of Beliast, State of Maine, of the typhus forer. I left two brothers, one sister, and a mother. I wish you to tell me the best way to go to them. I want to speak with them—any one, or all of them. If I had lived a little longer, I should have established mysolf

in the grocery business—that was my intention.

It seems to me I have been a little in the dark;
they told me I had been unconscious some weeks after I died, and that my fever turned upon the brain I can't tell you where any of my folks are now. came here to find out. I can tell you where I died, and about myself, but I do not know of them.

My brother's names are James Munroe and Alex-ander. My sister's name is Caroline. My sister's name is Caroline. When I was cleven yours of age I had the measles, and lost the sight of the left eye.

1'll give one little streumstance. By folks will

recollect that after the sixth or seventh day, they shaved my head, and applied blisters. I think I should have lived if I had been done different with, for I have learned that the application only drow the lever to the brain. I had the typhus fever at first. I do n't like to some back, and take care of a body egain. It is n't pleasant to me; it may be to some, but not to me. If you will give me up, I will go.

Paul Taylor.

Well, sir, I am a stranger here. If you will give me an idea of what you wish, I will conform to your

My name was Paul Taylor. I was thirty-soven Answer.—This question we have received, and purpose to answer at this time.

There is no general law that can well be applied months ago. I died of fever, in New Orleans. I to individualized life. Here the great general law of life is not the individual life. The nature of one tracted fever there. A sort of intermittent fuver leaves the state of the stat individualized form may claim or demand a greater seemed to have langing about me for some weeks, length of years in this condition of life than another and I was told it took a mulignant form by changing olimate.

Nigh fourteen years ago I was in Park Place, New Nigh fourteen years ago I was in tark Place, New York, in business for, or was bired by, one flyer. I was one of that sort of people who are constantly cruising on earth, and I believe it has been my luck since I've been dead. Good fortune led me to cruise tween them and some one else. In fact, I'm in the market for something to do. The first I want is, to commune with my wife and children.

I seldem fell into good luck when here, but I believe this is good luck to day. Am I to say pub themselves Christians, and I was as far removed as must first understand perfectly the sciences of phre. a man could be. I was fortunate enough to get the To suppose that God, prematurely disposes of all his creations, is a belief we cannot substantiate, lem. In this, I'm like Snobbs when he is the limit of the suppose of all lem. In this, I'm like Snobbs when he is the limit of the suppose of all lem. In this, I'm like Snobbs when he is the lem is the suppose of all lem. In this, I'm like Snobbs when he is the lem is the suppose of all lem. In this, I'm like Snobbs when he is the lem is the suppose of all lem. In this, I'm like Snobbs when he is the suppose of all lem. In this, I'm like Snobbs when he is the suppose of all lem. way for every new Snobbs to get out. Suppose I ask the lady to give me the privilege of speaking; mortal life. You must pluce the finger upon all in bave-in all meckness I ask it-to do all they can that I am just what I used to bo. When I asked tion of life. You must not suppose that each race has an allotted time, but you must look at individualized life—upon one and one alone, and your judg. These providences of God are common with you, but in the great calender of natural life they are not known. Therefore rather ascribe these little life to your astrongly have been supposed to be. When I asked the old man to give me his daughter, I asked him in point terms. He said, "No; I would rather see my child in yonder grave-yard," "Very well," said i, "I shall do all I can to gain her."

I do not expect much difficulty with the lady, but look now the little life to your astrong to life to your astrong the little little and your against much charage at least the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me his daughter, I asked him in the old man to give me him to give

laboring hard to return as I now do

I will give you the name of my wife's futher; but as some prople have a horrer of having their name interposition of providence. God wills that our little bud shall pass on early; we yield it up with I will bid you, ladies and gentlemen, a kind fare-Aug. 7.

Ella Frances Robinson.

My father and mother are in Georgetown, Canada duration of life.

bas never gone home yet. I don't know what I died
Believe ds, this is so; and if you will carry the
of, sir. I was sick, and have only been here a little

then teach your children to judge how long they may dwell here in the form.

My father and mother used to live in Esstan, and how was a from Conway, and from Conway in the form.

When I held possession of my own mortal organ is my spirit was often called up in wonder when I heard such exchanging upon the tide of humanity. Even then I could but believe them what died in Conway, since I was here. My father more tepped aside from mortal life, these things appear like monsters to me; and if I did not look Leurath like monsters to me; and if I did not look Leurath like monsters to me; and if I did not look Leurath like mender at their folly.

My father and mother used to live in Esstan, and how conway, and from Conway is don't know of any medium through whom I can be necessful, sare the one I epeak through. Wont an exceedable. It was not one of one in the reservoir, in the running encessful, sare the one I epeak through. Wond the well, in the cloud successful, sare the one I epeak through. Wond the well, in the cloud among them a may as well ask my friends to go to any trance medium. I may as well ask my friends to go to any trance one did not look to be best I can, since I am into allowed to speak to them through this medium. There is a connection between the best I can, since I am into allowed to speak to them through this medium. There is a connection between the best I can, since I am into allowed to speak to them through this medium. There is a connection between the best I can, since I am into the very may as well ask my friends to go to any trance one did not look to the most of the well, in the cloud. The may are the one I epeak through. Won favor me on with the address of some medium? I may as well ask my friends to go to any trance on the condition of the well, in the condition. There is a connection between the best I can, since I am in the four the may as well ask my friends to go to an

if you will take me home. Perhaps my father will gave to move on earth. I am told I was unjust on QUBRIES OF E. DAYTON CONDIDERED. come here. I will tell him all about what I am do, on earth—perhaps I was. They any it is this which ing. and what William is doing, and how we have makes me unbappy here. I'll not say it is not so, birds, and what kind of flowers we have, and how hat injustice has been held up to me, and I am not there is no such heaven as mother believed in. Will inchmed to deny it.

Ham and me are not living together, but we are together often. We can heart anything you wish to evident. I don't blame you ut all.

On a Visitor.) You don't like me—it is very gether often. They do not not make the wish to evident. I don't blame you ut all.

go home often, because there do n't any body see ne, them. Good day, and I do n't like to go that way. Aug. 7.

Mary Louisa Tomplo. Mother, little Mary is well and happy.
Aug. 7. Man's Louisa Tenetic.

Spiritualism and the Church. The church hath been pleased to send us the fol-

owing inquiry: QUESTION.—If Spiritualism be of God, why did not god the Father manifest himself through his chosen people, ho Chu ch I

Answer.-When the church of olden time quesioned Jesus and his Apostles in regard to their tioner of tenobing and mode of living, he answered them in this wise; "They that are whole need not a physician, but they that are sick;" "but under-stand thou me, I will have mercy and not sacrifice." I come not to call the righteous, but sinners to re pentance." So, then, if we are to believe what we find within the Bible, we are to suppose that the Christ of to day comes not to call the rightrous, but sinners to repentance—not to say "come" to those who are firmly wedded to the church, but to lend a belging hand to those outside the walls—to assist those who are unauchored on the sea of religious

life. Spiritualism of to day comes in answer to the thousand times ten thousand prayers which have been sent up to Jehovah, calling for more light, more truth, more substantial feed than the church has offered. If the church of olden times questioned Jesus in regard to his coming, may not the church of to day, which has advanced but little in religious from the church of old, ask us to-day why we do not offer this religion to them?—why not enter the temples of fashion and there offer our gifts? The great giver of ancient Judalem and University, and of odern Spiritualism, hath seen fit to call upon the lowly, and they have responded to his call. The common people of days gone by heard him gladly, and they hear him gladly to day. They stand nearer the kingdom of heaven than does the Christian church of today. Why? because they are willing to leave the old and cling to the new; they are willing to hear the voice of the Almighty calling them from the temples of facilita and wealth.

We are to suppose that our God is a God of wis-dom, and that he governeth every religious element. That is one portion of himself and if he governoth not that, we may say he is not known in any of his oreations. We take this standpoint—God rules alt, and rules in wisdom. Now if Jesus of Nazareth was indeed called to promulgate a new religious theory by God-if he was called to deliver his rellgion to the lowly of carth, we may suppose God prefers to sow his seed among the bumble of to day. Lo, what says the spirit of eighteen hundred years ago: "The fore." I pass on from the children of humanity to rise again among the obscure of earth to minister again to the necessities of those who are sick-to call again sinners to repentance-those who are wandering upon the sea of unbollef without any knowledge of the present or future. They have no firm reliance upon the religion offered by the church, and they call aloud to God for mercy and for aid. And mark you, the spirit of Love said as he ministered through Jesus eighteen hundred years ago. Beek and ye shall find, ask and ye shall receive.

The church has not called for new light, and there fore it has not received it. God giveth liberally to all who ask of him, and upbraideth not. If his shild is not antiched with the bread of olden times, and out of his soul calls for something new, will God give him that his soul lost beth? Nover. God giveth in answer to prayer, and giveth such food as they require. Oh, you body of Christians, thank God you have been pleased to call upon us; thank God you are steeping down from your high place on earth, and are willing to receive bread from the bands of the lowly of earth-are willing to be ministered unto by the same Jesus of Nazaroth who walked with humility, and spoke with dignity and power, eighteen hundred years ago. And now that you have opened the doors of your outer temple, le i strength shall be given you. Truth shall pour in upon you, and the Curist who came to the lowly of earth in profesence to the Christians, will now walk with you, because you have called him to your midst —will now sup with you, as you have given him a

And now let us beseech you, that as you have put

Lol then the spirit of Almighty God again comes to those who ask for him; again walks with the humble—again sends forth the thunders of his power

Oh, God of power and wisdom we thank thee for the instruments of thy power that are everywhere apreading through humanity. We praise thee oh God, for the oburch bath lifted the veil herself, and bas asked us to enter and sup with them. Shall we ask theo, oh God, to strengthen thy power? Nay for thou are ever watchful of the needs of thy children and givest them in due season, of thy power. Oh most holy one of Natareth, our righteous friend and loving brother, we know thou art ever listening to the necossition of all who ask then to dwell with them. Oh boly one of Nazareth wilt theu hear the ery, and acrifice them not, but give them the bread they cry for; minister to their necessities as they call upon God for light, as thou art writing with the finger of thy love upon all the works of the Fatter. We cry to thee; because we know thou art superior to us in wisdom; therefore we cry to thee, and when we shall bare finished our work, oh, allow us to stand at thy right hand, and give us of the power the father hath

Leopold Guatze.

I was most like to forget how to speak. I was here many times to learn. I want to send some-thing what's like a letter, and I want to know what I shall do. My name was Leopold Guntze. I lived n New York when last I was here. I was born in Leipsio, High Germany. I leave there twenty-one years ago. I was thirty-seven years old. Sometime I live in New Orleans, semetime in Buffalo, but more time in New York city. I sold clothing and furnish ing things for gentlemen. My store down by the Battery. My wife's brother there now-his name Badger. I leave him there when I die a little more than three years ago. I have a wife and child, and I don't know which I shall be successful in speak. lose, and when I die I no believe much in any re

I hear about everybody coming back, and that

here. I have not mot them since I come to this place. I was parted from them on earth twenty one years, and its most like strangers to me. Aug. 8.

ham and me are not true we many thing you wish to evident. I do not know, nor do I know what I can this," but they say it is easy to learn, and you mover do through them, but if my friends will do not the favor to call upon some medium; and call for me, I favor to call upon some medium; and call favor to call upon some medium; a I'll go home now, but then I can't speak. I do n't will do the best I can to make myself known to

Joseph Horsey.

My very dear friend, sought so early, I send you news from the spiritland. Oh, I am under a thouand obligations to you for your kindness to me and nine. Shall I ever repay you? I will try to. I will also try to meet you in the West, as you kindly invited ine to, and shall soon try to commune with my dear mother and others. Love to all.

Your friend in spirit,
Joseph Herset,
Banner Oppier, Bosion, August 8,

Written for the Banuer of Light WATER IS LOVELY EVERYWHERE.

BY A. P. N'COMES.

'Tis naturo's sparkiing beverage, Brewed in Heaven's own still. 'Tis lovely in the grassy dell, Or in the murmuring rill: 'Tis lovely in the bubbling fount Showering its limpid sprays
Or winding down the inureled bill, As it dances on its way.

'Tis lovely in the nelsy brook Rambling through the glen, Or in the river flowing smooth Along the marts of mon; Or dashing down the jagged gorge. Through the mountains rifted side. Or wandering through low valleys fair, Swelled by old ocean's tide. 'Tie lovely in the deen blue sea.

Whon calmness rules her steps. And the purple tinted curtained skies . Are mirrored in her depths. 'Tis truly most sublimely grand When whirlwind wakes the wave. And buris the tides in fury o'er The mariner's cornied grave. 'Tis lovely in the loy bills.

That raise their glittering crowns, Amid the rosy boreal light,
Where crimsoned snow abounds: Or in the mellow flowing atreams, That wash the golden sands. That gleam along the sploy vales. In India's enony lands. 'Tie lovely in the silent Spring Plowing from Baharn's side, That clothes itself in brightest green. A beacon far and wide. For those who thirst upon her sands

Swept by the dread almoon. That orisps and scars each living thing, And fits it for the tomb. 'Tis lovely in the gorgeous hues. That gild the promised bow, That's bent across the dappled clouds, And tints the vale below.

'Tie levely in the crystal wreath, That's woven on our pane By the frosty flagors of the night, When winter holds her reign. 'Tis lovely in the weeping cloud That sheds its silver tours Upon the parehod and thirsty earth. And caling the toller's feare. 'Tis levely in the sparkling dew That decks each leaf and flower, And glitters o'er the grassy plain,

In morning's waking hour. 'Tis lovely in the feathery enows. That, in circling eddies fall, And spread o'er forest, lield and gien, A whitened wintry pall. 'Tis lovely, sparkling, cool and bright; Drawn from the moss grown well, Its healthful virtues and he worth.

No human tobque can tell. Down in its clear and crystal depths. No poison lurks unscen To fire and craze the aching brain, With a venomed snakey dream; Or o'er our nounday visions throw A horrid ghastly glare,

With domous lurking tound our path.
To good us to despoir! It nover pained bumauity's ear With the walling orphun's cry. Or onused the breast to heave in response To that of the widow's sigh. It never williened a father's locks With tales of murd'rous deed. Or caused the bitter tear to full. Or a mother's heart to bleed. It mever closed around a man

The prison-grated door: Or shut the light from out his soul Upon the dangeen floor. It never raised a brother's hand Against his prother man. Or exiled him without a home, Beneath a sovereign's ban. Then, lovely water I let it rule With univer-al sway: ... For peace and plenty marks the trail Where e'er it wends its way.

Oh, 'tie lovely t oh, 'tie beautiful ! 'Tis lovely everywhere. What we are Made Of.

And lights with hope, despair !

It spreads its beauty all around.

The following is from an article by Oliver W. fiolmes :- " If the reader of this paper live another year, his self-consolous principle will have migrated it is lust which craves what Nature abbors. from his present tenement to another, the raw materials even of which are not yet put together. A portion of that body which is to be, will ripen in the stoney, nygreus and distant," affirms that all dislog to—my wife, my pariner, or my child. I was corn of his next harvest. Another portion of his believe some in the Jawish religion before I was future person he will purchase, or others will purmarried, but I lost all that, for my wife was a Gentile. I have no much to lose; but what I had I rels of potatoes. A third fraction is yet to be getter. corn of his next harvest. Another portion of his chase for him, beaded up in the form of certain barrels of potatoes. A third fraction is yet to be gathered in the Southern rice field. The limbs with which he is then to walk will be clad with flesh berrowed folks will hear about the letter. Be I was learn to from the tenants of many stalls and pastures, now of a natural life. From this statement the inference speak all the time I took sick—was very bad three unconscious of their down. The war excess of a natural life. unconscious of their doom. The very organs of speak all the time I took sign—was very and three or four day vemiting, and then I have chills, and recry had ferer, and it never go off.

You'll not forget where I was born, for I have some folks there, and my letter may go there. I humble brethren to bleat, to bellow, and for all the this Divine model of Ilumna Nature that has yet approximation to the undeveloped burners. life. His bones themselves are, to a great extent, in posse and not esse. A bag of phosphate of lime, Thomas Lord.

Are you willing to do me a favor? Can you point out any way by which I can have a private interview with my friends?

Which he has ordered from Prof. Mapes, for his graduating to the same personal attuinments; for every soul is bound to mature to the reach of absolute that my friends?

Which he has ordered from Prof. Mapes, for his graduating to the same personal attuinments; for every soul is bound to mature to the reach of absolute that my friends?

Truth, Right and Worth. How soon depends somewhith my friends? My name was Thomas Lord; I lived at Roxbury. main substance of his scattered members is to be don't know of any medium through whom I can be looked for in the reservoir, in the running streams, successful, save the one I speak through. Wont at the bottom of the well, in the clouds that float you favor me with the address of some medium? I over his head, or diffused among them all."

The Parisian ladies, having exhausted private balts. not allowed to speak to them through this medium.

There is a connection between the circumstances of my death and the burning of my house of which I when to speak, but I do not wish to speak of it here. I'm most wretchedly in the dark. I have no fixed erect an elegant pulpit in their parton, and invite a legant pulpit in their parton, and invite a used by angels to get our souls out of the shells that

Massas. Entrons-The queries of your correspondeal, propounded to me through the llanner of Aug. 4th, were not overlooked, but my engagements have quite prevented my replying at an enriler date. He says my last paper on "The Age of Virtue" bears closely on a thought which he has pendered over and over until be is "in the woods, where it is all dark. ness." and asks for "a little light to point the way out." It is this spirit of honest inquiry which commands my pen; for allow me to say here, once for all, that I have a natural districto for discussion when it approaches any form of controversy.

Bro. Day ton is unable to swallow my assertion that candidates for a natural marriage, in addition to other regulaltes, should be of the same temperament; and asks if the offspring of such parents would not be "animally vicious, intellectually insane, or a religious fanatio, according to the temperaments and habits combined in the parents." I answer that the word temperament does not express precisely my idea. in the connection referred to, though at the time of writing I did not recollect a better. I used it, however, in a special sense, as may be seen by the sentence which fellows: "They who love spiritually should not marry such as love carnally." I see no reason why the offspring of spiritually-minded parents should be in any wise naturally vicious insane or fanatical. In my opinion, such personal failings are much likelier to follow the unnatural union of Platonic and Epicurean lovers.

Bro. D.'s second query touches my advice to reform. ers concerning the vices and victims of lustful men -" Doliver their victims, and let their victs starve." On reconsidering this direction, I desire to see it printed in fiery capitals, where souls that run in thoughtless hasto might ever read. But my questioner demurs, and asks: "Can lustful starration purify the fountain from which lust proceeds?" Ob, BANNER OF LIGHT, let me repeat my positive conviction that it can! This is wherein the whole virtue of self denial consists. This is why "he that sceketh his life shall lose it," and why the best moral teacher of mankind declared that they who would not deny themselves could not be his disciples. But I do not make this reference for authority's sake. I prefer an appeal to my queetioner's own observation and experience. Did he over know lust to be permanently cured by gratification alone? Does he really believe that chewing and smoking are the best and only antidotes to a graving for tobacco? Would be counsel a toner to beware of the example of John B. Gough, and drink to the filt of enteless thirst, to the end of sobriety and the went of temperance? To a poor, repeniant rake-one who had come to the natural penalty of a debauched life, who had learned from bitter experience that " to be carnally minded is death," and began to believe that to be spiritually-minded is life and peace," and who was moved by this conviction to reform-to such a one would be say, "Pellow the bent of lustgo to the brothel and wallow again in the mire of lascivious indulgence "-would he so advise as the only way to reform? I cannot think he would. If his common sense is at all like mine, the best word of his second thought advice would be abetinence.

But Bro. D. continues : "If Nature has joined lust and a distorted condition of soul together, are not the demands of such a condition the guide boards on the highway of life, saying, . This is the way-walk ye in it?"" I am premonished that my answer to this question must be shaped by "a deeper philosophy" than essures "an old fogy." Amon. But in keeping with such deeper philosophy I am impelled to question the terms of my questioner., I object to the implication that anything distorted is notural. Would be say of a dislocated arm, leg or spine, that it is in its natural position? I should call it ennatural; for whatever is out-of-joint, out of place, or out of form, is equally out of Nature, or at least out of its own specific nature. Here is just wherein many free-thinkers of to-day are aberrant. They have taken for granted that everything existing is according to Nature, from which it follows, in so fee as their philosophy is responsible to logic, that an idlot is as well born as a rage, and that Virtue has no pre-emineuco to vice. They reason in this way: God being the Author of Nature, whatever is natural is Divinely authorized; and, since Nature comprises all things, "whatever is, is right." A spurious argument, indeed; so much so, that all but discriminatog minds are likely to alide into it.

Now I am bold to say, first, that though God is the Author of Nature, he is not the Author of all things done, and therefore all things are not divinely authorized; and secondly and inferentially, Nature does not comprise all things, many of which are consequently un natural and wrong. The main point to be seen for the elucidation of my statement is, that there is something distinct from Prime Nature. It is often and not improperly designated as "second nature," the spring of which is proverbially said to be "habit," I remember when I did not reliab tomatoes; but on being persuaded that they were very salutary, I was induced to cut them for health's sake, until at length I acquired a relish for them. I have known others, from various motives, to learn the use, or rather abuse, of tobacco and ardent spirits. When an artificial appetite has been thus generated and engrafted upon Nature's stock, it becomes transmissible from parent to obild. Dr. Jackson, somewhat famous as a physician, physiologist. lecturer, and editor of "The Laws of Life," says he has "eeen a man who came into the world with such a liking for quinine as to hunger for it." Will anybody call this a natural appetite? It certainly was not in the prime sense of the word; and therefore Dr. Jackson himself errs in saying that the man hungered for a poison, for hunger demands only food.

Dr. Alcott, widely known by his writings on physiology, bygiene and dietetics, in his excellent treatease is unnatural, health being the natural state of animal life. Yet, from the prevalence of multiplied diseases entailed upon mankind by ignorance and error, he inclines to the opinion that nobody as yet has come to die to natural death, which is the issue of a natural life. From this statement the inference able from that of A. J. Davis, that the son of Joseph was "more natural than other men.". Yet all are accelerate our own growth. We do the former when we make a god of our own abnormal and temporary individuality, instead of worshiping the divinely instituted Paragon of Human Culture.

GEORGE STEARER.

surround them.

Correspondence.

The Lyone Convention.

While walting for the reporter to transcribe his full report of the proceedings, speeches, etc., had at him for his kindnesses ! the Lyons Convention, I beg leave to advise you in I lectured last Sabbath at Campton Village, There of the same.

On Friday evening, previous to the Convention, many atrangers had arrived at Lyons, and a proliminary meeting was held, which was addressed by Gibson, of Massachusetts, Mrs. C. M. Stowe, of Vandalla, Mich., and Mr. H. M. Fay, of Akron, Ohio.

On Saturday morning, Sept. 1st, a large concours of people, citizons and strangers, convened in a beautiful grove adjacent to that charming village and the Convention was formally organized by unanimously electing Dorus M. Fox, Esq., of Lyons, President; Hon. Ira Porter of Waukegan, Ill., Robt. B. Briggs of Romeo, Clement Pearsoll of Troy, Mrs. L. B. Brown of Ionia, and Mrs. C. B. Grow of Water ford, Mich., as Vice Presidents; and appointing Mr. L. B. Brown and Mrs. L. H. T. Doxter, of Ionia, Mich., Secretaries.

A business committee of seven, consisting of Hon Ira Porter of Illinois, Mrs. R. M. McGraw, Mrs. C. M. Stowe of Michigan, Mr. Warner of Ohio, H. H. Ives of Grand Rapids, Mrs. McAlpin of Port Huron, and Thomas Freeman of Milwaukee, Wis., was ap pointed, which, in due time, reported an order of business, which was adopted, and the Convention was fairly opened.

The President opened the Convention with a few of the Grand River Valley, all strangers from near addresses and speeches throughout the day, interspersed with excellent music, both vocal and instrumental, by the Lyons and louis Spiritualists' Choirs, aided by that charming quartette of singers, the "Bailey Family."

On the Sunday following, the order of proceedings introduction and discussion to some extent of volun. by her attendant. In the second place, she is per teer Resolutions, which will be forwarded to you, with a succinct report of the remarks made thereon, together with other speeches and addresses, in a few

officers of the Convention for the fulthful, impartial and speak with case and freedom.

and conviceus manner to which they had discharged In the third place she is a good test medium. and courteous manner to which they had discharged the duties imposed upon thom; and also a vote of have had some of the best tests through her I ever thanks to the citizens of Lyone for their kind hospi. had, and so have many others. I will give you one tallties.

The speakers who graced the occasion were John Hobert of Indianapolls, Ind., H. M. Pay of Akron, that I am now living with my second wife, whose Ohio, Mrs. Warner of Norwalk, Ohio, Mrs. O. M., given name is Hannah, and I am her second hus Stowe of Vandalia, Mich., Mrs. Laura Modipin of band. My present wife is elster to my first wife Port Huron, Mich., Miss Blia E. Gibson of Massachusetts, and Mrs. M. J. Kutz of Cannon. Mich. Many others participated in the discussions, and is some forty miles from my residence. I was in offered sentiments for the consideration of the Convention.

One of the gratifying results of the Convention was the adoption of a plus introduced by the secre tary for the promulgation of the "Harmonial Philosophy, Spiritualism, and kindred subjects," in Northern Michigan, by the appointment of a Primary Corresponding Committee to reside in different parts of the district, whose duty shall be to correspond with and provide lecturers, mediums, etc., for, and distribute them over the district; and the ap- she was married to her first husband?" I then repointment of a Secondary Corresponding Committee plied, "Why, she had on her own dress, of course in each locality where such lectures, etc., may be de she would not be married in a horrowed dress!" She sired to co operate with the Primary Committee in then said, " Hannah was married in a borrowed dress providing for the support and compensation of these netwithstanding; she were a dress of sister Eliza-Clarkston, Oakland Co., Dorus M. Fox, Esq., of sure enough, Lyons, Ionia Co., H. H. Ives, Esq., of Grand Rapids, St. Clair Co., Alich., to all or each whom may be ad. sible the medium should knew anything about. Will dressed letters and communications upon the sub- some one who is too wise to be a Spiritualist, tell me jects above referred to.

The Convention was an entire success, and its in-Quence in this section of country can but be salutary. The intelligence, subriety and propriety of deportment of all in attendance will go very far towards doing away with the prejudice that exists in the popular mind, against Spiritualists as a set of iguorant, fauntical, immoral and licentious people. It is rant, fanatical, immoral and licentious people. It is gone by, are disappearing before its bright and bless allowed by the Press, which was well represented od beams. Their cold and gloemy influence, that there, that for intellectual ability, sound reason, exdresses and speeches made on this occasion are rarely surpassed among the loarned and gifted of the land.

The interest of the season was heightened by the presence of the Davenport Brothers with their Father, and H. M. Fay, who gave each evening pub-Ho manifestations of spirit presence and power in the flying through keyholes, sticking pine in their wrotch peculiar manner for which they are so celebrated. For this they were arrested on Monday under a statute of our State against "Exhibitions or Shows" without licence-and for which they are now under bonds of \$200 each for their appearance at the next term of the Circuit Court for this County. The preliminary examination before a young Methodist clergyman whom the people of Lyons had the misfortune to elect as a Justice of the Peace, lasted five loved ones, who are conferring upon us incalculable days, and was ably conducted on both sides - many witnesses were sworn and their testimony taken and plaintively urged, " Do they love there still? and the whole proceedings will be revised by Ira phamphlet form—as will also their subsequent trial ports were readily balled by responsible citizens of sheet, the dark cold grave, and crawling worms, is circles; to the great annoyance and chagrin of old orthodexy, who thought by one firm stamp of the fron heel of law to orush them forever.

L. B. Brown, Very truly yours, Becretary of the Lyons Convention.

Ionia, Sept. 10.

A Walf from the old Granite State. emphatically the pillar in the cause of progression in joyous anthem, forever and forever. the town of Warren. Under his auspices the truth will make onward strides.

By request of friends in Wentworth, I delivered a lecture, on Thursday evening, in the Union church to act.

In that town. Our cause here does not seem to have made much advance; but quite a respectable number of ladies and gentlemen convened to hear the dooteines of spirit communion explained; and by the unflinching efforts of our worthy Bro., Walter Steminutes, in order to furnish your readers with a rens, no doubt the cause will progress. Thanks to

general terms of the character, success and influence the truth is also being introduced, and I am informed many are inquiring the way to spiritual happiness. Many thanks are due Bro. T. W. Mitchasl, who gave me the use of his hall on this econsion. I have been gratified much by meeting our sister. Mr. John Hobart, of Indianapolis, Ind., Miss Ella E. A. P. Thompson, by whose instrumentality the "ground has been broken" in several localities in

I am making my home with Bro. C. W. Cook. Yours for the truth, Mns. J. B. Smirit.

Campton, N. H., Sept. 6, 1860.

Spieltualism in Dixon, Illinols. Thinking you are always glad to hear of the progress of truth and liberal principles in all parts of the world, I thought I would give you a short statement of the condition of Spiritualism in this place. We have, in this town, two excellent mediums, a Mrs. Vesper, and a Mrs. Briggs, both of whom are mediums for the practice of medicine. Mrs. Vesper has quite an extensive practice. She is controlled by the spirit of an English physician, who through her organism examines and prescribes for diseases. The druggist tells me he sells more medicine to her than all the dectors beside, and there ero some five or six M. D.'s in town. Mrs. Briggs possesses more varied medium powers than any medium I know of. In the first place she is one of the best clairveyants appropriate remarks, thanking the audience for the I have ever seen. She sees things more clearly, and bonor thus conferred upon him, and welcoming in describes them more accurately, than any clairveybehalf of the citizens of Lyone and the Spiritualists and I over was acquainted with. When magnetized she is cutirely independent of her magnetizer; he and from afar, to their hospitulities. Then followed cannot, by his will power, make her see or describe things any different than they really exist. When examining a sick person clairvoyantly, she describes the diseased organs minutely as they would appear if exposed to view. After going through with the pathological examination, there is presented to her a eard with the appropriate medicines and directions was similar to that of Saturday, varied only by the printed on it, which she reads, and has taken down feetly entranced and controlled by the spirit of Dr. Gregory, and also by a Dr. Simons, both of whom were physiolans of solence, skill, and experience when in the form, as we know from personal acquaintance The Convention closed on the following Monday at When controlled by either of them to examine and I o'clock after extending a vote of thanks to the prescribe for the patient, they have perfect control

at this time, and others at some future time if you desire. That the test may be understood, I will state Mrs. Brigge never saw my first wife, and knew neth. ing of the former history of my present wife. Dixon Dixon, none of my family being with me. I was alone with the medium when my first wife came, and we had a long talk about olden times. All at once she stopped speaking, and seemed to be in a study. After walting some time I said, "Well, Mary, (for that was her name) are you done talking?" Sh immediately replied, " No; I am trying to think of something for a test to send to liannab, that she may know I have spoken to you. When you go home you ask Hannah whose dress she had on when loctures, mediums, cot., who may be employed. The both's, and whon you get home you will find 1 am Primary Committee consists of Hon. N. W. Clark of right." When I got home I found she was right,

Here was a fact given of which I knew nothing, Kent Co., and Mrs. Laura McAlpin of Port Huron, and contrary to my belief, and which it was impos-

whose intelligence told that fact? Yours, for Truth and Progression, A. W. BENTON.

Dixon, Les Co., Illinois, Sept. 1, 1860.

The Day Dawneth. The day downeth-and lot the heavy mists of ignorance and error that everspread our stops in time caused us to shrink, trembling, in the doubtful path alted thought and soul stirring elequence, the ad before us, and inly pray for annihilation in view o the terrible future, has been superceded by one of s

genial, salutary, delightful character. How, as if by magic, has everything been trans formed since the days of our childhood! Witches and wizards, weird and wild, riding on broometicks ed.viotims, bridling them for a nocturnal visit to the realms of perdition, and enacting all manner of diabolisms, have been changed to wise and beautiful mediums, healing the many ills of the flesh, and communicating to us precepts of purity and love. Chosts and hobgoblins with rattling chains, sulphur ous breath, and uncarthly groans, have "vanished in the thin air," giving place to the spirits of our blessings. The question Mrs. Hemans so sweetly down together with the arguments of counsel pro never arises in our minds today. We might, with and con, by a reporter employed for that purpose, as much propriety, ask if the sun shines. That hid cons monster, death, rattling his dry bones with dia Porter, Rsq., of Wankegan, Illinois, and published in bolical glee, and "grinning herribly with ghastly smile," as he stopped to feel for our heartstrings in the Circuit Court, in October next. The Daven- with his joy fingers, and consign us to the winding Lyons, and are remaining in this vicinity, awaiting now metamorphosed into an angel of celestial raditheir trial, awakening, instructing and delighting acce, bringing love-flowers from that brighter land, scores of truth drinking minds, by their nightly and opening for us the portate to light, life, and happiness supernal.

And what is the cause of this great and marvellous change in our views of life? Has there been a change in the Divine administra tion? Has God, repenting of his former vindicitive course, decided upon a more pacific policy? No. The Great Governing Power is immutable, as well as I have been in Warren one week. By the efforts infinite and docth all things well, "yesterday, to of Dr. A. G. French, I gave two lectures in the old day, and forever." It is only because the day dawn Mothodist church, on Sunday, 26th of August, to oth for us, and the fogs being dispersed by its light, very good audiences. Bro. F. does not claim to be a man is enabled to see a little further, and more Spiritualist, but is an investigator of Spiritualism, clearly than be did thirty years ago. As he takes a and, although he meets with much opposition, he is higher stand upon the mount of Progress, and the of that class of minds who cannot be in the least scope of his vision enlarges, more and yet more of the intimidated, or charged with cowardice. His rest, new seeming ille of life will appear beautiful and dence is situated in an admirable spot. His lady is good. He will perceive still further exemplifications a sister, indeed, and spirit mediums find in these of the truth that "Discord is Harmony not under-friends those peculiarities which combine to make a stood," and will exult in the knowledge that "What lovely home for their weary souls. Bro. French is ever Is, is Right," will be chanted in a grand and

> E. A. Kingsbury. Philadelphia, 1860.

Mon often blush to hear what they are not ashamed

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive ubscriptions to the Barrans, and are requested to call attention to it during their fecturing tours. Dample copies sont froc. Lecturers named below are requested to give notice of any change of their arrangements, in order that the fietness

any change of their arrangements, it order that the fielding be as correct as jossible.

Mrs. Amanda M. Hennen will lecture in Quincy. A Bondays in Dec. Pobladelphin, 4 Rondays in Oct.—Combidgeport, 5 Hundays in Nev. Taunton four Rondays in May. Taunton four Rondays in May. Address, the above places, or New York City.

Mrs. M. J. Wilcoxson, of Strafford, Conn., will spond the Address, the above places, or New York City.

Mrs. M. J. Wilcoxson, of Strafford, Conn., will spond the Address till November at Hammonton, New Jersey, and on the line of the Prun. Central II. II., please give early notice. Address till November at Hammonton, New Jersey.

Miss. A. W. Braadur will speak at Lowell, Mass., two lost Sondays in dept., and first Sundays in Cet.; at Waltham, the fourth Bunday in tet; at Plymouth; the second and third Bundays in Oct.; at Waltham, the fourth Bunday in tet; at Worten, Mass., through January.

Miss. Erms. Hanneron will besture in Cloveland, Toledo, and adjacent places. In September; Milwankle, Chicayo, B. Louis, Clincinnail, and other cities West and South, during the Fall and Winter; in Doston in Masch, 1801. Address, No. 8 South Avenne, New York; and during Boptember, care of Mrs. H. F. M. Brown, Clereland, Ohlo.

Rev. John Pitzneon, West Medford, Mass., will receive calls to Lecture on Scietticulum.

REV. JOHN PIZERONY, Wost Modford, Mass., will receive

calls to locture on Spiritualism.

OHARLES II. GROWELL, trance speaker, Boston, Mass. Address, Barman of Lightr office.

Miss L. R. DeBorgs loctures at Lyons, Mich., September 20th, and Getcher 7th and 14th; Port Huron. October 10th, 20th and 21st; at Grand Repids, Oct. 24th, 25th and 26th; at Winsbirg. Oct. 25, 3t. 4th and 26th; at fonis, 15th, 16th and 17th; at Mitwaukie, Wis., Oct. 21th and 25th; at Mitwaukie, Wis., Oct. 21th and 25th; at Hacine, 23, 21th 25th; at LaGrosse, and Decotath, Iows, Nov. Will receive calls to lecture in the South dering the winter. Address as above, or Lyons, Mich. until 14th Oct.

Mess as above, or Lyons, Mich. uniti 14th Oct.

N. Frank Whitz will locture in Concess, N. Y., Oct. 7th;
Clugriu Edls, Obio, 14th; Toleolo, O., 21st and 23th; Lyons,
Mich., through Nov.; Chicago, Ill., Dec. 2d and 6th; Beloit,
Wie., 16th; Janesville, Wis., 23d and 30th; Mitwankie, Wis,
through January. Applications for week ordulings medo in
advance will be attended to.

advance will be attended to.

Ame, J. W. Cunntra will lecture in Moedon, Ct., Sopt. 39th;
In Oct. at Osweyo, N. Y.; in Nov. at Ginelmatt, O.; in Dec. at
Bikwankin, Wis.: In Jan. at Lyons, Mich.; in Feb. at Eikhart,
Ind.: in March at St. Louis. Sho will return to the east in
April. Applications for evenings should be made early. Address Box Sis, Lowell, Muss., or as above.

april. Apparents for veryings among to inside carry, Address Box 815, Lowell, Mass, or as above.

Joint II. Rappall announces to the friends of referm and theral sonthment, in the West, thes be designs making a trip through the Western States the coming fall and whiter, and would be happy to continunicate with the friends wherever there is an opening on railroad routes, to get aboad. Address, until Oct. 14th, at Northfield, Mass.

II. B. Svorer will fill the following engagements, and the intervening Sundays can be engaged at any places not too far distant from those amounced, by application to line at New Haven, Ot :—The 4th Sunday in Sept. at Quincy, Mass.; 5th Sunday in Sept. at Harriord, Ot.; 21 and 34 Sundays in October at Taunton, Mass.; 4th, at Portland, Me.; two lifes Sundays in April at Providence, E. I. Mass. 8 E. Wanners is used forces didress during the month.

Mas, S. E. Wanners is pust office address during the month of tectobar will be Xunla, Clay Cu., Illinois. She will speak in Tuledo, Ohio, the four Bundays of November; in Elboar, Ind., flwo Sundays in Dec. Those who wish to scoure her labors for the wister, and spring of 1861, will address her as above, or at Milan, Ohio.

neovo, or at Milan, Ohlo.

II. P. FAIRFISLD speaks in Pulnam, Ot., Brat Sanday in October; in Warwick, Misse, second Sunday in Oct.; in Leoninsior, the third Sunday in Oct.; in Fix Souday in Nov.; in Portland, Mo., the three Sundays of December. Address, Greenwich Village, Mass.

Teversing, arc., and infro buildays of December. Address, Greenwich Villago, Mass.

Prank L. Waddworth speake at Plymouth, Mass., Sept. 30th: at Providence, R. I., Oct. 7th, 17th, 21th and 23th; at Williamanite, Comi., Nov. 4th and 11th; at Putnam, Ot., Nov. 18th and 23th. Address accordingly.

Washink Unade speak the five Sundays of Septembor in Chicogo; two first Sundays in Oct. in Eikhiert, Ind., two last Sundays in Oct. 1st Styrgs, Mich. Ho will receive subscriptions for the Bankra at club prices.

Leo Millen will speak in Loominster, Mass., Sept. 30th and Oct. 7th; Lowell, Oct. 14th, 2st and 28th; in Portland, Mo., Nov. 4th and 11th; Tamton, Nov. 18th and 25th; Willimputic, Comp., Dec. 23d and 30th; Providence, R. I., full guildays of Jab., 18cl. Mr. M., will answer calls to lecture week ovenings. Address, Ifactford, Ot., or as above.

Miss. O. F. Works, trance speaker, will locture in; Lewis-

Nas. C. F. Works, traduc speaker, will locture in; Lowis-on, Mes. Bept. Suth: Rockleint, Oct. 7th: in Dover, 14th; Juliford, 2th; Abbotl, 2th; Unity, Nov. 4th; Helfast, 11th; Ellsworth, Doc. 18th; Unito, 23d; Delfast, 38th. MART MARIA MACOMBER, Will lucture at Cambridgeport ring the mouth of October. Bhe may be addressed at the must of Light office, Deston, care of Chas. II. Crowell,

Miss Elizabeth Low, trance speaker, of Loon, Cattaraugus Jo, New York, lectures at Rillington and Rugg's Corners, Cattaraugus Co., Jeorgy Gourth Habbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties. Mrs. A. P. Thompson will answer cells to lucture in the urrounding towns, addressed to her at West Campton, N. II. Mas. H. M. Millers will devote one half for time to footing ng wherever she may have calls; she is engaged permanent-y one half the time for the contag year. Address, Asbia-ula, Ashiabula Co., Obio.

nin, Ashinadin Os., Onto. Lawis B. Mormos, Icolures in Milford, N. H., Sept. 30tb; n Milford, Mass., Oct. 7tb; in Tuttism, Conu., Oct. 14th and Stat; in Leominator, Muss., Oct. 28tb. Address No. 14 Brom-leid street, Boston, caro Bela Marsh.

nelu street, Boston, caro Bela Marsh.

Limin M. B. Kinnan, of Lawrence, Mesa, will apoak in

Lambridgeport, September 30; in Charlestown the two first

Bundays in Oct.; in Cambridgeport the first Sonday in Nov.

Mns. Arna M. Middexandow will bedure at Stafford, Ct.,

Sopt. 30th; during October, at Portland, Maine. lop., Soih; during October, at Portland, Maine.
Hor. Farbrace Robinson, of Marbichead, has prepared a
bourne of soutures on Bipticualism, which he is ready to recoat before socioties of Spiritualists.

MATTIE F. HOLKET, Rockford, Ill. She will speak at St. Louis in Soptember; in Toniusece and Georgia, in October, November and December.

J.S. LOYELAND Will receive calls for secturing in New England, for ste month, of September. Address, 14 Browneld street, Boston, care of Bela Mursh.

Miss M. Munson, Olsirvoyant Physician and Lecturer, San Francisco, Cat. Miss M. is authorized to receive subscrip-tions for the Bannes. MRR. E. D. SIMONS trance speaker, will locture in contral New York in Sipt. and Oct. in New Boston, Muss., Nov. 18th and 25th. Address, Bristol, Ot., Mrs. J. B., Smith. Manchester, N. II. Will speak in War-

L., Sopt. Soil; in Cumpton, Oct. 7th. Address at care C. W. Cook. MRS. FARME BURRANE PRINCE will lecture in Cam-widgeport Belet, 2015. Address accordingly. GRONDE M. JACKSON, tranco speakor, will lecture at West Walworth, N. Y., first Sunday in Oct. Address accordingly. Charles A. Hayben, trance modium, will answer calls to colure west or south. Address, Livermore Fatts, Me.

Dn. P. B. RANDOLPR's sorvices as a lecturer, an be had by addressing him at the Bauner of Light office. REV. STEPHER PELLOWS WILL respond to calls to lecture, addressed to him at Indi River, Mass.

CHARLES C. FLACE, tranco speaker, 4 Clark Court, Charles-WILLEY STRATTON, healing medium, 158 Sands at., Brook-

ORABLES C. FLAND, tranco speaker, 4. Clark Court, Obarlesonn, Mass.
WILLET STRATTON, healing medium, 158 Sands at., Brookyn, N. Y.
Mar. Strant A. Dyrmas, 23 Wintor at., E. Cambridge, Mass.
Mar. E. CLOUGH, trance speaker, 2 Lullaway Place, Boston, Mas. E. A. Kinosavey, No. 1903 Pine street, Philadelphia, Miss Subar, M. Lourson, truce speaker, Brooklyn, N. Y.
Da. O. H. Walling, W. C. Harrison Avenue, Boston, Mis. Chara B. F. Darible, Westfold, Medina Co., Osio, L. Judd Panoge may be addressed at trovidouce, R. I.
Mas. M. L. Van Hauddron, 300 1-2 Mott at., N. Y. City, Man. E. F. Atkins, Godar Avenue, Januaice Pialin, Mass.
Miss F. R. Wagners, West Warren, Bradford Co., Pa.
Rev. Billas Terrell, No. 48 Warren Street, Roytony, Gro. M. Jaokson, Bonnetisburgh, Bebuyler Co., N. Y.
H. L. Bowers, Natick, Mass., or 7 Davis street, Boston, Miss. Plant Terrell, No. 47 Warren Street, Roytony, Gro. M. Jaokson, Bonnetisburgh, Bebuyler Co., N. Y.
H. L. Bowers, Natick, Mass., or 7 Davis street, Boston, Miss. Plant How, Windeor, Foquenuck P. Q., Conn.
Miss. Speam Bergent, trance speaker, Fortland, Maine, Miss. A. W. Dellaroid, No. 6 Prince St., Providence, R. I.
A. B. Whitting, Albion, Mich. Address secondingly, Rry. J. G. Fisit, Three Rivers, St. Joseph Co., Mich.
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From the LaCrosse (Wis.) Democrat. FRED.

Out in the dusty and sultry street.
With sunburned ringlets and nut brown feet—
Rearcely spanning the width of my head.
Is the tiny print they leave in the sand—
Deep, she hing eyes and a ferchead bold.
Teiling of gentus richer than gold;
A jacket hanging in rent and shree—
This is my here—my little Fred.
His mother is but a vulgar cook—
His home is a filthy, garret nook—
His heaven, the noisy and jostling street
Where bravely falleth his little feet;
Bore and bleeding though they may be
Yel often he trips so joyanly— Out In the dusty and suftry street.

Bore and bleeding though they may be Yel often he true so joyussly— Uniceding yet feeling the curve and the blow, That greets him in bounty where'er he may go.

Oh I that thy coul so lify white—
So fair and pure in its dawning tight—
So soon shall be darkened by pain and sin
That the light of love may not enter in i Oh I that thy Infancy—iree and glad— Should be scared by a life so stern and sad, That thy heart with its wealth of rock bound pearls Should be lest in the depths of life's lowest whitle i

The years will pass on and thy soul, so white. Will be a shade in sin's darkest night; And these little feet will leap to go
Through the blackest deeds the heart may know.
God pity thee, Freel I God pity them all
Whose Piesr years are sorrow, bitterness, gall!—
Who through ull their dark and dreary youth
Know all of Life but God and Truth!

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irregular bawels; tongue white; severe lancinating pain darting between the shoulder-blades from the stoment; poire quick and irritable; dull, heavy aching pain across the loins; accessive depression of spirita, despondency so intense as often to excite the most mainful deas; hence this class of disciplination of the written control in the organs of direction and assimilation, so that bad and unastimilated chylo gots into the blood. It should never be forgotten, therefore, that some of the worst and most fatal diseases to which flesh is held; commence with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

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Gen. Bept. 16.

Pearls.

And quoted odes, and James Bro words long, That on the stretched fore-finger of all sime, Epstalo forevor."

O, to be there, Where nover tears of actrow Phall dim the eye, nor aching pain nor care Bhall overcome our mutrowt O. to be there!

O, forely home! Thy fragrant, thornless flowers rean not nor die, but everlaating bloom Growns all thy golden bours!

O, let me go! Beath shall not thorndlasser toving bearts! Itivers of pleasure flow At God's right hand forever! O, let me got For Thou art there.

Who tinto nie bast given Eternal Life, making me pure and fair; And this, to mo, is lieuven, For Thou art there ! -[From the German

OOD'S TRUE WORSHIPSES.

Those called Infidels entertain attenger and nobial ideas of the Divinity than most other then; for they do ant suffy him with the foul ingredients of all the wickedurases and mas done entailed on humanity.- Voincy.

SOMETHING GOOD IN EVERT ONE. In every breast there is a well of feeling, Whose depths are moved at an appointed time Disclosing precious jewels, and revealing Love. Hope and Palth, or Energy sublime

The heart of every sinfel man containeth A ballowed spot, as pure as childhood's dream Which, mid the polace round is still retaineth Some crystal drop from Truth's stornel stream The tear of penitence, the airh of serrow.

The agent of soul for life mis spent, The promise of improvement for the morrow. Are all to Heaven on Morey's pinion seat. The heart beneath a smiling mask may amother

he auguleh, though by flercer trials torn; Then judge not harehly of thy erring brother God only knows the sorrows he has borne!-[P. Clark

BUMAN THOUGHT.

It is curious to notice the old sea-margins of human thought! Each subsiding contury reveals some new mystors; we build where measters used to hide themselves.—

TO ONE DECEMBE. All hearts are not disloyed; let thy trust By deep, and clear, and all-confiding still, for though Love's fruit turn on the lige to duct, She ne'er betrays her child to lasting ill. Through leagues of desert must the pligrim go, Bre on his gaze the holy turrets rise; Turough the long sality day the stream must flow, Bre it can mirror twilight's purple sales. Fall back unscathed from contact with the valu. Keep thy robes white, thy spirit bold and free. And calmly launch affection's barque again, floweful of golden quells reserved for thee ough lone the way, as that already tred Cling to thine own integrity, and God .- [Tuck

FORGIVENESS.

The man who throws away his life to avenge an issuit, has only courage; to forgive, with noblemess, requires a higher -abnogation.-[George Sand.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE.

TOESDAY EVENING, SEPTEMBER 18. The Boston Spiritual Conference is hold at the Hall No. 14 Bromfield street, every Tuesday evening.

QUESTION-Future Life. JOHN WETHERBEE, Jr., was called upon to provide. Jacon Epson.—It is not expected that we are to know much of a future life. We have nothing but belief to base our ideas upon. When I first began to believe in immortality, it was far from being a pleasant belief; I imagined it an eternal gridiron. on which many should suffer forever. So long as fature existence is a thing to be dreaded, it is easy enough to be believed; but when it assumes a pleasanter shape, we require evidence for our opinions. Many Spiritualists have obtained sufficient evidence of a future existence. I am one of that class. If we believe in a future life, it gives us a rock-a basis on which to stand, in our inquiries into the laws of nature. I believe there is a natural body and a spiritual body. I believe the particles which form our natural body are held together by the spiritual body. We are unfolded from the mineral, up through the vegetable and animal to the spiritual sphere. Our present errors and fallings shall give way to the brightest stars in our spiritual firmament. I am satisfied of the truth of these ideas, and have no need of argument to sustain them. 'I had rather hear those speak who oppose them. Many have professed a belief in the immertality of all crentures-but it seems to me the animals below us are only stock got out from which we are to be un-

eternity. LYSANDER STOONER.-I last week offered some remarks to show that we should have a material existence in the world to come. This is what analogy tenches us. It tenches us, also, that the lower animals will have an existence with us. I think analogy teaches us that our future existence will be an imperfect one - little, if any, in advance of the present. We are apt to look backward and forward for happiness, but think our present existence miserable. I think our suffering is incident to our progression. We outgrow our errors on we outgrow our irnorance. In the future life we shall improve morally according to our increased knowledge.

folded: we are all eggs waiting to be hatched into

. Rueva Ermen.-I think the difficulty is not so much that the evidence of a future life does not exist, but the difficulty is in our not being able to conceive the fact. We don't know our own selves, or each other. God cannot reveal bimself to us; he can only manifest himself to one of equal power with him. If we know anything of the soul here, it must be because of our soul faculties. Some have the intuition without effort. Others can come, by analogy, or argumentative power, to a realization of the fact. Others, again, can believe only what they can see, hear and smell. It takes a soul-a resurrected soul-to know that souls exist, either in this world or the other; therefore, some persons can be no more convinced than a block can; others may understand it, but cannot tell why. It takes an ortist to understand a good painting, or a piece of sculpture. There would be no difficulty in rever line ourselves, if we could find those we could reveal ourselves to. The grand difficulty in presenting or conceiving the fact of a future life grows out of this thing: the outer cannot comprehend the interior;

the lower cannot reach the higher. Ma Arwoon.-This is but the babyhood of our spiritual existence. We talk and act in the external, but we have a dual nature, and everything we do has its reference to our future existence. As we look over the past from the future, we shall recognize that whatever is, is right, whatever the past may have been. Everything we do here, will tend to our future unfoldment.

Honaca Branke.- I don't boom as euch terriblo opinions as I hold will be in order here; but I have a few idens I would like to advance. My brothers scent to recognize a future life, as something of going into the future after more. As Samuel Weller perhaps with a encer. said, when studying the alphabet, " It was going through too much, to get at so little." I should merely in the fact that a ghost was seen, but as well most remain just as 1 am.

RIGHARD THAYER, (erroneously printed Roserr, proper conception of a future life. My Brother Elmer says, God cannot reveal bimself, except to a beels. The seer, I would premise, to give the story God. At first, this sounded strange; but, as I due authenticity, was my wife. understand Brother Elmer, it is true-that God cannot reveal himself wholly, except to one equally comprehensive. But cannot God reveal himself to not unfrequently of some pretension as to pride of man according to man's capacity? It seems we shall in the future life have a more perfect perception of God, man, and our relations to them. We shall get rid of the seldshness that is so prominent in this world. We shall stand on a round, and we shall struggle to lift our brothers up to where we

Mr. CLarr.-If any one will use his reason on this question, he will come to the conclusion that and regulated hypoeries. The lady who is, the befuture life is merely a phantasm of the brain. Men roine of this little story was then a young girl, with of etrong intelligence have disbolieved it. We live, a superabundance of health and animal spirits, not eat, drink, mature, and die, precisely the same as at all sentimental or "nervous." She was on a other animals. Our bones decay like theirs, and visit to some young acquaintances at the house of a there is nothing stranger in our existence than in neighbor-neighbors were those whose houses were that of other animals; and our intuitive perceptions within half a day's ride of each other, so that "eails" should convince us that death is the end of us. By were out of the question; and even a disagreeable analogy, if one has a future existence, all things person was obliged to remain long enough to become should have. It appears to me if there was a future state we should have some knowledge of it, and ft should be demonstrated clearly to us before we reach repulsive.

Dr. H. F. Gannuer .- I always profess to be ready have a future life. It is to me as evident and clear paint; but having about them a substantial air of as my own present existence. The time was when tality. This feeling was produced, however, by the ness, and broken by dormer windows; heavy stacks theological dogman of the dry. I could not con of chimnles and sharp gables, betraying something ceive how this body could rise, as the church taught. and the particles return and harmonize into their consisted of many rooms, devoted to a great variety proper places, when they had been scattered and of purposes.—for the household was large—and fur-drawn into thousands of other forms and organisms. nished with homely richness in the apartments used experiments in psychology brought this to my com The knowledge of a future life beyond the change noise suddenly held their breath; bounces, hats, stence. Some cannot find analogies to argue im- became "as sober as a judge." mortality. Is not the worm an analogy-unfolding is infinite in all his faculties, creation is a failure. than man, we are surely created in vain.

in man to lead me to believe be lived after death. I bright and clean. A wood fire had been kindled in had thought death killed the whole man. While I the old fire-place in the corner; the heavy orimson believe death kills the whole man, I see a future life curtains resisted the moon-beams that struggled to revealed in the Bible-a resurrection, not of those get a sight of the old carved dressing bureau and roso again, so may we.

Dr. CHARLES LEWIS told the Conference of in peculiar logic and dialect

could almost smell it, who were converted under my not to awake again until morning. efforts. I believe in the control of thought. I have given to others, at a distance, my thought. By my thoughts, whether I willed it or not; but when she They prove existence, but not how long that exist ence lasts. I have beard beautiful music, and my been humbugged by my own children, you are very much mistaken. I am too old to be deceived. But if you want to believe I have been. I am just as will ing you should, so that your old rotten, dead car casses shall be raised up. After all, I am so skepti

a heaven-a future life-I would like to co there.

The same subject will be discussed next week.

Weition for the Banner of Light. A GHOST STORY.

(thost stories, like eferics of every kind, are largewhich there is no doubt whatever. I have not the ly indebted to their accessory circumstances for their olightest porception of a future life. Whether it be futerest. The facts in themselves may be of a very because I have no soul or spirit, or otherwise, I can- grave and significant character, but directed of the not say. When I bear my friends discoursing of charm which attends a description of time, place, angels, I look around to see if I am still on the scenery, etc., they do not linger in the mind so long lower sphere. Shakspeare says of the future life, as they otherwise would. Aspirit enters the trut of that it is an "undiscovered country from whose a Roman general and tells blin that he will meet bourns no traveler returns :" and, so far as I can him at Philippi, and the undanuted soldier calmly compare small things with great, I agree with Blak | replies, "I will meet then there," when the spectro spears. It seems to me that, if the future life is a disappears. This is very characteristic and very reality, it does not depend upon Spiritualists and striking; but could the floman have condescended to mediums-although they are a very respectable record all the attending incidents of the apparition class of people. It should be free to everybody's -the expression, gesture, tone of voice, etc .-- also, conscioussess, just as we have a conscioussess of bis own reflections and emotions, and his views in our present existence. I am not a sultary doubter, regard to such appearances and warnings, we would I am one of hundreds of thousands. We get none not only have been better entertained, but better too much happiness here, and if there is any happi instructed respecting the superstitions of the better ness in store for us in Immortality, I wish we knew classes of his countrymen. We lose a great deal in it for a cortainty. But if the next world is only a this way; and we have reason to complain that his continuance of this, I should say that it must be an torians, when they do not absolutely ignore such unprofitable one, and I do a't care to go there. I incidents, relate them in the most concise and dry have care and trouble enough in this world, without way, or crowd them late small type as a feet-note,

The interest of the following story consists not rather feel that this was our only heaven; I have in the age of the seer and the circumstances under had no returns to assure me of the fact that there is which it was seen. Everything about it has an air any other; and, not finding any of the analogies in of romance. It occurred many years ago, in a renature our friend has spoken of, I don't see but I mote and scoluded part of the State of Now Jersey, at a time when a much greater simplicity of man ners and tastes prevailed than at present; for, heretofore.) .- There is perhaps difficulty in getting although the dancing master may have been abroad. the school master did not tread very closely upon his

> At that time the western part of the State was held mostly by large farmers of good family, and descent; the homestends were extensive, the living liberal, if not sumptuous; and the old custom of visits, as then understood, cultivated a spirit of hospitality and neighborly kindness throughout a wide extent of country. The young folks, in particular, had a fine time of it, with their quiltings, applebees, sleigh rides, dances, ten parties, &o., where a hearty generosity and rude politeness made up in merriment for what might be wanting in refinement endurable-for by long and close contact we discover something good and attractive in the worst and most

Let the reader picture to his mind's eye a long and irregular range of weeten buildings, in no parto give a reason for the hope within me. I know I tioular style of architecture, nor much disagured by comfort and neatness; surrounded and partly shaded was exceedingly skeptical concerning our immor by maples and willows; the roofs of a mossy greenof a Dutch invention. The interior of this mansion could not then understand how the soul should on feetive occasions, Bundays or holidays. In one rise independently of the body. The laws of and of these there had been a gathering in the afternoon, which extended far into the evening-that is, to the rehension. Latterly, the heavens are opened, and sleepy hour of nine o'clock. Old black Sam had spirit forms make tangible demonstrations. Phy. been there with his fiddle, and much damage had sical power and intelligence are manifested; and, as been done to ten, toast and pastry. But the inevitacan find nothing on this earth to explain this, I ble hour of nine having been struck by an importimust find the solution on the "other side of Jordan." nent tall Yunkee clock in the entry, the hilarity and termed death, is as clear as the fact of my own ex. shawls, gigs, pillions, did the rest, and all things

It was at this " witching hour" that our young from lower to higher life? It seems to me, if God visitor was conducted by her pleasant friends to ner place of repose. This was in an extreme angle of if it ends with this life. If there is nothing higher the building that seemed to stand almost alone; but it was a neat, quaint old room, and in every respect Mr. Burtan.-I have never discovered anything cheerful and comfortable, for everything in it was that do not die, but those that do. Christ died, and lion-footed chairs, while the old pletures on the walls cose again -not in the spirit, but in the body. I and the painted chintz bed-curtains seemed suddenly hingo my hopes on the fact that as Jesus died and to start into life and revive the memory of still older times. Here our young heroine was left by her companions to slumber away the excitements of the evening. After having made her night toilet, she stances where he had been controlled by spirits to blow out the caudie and sunk softly down into the perform certain duties, and go on missions the ro billowy feather bed, feeling almost as if resting upon ults of which were of vital moment to him. He air. Such are the luxuries we have exchanged for was then influenced by an Indian spirit, who gave curled bair and corn husks. Her head was still full post mortal view of the question, in the red man's of the beaux and Ham's music, as she lay there gazing into the dving embers on the hearth, and revolu-La Roy Bundentand .- I have no desire to occupy ing the chances of the matrimonial lottery which our time to night. I am approaching an age where seemed to invite her to take a ticket mor was sleen am taking less and less for granted. I hope for likely very soon to dissipate the images and speculamore, but I believe less. I find I cannot take things tions that made wakefulness so engaging; when for granted. You have heard stated here to night softly, slowly, the bod-room door opened, and a little that the fact of another life is to be taken for old lady, quaint as the little old room itself, entered, granted. I do not and cannot admit it. I have and approaching the side of the bed, looked pleasbeen amused by the words of those who have taken antly, though gravely, into the visitor's eyes. She things for granted. The idea of God Almighty was not alarmed, although somewhat surprised, by raising a nasty, dead carcase to life, is taken for the intrusion; for she had no suspicion of the char granted by one gentleman here to night. I do not seter of the apparition, but supposed it to be some take it for granted that there is a God-other than inmate of the house whom she had not seen, and I onn'sec. I was told many abourd things by my who had entered her room through mistake or in igfriends when I was young, that I took for granted, norance of its being occupied by another. Bue had don't take them for granted now; but if you want time, therefore, only to note her costume—her pointto do it. If you want to believe in dead carcasses od cap, short gown and petticoat, and high heeled being raised, you may feed your mind on them. I shoes—when the apparition turned round and left have been born again, redeemed; and have con the apartment, closing the door after her as gently rested more than any other pricat. There are those as she opened it. Our heroine, after this, recurred

now preaching hell fire and brimstone so strong you to her former train of thought, and soon fell asleep, Morning there, and in that part of the country, began at sun-rise, and breakfast was eaten before thought I have made a blind girl play four tunes at dianer time. Eaten, too, with a good appetite and a once-one line at a time. This is done by clair clear conscience, without head-ache or Congress royance. The clulryoyant person could read my water. Our beroine was at the well spread repast in time, and did her duty to the hot buckwheat cakes would not. I could not make her. But, concerning ham and collec. To the question, that came into uso a futuro life, I do n't know half as much as I want before gos-lights, " How did you rest last night?" to. I hope for a future life—so I hope for happiness, She answered. "Oh, very well; but who was that wealth and honors, but can only hope. Spiritual little old lady that came into my room just after I manifestations are not an evidence of immortality. got into bed?" Old lady! they all exclaimed, how did she look? After-or rather while, a careful description was being given, the ladies turned pale, own children are mediume; and if you think I have the gentlemen laid down their knives and forks and stared; there was an expression all round of consternation; when one of the daughters exclaimed, Why, that is Grandma!" "Yes," said the mother, that was grandma's room, and in that bed abo died ! " "But," interposed the father, " what could cal that Spiritualists wont own me; but if there is there be to disturb the repose of the old lady? Her

people were far from being superstitious; nor had then one hundred of living. He did not know which they ever board of anything having been heard or were the leat off, but he was sure, from the teaching eren in that room-hereafter to be shut up and of reason, of unture, and of spirite, that no angri nvolded as the haunted room.

lady-bence it could not have been a recalling of from their friends, to shut them up in a cold heaven withstanding the many attractions of sons as well as daughters of the house, she turned her unwilling feet towards her cheerful bome.

We can account for this apparition only by sup cosing that the old lady, like most old people, had been attracted by the present occupant of her bed, und who alone, of all those who had slept in it, had the native faculty of ghost seeing. It does not imply, therefore, that the old lady was unbappy, or that any sin hurdened her spirit. These departed. as we call them, are often present; and could we see them as they see us, solitude would be a thing unknown.

I would add, in conclusion, and in justification of the remarks with which I began this countiuniontion, that should any future historian be collecting materials for a book in that old neighborhood, he would, most likely, compress the whole matter into this short paragraph :- " A young ludy is reported to have seen a ghost in this room. Probably she was

Correspondence.

of the best in the city.) was well filled with atten.

Warren Chase in Obicago. Becond Sunday, Sept. 9th. Klurshury Hall (one

tive and intelligent listeners, both morning and evening. The morning discourse was upon spirit infact that we are all as distinctly individualized in mind as in body, that the marks and peculiarities of each spirit and mind distinguish it from every other, as much as those of the body do the physical ersonality. That these peculiarities distinguish and maintain their individuality after the spirit leaves the body as much as before. That intelligence, magnetic action, and emotional feelings, belong to the mind and spirit, and not to the body, and as these apportain after the separation, the spirit can identify others, and partake of the joy or grief of the company they are in at the time. That these squaltives are cometimes surrounded by Indians whose bodies their feeling, not and talk like them. That the presence and influence of particular persons who are free from the carthly bedies, is in this way made known to us both by actions and intelligence which does not, and cannot, originate in these sensitives. That this class of susceptible, or inspirational mediums, is increasing, and by cultivation of these pow. ers, becoming more and more perfect, and that in cellings and sentiments which our spirit friends able to impress upon us directly. That instrumental mediumship, by and through which we have most of our tests, and make our complete demonstrations of spirit presence and individuality, is that condition in which the spirit has complete control of a part or the whole of a medium, and by writing or speaking gives us intelligence in which quently for which is not responsible. That when this control extends only to the magnetic currents, rapping, or tipping is the result : and these motions or sounds must be converted into language as they are in the telegraph office, by which we can then know how, in which the medium has as much part as words can be written sometimes by both hands at material body till death comes. the same time by different spirits, and thus we can converse with our friends, if some believer in devils does not frighten us from this beautiful action of natural law. That where this power extends to and controls the brain and organs of speech, words can be spoken to us, of which, cometimes, the medium is not at all aware, and over which he or she has not the slightest control, even if conscious of what is passing. That in such cases if we can keep the Devil and Devillah Theology out, we can soon demon

The thread of the discourse was too long for me to follow to its ends, but the argument was mainly travel in different parts of New Bogland. to prove the continued existence and influence of persons after death, and made a fine impression on the audience.

The evening discourse was upon the condition and locality of spirit-life, continuing the subject of the morning. He said the continued individuality, with all its peculiarities would of course continue; the at tractions and attachments that belong to the mind and spirit, which if sufficient to him before death tear them away from homes and friends, or an orthodox Devil should get the control and fold them in the smoke and flames of bell. That God through nature had ordered all things well, and beautifully, and a false system of theology had labored for centuries to subvert nature and make it totally deprayed, and set up in its stend a wicked and distracting theory, of God and Devil power and influence, by which the beautiful truths of nature are kept from the or things of their sphere. .

terrible catastrophy of the steambast Lady Eigin, which had the day before gone to pieces on the Lake, near the city, and scattered the beach with dead mandane sphere. Yours truly, P. S.

Might the interior operators affect the external or moving for the highest good.

Myst this in expansion of our interiorms, a revolution of the results of the city and serior the public, and, working, await the public, and expansion of our interior operators affect the external or moving for the highest good.

Myst this in expansion of our interior interior that whall tell to what extent we are moving for the highest good.

Most truly I am for the right. tife was blameless and her death tranquil." near the city, and scattered the beach with dead mandane sphere. Your "Strange! strange!" was the only reply; for the 'nd living bodies-hundreds of the dead and less New York, Sept. 18, 1860.

that or terrible Beril stood roudy to catch the souls As for the scores, she had nover beard of the old of the dead, drugging them from the score and be mounted several times pot, memory or the work of imagination. Ikesides, she or a bot hell. But instead of these tarible beings, shore, " happy souls just gone from earth to beaven." Chicogo, 111., Sept. 10, 1860.

> Questions and Answers. Miss II. M. Gilnes, of Canton Mills, asks the ful-

s enoitesup galwo What does Dr. Child understand the soul to be? What are the soul's attributes? What is the spirit, and what portion of man be Y luos ods or agno

What is the mind? What does Dr. Child mean by animal life? Where does consciousness reside?

Many of Dr. Child's ideas are to me very beauti ful, and I would gladly understand them more fully. Will he take the trouble to answer the above ques

DE, CHILD'S REPLY TO THE ABOVE QUESTIONS.

The soul of man is the basis of all human oxist nce. It is indestructible life. It is a germ of undefinable beauty that holds within itself the power to rice above all the accidents, incidents and influfluences. The lecturer attempted to establish the ences of time and matter. The soul is a living, eternal existence, with undefined power, wiedom and beauty to be yet developed from out its inherent nature. The roul is the only thing of human exist us that does not die, that lives after death, and then has barely begun to live.

The attributes of the soul are its inherent proper ties, that with it are co-existent and co-eternal The products of the soul which give evidence of its existence we will not call its attributes. Life and absolute goodness and untarnished, immaculate

The spirit of man is, to me, the same as his soul. So far as I have been able to discern, the distinctions made by some between the soul and the spirit are hypothetical, are funciful and indefinite. Throw that the soul and the spirit of man are the same. The soul lives after death, and the spirit lives after time they may be sufficient to bear to us all the death, we say, for "spirits do communicate"; and who has the power to go beyond the portals of the wish to have us receive, but which they may not be grave with human philosophy, with material compass and dividers, to separate soul and spirit? The distinction made between soul and spirit is to mo a that never dies, and the soul, for ought I know, is the same thing.

The mind is the product of the soul; it is the makes intelligence visible.

Animal life is an emanation of the soul's life thrown into matter and reflected from it, like the rays of the sun reflected from the moon. Put out the truths he has discovered upon the one whose the sun and the moon stops shining; let the soul go eyes are not yet opened to their light, neither does carry on our intercourse if we dare to do it, and out and animal life becomes extinct. Animal life be feel called upon to transplant the flowers of cannot die in our material bedies while the soul beauty that have bloesomed into his own soul, into the jar or apparatus in the telegraph office. That holds it connections there. Consciousness resides in the less fertile bosom of his brother, only to see where this control extends to the nerves themselves every part of the soul, as does every other attribute, them wither and die; but his duty consists in pro instead of the currents that run through them, of the soul, and the soul resides in every fibre of the paring the soil of his brother's nature, by adminis-A. B. CHILO.

Physical Demonstrations.

elsewhere in New England, such as speaking and singing through a trumpet, beating on a drumkeeping the best of time-rapping those in the circle with the trumpet, with such force as to make them feel that it is no fanciful illusion.

The medium is a Miss Champila, afteen years of strate the existence, individuality, and presence of age. Her father and a number of the family are Universal Brotherhood. our friends, or such of them as have this magnetic also mediums, in different stages of development. power to control such sensitives and desire to do it. The spirit through whose influence these manifesta-That as not all persons have magnetle power to act tions are performed, gives his name as King, the fleeted light, upon its folds serves as a beacon to on others, therefore, all cannot control susceptible came who influenced the Koon family, a few years many weary travelers, who are engerly striving to persons neither before nor after the transition, and past, in Ohio. These manifestations have not been attain its summit. that all are not sensitives, or mediums, but only as public as they might, and ought to be, for they those whose organizations are such that effects can would be a test of immortality to many who would be be produced upon the spirit or body by other per convinced by no other means; and I think, if reasonable inducements were offered, they may be persuaded to respond to invitations, the coming winter, to Further information may be had by addressing

DR. L. HART SHITH. Hartford, Conn. Sept. 18, 1869.

To Miss Emma Hardinge.

There appeared in the Bannen of July 28th, ar

able article rom your fluent pen, on "Living Spirits and Dying Spiritualism." The facts and phonomena which you have so forcibly and so clearly described and spirit, which if sufficient to bind before death would as effectually do it after, unless a theological only on account of their bearing on the question of apprised of the plan by reading the call, we trust God should exercise his power and vengeance, and the lamortality of "infunity," "embryoes," and the will as readily and heartly give their support. soul germs" of all human beings, but also because they will, when properly analyzed, throw much light upon the true philosophy and methods of spirit-

phenomena which you term the manifestations of all things that exist as barriers to our greatest good "living spirits." If by this you mean the manifestability of the spirits of persons yet in the body to the spirits of persons yet in the body to tation of the spirits of persons yet in the body to other persons yet in the body, it reems to me that a narration of facts of that the recter would be most. The nature of the relation which we sustain one to people by a guard of over thirty thousand clergy.

men, and all the men and women they can control.

Spirits were persons, material persons, with all the many neble and arduous labors in the field of reform attachments to homes and friends of those in bodies — especially in behalf of those whom the world gen— our interests, and consequently the interests of all--live about us in the vast region of other, which crafty passes by with scorn and neglect—should With this in view, we hope to have a large delegaseems to our limited senses to be void, or empty the facts which your mind from your intention of publishing tion of liberal and reform lecturers, surrounded by space, our senses being too short to reach the persons of living spirits." I have taken the liberty to remind r things of their sphere.

Things of their sphere.

Things of their sphere.

The made a lengthy and touching allusion to the record of facts of that character will be read with With this in exp

The "Bell" fluration.

It may occur to many, that this hobby has been nearly ridden to death; nevertheless it may be possible that it has sufficient vitality remaining to

Apparently this ray of Divino sunlight dawned upon the enetern bills yet it has not failed to peep had no suspicion of the character of the visitor, loving friends near and dear, stood ready with open in upon the western valles or prairies, and warm Hence her description must have been dea an from arms to catch and embrace each freed spirit and lead the minis of thuse, who were not sleeping when it what she now. That she herself was not alarmed, it is it to its home and relatives on earth, and ben to the came, to fresh investigations. The itsecurery of hardly necessary to say. The visit which was in spirit homes; when each was really to go. That new truths does not usually have a theological origin, tended for weeks, was reduced to hours; and, not scores of little children were gathered around the viz, from one pair, or source, but different minds scene of auffering loaded with flowers to crown the from opposite localities, reem to perceive them at welcomed soul, as it received the careses of the about the same time. Bill one mind is frequently guardians and loved ones of the upper world. No best adapted to proclaim them and awaken an investikinderson of carth to the suffering saved, could equal guting spirit in others. Our good Brother, Dr. Child, the kindnesses of spirits to the freed souls -of the seems to be the spiritual centre in the constellation of formed a strong attachment to the place in which lost no receptions of infants in this world can minds, lutent upon examiling this subject, and I she spent her earthly life and experienced all the equal in kindness and attention the reception of know of no one more perfectly fitted for this position. ever know of joy and corrow; and that now she epirits in the next, on such terrible occasions, or so enpable of receiving the darts generally hurled ingered near it and sought to revive the memory of Charlty and goodness whine brightly here on such at the advocates of new ideas. Some complain that the past by these noiscless returns. She may have occasions, but brighter there -folded in loving arms the Doctor is so extremely vague in expressing his many of the freed spirits were borne to their homes views, that they cannot understand him, yet doubtbefore the waves had washed their bodies to the less their teeth will appear much sopner in their attempts to masticate this strong food, which the Dogtor has given out to them from his intuition, than ne if he had diluted it by logical deductions to soit the feeble condition of their digestive powers.

In regard to the resistance of evil, is is very natural, (and therefore right,) when man in his ascent up the great progressive ladder of existence, is just merging from the physical into the intellectual conditions of unfoldment, standing, porhaps, on the fifth round of the ladder, to any to those below him, "You are doing very wrong! You deeds are evil. I have a glimpse of higher conditions, and know that you are wrong; and I insist upon your seeing them also." And not yet having the lever of reason developed, he applies the one already in his possession—the lever of physical force—and with all his power strives to elevate them to his own stand. point; but he ever has the mortification of seeing them relapse into their former condition the moment the lever is removed, where they will remain until the principle of growth unfolds within them strength to take a step in advance, as well as a capacity to drink in fresh draughts of "living water."

Many appear not to recognize that the age of physical developments, and its consequent imperious mental manifestations, has been the toundation of, or stepping-stone to higher intellectual and spiritual ence that is of enduring value. It is that part of unfoldments, and that the lowest step in the great spiral stairway, is just as perfect and necessary to its own peculiar condition, as the highest step visible to human discernment. A question suggests itself here, "Whether or not the position occupied by an angel of colonial growth, can be attained, without directly or indirectly, spiritually or externally, pas. itself by them after, as well as before if it can get and the facilities which is decided as a second and the facilities which is decided as a second and the facilities which is decided as a second and its fruition, which is desire. Sensation, suscep That is, whether the twentieth round of the spirit them to us. That certain persons, (sensitives,) are extremely susceptible to the mental condition of the spirit extremely susceptible to the mental condition of spontaneous development; non susceptibility to the first, second, or third steps? Therefore, can an influences of matter, and positive indestructibility; archangel look down upon the murderer and say, "I am holier than thou?" for every man that has have long since returned to dust, and partaking of purity, forever, both in the past and future—such hated his brother has murdered him spiritually, if not externally. This may be very difficult for us to accept, while we cling to the mantle of self righteousness, but may it not nevertheless be true?

The resistance of evil (or infantile manifestatetions of growth) by physical force, is legitimate, and fancy and speculation away, and common sense says consistent with thut plane where materiality is positive; while on the intellectual plane reasoning or logical argument is the force used to vaulab this phantom. Both are right-true to their own conditions of growth. But on the mountain top of life. in the spiritual realm, the dust and rabbish has been brushed from the spirit eye, and it looks down clearly through all the apparent lubarmonies of rague speculation. All that part of man is spirit time, and sees a divine principle beneath the surface, that is working truly and wisely, causing all these effects which eyes looking through the dust of matter call devilleb, and a confidence is felt that this manifestation of intelligence that the soul throws principle will ultimately be known to produce "the the medium has no part, and of which he or sho has off. In a deeper sense the mind may be said to be highest good to the greatest number," and that no knowledge, and over which no control, and concer the soul itself, or that attribute of the soul that "peace on earth and good will to man" will some in its own good time.

This eye also sees that the highest mission of man to man does not consist in proselything, in foreing tering the gentle dews of love and good will, by nouring oil on the troubled waters of his soul, and by removing the clouds of materialism, that the We have in this city, a dark room circle, and mani- spiritual audight may warm and vivify those germfestations of a kind which have not been known | incl truths that lie embedded deep within his spiritual being, and expand them into flowers of unfading leveliness: and to orown all, be is ever conscious that he is in possession of a divine guest, whose admonitions will never lead him astray, but whose presence ever proves to him the near relationship which he sustains to the Heavenly Father and a

> God bless the Bannen, for its standard is placed upon the brow of a spiritual mountain, and the re-NETTIE C. TATOR. Sheboygan Falls, August 12, 1860.

A Speakers' Convention.

Messes. Editors-A few weeks since a plan for a Speakers' Convention" was proposed; at first it was barely hoped that it would be practicable. On inquiry, it seemed clear that a general demand existed for it: and a continued and increasing support of the proposition has fully confirmed the few interested in the matter, in their opinion. In keeping with this, steps necessary to support the object have been taken, and berawith I transmit to you and your many readers a call for said Convention, and a faint outline of its objects. All whose names appear express their unreserved interest, and heartily co-There is nothing sectional—there are no personal proferences in any way attached to the motive or light upon the true philosophy and methods of spiritintercourse.

You moreover kindly promised, at some future
time, to record in the Banner some of those curious as men and women inspired by a motive, by which

With this in explanation of our intentions, I leave

P. L. WADSWORTH