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# Original Boetry.

REMINISCENCE OF A SPIRIT. By Herself.

THROUGH MRS. GEORGE F. SEAVER, MEDIUM.

'T was a lovely summer's sunset. At the close of lenfy June, And the seraph-voice of nature Sang a sweet, melodious tune; And as if each note were laden With sweet nectar from above, Deep within, each soul transplanted Living flowers of peace and love. Heaven and earth seemed strangely blended-Harmonized in one great whole: Grosser earth with heaven elberial-Two great forms with one great soul. And my spirit, as it reveled 'Mid the beauteous scenes of earth, Burst the grated doors of thraldom. And received a spirit-birth. Then a blissful, gentle slumber O'er my senses softly stolo-Flitting sunbeams without number Gathered 'round my new-born soul, And a sense of spirit-beauty, Buch as earth had never given. Dawned within my inner being, Basking lu the light of heaven. Music sweet the air was filling-\*T was the melody of flowers-Rich refrains, in gladness, trilling Welcomes to the spheral bowers. Then my spirit seemed asgending-Floating like a snowy cloud: First with azure-brightness blendling, Then earth shades my being shroud;

But a bright and beauteous creature Gently waved the mists away, And I recognized each feature As my loved and loving May ! Gentle May! Her own bright tresses Waving lightly in the breeze, As her footstep scarcely presses Down the greensward, 'neath the trees: And her spirit's fragrant brightness, Sparkling gents of wisdom's lore, Seemed a heavenly robe of lightness

She the same sweet May of yore,

the control in transfused around her cen;

or the earthsome wight that found her, She too brilliant was, I ween. And the light shapes round her glaucing Formed her charlot and steeds, With a graceful motion prancing, Pausing now, and now advancing-Printing tracks of loving deeds; While aloft her arm uplifted, Pointing to the lofty spheres-To the home which Wisdom rears-She her radiant thought concentered In bright wreaths of fragrant flowers;

Bo imbued with lofty grandeur, Which a God-like sense inspires. . Loved earth seemed a noisome manger, Heaven a home with pearly spires; And I thought my beauteous treasure, Lost on earth, was found in heaven And the bright etherial azure, Was our home, by angels given.

Spirit-thoughts, like summer showers.

Deep within my spirit, outered

Welcome thought! But quickly banished. From the brain that gave it birth-Augel May in space had vanished, Leaving me a thing of earth. Darksome shadows gathered round me. And the light I vainly sought -: For despair had darkly bound me-Gone was all my rapturous thought. Sinking down beneath the tempest Of my soul's terrific sense-Mingling with chaotic darkness. Darkness fearful, black and dense-Gone was sense to outward seeming-Gone was life-no love-rays beaming-Gone were all my hopes of bliss-Till remembrance o'er me stealing, Glimpses of earth-life revealing, Lent a sunlight ray to this: And I started from the thraldom That had darkly bound my soul-Dashed the spray from other billows, i-Madly rent the elder pillows,\_ Wildly rushed from 'neath the willows.

And defied the waves that roll. "Man," I cried. "So God-like seeming!" Can the God within thee gleaming , With immortal rays of love-Can that great Doific Presono. Isolate the kindred essence Of the soul's bright founts above? Man I in life so firm in action-Conqueror in each bold transaction-Hero of a nation's weal Why desponding? Why faint hearted? Why thus weep o'er joys departed? Up, and break the signet scale. And thy future life reveal!" Footstops strongly, firmly planted, In the other mists around, Inner Nature's longings granted— Life and light my struggles crowned.

Each dark mist a granite column Seemed, so firm my iron grosp, . ... As I strove to reach the volume, As I strove to remain and unfold its mystic clasp,— Volume of that life eternal And the master-mind: Paternal-Love's own pure essensic source -Gentle nature, all Maternal-And the angel hoats Fraternal!

Each revolving in their course. Jagged oliffs o'erhanging round me, Threatened to engulf my soul— Iron shackles firmly bound me paraDown, from the enchanted goal. ... Pausing, from exhaustion panting. Heard I melody enchanting, All my inner wishes granting, Floating in the mists above; mit And an angel-voice seemed chanting Heaven's awestest lay of love:

Equal to the work is given, Help and strength, from highest heaven.

As the Great Immortal liveth, And his blessings freely giveth To each striving, struggling soul.

> Deep the Father's Eye, All-seeing, Socks his jowels to onroll. Whom the Great Eternal levoth. He through flery tempests proveth.

Bo within thy inner being, Man.

In earth form thou hast dearly bought Earth-laurols, with earth-perils fraught; Thy noble agts have earned thee fame. And given thee Immertal name : Still struggle bravely for the right-Illumo thy soul with wisdom's light, And nobly seek with all thy might An high archatigel's meed. Then in the bowers of purest love A high-arched, star-gemmed, bright alcove My boling close with thine inwove; Wo shall be blossed indeed. And with thy faithful, loving May, Through groves Elyslan thou shalt stray. With honors crowned.

With honors crowned.

The hand that waves these mists away. Now gently chides thee for delay. And bids thee directon on thy way, Till thou hast found ' The circlet for thy radiant brow, And in the Eternal's presence bow. While all the spheral realms resound— Their authems say:

Though lost on earth, in heaven is found, Thine angel May

For the Banner of Light.

# Translated from the German, by Cora Wilburn.

ALAMONTADE, BY ZSCHOKKE.

· CHAPTER VI.

The Abbe Dillon, having rested awhile, took up the manuscript and read :-

"'So,' said Alamontade, 'it is enough - what would I further? There is a God, the highest goodness—the highest power Hariage for then I, who am endowed with consciousness and choice, would be more than God! I'am allied to this mighty being, so full of holiness and goodness. I am of his kind ! I need nothing more for my peace; I can die, and death cannot make me tremble. Can I be annihilated?-can that which is return to nothing? This ation. What madness! Death is the unbinding of other forms. This is the inner life of the world: it the spirit from certain natural forces, that we call lever remains the same. There is in it no progress his longing, from finite to infinite-from the fleeting ent with the spirit of man. to the eternal. This longing to become one with that which is nearer to our nature than its unconuniverse, just as the magnet attracts the congenial universally outspread thought-force remained.' iron. In every mortal breast dwells this yearning: it differs only in language when it names Heaven and Hell. Elysium and Tartarus. This longing con- pervading, all-discerning power, filled with consciousvinces me of nothing beyond its own existence; but ness and holy will; that gives life and movement to the indestructability of the Divine Being is guaran. the universe, as the spirit of man to his body, which tee for the indestructability of our spirits. I beheld it envelopes—this power is God. I return to my everywhere in nature, the domain of form varying, Father to the source of all spirit. But if the but not the essence dwelling therein, or the cessation power within as which we call spirit is as indeof those causes that connected them. I see everywhere appearances change, but not the forces which mysteriously dwell in them and cause their by these it distinguishes itself from all the nowers effects. Wherefore, then, shall I mock my belief in of nature, and elevates itself above all. through God, and convince myself that this longing was which it is what it is. vainly placed in my breast, and the law that points to eternity vainly cherished by the reason? Wherefore shall I criticiso the effects of the veiled domain catenation of godly powers in the boundless all of that the powers which compose my being can cease to be, when my form falls to pieces? Why shall I

myself, capable of producing the most exalted effects. is doomed to cease? It has always been a sad mistake of the wise men of the schools, to gather information upon the nature of the human spirit, and the corresponding effects of soul and body, to prove or disprove immortality. These wise masters looked upon the soul, as to what is more ennobling still-from perfection to upon a building, whose durability depended upon the perfection; and beneath their set the universe is combination of materials, whose utility could be thus perceived. All such endeavors have been vain heritage of the past, better developed than those of until this day, because they are thoughtless and childish; the nature of the soul is, in itself as well this the spirit is distinguished frim all other powers as the elements of the body in themselves unmis- of nature. What we shall be one, the most glowing takable, for we behold them both in their effects. We lack, however, as long as we are mortal, an in- are his actions; wonder and glory his realm; etersight into the darkened world of objects in itself; it the immortality or annihilation of the human spirit, more? need we another consolation? out of that which is not to be explored. All experiences desert us in this matter, because we can never gain experience of the dauses; only of their sufficient. These little words mean eternity I for effects, through spirit instrumentalities, upon the what is, is eternal—all that exists, for our God is spirit.

believe that the lifeless power that causes the ap-

pearance of an atom-that it existed from the begin-

ning, and will oternally exist, while the power within

'Indeed,' my dear Alamontade,' said I, "these attempts, I have long since despised as fruitless; last words of Alamontade's discourse, and our venernevertheless, I will not conceal from you, that I able friend searched amid his papers. He found, at have been deeply agitated by a passage in a book length, what he was in search of, and saidthat treats of this subject; the author said: "I "Hear, dear friends, the last for to-night; this find everywhere that the species of objects continues, was once for me -perhaps it will prove the same to

but that the individual is lost." There is to me you—the most important of all that that extraordinsome truth in that; nature, careless for the preseryation of the individual, cares only for the continuation of the species, and this is sufficient for the duration of order in the universe. Nature cares not if millions of insects pass away in a day-it is as if they had never existed in the domain of oreation : but their species—their kind, remains.

Species ?-kind?' said Alamontade. 'Is there in the range of beings in themselves, kind or species? Speak you not of bodies—of the material, that is of the offects of forces? Well, yes; there you find quality and kind-there the particles are concen-

trated, while the founded species remains. It is not impossible that in the regions of elements and forces there are higher and lower orders. Their changing alliances and separations among them selves, cause the variation of phenomena. Yet every original faculty belongs in its meeting and separation with others, to its own eternal law. Therefore in the varied play of phonomena, there reigns equality and regularity. One superior force appears to unite the subordinate ones, with what we call kind and species; and it rules actively throughout eternity; it is the thread which, unbroken and indostructible, spins through the glorious woof of life. It appears in the germ of the plant, there allies itself according to its laws with other material; by this law forms the palm and the olive, the blade of grass and the moss; and so gives the appearance of what we call in natural bodies, stars, plants, or animals—the kind and species. The subordinate forces then, again, separate themselves, in accordance with their peculiar laws, from the superior power; then follows death. But these forces, passed into other germs, begin in others the work of life anew. So it goes on to all eternity; and we say the species continue, but the individual disappears.

Even the human species belong here. Here, too, is foundation and power for the eternal development and continuation of the species standy higher than and collegely virtue of the power in the power is and as the animal is yet higher through its indwelling, feeling, perceptive soul so is man yet higher than all, by his conscious, all-perceiving spirit.

The spirit of man is one of the original faculties of the universe, but differing widely from all that allies itself to him, or that is instrumental in the formation of his body. He distinguishes himself nothing is imaginary; it is not an existence—an from them; he posesses the feeling of individuality. active presence. Can a pure thought be annihil- When the stone is weather beaten, the plant wilted, ated?—can powers that bring forth changing phenomena, can they be destroyed? Then the Universe return, without doubt, to the unmeasurable reservoir were destructible, and God himself liable to annihil- out of which they came, and become active again in the body, with which it was united. The spirit, in achievement. Stone, animal, and plant, as they which is of God, feels its home; toward it strives were centuries ago, are yet seen to day. It is differ-

Why so?' interrupted I. if the elements of spirit individuality return to the reservoir of life, out of scious powers-this yearning after perfection, is no which they were brought forth, after death, and are invention-no childish arbitrary desire; it is the thore dissolved, so here, too, the individuality of natural necessity of that which is related in the the spirit would disappear, while the species the

And if that were so, replied Alamontade, smiling gently, should I complain? This universal, allstructible as God himself; then it is impossible that its consciousness-its holy will-power, should ceaso:

Who can discover a measurement for the immen surableness of being ?-who can overlook the conof causes, as I cannot unveil them, and never prove existence?-who can count the steps -leading to the throne of divine majesty? Ah, my friend, our spirit soars high above myriads of other existences; but, towards God, are myriads above us, and we stand far below. What we are we know; self-conscious, thinking, God and the world perceiving; filled with holy will power-filled with boundless yearnings for immortality, and with the living feeling of exclusive individuality. What we may become, wo have foreshadowings of. The powers of nature remain unchanged; not so our spirits. These progress from perception to perception-from what is grand transformed. The races of the present are, by the olden times. This we learn from history; and in hopes are silont. Great is God; holiness and love nity his life! And we exist in God; we are his is, therefore, equally foolish to seek for evidences of children, and like him, immortal: what need we

Yos. I am!' said Alamontade, and his eyes turned, with a silent rapture, heavenward ; I am-that is cternal also."

The Abbe paused awhile. We reflected upon the

"Ah !" cried the gentle Roderic with deep emotion, is it possible?—a slave, a galloy slave! How could

ary slave spoke."

he harbor so much wisdom; or, rather, how could a man, with such lefty perceptions, of such exalted principles, degrade himself so far, as to become the associate of the vilest criminals for nearly a lifetime? It is inexplicable!"

"To-morrow you shall be informed of this, toe," said Dillon. "You shall hear how the strange combination of circumstances brought the good Alamontade so low. See, my friends, I honor his memory As that of a saint. He wrote a journal of his unhappy life, and I added to it his history, and what he verbally communicated to me. He bequeathed to me this journal, and many of his compositions, written mostly on board ship, on the glowing coasts of Africa. 'I was not yet satisfied with this; I would be the heir of the chain that bound him; it was granted; and a good artist painted his picture for

"His picture?" cried Roderic, "you have his pioture, and you have never shown it to us? Truly, he was one of the noblest of men! I entreat you, dearest Abbo, let us behold his likeness!"

Dillon arose. We took up the tapers and followed our friend, through several rooms, into the library, which was also his study. Ho opened the glass door of a closet; within hung Alamoutalle's picture, and around it a heavy, iron chain.

"This chain," said Dillon, "served my saint in place of the brilliant halo."

"Is it possible!" cried Roderio with moistened oyes, and softly trembling voice-" was it possible that a man like this was compelled to wear fetters? What nobleness-what wonderful peace dwells in pensive resignation upon those expressive features!"

Roderic was right; that face bore no impress of the mysterious gloom, the retiring suspicion, the nect of criminals i'lt was the rate or wringty ran of unspeakable majesty and power. From the sicklypale complexion; the melanchely of the closed lips; the deeply furrowed brow around which a few thin, prematurely whitened hairs fluttered; from the position of his head, slightly inclined towards the shoulders, could the deep, nameless grief, and the thousand varied sorrows of this noble being be perceived-sorrows that were slowly undermining his life. But the firm goodness of his glance revealed a mind at peace, though all without were storm-a spirit, mighty through joyous consciousness, that could smile at the pain of the body, and pardon the

vultures of Prometheus for preying upon his heart. We stood a long time before the attractive picture. It was as if that martyr's spirit were beside us; a deep sadness fell upon our hearts. Dillon placed his hand upon the iron chain, and sighed with an up-

"He was an earthly angel! He was innocent, and bore unmerited suffering. Ah, and how nobly he bore it! · Alamontade, I will endeavor to die like vou-may I depart with that exalted sense of virtue that was thine!".

Our friend Dillon led us back to the room we had

"It is getting late, my loved friends," he said. "To morrow the perusal of his history shall do us good. But I promised you the communication of one of the most important of Alamontade's thoughts. Collect once more your attention. It is the most exalted idea, which mortal can entertain, after the thought of God. Whonever it enters my soul, it feels its power-its destined worth: it feels all the earthly falling away, and learns, unallied with any part of the universe solitary, only to itself belonging, to acknowledge its lofty solf-reliance-to view its aim from the dawning distance."

We sat down as before. The Abbe took up his

papers and read-"The longer I conversed with Alamontade, all the more venerable and love-worthy he appeared to me. He was my teacher; I had become his scholar. I sent by Captain Delaubin to lead him back to religion, had found my converter in him. I felt my reason again contented with itself, and my doubts reconciled; I felt, that I hitherto had not thought, but dreamt-that I had endeavored to bring objects, which were not in connection with experience with the perceptions of sense—things that should be sought for by the glance of reason alone, into the picturings of fanoy-that all my skepticism had arisen, because I would philosophize with the imagination, and obtain a representation of the being of God; or of the nature and possibility of immortality; such as we can obtain of material things. I perceived that the child, who imagines God a mighty. venerable person; the savage, who thinks him a destroying fire-that all these, in their childish presumption, deceived themselves.

But dear Alamentade, said I, man is but a ereature of the senses, and his imagination cannot rest. It demands the representation of the Divine existence in some form. You must acknowledge. yourself, that you are not always in a condition to keep your spirit upon the same elevated heights of contemplation—that it does you good when your spirit, amid the pressure of bodily pain and adverse circumstances, weary and faint, can think of God.

· Certainly,' replied Alamontado; 'not always am I so inclined or capable to think with clearest perception of God. It does me good, as a human being. to draw God nearer to me, as it were—to render him allied to the rest of my perceptions. In such hours, he appears to me as a holy, loving being who has called me and all that exists into life, for happiness. It's being. If I do aught, for my own benefit, it is

His wisdom, of which millions of witnesses teach mo; his holiness, awaken my childlike, unbound confidence. It thes me good to give myself up to him as to a father; it does me good to weep my sorrows before him; it does me good to cry unto him-to complain of what my brother man will not hear; I am, then, not quite forsaken, for there is one who takes compassion upon me.

Behold this faith in God, the inevitable necessity of my eternal continuation, no matter how or where, this is my religion. This is the religion of all nations—of all that in any degree rejoice in the possession of unfolding reason. Therefore the merit of Jesus Christ is great, that he represented the Deity to man, in the image of a Father-as the holiest, most perfect—as the all-blessed, and, therefore, allblessing one-who cannot be comprehended by earth-

But his teachings, as they came to various nations. took various colors and additions, in the degree of development in which that nation stood, but always in accordance with their religious conceptions -- their ideas before the advent of Christianity--which they afterwards consciously or unconsciously mingled with the new faith.

There are innumerable and varied grades, from the lowest, grossest materialism, up to the practiced strength of reason. This variety induces the variety -not of religions, for there is but one in the worldof the additions of religion, which are often confounded with itself, and give the idea of a variety of religions. From this-from the outer covering and adornment of what is true and simple-spring the various faiths; and among them, again, uprise the sects; and, among the sects, the peculiar views of overy human individual. How could it be otherwise? Every progressive human being changes his religion more than once in a lifetime, as his knowledge, his moral necessities and his temperament change. The child has one belief, it changes when he heromes a youth is another as made and differs the staff of age in his hand.

Leave him this variety, which you cannot destroy. Every one has a belief according to the necessities of his being. When the necessity changes, the active spirit strives upward, and the bud unfolds into blossoms. and a new belief is around it. Do not become worldbetterers by the sword. Opinions and conceptions cannot be divided by the iron scissors of force. Every religion is refined and ennobled through unfoldment from the grasp of gross, and then finer, sense, and is strengthened by reason. Leave the Catholic his pomps and pageantries, in temple, by the altars; leave the Monnonite his shephered-like simplicity, and the thinker the quiet contemplation within the walls of his study; only remove, everywhere, the obstacles that retard the development of the spirit-make it free, capable of thinking, and you have done all that is your duty.

Every one has his religion, only that one lacks it who, with all his talent, has not the courage to contemplato himself, but lives in bewildered doubt; and, to rid himself of their conflict, plunges into sensual dissipation, and, at a venture, endeavors to drown consciousness in excitement. These unfortunate beings, whose moral law is only expediency, unite in themselves the directest contrasts of human development—the brutality of the animal nature, with acuteness, wit, and judgment. Did not sometimes, against their suppositions, the voice of unvanquished Nature-tho law of reason-speak loudly in their breasts, and compel them to the acknowledgement of right, and, despite of their own opposition, to render homage to virtue-and this mighty power overwhelms them against their will-indeed, dear friend, were it not so, these men would be the most dangerous beasts of prey upon the globe. The horrible inclinations, the passions of the wild animal, are in them fearfully contrasted with the prudence and the judgement of the human spirit.'

Dearest Alamontade,' said I, deeply moved by the energy and dignity with which he spoke. - Do you believe that the wisest among mortals, must not alono possess religion, because he will not and cannot be in contradiction with the laws of his own being, but also that he is in need of religion to be virtuous? On this point you have, hitherto, and I confess, to my astonishment, been sllent. For I comprehend in that which you call religion, what others name natural, or the religion of reason; not alone the belief in God and the immortality of the spirit, but faith also in the holy order of the universe: that is, the belief, that here or there, sooner or later, there is recompense; a punishment for vice; a reward for noble souls i Upon this, my friend, I would have called your attention, had I not feared to. interrupt your train of thought.'

In and for itself, the religion that points to a reward, is not related to morality; they affect not one another.' replied Alamontade. 'Religion, or belief. in God and immortality, necessary as it is, subsists. by and for itself alone, and has no relation to what we call the reward of virtue—even as true virtue is self-reliant, and without regard to God, immortality

or reward. But it is, however, well to make use of religion in this manner as a means of educating the undeveloped race; it is the safest staff, with which we can uplift ourselves from lowest materialism to the selfreliance of reason.

The eternal, indwelling moral law, ever the same in all ages and countries, ever bids us act in accordance with our reason. When I act, as by this eternal law I am compelled, then only am I as I should be .- a free, self-acting spirit, fulfilling the laws of

punishment in some cases, in others it awaits a pleasant reward. Virtue demands for itself no reward; it cannot be bought, not paid for; it expects no recompense, but practices the right without consideration of consequences. Virtue is the manifestation of the acting holy human spirit in its truth, A spirit freed from the influence, the animal propensities and interests, of the body, would, in its actions, be simply good-it could not violate the moral law; Even the fact that our spirits dwell in forms that often act contrary to their higher laws and being, unfolds their strength in conflict, and when the spirit acts for itself only, unbiased by worldly interests, and unbribed by fear of punishment or hope of gain-when it operates by its own laws, then it is virtuous-that is, it is free, strong, and self reliant-a spirit as it is destined to be, worthy of itself,

calm, exalted. If the idea of Deity and immortal life were not indwelling in this spirit, yet would it act well or virtuousiy. There are many who believe in God and immortality, who are not virtuous; there can be Others who, troubled by doubt, living without faith, may yet live virtuously.

Virtue and worldly prosperity, or what is commonly named happiness, have no connection, and exist independent of each other. I can augment my prosperity through cunning; but it is chance when it occurs through virtue, and it happens then only when virtue goes hand in hand with worldly prudence; but circumstances often occur that oblige me to sacrifice all my interests, because I would be virtuous-that is, independent of fear or hope, acting in obelience to the holy law within.

The virtuous man loves his duty, with all the powerful, unconquerable zeal of those who love what they call their right. He can calmly meet death, even as others meet it for their rights; for duty is the steadfast, undestructible right of the spirit's moral being.

So is it weakness and short-rightedness, or prudence, in those who taught that morality and happiness should always be in harmony, and, in reparation for the misery that often allies itself to virtue. promise a material recompense in a future life; a blending of both aims, that must attain to the higher

As in the germ, which I cast in the ground, so is it with the human spirit that is thrown into the universe. As the germ, following its physical lawsthe necessary results of its organization-takes root, thrives, and shoots forth stems and leaves and flowers, without other aim than that of fulfilling its indwelling law, so the spirit of man, when it apbears, as it is, as it should be, in accordance to the laws of order, is morally good without further aim. There is between the so-called laws of the material and spiritual universe only the distinctions of name. They are in fact one and the same; the moral law is a natural law of the human spirit; when it must act, or rather should act nobly, because as developed, truthful spirit, it cannot do otherwise.

To do good, from fear of God, in the hope of reward, or the dread of future punishment, is only piety, but not freedom of theateting spirit, not virism, prepares for the freedom of the spirit, leads to virtue; is, so far as the means of e-locating the nations, praiseworthy. It is exacting too much, that every one, without fear or hope, should act nobly, for the sake of good only; it is asking too much of the new-born child, that it should walk, before it has gradually practised its strength; it is demanding too much of the spirit, when we desire the sudden revelation of its strength, purity and self-reliance without previous struggle and practice.

For the education of undeveloped humanity, the teachings of the ultimate harmonization of morality and happiness are indispensable; as the sword of civil justice is deemed a leading means of reformation.

· llow?" cried I, in astonishment, 'all these thousands, that so courageously bore the sorrows of earth, in the hope of a better life, in the confidence of God's recompensing mercy-those that sacrificed their own welfare for the sake of fulfilling their duties-how, Alamontade? Were they not virtuous men?

'No.' replied the old man : 'they were more prudent than virtuous; for they gladly sacrificed the lesser good, in the expectation of being rewarded with a higher. But they were good men, and advancing in development; they are venerable to me; I love them; they needed but one step more to be free.

Do you comprehend, my friend, that here you have the reason why I have not before spoken of our moral duties, of virtue and of the Judge of the world. The spirit acts as it should: its virtue is no pious calculation; it takes no side aims to its help. It needs no reward for itself; it cannot even be rewarded. save through the consciousness of strength, of power hud' freedom to which it has exalted itself. It counts its most blissful moments, those of triumph over the sensual.

And if we are compelled to suffer for our virtue's sake, my friend, what is it that suffers? It is not the spirit for it enjoys its victory even then ; only man's sensual nature suffers. It is the earthly, then, that would be rewarded for its sacrifices; but how can that be, when the body returns to the dustto the elements from whence it sprang? And tell , mo, what is the meaning of reward? If, throughout a life-time, I carry the burden of a diseased body, can my past sufferings be rewarded by a sound body in the second life? Have I not borne the pain? Have I not wept the thousand tears of bitterness? Has not the past all been?"

'Friend!' I replied, 'I feel the wisdom of your words-but it is hard, disconsolate. If poor, suffering humanity, amid its many toils and burdens, possessed not the sweet expectation of not suffering in vain, of once being relieved of its sorrows, of beholding its misery beautifully recompensed by blessedness-ah ! friend, humanity would despair.

'It is true,' replied Alamontade, 'material, undeveloped man, believing in the rewarding Judge above the stars, does not despair. But the more developed. the spiritual man, thinks still loss of despairing; his body suffers, not his reproachless spirit; he knows that sooner or later, with the body, the anguish will be taken away. Besides, let us not wander about in mysterious conjecture, but strive to be clear on the subject we are conversing upon. We speak of suffering; all suffering is earthly; the spirit knows no other suffering than the consciousness of having fallen: that is, the sense of having succombed to the lower, sensual allurements. Suffering is again distinguished and varied; bodily pain is never continuous, and can be endured, because we know that

should not include bodily diseases; they are mostly ourselves above the earthly and the fleeting; that we of short duration, and even while they rage, allow seek our salvation and endless aim not in these, but many moments of repose.

soul; it is worth while to speak of these. I do not than itself. remember any individual who despaired on account True it is that we comprehend but little of the of bodily illness; but more than one fell a prey to millions of objects that surround us-that we know sorrow, when compelled to resign prosperity for the them only in their effects upon us, and not for what staff of largeary; or when undeservedly, or through they may be in themselves. But we will not be terit were a holy being, divested of the chains of sense. his own fault, he incurred shame and dishonor; or rified by this. For whatever we have perceived of when a prospect, a happiness, was irretrievably lost, ourselves of the inner world, is the most selemn at-

upon whose duration the soul had calculated. From the false estimate of the value of things -from the nection that would degrade our individuality as the ascendency of our lower sensual nature over the medium for a foreign power; nothing that would spiritual. What is wealth and poverty? They are indicate such a possibility. We stand alone, but we relative conditions; the rich man among the horde stand for ourselves in the boundless realm of creaof Indians, would be poor in our European capitals. I tion-we walk amid the changing phenomena, and To become poor, is only to deny our body certain are by them touched, and forsaken; amid their things to which it has been accustomed. Whoever stormy throng our spirit awakes, and perceives cannot, in case of necessity, do this, is more animal itself; unfolds its powers, and becomes what it than spirit—and would be demand a reward in a should be—a holy, self-acting being. Allied with an better world, for not being an animal here? Is unknown material, that we call the form, we touch poverty such insupportable suffering? How many the dust with our heel; our head reaches unto God. bewail their poverty, who are far richer than millions of their fellow-being? The complaints of such are ridiculous, they arouse no compassion. Honor self, and all-surrounding nature guarantees my inand shame, how dependent are they on circumstances! In virtue alone dwells honor; shame alone in the record of my eternity. vice. The virtuous being may be indifferent to the Let the materialist tremble, when that which is judgment of the world. He who has not succeeded earthly, falls off, and he deems he will lose himself. to find his own worth in the quiet fulfillment of his That which thought in this corpse is not dust, but duties; who cannot, with unspotted conscience, rise above the changing opinions of the masses, is a poor, pitiful creature, more animal than spirit-more a child than a perfected man. He depends, in his blindness, on the changing play of circumstances, in place of looking to the eternally true and good.

As with this, so is it with all our soul sufferings; our own weakness is their cause; our moral strength annihilates them. There have been men who lavished their time in subtilizing away the evils of life: or in defending them, with the view, as they believed, outlives all change. of saving the honor of their God; or in sweetening life's trials with glowing hopes and promises of a verse, and their existence is an evidence of our desof our spirits. The spirit is perfected, when it, un- brothers! swayed by outer influences, acts through itself, acly, teaches us the value of the spiritual; the dust changes around him, seems to be dependent upon them longer; he returns to himself, and becomes self reliant; he learns at last the sublime truth. The spirit of man is not for other purposes,-it exists for uself. The pure feeling of self-reliance by the spirit, is the guaranty for its imperishableness. So was it ordained by the Ruler of the world, that the spirit of beamed as if glorified; and I sat there reverently, win through all things, should attrive perceive nowed my eyes, Oh, if of assignt, and tears overits dignity, not in the outer, but in itself. If it were holiest, through whom I am-thine am I, thine for formed for other purposes, it would, as a means, disappear when they also vanished."

## CHAPTER VII.

"The thought-range of my stoical philosopher bore me away from myself, as it were," said the Abbe Dillon: "I felt a before unknown sense of individuality; all earthly possessions, with their splendors and fascinations for the senses, paled before the con- spirit-the gratitude of human feeling! How happy sciousness of my true being. I perceived that they belonged not to me, nor I to them. The world appeared in a new aspect; I saw it from a hitherto part of thy boundless all to the other. Oh, Fatherunreached standpoint. Alamontade was silent, as spiritif he discovered my mood; as if he would give me time to collect myself beneath this unaccustomed his spirit shook aside the fetters of language, to soar horizon. It was not necessary; the spirit beholds above more quickly. An expression of wonderful in every truth its home and its property; error is a stranger to it.

'Oh, Alamontade!' cried I, 'now I comprehend how you can die in peace, -how calmly you await the in its thankfulness to God." future unfolding of your spirit, amid strange scenes! But, I must confess, that it were well for the race if surprized us, yet no one felt tired. We were silent. the veil that separates us from the future life, were and tears trembled in our eyes. I threw myself only slightly drawn aside; if the Ordainer of the upon Dillon's breast; Roderio also embraced him: universe had revealed his self in a manner compre. and so we held him speechlessly to our beating

think man would be happier? Who, among men? fulness was not to the Abbe, as if it were an offering The undeveloped, the minors, that cling to the mate- to him. rial? No; these would feel happiness and love, the same as now: they are not made happy by the spiritual, only by that which flows from the earthly, it possible that you could have been banished from They are happy in the feeling of agreeable prosperi. your brothers' ranks? How could you, with these ty and superfluity; the meed of fame, of public esti- lofty principles, become a criminal? Since when is

tion suffices for the time, in place of revelation. He had to fear you? It is not possible, Alamontade! is not, therefore, unhappy; you see how cheerfully You have innocently been condemned to the most he dances through life; whenever he is exempted dreadful punishment. Speak, I implore youl I from sickness, misconstruction, poverty, enmity, or any other earthly evil.

The perfected man, in the condition of his develop- shame shall not accompany you to the grave! ment, demands no higher revelations upon the holy mysteries of the universe, than what he already possesses. He cannot even wish it.'

'He cannot wish it?' I questioned. 'I do not understand you.

will not desire the impossible. The Deity cannot reveal himself to the senses; only to the spirit can he be revealed. He ordained it when he imaged forth our individuality; that of necessity we are compelled he lifted up his face to mine and said to think of and believe in God. He ordained it, when as original faculty he filled the world with the appearance of his works, which we perceive, through the instrumentality of the senses. When the Su- I sacrifice mine! You know not that you have been premo Ruler speaks, as it were, through the mouth of my benefactor-my saling angel ! You know not our reason, and says: I AM, and, at the same mo. that you have drawn me from an abyss of despair. ment, unfolds before our eyes his varied wonders, all doubt expires; doubt that was never born of rea- Alamontade! and it is you who have converted me. son, but of fancy, of the understanding formed of the and restored my lost religion.'

experience of the senses. Once again I repeat to you; all in nature's wide lomain—all that we possess and experience—all, I altation.

not virtue; every animal does the same; it fears I think, therefore, that when we speak of evils, we finger of the Ordainer of all; that we may elevate in our proper selves. The spirit of, man is not the But more bitter are the so-called sufferings of the property of the material; but itself owns no other

> testation of our worth, elevation, relf-reliance, as Well, my friend, whence spring these sufferings? spirits. We do not behold ourselves in a single con-

> > Yes; I am for myself created, a self reliant existence; and while all around leads me again to mydividuality. I perceive the self-reliance of my being,

au original faculty, that of itself produced varied phenomena. This power continues, it acts further, it were absurd to say that the powers of the universe lose themselves out of the universe; or the world is lost out of itself.

The most fleeting self-observation teaches me, that the self-acting I is of a different nature from what I call my corpse. Let it be resolved into the materials and life-powers from which teeming nature formed it; my individuality remains unaltered, and

Soon, oh soon, this dust will crumble!' continued Alamontade in a voice as if inspired, with eyes that better lot beyond the grave. Wherefore all this? looked up to Heaven with a holy joy. 'So be it; I These evils are necessities in the order of the uni- stand, an indestructible part in the circle of the universal order. The wonderful realm of spirit is my tiny. This destiny of ours is ripeness, or perfection home; there live my kindred beings, there dwell my

Much, much have I suffered in my human nature; cording to its own laws. The evils of humanity but blest am 1! In these storms ripened quickly drive the spirit to its self-reliance. Therefore is the my aspiring powers. I have struggled and consaying: "Misfortune makes a wise man," a truism quered; in the midst of misery I have felt unspeakbut little appreciated. The evanescence of the earth-lable happiness; despised, an outcast from my kind, I have felt my nebility, that cannot be taken from falls from the spirit, and compels it to the acknowl me by any earthly mandate. The galleys were my edgement of its inner worth. Man, beholding the school benches. Languishing upon the glowing coasts of Africa, I perceived my power of wealth. Ah, how blest am I! At the termination of a painful life-path I look back with joy, for now all the thorns bloom wonderfully-the thorns I once hated, that so sorely wounded me!

And thou!' continued Alamontade, and his face ever! Thou hast placed me high in the order of thy existences, oh, unutterable one ! For I can think of thee, feel of thee; thyself speaks to me of thee, within myself. Oh, Father-spirit! oh, Father-spirit! I am yet a mortal, and therefore of childish thought. and the thought of thee is accompanied by a child's warmth of affection-that is why I speak to thee. My speech is the child's whisper to the Fatheram for the boon of existence! In thee I live through thee I exalt myself, and progress from one

His voice sank lower and lower; it appeared as if rapture beamed from his features; now and then his lips moved, as if in prayer,—as if the wearied body would yet accompany the spirit in its devotion,

So far read the good Abbe Dillon; midnight had hensive to all, so that none would sicken from doubt. hearts. It was to us as if we clasped the noble 'How, my friend,' replied Alamontade ; 'you Alamontade himself to our bosoms ; as if our thank-

"So I, too, fell upon his breast!" said Dillon. "'Oh, man!' eried I, with deep emotion, 'how was mation, friendship, tender love, beauty, and so forth. the virtuous man condemned to the galleys? Have To the undeveloped being, the magic of imaginal you, perhaps, been so gross a sinner, that society will undertake your defence; you shall, you must, once more return to life, honored and esteemed;

> He was deeply agitated; he drew me tenderly towards him, and his glarce dissolved in tears.

'Oh!' he cried, 'yet once again a human being-a brother to this long-orplaned, suffering heart! Oh, it has not forgotten how to love in the long years of 'He cannot,' replied the philosopher, because he its solitude; it feels one more its long-lost blessednoss before it departs !'

He could not speak more; he remained silent, sighed, and wept, softly After a lengthened pause

Oh, sir, how have I deserved so much goodnessso much love?

If I could save your ife, cried I, willingly would I was sent to you to bring you back to religion; oh,

He did not appear to comprehend me.

'See, Alamontade, I was an unhappy man when I came to you first. I had lost God from my world, say, limits the spirit at last to itself; leads it with and I gazed tremblingly upon the future, as upon a gentle power to self-reliance. This we must regard lifeless darkness. Doubt upon all subjects, upon my as the alm of our actions, as our destiny, as our ex- being and capacities, enveloped me; I staggered amid contradictions, and was disgusted with myself True it is, this earth-life is full of seeming evils; for my absurdities. You, friend, raised me from nothing therein is unchangeable; all is changing, despair, and restored me to myself-to my true naand we float in an irresistible tide of undesired ture and dignity. God, Immortality, Individualityevents and circumstances, on. But let us not for they exist! My God sannot deny himself. Through death, or return to health, must at last free the body. I this complain so loudly; even this is the pointing you, I am again in hermony with nature; weighed

in the scales of eternal reason, I behold the worth and worthlessness of things; the darkness passes away, and what was cold and dreary, blooms with renewed life! All this has been dispensed to me AND WHAT OCCURRED FROM IT. through you!'

In this beautiful hour it was that Alamontade's heart confided freely in me, He gave me, in separate leaves, his journal; he yielded to my carnest entreaties, and made me acquainted with many cir- letter from his sister, the wealthy and fashionable cumstances of his life. I may as well say it now, Mrs. Gibbs, of New York, in which she strongly though you must have guessed it-Alamontade was urged a visit from her neice, Nellie Hewitt, or Miss innocent! I would have immediately gone to work upon his defence; I would gain for him the justice of public satisfaction-the return of his stolen honor. He shook his head, and entreated me not to take any steps in that direction while he lived; he longed not for the esteem of the world; it had forsaken him allowed to ramble over hill and dale at pleasure. too long—too oruelly! and he preferred to belong to with no one to say, "why do you so?" People said himself, undisturbed and untroubled, the last days I had a strong will of my own, and needed the of his life.

I succeeded in obtaining for him a better chamber and greater comforts. With joy would I have given all my possessions, if they could have brought him a cheerful moment, after so much suffering. Alas! that I became acquainted with him so late! In reply to my repeated desire, that he should confide to it. It was there, in the midst of the crowded and me all, even his most secret wishes, he said at last: populous town, that my parents had seen their two Well, then, please write to Nismes, or Montrelier.

and inquire what has become of Clementina—whether she is yet living—if she is married—whether she is

-I knew this Clementina from his papers and conversation.

· 'How were it, Alamontade,' said I, 'if Clementina were yet living? You would wish to see her once more, would you not?

He smiled gently at this question, and looked dreamily to the ground.

'Ah!' she was the angel beautifying my childhood with a magic power, leading me weepingly to the threshold of the lost Eden! No, do not trouble yourself, my dear Abbe. She cannot remember Alamontade, if she lives; and she could not determine upon a journey to the death-bed of a gallev-slave.'

But I wrote. I demanded the aid of all my friends, all my acquaintances, to find Clementing, and persunded her to hasten to Toulon without delay, where an important discovery awaited her. One of my and rear, until all the old ladies ran screaming and friends succeeded in finding her dwelling; it was near Montpelier, and she had returned from Paris several years ago. She had scarcely heard of Alam- alarm I had occasioned, for five miles round. ontade, before she resolved upon the journey to Toulon, although she was suffering from a severe

But, my friends," continued Dillon, "we forget that midnight is past, and that we need rest. Tomorrow, if you desire it, I will relate to you the history of our common friend. It is instructive; so terrible a fate could only be borne without despair, by a man like Alamontade. With his glance upon of protection, but to this I would not hear for a God, exalted above his own pain, he weut heroically single moment; so after many wise counselings through a dreadful life, every hour of which was anguish worke than death."

With these words Dillon arose. We followed his invitation to rest; we embraced him with heartfelt thanks.

"What you said, dear Abbe, to the venerable slave, did you address to volless to your conversion, that sound like divine oracles, and render man more divine. I will copy his discourses; they are only fragments, yet in themselves perfectiou. One must read them often, hear them often, to be capable of

"I will erect an altar to his memory in my garspire me. When I falter, I will think of Alamontade, and my unpractised, weak spirit will gather strength and elevation from his memory!"

So we parted from one another; the rosy dawn found as before slumber descended to our eyes.

[END OF PART FIRST.]

TO E. L.. [About crossing Lake Pontchartrain and the Gulf, on her way to Savannah.]

Come, take the prize again, proud Pontchartrain-As loved a form as o'er thy bosom bore-And bear her lightly o'er thy billowy main; Till safe, she stands upon thy other shore: And thou, broad Mexico, in all thy pride And pomp of strength, forget to wield thy power-Roll gently where the fragile steamers glide : Without her I should know no happy hour, But sadly droup, as droops the fading flower.

A song is ever sung, and all my life Seems harmonizing with the magic tune-It crowns my days with joy, it steals all strife: I heard it first beneath the silver moon One joyous evening in the month of June. The lips that sing it, now are shadowy lips-

The visions of a memory of bliss-The bee full of the fading woodbine sips, Like it, I long for sweeter far than this, But have no power to share the wide abyss.

Sho 's sick and she 's weary; oh, soothe her and calm her,

Soft winds, as you ripple the bright Alabama-Sho's sad and she's lonely; oh, win her, redeem her. Moro lightly, bright wave, as you bear up the steamer-She's leaving the land of the vine and banana, To rule o'er the hearts that are warm in Savannah-First light of the Stage, in her pride and her glory; Ah! many have listened to some ancient story Recited in action, till the feelings aspire. And wrongs that are fancy wake the heart's wildest fire; We join in her joy with emotions of pleasure, We drink in the power that she gives without measure, Then boar her up lightly, and soothe her, and calm her, Fer we'll meet yet again o'er the gight Alabama. NEWORLEANS, July 16., 1858.

An Unlucky Answer .- The Pagan chief, Radbod had already immersed one of his rayal legs in the font, when a thought struck him:

"Where are my dead forefathers at present?" he said, turning suddenly upon Bishop Wolfrau. "In hell, with all other unbelievers," was the im-

prudent answer. "Mighty well," replied Radbod, removing his leg, then I would rather feast with my ancestors in the

hell of Woden than dwell with your little starveling

band of Christians in Heaven." Entreaties and threats were unavailing. The Frisian declined positively a rite which was to cause an eternal separation from his buried kindred: and he died as he lived, a-heathen.-Motley's Dutch Re-

tle above the animals that dig or creet their habita dropped the Nancy, calling herself simply Anne tions, prepare their food in them, take care of their Gibbs. olothed.—VOLTAIRE

Written for the Banner of Light.

BY MYSELP.

I was to go to the city. Papa had fust received a Ellen Hewitt, as that lady more properly denominated

The prospect was a brilliant one for a wild romp of sixteen to contemplate, whose love of mischief was far stronger than that of study, and who had been check-rein drawn pretty tightly at times, but my father had peculiar ideas of his own upon that sublect, which all the lecturing and reasoning in Christendom could not alter.

Our home had been once in the city; long years ago, when I was too small a creature to remember eldest children sicken and die, of that fearful scourge of America - consumption! I-their babe-was all that was left to them, and with me they resolved to remove into the country. So my dear father, to save the life of his only remaining child, a weak and puny babe, closed off his business in the city, and took up his future residence in Littleton, a charming villago, which in point of size quite merit-

Thus I grew up, as it were, a child of nature, with well-developed form and a vigorous constitution. Sage heads solemnly declared that my parents would some day or other rue their over-indulgence to their child, as they saw me madly dashing through the streets of the village upon a spirited charger which threatened momentarily to overturn its rider, and which, I am proud to say, no one in all Littleten but myself, could manage.

How I laughed at their childish fears, as touching the whip to my favorite horse, I made him plunge frightened away from their windows. . Then you night have heard me shout with delight at the

It is true that during my short life. I have passed through considerable many hair-breadth escapes, both upon land and water, but even their remembrance has failed to inspire my breast with terrer, and I am at this very moment, the same fearless and daring child as of old.

At last, all things were ready for my departure. My father proposed accompanying me for the sake upon the part of mamma, to be a little more sober and dignified now that I was about entering society. and at least twenty kisses from papa, I set out upon my journey in excellent spirits.

A few hours' ride in the cars brought me to the city. Arriving there, I immediately took a cab, and in about fifteen minutes was set down before What a mighty, rare spirit! His words Mrs. Gibbs was at home. I was told that anuam was at that time engaged with callers in the drawing-room, but that if I would please to send up my card, perhaps she would condescend to see me.

"Condescend to see me indeed! I guess she will. penetrating the beautiful sanctuary of their mean- for I am her nicce, and have come to visit her!" I. was vexed at the insolence of the lacquey, who evidently thought me beneath his notice, so after seeing den," said Roderic. "The sight of it will always in. my trunk safely deposited in the hall, I ordered that all-sufficient and liveried young man to conduct mo at once to his mistress. My command was imperative, and he obeyed in silence. Before I had got up stairs, however, my anger had entirely subsided. Without waiting for the formality of an announcement, I at ence made my way into the drawingroom, where were seated some half a-dozen ladies, amongst whom I recognized Mrs. Gibbs, from her close resemblance to my father. "How do you do, Aunt Nancy?" I exclaimed, at the same time rushing up to her, and throwing my arms impulsively, perhaps roughly, about her neck. "How is Uncle William and the girls?" I added, all in one breath, while I hastily began to divest myself of hat, cape.

> My aunt made no reply to my questions, but, quickly releasing herself from my embrace, with a look that seemed to say very plainly, I am not accustomed to such bear-hugs, immediately rang the bell for a servant, and requested her to show Miss Hewitt to her room. I followed the domestic, feeling not a little repulsed at the cold reception I had met with from one who had so strongly urged my coming. I was told that dinner would not be served for two or three hours, and finding myself both hungry and tired after my journey, I at last threw myself upon the bed and slept soundly until the loud tones of a bell roused me to a consciousness of my situa-

> I had scarcely time to smooth out my disordered curls and re-adjust the folds of my closely fitting traveling dress, before the waiter boy presented himself ut my chamber door, for the purpose of conducting me to the dining room. To my great relief I found no one present but their own family. My Uncle William received me very warmly, and begged that I would try and make myself at home among them. My cousins, (whom I had never seen before,) Clara and Constance, both several years my senior, and two pretty, languishing blondes, rose from their chairs and touching the tips of their slender fingers to mine, expressed themselves happy to meet Miss Hewitt, in a simpering tone that quite disgusted me. Richard Gibbs-or Dick Gibbs, as his father fa-

miliarly termed him-gave me a hearty shake of the hand, which betokened a welcome rising from the heart, and not a mere outward show of cordiality. During the dinner hour I laughed and chatted quite gayly with my uncle and cousin Dick, the latter having placed himself at my side. Once or twice, however, when I addressed Mrs. Gibbs as Aunt Nancy, noticed that she exchanged significant glances with her two daughters, Clara and Constance. At first I could not divine the meaning of these side-locks, but I afterwards learned from Uncle William, who was: not one of the would be somebodys of the present age, that my aunt, regarding her Christian name, Philosophy.—Without philosophy we should be lit Nancy Ann, as vulgar and ungenteel, had long since

little ones in their dwellings, and have besides, the Cousin Richard had taken a box at the opera the good fortune, which we have not, of being born ready first evening of my arrival in New York; and, of course, politely invited me to make one of the party;

but Aunt Nanoy, or rather Aunt Anne, very kindly were not unfrequently spent in the cosey little sitsuggested that, as the opera was an entirely new ting-room, poring over old volumes in the library, feature to me, perhaps I would prefer remaining and discussing the merits of the numerous rare enhome with Uncle William. I at once acquiesced to gravings my Uncle William possessed. An old Engher proposed plan, although I could not help wishing, lish gentleman, a friend of my father's, and for two as I saw them depart in their dainty opera sacques, or three years a boarder in our family at our quiet that they would leave Cousin Diok at home, for com- country home, kindly offered to tench me chess, a pany's sake, for he was so jolly and lively, that I game of which he was particularly fond, and which knew I should like him.

spective dressing-room—a fashion not prevalent in were not unfortunately his cousin. the country.

self, as Cousin Richard, who teased me to bear him times looked with unkindness and suspicion upon company. Mrs. Gibbs and her fuscinating daugh- the numerous favors Cousin Dick so freely bestowed tors, attended by their indulgent papa, were to at upon me. Though by no means desirous of inourtend a grand soirce at the Astor House. Dick had ring her displeasure, I still maintained the same also been included in the invitation given the family, free and friendly feeling as of old towards her darbut he, generous soul, would not go and leave me at ling son, and which, as cousins, I felt we were privi-

Evening found us then at the opera. Our seats were in a conspicuous stage-box. I had never been constant visitor at the house of my Aunt Gibbs, and before—consequently was not dressed according to what was still more gratifying to her desires, had the prevailing mode. Yielding to the entreaties of even began to show some slight preference for Miss my companion, I laid aside my hat and suffered my Clara. Mind you, dear reader, I say slight, but then, dark curls to float unrestrainedly over neck and slight was "immense," in Aunt Aungs estimation; shoulders. A robe of pure white muslin, and a lace mantelet, constituted my sole costume, with the ex- ter by Charles Atherton being magnified into a thing ception of a set of hairwork, with which my father of the greatest importance. had presented me a few months before, and rendered inestimably valuable, from the fact of its having spoken of her extreme love of equestrianism; now been woven from the hair of my deceased twin- she had only taken a few lessons at an academy in Jonly the society of ladies whose every look and

rich and inspiring music thrilled my very soul. I, sire to ride upon the road, Mr. Atherton, in return who had listened so often to the woodland warblers for the many kinduesses bestowed upon him at the of my own country-home, had never conceived of Gibbs' mansion, concluded to invite Miss Clara to anything half so grand and sublime in art, as that accompany him upon an excursion into the country. which now captivated and enchained my senses.

Richard gazed upon me with pride, as he saw my eye sparkle and check flush with delight. Not until seemed very proud of his handsome master, who sat after the curtain had fallen at the end of the first so erect and gracefully upon his back. Clara aract, and I perceived countless opera-glasses leveled rayed in a neatly-made riding-habit of dark green. at our box, did I realize my exposed situation, and blushingly withdraw behind the curtains.

immediately to my own room, to dream over the last two or three days she had talked of nothing but glorious scene which had so excited my girlish im- her anticipated ride with Mr. Atherton, and of the agination, and totally unconscious of the deep and sensation she should undoubtedly create in passing lasting impression I had made upon one heart, in along Fifth Avenue, where most of her friends rethat large and brilliant assemblage.

The attention which I received from my aunt and intended to refresh them for the coming night's disnever joined in their gay balls and parties.

room at home, (for such I temporarily called my for the ring, and taught to perform a variety of daraunt's dwelling,) I was always anxious to take part ing feats. in the festivities of the evening. My simple, muslin robes, and floating ringlets, were, however, a con- alarm as she noticed his extreme restlessness and stant source of annoyance to my cousins, who, in impatience. Encouraged by her interested mamma, costly silks and tissues, sought to hide the defects of who whispered in the ear of her daughter, "Never their thin and stooping forms, and restore the bloom say die, Clara!" my cousin attempted to mount, with of health to their pale and haggard countenances by a frequent use of the rouge-saucer.

My father's means were insufficient to bedeck his child in such rich attire, and if they had been, I craved it not, for vanity found no place in my heart, nor could fashion tempt me with its alluring flat-

Among the guests, who most frequented Mrs. Gibbs's residence, (for Uncle Gibbs was quite a nonentity in the fashionable world.) was a gentleman with his hoofs, all the while, as if impatient to be named Atherton-a person of some thirty-five years, free. whose immense wealth and brilliant intellect, made him the acknowledged lion of elegant society in the great metropolis of America. Being several years matter. my senior, and, withal, a man who made but little effort to render himself agreeable in company; I, of course, feeling myself both in age and intellect vastly the inferior of Mr. Atherton, was accordingly content to admire at a respectful distance one whose great genius, and, perhaps, greater wealth, so awed and dazzled the fashionable world of New York. Not so with the union trio, as I inwardly termed Mrs. Gibbs and her two daughters, whose chief business seemed to be the successful maturing of some well- gave one spring into the saddle, and before-I could laid plan, by means of which, to ensuare the-I am sorry to say it-strangely indifferent Mr. Atherton. It was perfectly amusing, for one disinterested as myself, to stand back and watch the manœuvres of both mother and daughters, in their close pursuit after a husband. As Clara was the eldest, and by was particularly anxious to dispose of her first, in order to leave the field uncontested for Constance; husband of Clara, then she began to exhibit no little degree of jealousy in the matter, and constantly exerted her most powerful charms to fascinate the heart of the victimized man.

Great outlays in dress were daily made by the to your safety." sisters, each one striving to out-do the other in taste and elegance of costume. Charles Atherton was and wiped the perspiration from checks and brow, feasted and feted, week after week, but still Mrs. then burst into a loud laugh, exclaiming, at the Gibbs grieved in secret over his nonchalance and same time, in a most ironical tone, coldness of manner, and trembled not a little lest her nicely devised scheme should be entirely frus- treme interest you have shown in my bodily welfare

little me, as a rival in the affections of Charles stances, than my own." Atherton. That he would never, for a moment, fancy a wild and romping country-girl, a more child in point of years, they were all more than certain of. you that a lady's life is always precious-" Indeed, had any person ever hinted such a thing, they would have laughed heartly at the idea. And | ject, Mr. Atherton ; the truth is, I am a country girl, well they might, for it was the furthest thing from and, having no brothers and sisters, have been actumy thoughts to attempt the captivation of any man's ally obliged to make friends with the society of

Besides. I was contented and happy in the society peculiar taste and untamable spirit." of Cousin Dick, who seemed, for the last few weeks, were assembled in the drawing room, our evenings saying,

served to beguile many a weary hour for us both A week passed, and the weather which had been during the long winter evenings. Accident revealdull and gloomy since the day of my arrival, began ing to Richard my knowledge of se scientific a game, to look beautiful and June like once again. The he at once proposed my teaching it to him. To this month of roses was my favorite in the whole year, I consented, but afterwards learned to my serrow and oven in the large and thickly-inhabited city, I that I had been all the while unconsciously teaching could not keep my bed after sunrise. Each morning him a more intricate game than even chess, and I took a stroll around the Battery, or the various that Richard Gibbs suddenly found his heart checkpaths which adorn and beautify the Empire city. mated, instead of his king. The attentions which I Returning with my fresh bouquet of violets and received from Cousin Dick, I sincerely believed to roses, I would place them in a delicate parian wase have been prompted entirely by friendship-else I in the centre of the breakfast table, that the sight should not have accepted them-for I well knew of those heavenly dyed flowers might gladden the that Mrs. Gibbs would never consent to her handeyes of Richard and his father-for my aunt and some and accomplished son (of whom she was excousins generally took a late breakfast in their re- tremely proud,) marrying a country-girl, even if she

I fancied that Aunt Nancy (as I often stupidly I went to the opera; not so much to gratify my- persisted in calling my fashionable relative,) someleged to enjoy.

> But to return to Mr. Atherton. He was still a the most trivial attention bestowed upon her daugh-

In the course of conversation, Clara had often New York, and was by no means skillful in her The opera was Donizetti's Lucrezia Borgia, and its management of a horse. Hearing her express a de-It was a glorious afternoon when Charles Atherton drove up to the door upon a noble, black horse, that had been in readiness for several minutes, and sat nervously beating a tattoo accompaniment upon the The opera concluded, I returned home, and retired floor with the handle of her riding whip. For the Bided.

I was dressed for a walk when Mr. Atherton cousins was, comparatively speaking, but slight. arrived, but determined to linger behind a few mo-Their morning calls, and frequent shopping, I took ments to observe the fun-for fun it really was. Bebut little pleasure in; while their afternoon siesta, side the latter, rode a groom upon a spirited white horse, intended for the lady's use. The moment that sipation, was entirely unnecessary to me, since I I put my eyes upon the beast, I knew very well that he would never allow Clara Gibbs to ride him; he Whenever company were gathered in the drawing. was one of those daring horses that had been trained

> Clara, being naturally timorous, shrank back in the assistance of the groom. This she tried unsuccessfully several times, until vexed and disappointed, she exclaimed-

> "Why, Mr. Atherton, I should never think of attempting to ride such a horse as that, for I know I should get my neck broken at the outset!"

> "I'll break him in for you, cousin Clara," I cried, at the same time rushing down the steps and stroking his flowing mane, who stood pawing the ground

> "Supposing you attempt it," said Mr. Atherton, who had probably no idea that I was serious in the

"That I will," I replied, " if cousin Clara will lend me the use of her riding skirt for a few minutes, and bring him back perfectly tame, and rideable, too." I was soon decked out in Clara's riding hat And skirt, and ready to enter upon what my aunt and cousin called a hazardous adventure. The horse at first offered the same objection to my mounting him, as he had before done with the frightened Clara. Determined not to be conquered by a dumb beast, I find time to say good-bye, I was dashing along over the pavements with the speed of a startled deer.

Mr. Atherton leaped into his saddle, and, putting spurs to his horse, started off in het pursuit after me, expecting to see me thrown to the ground before he could reach me. 'On, on he sped-that proud and no means as good looking as her sister, Mrs. Gibbs swift-footed horse—like a bird before the wind. It was not until we had quite reached the outskirts of the city, that I attempted to check the velocity of but as soon as the latter knew that her ambitious my noble steed, in order that Mr. Atherton might mamma had fixed upon Mr. Atherton as the future gain my side, which he did, after several minutes of hard riding.

"Really, Miss Howitt, you have given me a pretty severo chase, which I should have relished more, had not my fears been so thoroughly aroused in regard

I looked at him a moment, as he drew in his horse

"I thank you, Mr. Atherton, sincerely, for the exor, rather, in that of my horse, whose neck is prob-So far, my aunt and cousins had nover feared poor ably more valuable to you, under the present circum-

> "Miss Hewitt," he interposed quickly, " you have most certainly misinterpreted my remark; I assure

"Not another word, if you please, upon the subhorses—which will account, in a measure, for my

He did not reply immediately to my last remark, to have appropriated me entirely to himself; indeed but rode along in absolute silence for some time, unhis absence from society was already a subject of til, auxious to continue a conversation in which I geheral remark among his friends. When company had become not a little interested, I broke out by

"I think I shall take this horse to the World's

This happened, reader, before the time of Mr. Rarey-or, at least, before he had astonished the nobility of both London and Paris by his wonderful skill in horse-taming.

"For what purpose, Miss Hewitt?" said my companion, suddenly rousing himself from the deep reveric into which he had fullen.

"To exhibit my skill in the mastery of him, to be sure, and roturn to America with the degree of . Mistress of Arts."

"Say, rather, that of 'Mistress of Hearts,' Miss Ellen."

"Mr. Atherton!" The blood was rushing rapidly to my temple, and I turned my head away to hide the emotion which my companion's words had so excited, the nature of which might be so plainly read in my deeply flushed countenance.

For the first time in my life, I felt disconcerted Mr. Atherton seemed to divine this, and advoitly changed the conversation to things passing around us. This relieved me, and brought to mind my long absence from home. I proposed to Mr. Atherton the necessity of our speedy return, remembering only too plainly, that my Cousin Clara was perhaps impatiently waiting our coming. But my handsome and somewhat independent cavalier, would not hear to this. No d must ride further-that is, if I was not body-tired and weary of his society. "But Cousin Clara, what would she think at our long de lay?" "Oh! that were an early thing to settle; she would never have courage to mount so spirited a horse, and if she should, why she could take her ride with him some other day."

Thus Mr. Atherton reasoned and entreated, until he succeeded in making my will, (which was always considered so strong and indomitable,) subservient which afforded momentarily new and exciting topics place. for conversation.

pleased Charles Atherton, who had hitherto known first verse :-gesture had been carefully studied. I had first attracted his attention at the opera. He had watched the varying emotions of my countenance with deeper interest than even the play itself.

home in a few days, and of my desire to breathe the substance of his remarks below. once more the pure air of my native hills. I thought lie said :- Before proceeding to the examination soon galloping towards lome at a rapid rate.

Clara Gibbs must have experienced, when my be spiritual communications. dignified companion stepped boldly forth from his libering told you what I am not, I will now tell suse, at once espansed my chase most nobly.

My Cousin Richards altered manner towards me, the Taurn, for there is nothing stronger. did not escape the eigle-eye of my nunt, who, guess-

took particular painsto inquire for Miss Hewitt.

I returned home ith a happy heart, and felt a slavish restraints offashionable life, but also safe from the persecutions of my jealous cousins.

A year later, who spending a few weeks at Saratoga, the Gibbs family were surprised at receiving wedding card, with the somewhat familiar names of "Nellie Heitt" and "Charles Atherton" engraved upom then. The news of my marriago with the wealthy and distinguished Charles Atheris still on terms of intinate friendship with "Cousin | time. Nell," and out of sher regard to him, we have named our infant boy "lichard Gibbs Atherton," who, bachelor as he is, yet a'eres his namesake.

THE-OLD-MAHOMEDANVIEW-OF-THE-CRUSADES. A fact which occurred uring the Crusades, is related by the author of th Histoire Generale -:

"During one of the trees between the Crusaders was the former had left teir homes and traveled so many long miles, and whrein the Moslems had ofbecause they, the Saraces, were unbelievers; they that they were most saly mistaken; it was the any Mahometans; that ate images, they abhorred them; so far from worshing them, they never suftheir churches, bowed don to them, burnt incense dence of their own senses, nd they went on devoutly that desire, it will be answered. cutting the Saracens' throw because they had killed the Lord of Life, and becuse they worshiped two great idols, Mahound and ermagunt.

When the heart is out oftune, the tongue seldom

Written for the Banner of Light. TO A LAD WHO PREFERRED YOUTH TO AGE.

> BY J. M. PLETCHER. A song in praise of age I'll raise,

And strike a merry key, For 't is the happiert time of life That sorrowing mortals sec. Away with fears that fourscore years Should need to quell one's joy. Or pluck the roses from his path-For 't is not so, my boy, The aged one is well nigh done With worldly care and strife, And sunds upon the threshold of A higher, purer life; Oh! do n't believe he totters down The sunny hill of joy, To slumber coldly at the foot-For 't is not yo, my boy. He looks above in trust and love, And whispers, calm in mind, "The frame that I have taken on, I soon may leave behind," 'T is old and worn, but do n't believe It need to quell his joy To part with it in Nature's way-For 't is not so, my boy, He sees at last the season past, When it can serve him more; He beckons death's dissolving touch, And sees his trials o'er, Think you that youthful happiness Outrivals age's toy? Of error so unwise beware-For 't is not so, my boy.

## Meetures.

MR. PIERPONT IN CAMBRIDGEPORT. Rev. John. Pierpont addressed the Spiritualists of Cambridgeport twice, on Sunday, the 29th ult. He to his own for a time. For a half hour longer we spoke in the afternoon in Washington Hall, the rerode onward through a beautiful section of country, gular place of meeting of the Spiritualists of that

The exercises in the afternoon were commenced My natural and unaffected manner had evidently by singing a hymn, of which the following is the

> "Lord, Thou art good-All nature shows its author kind; Thy bounty through creation flows, Pure, free, and undefined."

Mr. Pierpont announced for his text the 57th verse of the 12th chapter of Luke :- "Why even of I spoke of my anticipated return to my country yourselves judge ye not what is right?" We give

he looked troubled as I wiered these last words, but of this text, or any other, I desire to do as politicians I may have been mistalen, for the shadows of twi. do, and define my position. I do not profess myself light were fast deepening into night; and, perceiving to be a Spiritualist. Ever since I have held a Christhe lateness of the hour, we simultaneously wheeled than office, I have had an interest in spiritual things; about, and touching the whip to our horses, were but in regard to the spiritual things and doctrines of to-day, I do not call myself a "professor" in the When I arrived at myaunt's it was quite dark, church-definition of the term; neither am I a meand the hall lamp was already lighted. As I hur, dium of any sort, either seeing, writing, hearing, or ried up stairs to divest mysolf of my riding skirt, speaking. I profess no claim to any of these charand inform my cousin that Mr. Atherton wished to acters, and so you cannot expect me to bring your speak with her, (and the was quietly waiting in any truths from the spirit world. I know not why the hall below to apologize for our long absence,) I I am called upon to address an audience of Spiritwas met at the head of the staircase by Clara, here malists, except because it has always been my desire, self, who with flaming contenance and flashing eyes, since first witnessing the manifestations, to find out began to upbraid me or my rude and unladylike the truth of the whole matter. In my investigaconduct. I felt deeply nortified to be thus censured tions, I have been facilitated by having in my family within hearing of Mr. Aherton, but what I suffered a little girl-a grandlaughter-through whom I could have been nothing in comparison to the shame have received what are claimed to be, and seemed to

place of concealment, and (policely framing an ex- you what I am. I am an investigator-an inquirer -a seeker. I have been, and am still, waiting to That night Richard Gibbs declared to me his love; learn whether the doctrines taught by Spiritualists which, to his great surprise, I kindly but firmly relare founded in truth; and, as I believe I am an fused. This temporarily wounded his pride, and honest seeker, I can say I don't care a button which made me fix upon an early day for my departure, is the truth in this matter. I only desire to know

The selection which I have chosen for a text. ing the cause, soon corroborated her suspicions in throws up the whole idea of authority. It calls the matter, by appaling personally to her son for upon each to be his own reasoner. It is often asked, "What does Mr. Pierpont believe?" It is The storm which birst upon my head on learning none of your concern. I do not believe for you-I of my refusal of Couin Dick's suit, knew no bounds, believe for myself; you must do your own believing. and made me competely miserable during the re-il remember once, hearing an old lady, a member of mainder of my visi in New York. Mr. Atherton Rev. Lyman Beecher's congregation in Litchfield, called several times but this only enraged my Conn., when asked what subclieved, reply-"I be-Cousins Clara and Custance the more, as he always lieve as Dr. Beecher believes!" Now, I ask not what Dr. Beecher, Dr. Walker, Prof. Stuart, the Pope of Rome, or any one else, believes-I am seeking for sense of relief, in kniwing that in the midst of my the plain, bare, naked truth. Therefore I come berural home, I should be not only released from the fore you not to make out a case; I have no case to make out-1 am'to state facts, such as have been brought to my notice, and to give my ideas on those

Is it a matter of historical truth that, in our days, under any circumstances or conditions, spirits departed can hold communion in any way with those in the body? The Spiritualist answers in tho offirmative, and the opponent takes the opposite ton, excited the lastin indignation of my aunt and ground. The audience before me will not expect me her two daughters, we have never deigned to call to exhaust the subject in one discourse, or two. upon me from that da to this. Richard, good soul, Nobody can compass the ground in that limited

> The first question which presents itself is, is such communion possible? If it is impossible, that puts an end to the whole matter-for it is said-

"What 's impossible can never be, And therefore never comes to pass." What religious man will dare say it is impossible. when it lays at the bottom of every religion in the world? You may say that it is not possible; but there is not a religious creed on earth which does not and the Saracens, the later asked seriously why it receive it as a truth. It is admitted as a fact, countly in the Old Testament of Moses, in the Gospel of Christ, and iu the Koran of the Mohamme. fended them, that they hd sought their blood in dan. It is so universally received, that no religious such a vengeful way? he Crusaders said: It was mind can say it is impossible. We are told that Peter, James and John went upon the mountain, and had put to death our Lor; that they were idolaters, there they saw Jesus talking with Moses and Elias. and in particular worshipd two great idols, called It is admitted in the New Testament, and believed Mahound and Termagun: The Saracens answered by every professed Christian. The existence of such phenomena to-day does much to strengtheu my be-Jews who had put to deat Issa ben Mariam (Jesus, lief in the Old and Now Testament; and, if they son of Mary) six hundri years before there were ever existed, I should deem it impossible that they could not exist now.

Then, is it desirable? We feel that it is. Oh fered the likeness of anyling to be made, not even what would the bereaved not give of his earthly in a picture; while the Cristians had images in all possessions, if the answer to a single question could come back from the departed loved one! I believe before them—and they ctreated the Christians to that God has implanted no desire in our souls, for come into their mosquesand houses, and see for which he has not created that which will satisfy themselves whether therewere any idols there or that desire. So the immortality of the soul—to be not. It was all of no use The Christians were so assured of it, has always been the ruling desire in blinded by prejudice, they rould not believe the evil the human soul; and, by virtue of the existence of

If it is possible—if it is desirable—then is it reasonable? To say that it were not reasonable, would be tantamount to saying that God had placed a desire in the soul which is unreasonable! Its occurrence in the past was reasonable—for God never acts out of reason; and what could reasonably occur

once, can we say that God has withdrawn? Can we say that God has forgotten his people—that he has made his world, and thrown it out to take its own course? Our world is not yet so far advanced-so disinterested and purified, that it no longor needs inspiration from a higher sphere. I know not that there was ever an age in which money-making and Mammon-worship were so strongly the characteristic, as in the present.

Then, in the next place, is it probable? (or provable, for that is what the word means.) It has been said that whatever has been been, is capable of being proved to have been. Then how is this phenomena... to be proved? We all know that proof must bear relation to the matter to be proved. The mathematical scholar proves his position by the use of figures; the algebraist, by algebraic demonstration; the geometrician, to prove the proportion of a triangle, would not put it into the balance and weigh it; the merchant, to prove the length of a piece of cloth, would use his yardstick; in judging of historical facts, we are governed by the testimony of those who witnessed the events in question. Now spiritual manifestations cannot be figured out, weighed, or measured, but must rest on the evidence of those who have witnessed them. The question is not as to the kind of proof, but whether there is proof. enough. Some are satisfied by less evidence than others; and there are always some like doubting Thomas, who was not satisfied till he had placed his fingers on the very wounds of his Saviour. I do n't know but I have belonged to this class, myself.

But, proving that it is possible, knowing that it is desirable and hoping that it is probable, I say, let us hear the case, as I have been examining it for the last ten years. What is required to demonstrate the existence of intellectual, invisible spirits? 1 think I may say, precisely the same kind of testimony that will prove to us that there is a God. We look at the growing, spreading tree, developing itself hourly-yes, momentarily-to a higher condition; budding, leating, blossoming, and shedding beauty and fragrance imperceptibly and then at the more evident, but not less wonderful, development of mankind; we look at the whole great universe, and ask, who is the creating power?' I don't need to argue to this audience the existence of God. We can all comprehend the existence of a benevolent design. and we can see the intention of the Designer; and, inasmuch as we can find it in no material power, we infer that there is an Almighty Spirit that does it all -a Spirit who exists everywhere, from the tinted blue of the sky above us, to the delicate insect whose mission in the economy of nature we can scarcely realize. Through the evidence of our senses we cannot approach one step towards the realization of that Infinite Being. I have witnessed many manifestation called spirit-

ual, and none of them could be produced by any natural force. You may style it the work of electricity, mesmerism, or odylic force, but, to my mind, neither of these will unravel the mystery. I have been in a circle, around a table, and, without the contact of a single person in the room, the table was thrown over with so much force as to split the top. Now, what physical force did that? Was it thunder? There was no flash, nor other evidence of electricity. There was no machinery, for I had serutinized all the surroundings, and found such collasion utterly impossible. Perhaps some of you will not believe this manifestation-but I know it; and, as there is no natural force which could produce it, l must account for it through supernatural, or spiritual, agency.

Then, again, we find other phenomena which demonstrates intellect, such as rapping and tipping out of sentences and communications. Can galvanism account for that "-can electricity or magnetthree thousand miles a minute, as it is now doing under the waves of the Atlantic, but it can do nothing of this kind-cannot, of uself, exhibit the least intelligence.

I am informed, by what purports to be Dr. Channing, hat spirits themselves know not what the conditions are which govern their communion with mortals. They can go so far, and no farther. Now, if they are unknown to spirits themselves, why should short-sighted mortals presume to know? 1 am told by Daniel Davis, a well-known electrician of Boston, that he made an electrometer, so powerful that the presence of the least amount of electric . fluid could be detected; he placed it on a table in the midst of a circle, and while the manifestations continued as distinct as ever, the instrument gave not the least evidence of the presence of clectricity, while the natural amount of electricity necessary to produce such manifestations, would have torn the machine to fragments.

Last week, at a bookstore in Boston, a man beonging in a neighboring city, and well known there, came and introduced himself to me, and in the couversation which followed, informed the that at a recent circle in his house, he placed some paper and a pencil on the floor, in broad daylight, and, when the circle formed around it, the pencil was moved, without mortal contact, and a communication from his daughter written out, in her own characteristic handwriting. He also related an instance of a man who had defrauded his sister by destroying a will. In answer to a scaled letter placed in Mr. Mansfield's hands, the spirit came, confessed the deed, saying that his inordinate love of wealth induced him to do it, and asked the forgiveness of the injured party. The autograph signed to the letter was shown to his mercantile friends and pronounced by them genuine. Now, I ask, could galvanism, magnatism, or electricity produce such manifestatious?-for it is a truth in unture that no effect cau be produced without an adequate cause.

Some maintain that these manifestations are produced by a natural law of which the world is, as yet, in entire ignorance. But here domes up the question-is the world to be governed by its ignorance, or by its knowledge? Are we to be satisfied by any such answer? Some unknown law?-well. what is a law? Blackstone says: "Law is a rule of action." Wherever law is concerned, it is a rulo of action-not an agent. The law can never be any. thing it is but a channel through which an agent works. The laws of Massachusetts are, of themselves, nothing—they are only the channel through which justice is rendered; to say that the spiritual phenomena are produced by any occult law, is simply to say, "I don't know." But to me, it seems evident that these phenomena prove the existence of a spiritual-power-acting through mediums, as we have the record of, in the Old Testament, and in the New Testament, where Meses and Jesus are surpen of as mediators, (or mediums) between God and humanity.

The exercises in the afternoon closed with another song, and the meeting was adjourned.

In the evening the Athenicum Hall was engaged, to accomm slated the au lience, and sometime before the appointed hour the hall was comfortably filled with a large (and, we might say, intelligent, but we wont, for we all know that Spiritualism embraces among its believers the most refined and intellectual portion of society, congregation. When the venerable lecturer entered, the organ struck up a stirring melely, and a voluntary was sung by the quartegreehoir. with much effect. Mr. Pierpont then read part of the fourth chapter of the first epistle of John, after which the resided, and the chair wedled to plaintive music, Longfe llow's beautiful and spiritualistic poem, the "Foststeps of Angels":--

When the fours of Dig we near bored both voices of the Night Was too better some material fred. To a holy, calm designs I'm the evening lam; says all ted And, the plantone of material, it is we from the first to be a line of the first to be a line of the purpose with a part of the p

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The second beautiful to the com-or from worth was given; the authorized by the may, the work of the heaven. And the Wiley of Methodology and model process for stopp to most that in execution of the

logs to a value to roughthood shop. And she sits and gazes at me, With these deep and lender even, Life the state so shift and south over, for length or award from the scies.

I thered is to yet come rebended, I there is not become separate. from something the design of the constant of the design of the first term of the constant of t the though of depressed and lonely,

All the first are last uside.
If the architecture is thus the self-to-vol and died!

He then announced for his textache words contained in the first verse of the fourth chapter of John's first episte: - Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets have gone out into the

He began by reviewing the leading points of his afternoon discourse, and counselled them to remember that he was not speaking to them as a Spiritualist, but is an investigator into the merits of the new dispensation. He said: - We have the testimony of thereanly of reliable, responsible menmen, the testimony of any two of whom would hang a fozen of us - and it is the duty of honorable men to hear that testimony; and weigh it.

Now, I purpose to lay before you some objections which are adduced, and to suggest some thoughts by which they may be met. Many say that "spirits, who have ascended from earth, ought to be in better business than coming back, knocking around and topping over farmiture, and speaking through ignorant men arei women." Let us sec. You believe in the Bible account of Jesus Christ, and of the miracles he performed? One yes, you say. Very well; that is enough. But you can't understand how miracles can be performed by any one else-by unlettered men and women. Do you believe the city of Nazareth, in Jussa, nineteen hundred years age, was any Letter than the city of itschester in the present generation? Does not God hold the whole world in in his embrace? Did not Christ have very ignorant, common men among his followers? If Christ had asked your advice about selecting his believers, he might have done differently; but, fortunately, he didn't. Cantot you allow that the soul of woman is as pure ane elevated as that of man? There were lying prophets in old Bible days, but all prophets were not take in consequence. Nor did they always speak falsely. There is not a man in this community but who will tell more truth than falsehood.

"But its seems very silly to me that spirits can come in this way," you say, . But it 's just the way the miracles and manifestation of Jesus were producol--all appealing to the senses. All these phenomena prove there is a power behind the medium higher than the medium.

Again you say it is absurd that they should leave their joyful position above the clouds, where they sit with harps in their hands, singing halleluiahs to the glory of God, to come back to visit this hard world. What do you mean by fixing in the solar system the resting place of the blessed? Is it not as feasonable to believe that the spirits who have existed on this beautiful planet should choose to live here still, rather than go off to some distant place where he is not acquainted? But spirits, if they exist at all, must exist somewhere, and why not here? This earth is, astronomically speaking, as much heaven as any other place.

Do you believe there is a particular part of God's creation fenced in, as a prison house for blessed souls, and that Saint Peter stands at the entrance ready to open the gates to let new-comers in? If you do, then what do you understand when Christ speaks of the Kingdom of Heaven upon earth-or. within you ?. I cannot believe that God has slighted our beautiful earth, to lavish all his bounty on such

We find many cases of spirit communion recorded in the Old Testament and in the New, and-though I never was one of the favored ones-I might state facts myself equally convincing of the truth of such communion. [The lecturer here related instances of spirit-seeing and describing by mediums, and asked]-Can you account for these on the plea of chance? Why, that would be less plausible than to admit their spiritual origin. The woman of Endoror the "witch," as she is unjustly called by the compilers of the Bible-was a medium, and her manifestations were simply the result of the spirit power, and are parallel to thousands of cases occurring to-day. It'is said that Spiritualism leads its believers to oppose the Bible; but it is not so in my case it has made me believe it firmer. I confess I never believed the story of the woman of Endor till modern manifestations proved to me its possibility. It is said Spiritualists deny the resurrection of Christ; but Spiritualism makes me believe it all the harder-though I do n't believe his physical form ascended into Heaven, and I never did. Dr. Channing tells me that when the soul leaves the body it ascends, never to re-enter it; but it assumes a spiritual body, and manifests itself in that. Such was the case with Jesus Christ, and when his disciples beheld him, they were endowed with spiritual vision. Now, for fore years I have disbelieved this dogma of Christ's pysical resurrection, and often shocked the heart four sensibility of my hearers by defending my disbelief, to which analytical philosophy had driven me

'Christ Limself never taught the doctrine of literal, . physical resurrection. It was an old belief of the The newspapers have been giving currency since Jews, and from this stand point they once asked him the laying of the Atlantic Caple to a beautiful and who would be the lawful husband in heaven of the taost apt extract from a sermen delivered soon after woman who was married by the seven brothers, but by Rev. Francis X. Boyle, in St. Patrick's Catholic who had no issue from either. If the material Church, Washington, D. C., on this subject; and lest bodies of the woman and the seven brothers Had our readers may either not have seen it at all, or artsen and entered heaven, there would have been may have forgotten it if they have, we quote it as reason for the question; but Jesus did not take that follows:-

men never pulpably differ here in their conceptions three honest men be taken, in which they do not one the prayer has died away on the sinner's lips. are the souls of men, I cannot see that their in lividuality will be altered in a-moment, and that by illuminations and bonnies, and booming of cannon. death they are at once, admitted to the great reservoir of all truth. No philosophy seems more ration- may produce wonderful revolutions on earth; the al to me than that of the soul's continued progress. after death. The church says that after death there is no progress; but I am not with the church.

There are more who believe in Spiritualism than profess it, and I suppose I am one. I have endeavored to answer some of the objections brought against the theory of spirit communication. I will now leave you to farm your own opinions as I have desire throws out the wires instantaneously in the done, and asking you not to rely upon ine, nor any one else. "Why do ye not judge for yourselves what is right?" This is an important question, and one which cannot be easily shuffled out of sight. It affects our brief existence in this sphere, and in those which are to follow this. I trust it will be investigated and weighed, till it is proved to be either a mighty truth, or a strange hallucination. May each dietate, and follow in that course truthfully, till your Master shall call you to your account.

HOSTON, SATURDAY, SEPT. 11, 1838.

THOS. GALES FÖRSTER. LUTRER COLBY. J. ROLLIN M. SQUIRE, OWHILIAM BURGEY.

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## SERFDOM IN RUSSIA.

It is gratifying to note the rapid progress of liberalism, or Spiritualism, the world over. Now it is in this direction, and now it is in that. Occasionally we hear of light dawning into dark places on this side of the world, and again futo similar places on our front, the people are finding that we are really the other side.

to ameliorate the condition of his subjects, and estat Reading:-pecially to dispense freedom to that large class."

and a most important one, in the welcome work of cmancipation. He has issued another ukase, dated must certainly say that we had been agreeably surthe 2d of July, by the terms of which he give free prised at the difference between the reality and im dom outright to the millions of serfs that have hitherto belonged to the private estates of the Czar and are more willing to look on the with favor. They the lumprial family Franched will say that this the imperial family. Everybody will say that this have been opposed stronger thanking accounts who have ever preceded them, and thy now are overcomist the right kind of charity, for it "begins at home." ing all prejudices. We were bliged to leave the helpless and wretched. They were never allowed to appear in courts of law, either as witnesses or par- passed a very agreeable day. ties; they could neither make a will, nor hold property; they could not change their residence, nor out wood upon the lands they tenanted; they could not manufacture, nor purchase and improve land, nor marry outside their own class, unless with special permission of a public officer. This is a deburden no human soul could hope to expand.

Formerly, if a serf wanted to enjoy any one of the privileges that belong to citizenship, he was obliged to pay into the treasury from \$500 to \$1500, both for himself and for each of his male children. But the July ukase terminates these restrictions for good. The appanage serfs are now endowed with all the civil rights of freemen. Lands which any of them may have purchased with their own money, but in the name of the appanages, are to be conveyed to them in full, and without any charge; they have the power to appear before the courts; to change their abodes at pleasure, without asking leave of the authorities; to enter the guilds and become citizens, on paying from fifteen to forty rubles for themseives, and the half of that sum for each of their children; to marry as they may please; to purchase lands, contract debts, make wills, &c.

The Nord, a Russian newspaper, 'remarks of this generous act of the Emperor, that it concerns merely the serfs of the Czar and the imperial family; but it indicates the firm resolution of the monarch to put an end to serfdom throughout the empire; and its example cannot fail to stimulate the Committee of upon their reports by the next spring.

will ere long be in a blaze.

SPIRIT TELEGRAPHING.

"What is it, after all, when compared with the Another difficulty is - We cannot rely upon the instantaneous communication between the Throne of communications from the spirit world." But do Divine Grace and the heart of man? Offer up your silent petition for grace. It is transmitted through realms of unmeasured space more rapidly than the of the truth? Can the sworn testimony of any lightning's flash, and the answer reaches the soul disagree on some points 2. And now, as spirits Yet this telegraph, performing its saving functions world with exultation and shorts of gladness-with The reason is, one is a telegraph of this world, and other is the sweet communion between Christ and the Christian's soul, and will secure a glorious immortality in Heaven."

Than the telegraphing of the thoughts and desires of the spirit, none can be more swift and certain. That is the communication which is the most sure and satisfactory. It needs no wire, no batteries, and no instruments; the will alore Is the battery, and direction of the object addressed.

One mode of telegraphing-that over whose successful establishment through the bed of the stormy Atlantic the world is singing praises to-day-only throws out visible premonitions of the other. As messages can be transmitted from one side of the globe to the other by electric force, so may, and so does, the spiritual force of the human soul, embodied of you take that course which your judgment may or disembodied, transmit its unwritten-nay, its unwhispered messages from its humble tenement to every portion of the universe.

This is a beautiful and a holy thought. It is sufficient to send a thrill of joy into every human heart that beats. However far we may seem from the great centre and heatt of love, from those who have passed beyond our right, no matter on what remote and cheerless outpests it seems to us that we are stationed, we need for nothing, and distrust nothing, while we know that the good Father and all his messengers are near, and that the whole atmosphere around is love; thile we feel assured that spirit wires are stretched like a delicate and gauzy anetwork about us on every side, and that every de-Ma. S. T. Mussos. No. 5 Great Jones street is authorized sire, every aspiration, and every prayer, however to receive advertisements, subscriptions and communications faint and feeble, are immediately telegraphed over them to the centre of all lovi, and answers returned such as each individual heart knows to belong to itself, whether addressed to the Great Father of all. or to those who once livedwith us, and called us

llere is the hope of the min who believes in God. For him there is no dismay no need of being east down He knows in whom Li trusts. He cannot be half each copy, per year. Percus who send us Twelve so far off that God is not clost at hand, by the aid of this secret telegraph established by the heart. His gar's describers wishing the direction of their paper life need never be in the softudes, for loneliness is not his lot. Every wish, every supplication, every impulse of the soul is transpitted so suddenly to Persons in charge of Spiritral Associations, and Lecture, those, who, being higher than directes, are competent Ess, are reported to provide susscriptions at the above to instruct and cheer us, that messages are continually ascending and descending to furnish us sweet companionship.

### GOOD INFLUENCE O GROVE MEET-IMGS.

The pulpit and the press lave so long misrepresented Spritualists, that the public have been led to think them little better than beatts. But now that we are strong enough to meet it bodies, and show an orderly, decent set of people; and that we have For sometime past, more or less has been reported been testified against falsely. Itad what a corresof the intention of the present Czir of the Russias pindent of the Newburyport Heralt says of the pienic

The speaking was all of a high order, and would known to the world and to himself by the name of have done credit to any meeting. The music, vocal serfs. Those who noted the happy symptoms of pro- and instrumental, was very goo, and aided very gress and liberality which were discoverable in the much in carrying out the affair successfully. The grees and novements which were discoverable in the grove is one of the finest places or a pienic or outdoor-meeting in the State, fitted up with every acfind their good opinions of him thus strengthened commodation necessary. The Siritualists are unaud confirmed by his later and more recent proclareactions. views would tend to create the digree of happiness. The young Emperor has now taken another step, which appeared on the face of a at this picnic, imparting its influence to all withit its reach, then we should hope that all might thieve as they. We agination of the views of Spir unlists; the public The condition of these serfs has hitherto been very ground long before the close, and arrived home by the Newburyport road, at seva o'clock, having

### GIVE US TESTS-FACTS. The world needs fact, more tan theory, in refer

ence to Spiritualism. Many tels are given daily in private and public circles, wich would arrest the attention of skeptics, and be of fore real interest and good to them, than all the fine-pun theories of those grading kind of servitude, and under its heavy who have fed upon facts, until they think they do not-want-more and launch ot upon the ocean oftheory.

Facts are easily told, in simple language—the more simple, the better the tory will be received. All are therefore competen to write accounts of manifestations of spirit-power Will the subscribers and renders of the BANNER end us tests they are daily receiving?. We ask it a favor to us and to the people who will read tim. This is a part of God's vineyard, in which all lay labor, and each receive his penny. When you receive a test, or hear of one having been given, sidown, and in your own style tell it-at once-andsend it to us. All the value we attach to the melages received through Mrs. Conant, is that each spit tells what he has to say in his own style, proving spirit-presence and power on the very face of themessages -- because no woman lives who is capablof showing such a variety of character, or speaking in such a variety of style. We appeal to you allor facts.

## END OF VOLUTE THREE.

The Issue of two more numbers of this paper, will complete the Third Volum Those whose term of Nobles who have been appointed to prepare the subscription expires at thatime, will receive notice methods of emancipation in the various previnces. in this number. If by any bance notice should be These Committees will, it is expected have concluded overlooked, they will find put?" written upon the their labors by the end of the present autumn, so last number, at which timewe shall cease sending that the Imperial Government may be able to act the Banner, unless a speed request for delay is made to us.

This is glad news for lovers of liberty the world We have no doubt those no have passed with us over. Truly, light is spreading into dark places. It thus far on the journey of thth, will continue with is not expecting too much to believe that the world us, and be prompt in remting us for the Fourth DEATH OF MRS. MARY E. H. BROWN.

Mrs. Mary Eveline Hooper Brown, wife of Dr. Am. mi Brown, of this city, died on Friday, Sept. 3d, after many severe attacks of painful illness. In her earthly life she had not attained her twentieth year; vet it may be truly said that her spirit wrs not pre- opened again on Saturday, the 28th, with a little maturely taken to the society and embrace of the increase in the attendance; the weather, however, white winged messengers" she so much loved, still continued unpropitious for an out-loor gatherwith whom, through her medium powers, she has so ing. and the meeting was held in the church. The frequently held real, tangible communion. She had services opened with a prayer through Mrs. Brown. early grown to the stature of a perfect spirit; so and some very applicable speeches by Rev. Mr. large and so perfectly developed, that it could no Chandler and Thomas Middleton. Mr. M. read, for longer inhabit its tenement of clay; and from its the benefit of the audience, some of Dr. Emmons! growth and maturity it burst the material fetters, views regarding the condition of the spirit hereafter, and seared away to that free home that awaits the which our readers doubtless are aware, are exceedsouls of all. Death to her was the merest incident | ingly orthodoxical. Some little "talking back" took in the journey of eternal progress. As the weary place between one of the Spiritualists and some traveller at some wayside inn stops to change his clergymen present. The spiritual friend had but worn-out garments for a new vesture-so is death to little respect for ministers, as was evident from his

levelopments. In a perfectly normal condition she has seen and conversed with spirits at her pleasure. Has seen many very beautiful visions, at the same stood before the Convention as one of that class time-being easily impressed with the meaning of everywhere spoken against-the clergy. He believed each Symbol contained in them. Sometimes spirit God was with the churches. What was a clergyman flowers have been presented to her, and have been so real to her senses, that she has risen and reached that God Almighty loved the clergy of earth. God out her hand to grasp them. She would sit with her is working in every department of human life, for eyes gazing upward in a perfectly conscious condi- a wise purpose, and for the elevation of the human tion, and describe spirits as they passed before her. mind. We see among the great mass of humanity each one giving their name and the emblems of their a struggling class, denominated Spiritualists. Why condition. They would speak messages of recogni. have you left your old opinious? Why do you refuse tion and love for their earthly friends, which she to return? Not because your organizations are would repeat in their own words; often in poetry of changed by your belief, but because if you are right. uncommon beauty, giving from some spirits fifty or God and Christ are with you. You cannot question a hundred lines at one time. Her perception of spirits has been at times as real as our, perception structure. It is the greatest record of Spiritualism. of mortals. On one occasion she attempted to go except the Heavens, in God's universe. This was over to some friends sitting the other side of the parlor, opposite from the side where she had just been giving some communication to other friendswhen about half way she suddenly stopped, turned around and said: "I cannot go, there is a crowd of spirits locked arm in arm that fill the room; they will not let me go; if I try I cannot pass through them."

Her mediumship for physical manifestations were also extraordinary. About two years since, one evening, in the family of a gentleman in this city, the name in full of over forty spirit friends were spelled outsby the tipping of the table, and raps, all of which were unknown to her, and many of which were forgotten or unknown by the family-but, on inquiry, were found to be correct.

Her medium powers were so great, that the spiritworld was to her more real than the material. Her love for spirit was so perfect and full, as to cause an early breaking and crumbling of her material being; and thus it is not strange that the death of the physical, to her, was of but trifling moment-an occurrence of but little or no importance. It is the soul that is real, all else is a vision-thus she regarded life; death, for many months, she has anticipated with the fondest pleasure, as being an occurrence more desirable than all the incidents of her earthly life.

llow real is immortal life to the soul imbued with the teachings of Spiritualism. What a gift of heaven is this, that tears the reil of death in shreds - that sheds the light of love and truth around, that banishes all fear, and awakens and stimulates the sleeping energies of the soul to vivid perception of unending life-of eternal progression.

The death of Mrs. Brown was foreseen and related by Mrs. Leeds, about six weeks since.

SPIRITUALISTS' GRAND MASS FICNIC AT ABINGTON.

The second Pienic for the sedson of the Spiritualists of Boston and vicinity will be held at Island Grove, Abington, on Wednesday, Sept. 15th. A special train of cars will leave the depot of the Old Colony Railroad for the Grove at half-past eight o'clock in the morning. All friends of Spiritualism, both in city and country, are cordially invited to attend this Grand Social Festival, and participate in the exercises of the day. Several eminent Trance Speakers are expected to be present and take part in the exercises.

Tickets, fifty cents each for adults, and twentyfive cents for children, may be obtained at the depot on the morning of the excursion. They may also be obtained at all the way stations between Boston and South Braintree, at one-half the regular fare, on regular trains which leave Boston at half-past eight in the morning. The friends in Plymouth, Kingston, Plympton and Hanson, can obtain tickets at their several depots at half fare to Abington, and return by regular trains.

The Spiritualists of Fall River, New Bedford, Myrick's, Taunton, Middleboro' and Bridgewater, will take the train which leaves Fall River at 7:15 A.M. to South Braintree, and then connect with the excursion train for Abington. Returning, leave the Grove at 5; 20 P. M. by regular train to South Braintreg, thence by the New York express train home-the express stopping only at Bridgewater, Middleboro' and Myrick's. Fare up and return, from Fall River, \$1.00; Myrick's, 75 cents; Middleboro', 55 cents; Bridgewater, 40 cents—children, half price. It may E. Simmons. be well for these friends to treat for a special train for their express accommodation.

Those living near the line of the Eastern Railroad, can take the 7 o'clock A. M. train from Salem, and be said of the lectures through the different medireturn the same evening. ,Those on the line of the ums, except that all tended to demonstrate the new Wodurn Branch Railroad can take the cars from philosophy, and in a manner at once satisfactory, Woburn at 7 o'clock A. M., and return same day, beautiful and eloquent. No matter how diversified Also, those near the line of the Reading Junction the minds of the mediums may be-no matter how Railroad may take the train which leaves Reading greatly their own peculiarities may influence that for Boston at 6:10 A. M., and return at night.

Mr. Wilson, a celebrated medium from Toronto, well known by readers of Spiritualist publications, less in proportion to its purity. will be present, and give his experience In Spiritualism, which is said to be very remarkable.

the music. Should the weather be favorable, it is anticipated

Come one-come all! N. B .- Should the weather be stormy, the Excursion will be postponed until Friday, the 17th inst.

## MOVEMENTS OF MEDIUMS.

Mrs. Elizabeth Clough will speak in the trance state at Newton Upper Falls, Monday evening, Sept. 13th.

Sth. J. L. D. Otis will speak at Stoddard, N. H. Sept. 12th; Nashua, N. H., Sept. 19th; Cambridgeport, Mass., Sept. 26th; Lawrence, Oct. 3d., Prof. sufficient for the physical in such a large spiritual Otis will take subscriptions for the Banner.

[Reported for the Banner of Light.] SPIRITUAL CONVENTION AT SOUTH ROYALTON, VT. SECOND DAY-SATURDAY.

The Convention which began on Friday, the 27th, style, and said, many things-owing to no malice. Mrs. B. possessed many extraordinary medium probably, but impulse-which might have been better unsaid... Rev. Mr. Chapin, of Huntington, Vt., said-He

but a teacher of life? It was his humble opinion the Bible, unless you overthrown your own superadmitting fully-as he unquestionably meant to dothe reality of Spiritualism; but he rather tamely advanced the argument that it was true, if we acknowledge Christ as God-if we did not, it was false. Mrs. Huntley was entranced, and said-For what

purpose are we here, is a question which has already been asked. Have you come here to tear down olden forms, or have you come here to seek to elevate your longing souls? You have come not to build up sectarian dogmas, but to seek for truth and development. It is but little, that a rap has been produced or a table moved, but it is that those raps have pronounced the name most dear to you-it is that a source has been opened for the transmission of thought, and he is unworthy of the blessing, who is not better for having received a communication from some departed one. You will all carry away the principles unfolded here, and they will each have their influence in the great world. Then the purpose for which you are here is to better fit yourselves to aid in the humanitary movements of the worldculture self for unselfish motives. And, with harmony in your souls, you will go forth anxious for man's development, desiring to break the chains that bind him.

A gentleman said-He believed, as many others did, that it was best to hold quarterly meetings in the State of Vermont, and visit the whole State in this manner; and he thought the money spent to furnish mediums might be used, in a project like this, to a greater advantage, and do more to disseminate the truth. There were too many who did not know a thing of Spiritualism, and had not the means of knowing. This idea was dwelt favorably upon, and dropped for further considerations. .

The clergy were here discussed again, and some little sharp talk indulged in regarding them, when-Rev. S. A. Davis, of Bethel, Vt., said-He objected to quarreling with the clergy; to him they were a very inoffensive set of men. He sympathized at beart with the Spiritualists, as he believed they had a great mission, but he did not like to see them leave the great missions of their cause to handle the clergy. Sometimes he thought he was a Spiritualist, and sometimes he thought he was not. He thought he was when he listened to the soul-inspiring strains which fell from the lips of the incliums. He thought he was not, when he saw those truths apparently forgotten in wrangling with the clergy.

He then, in a labored speech, sought to show wherein nothing could be true, unless Christ, as God, was in it. And rather distantly hinted at the possibility of a union between the more liberal church and the Spiritualists.

A. E Simmons, of Woodstock, Vt., entranced, said—He had beard a good deal of certain suggestions which had been made about forming a union between Universalism and Spiritualism. If such a thing was to be done-if strength was to be courted instead of truth-as Universalists were not popular, he did not advise Spiritualists to be half-way hypocrites, but join popularity-do the whole thing-if you dare cast a shadow on truth, do the whole thing, no matter how much the angels weep or how deeply man abhors himself. He then spoke at length upon the religion of Spiritualism, and touched quite reasonably upon the necessity of a religion of re-

Much speaking was had during the day from the different mediums present. Among the prominent trance speakers are Miss A. W. Sprague, Mrs. M. S. Townsend, Huntley and Willey; Mr. Potter and A.

THIRD DAY-SUNDAY.

During a portion of Sunday the meeting was held in a grove provided for the purpose. Nothing need which is given through them -- still one great fundemental idea pervades the whole, glittering more or

The movement suggested by Mr. Walker, for dividing Vermont into districts, that spiritual truths Halls' Concert and Quadrille Band will furnish might be more fully disseminated than at an annual Convention-was discussed in the morning, and a committee of six were appointed for the purpose that this will be the largest gathering of Spiritual of arranging a list of towns where there were two ists ever assembled in this or any other country. or more believers in Spiritualism, through whose influence mediums might be heard.

The Convention closed on Sunday the 29th. Everything passed off in a quiet, orderly manner, the wants of all attending were fully provided for, and a great deal is due to D. Tarbell, Esq., for his management, and for his enterprize in calling a Conven-

tion. ion. H. H. Woodard—last, though not by any means least—the gentlemanly proprietor of the So, Royalton House, has our warmest thanks for providing us! gethering.

## Correspondence.

LETTER FROM NEW YORK. New York, Sept. 4, 1858.

Brooklyn Skeptics - The Case of Margaretta Fox-The Cuble Celebration - Question before the last Conference.

MESSRS. EDITORS-With September comes the resumption of " stated preaching," lectures, and effort. the partial break up and break down, which the heats of summer always visit upon this metropolis. Plymouth church will now be in full operation again, under the immediate direction of that prince of Chapel will be relumed by the magnificent inspiraworth's will be inhabited again, with its changing speakers-beginning with Miss Emma Hardinge, to be followed in due time in December, by R. P. Ambler-to be as heretofore the centre of interest to the thousands of Spiritualists visiting the city; and them away. all the other Spiritualist rooms in Gotham and its suburbs, may be relied on, for the present, as certain to be kept in full and rigorous activity. With the resumption of lectures at Dodworth's, the mornthe afternoon meeting and Friday evening Confer-

of the bar, the bench and the pulpit. Among the the short space of one month.

Miss Fox has not renounced Spiritualism, and it is Amedey. also certain that the Catholic church needs light, Bruce, for instance-have united with churches, through a medium. Pretestant as well as Catholic; and doubtless this is There have been two likenesses of deceased persons be accomplished. So far as high spirituality is con- lady who has been dead nearly twenty years. cerned, poor as are the churches in this particular, Father's face. Whatever of this we have on the leaving the body as well as before. earth is mostly still with the churches; and hence ences a General Awakening.

thought. Is there anything half so remarkable in son? Is it not a strong evidence of truth? the allegation that spirits and mortals may speak powder, has got up no processions, or dinners, or fireworks, in honor of the opening of communical pursuing. tions with the heavens. Probably the trade and products of this upper region are not so much to its mind, as are the fabrics which Europe, and the faroff Ind, and even the Ethop may supply.

At our last Conference the important question-Are spirits an efficient power in the affairs of mankind?-was the subject of debate, and called out considerable interest. Contrary from what might have been expected, there was a good degree of uniformity of opinion expressed, on the side of the them knows whether she ever was a Spiritualist. affirmative. Hitherto, I think, Spiritualists have been disposed to look at the presence of spirits in the generosity to state that she is now in the field, our midst, as mostly inoperative. According to the speaking in favor of Spiritualism. Prof. Otis was common notion, the spirit of a departed mother or frequently quoted, while opposing us, but I have yet father, or friend, may regard with interest our earth- to see the first anti-spiritual paper announce his trials, but with little power to influence or aid us, conversion-instead of which they now endeavor to except under special circumstances. In this debate cast opprobrium upon his school. Let them show a the broader field of a constant and efficient activity, little generosity, by announcing one of a hundred on the part of spirits who have inhabited this earth. in influencing individuals and molding the affairs o nations, was set forth, and met with a favorable re-

sponse. If the spirit-world is free; and if spirits can find access to our minds and there suggest motives; if MESSES. EDITORS-We have, in this place, quite a they can soothe or inflame our passions; and if men respectable number of Spiritualists, and the number pass into the spirit-world with the same sentiments is gradually increasing; a good work has begun, and and feelings with which they quit this, then it fold those, who oppose it, like Saul of Tarsus, will find it lows, that many of them will continue for a time the hard to kick against the pricks. Truth is mighty struggle to carry out their favorite projects, left un- and will prevail, in spite of all opposition-of which finished here; and that the means within their we have a large share to contend with in this good reach are by no means contemptible. A single old town of Yarmouth. We have had our circles

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great orator or writer, on our plane, will influence thousands of minds to adopt his, opinions on a publle question; and parallel modes of moving public sentiment, are open to the spirits. Thus it may well be that Napoleon is still exerting a mighty influence Lectures Resumed-Mr. Paine (of Worcester,) and the in the affairs of France and Europe; that our Revolutionary fathers are, as they declare, active in stemand that Lopez is still laboring to effect the freedom of Cuba. But why their poor success? inquires some one. Because of the strength of the forces arin the various mental departments of life, following rayed in opposition, it may be replied. Take the case cited at the Conference—the Massacre of St. Bartholomew, in France, by the Catholics. Where were the Protestant spirits at the time-it is askedthat they did not prevent it? The natural answer gallant preachers, Henry Ward Beecher; University would be, that French spirits mostly influence France, and that French spirits, at the time, were mostly tions and glittering fancy of Thos. L. Harris; Dod- Catholic. Besides, when those persons in power who had the planning and executing of the massacre in their hands, opened their minds to the influence and counsel of murderous spirits, they naturally closed them against advisers of a higher order, and shut York.

LETTER FROM NEWBURYPORT.

. Newburyport, Aug. 29, 1858.

MESSAS. EDITORS-We have not held any public ing lecture at Union Hall will be discontinued; but meetings during the warm weather and do not design commeucing before September; but the interest once will remain as heretofore. Warren Chase speaks has been growing stronger, and every one is auxious in Brooklyn to-morrow, and will probably occupy for the time to come around for a commencement. the desk for one or two Sabbaths at Dodworth's, if There is less anxiety felt, as we have good preaching his other duties will permit him to remain with us from the Universalist pulpit; the paster preaches until the close of Miss Hardinge's engagement. Mrs. good spiritual doctrines, such as all true Spiritual-Coles speaks at Rondout to morrow. Mrs. Hatch is ists are satisfied with; he does not believe in the in the city, but is not lectuying. Mr. Ambler spends claims of Spiritualists, but so long as he preaches the months of September, October and November, at them we are satisfied. Mr. Spaulding is a very superior preacher. We hope, before a great while, I fell in with Mr. Paine, of Worcester-mentioned he will have evidence enough to join us in our labors. in my last—an evening or two ago. He informed | He is on the right road. The Universalists are only me that he had held five sessions in all, with the working out their mission; they are following the gentlemen skeptics of Brooklyn, with most satisfac- course of all their predecessors, that of opposing any tory results. The physical manifestations without new belief; they met with the same opposition and contact, and backed by an invisible intelligence, were outlived it, forming the stepping stone for the new of a nature not to be mistaken. At the commence- dispensation. The Second Adventists are strenuous ment of these sessions, Mr. Paine took the precau- in their opposition to us, and go in mass, following tion, as he states, to require the signatures of the their leaders. Elder Edwin Burnham, a preacher of entire party to a statement of the phenomena wit- their doctrine, who during the religious excitenessed on each evening. The party at first consisted | ment the past season, preached revivalism, announces of eight persons, but was finally increased to sixteen that he will preach in the City Hall against Spiritor eighteen, all coming under the same regulatious, unlism. He says he is ready to prove that the spirand numbering among them eminent representatives its of the dead know nothing of what is done on the earth after leaving the body, and that all mediums latter, I understand, are two Doctors of Divinity. are possessed of demons; and he is ready to show Mr. Paine, if I understood him aright, intends to how they act when they entertain demous. He adpublish these certified statements of what occurred, mits all the demonstrations, even to trance speaking, at once; but, at the earnest solicitation of the re- but says it is done by demons who never were omspeciable witnesses, who are desirous, at least, of a bodied. He dares not enter into an arrangement for brief respite and opportunity for reflection, he pro- the discussion, but says he will allow himself to poses to withhold their names from the public for be questioned at the close of this lecture. We shall give him a try. It will be seen that our very liberal The case of Margaretta Fox, I see, is still attract- city authorities will allow a lecturer to use the City ing attention. I have not hitherto referred to it, be- Hall to oppose Spiritualism, but would not allow cause, I have failed from the first, to discover its im- Miss Amedey to lecture on Sunday in its favor; they portance. That a Spiritualist should join a church, would probably allow a lecture in favor of rumor even the Catholic church, ought not to be con- drinking, but not in favor of temperance for the sidered matter of special wonder. It is certain that same reason that they refused the hall to Miss

The Spiritualists design holding a reunion meetwhich she may help to give it. Many Spiritualists ling-a sort of half picnic-in some grove in this viin this city and elsewhere have not felt it necessary cinity, in a week or two, to open the fall campaign to dissolve their connection with their churches, ou with. It is not intended to be anything more than becoming Spiritualists; and I see no good reason a social gathering, with speakers in a trance state. why they should, if their churches are willing to Unbelievers will be invited. It will be public and retain them. So other persons who were not church- free. We desire that the public should better undermembers, on becoming Spiritualists - the Misses stand our position, and the views as enunciated

one of the many ways by which the general dissem- painted in Ohio, of persons who have died here. ination of truth and the liberalizing of sect, are to They are considered to be perfect; one is that of a

We frequently meet with opponents who charge it cannot be denied that they are far in advance of everything in Spiritualism to Mesmerism. Had the rank and file of Spiritualists. The mission of Mesmer lived to this day, he would have had oc-Spiritualism has thus far been intellectual; it has casion to rejoice; for all believe, or profess to believe, busied itself with the reform of dogmas-the cordin Mesmerism-at least when it answers to refute rection of beliefs-and has scarcely yet broken in Spiritualism. If they honestly believe in Mesmeron the plane of man's inner life, to arouse his relicism, clairvoyance, &c., I cannot see how they can gious nature and bring it into the sunshine of the doubt the ability of the spirit to mesmerise after

In a recent conversation with a Universalist clerif is not singular, that Spiritualists, on having their gyman he said he must admit that Spiritualism was devotional feelings awakened, should turn to the doing what neither Universalism nor any other bechurches; and this, I apprehend, will continue to be lief could-namely, converting infidels and atheists. the case more and more, until Spiritualism experi- He said he had in his society an atheist who had become a believer in God, through Spiritualism. He During the present week our city has been alive tried to argue him out of it, but in so doing he found with celebrations in various forms, of the great he was knocking away all the foundation he had, achievement of the age-the spanning of the Atlau- and was obliged to leave it from fear of leading him tic with a cord, to become a common highway for to atherem again. Does this not teach a great les-

There are few, now, here, who have the temerity together, as there is in the demonstrated fact that a to characterize Spiritualism a humbug. Many memman may take an intangible thought-which cannot bers of Orthodox churches are believers. There are be seen or felt, or otherwise made obvious to the not less than five hundred believers who attend the senses—out of his head, and send it on a rope across Orthodox churches; but they are afraid to brave the ocean? I think not. Yet the one is no more a public opinion. Could they fully understand the fact than the other; but the city has burned no injury they are doing themselves, as well as the cause, they would hesitate in the course they are

An old lady, of near seventy years of age, a member of a Baptist church, has been developed as a seeing, writing, and speaking medium; she has the unbounded respect of all who know her. The church dare not oppose her, but do all they can to prevent the influence she exerts.

The papers have been very free to announce the recantation of Miss Fox, and her subsequent admission into the Catholic church, and yet not one of So, also, with Miss Doten; but none of them have prominent conversions, as an offset to the isolated cases of apparent recantation.

LETTER FROM MAINE.

YARMOUTH, Me., Aug. 25, 1858.

twice and three times a week during the year past, and light is now shining where darkness once reigned. It is not generally known that we have in our midst, and one of our number, a fully-developed and Contents or this Number. The conclusion of the first-rate clairvoyant, rapping, tipping, and trance- first part of "Alamontade"-a story fuller of sound speaking medium in the person of John L. Lovell, philosophy than our renders have met with for many who has spoken publicly since February last, in an a day; A poem, on our first page, written through a ming the torrent of corruption in our own country; entranced state. Wo have, likewise, Mrs. Day, a medium by a dweller in the spirit life; "My Visit very well developed medium, who has spoken pub to the City,"-a clever sketch; "To E. L."-a poem. liely several times in an entranced state. We have Radbod, The Pagan; a poem by J. M. Fletchera number of other mediums fast developing. Will "Lines to a Youth;" Mohamedan view of the Cruyou please give this an insertion in the Banner, and sades; an abstract report of Rev. Mr. Pierpont's by so doing, help the mediums and the cause? If lecture in Cambridgeport last Sunday week; a report any of our friends in other places need, or want of the two last days of the South Royalton Conventheir services, they will please address them at Yar. tion; four columns of spirit messages-more than month, Maine. We hope other mediums will visit usually varigated; Miracles-a vigorous and comus, as those we now have are destined to leave us for prehensive article by William S. Andrews, Esq.; the present. We now have fifteen copies of the Ban. Immutability, by our esteemed New Orleans corresner weekly, where one year ago, I think not one had pondent; letter from Oswego, N. Y.; Remarkable found its way to this place.

1 am, very respectfully yours, G. P. T.

> MESSAGE VERIFIED. Sharon, Mass., August 29, 1858.

MESSES. Epitonse-Hannah Hewins, whose communication was published in the BANNER or LIGHT of August 28, was a relative of mine. She lived in this town, and died here, at the age of 60. She was a prominent member of Mr. Phillips's church-Orthodox. The statements relative to her history, are all correct. Some of Mr. Phillips's heavers say he has not spoken upon Spiritualism, while others say that he has. Affirmative testimony must be taken before negative. Mr. Phillips is absent now; we will hear from him when he returns. J. P. H.

BOOK NOTICES.

l'he Swedenborgian. The September number of this magazine is very interesting. It contains several able and liberal articles. A The six days of Creation? shows the several his neek, to purchase his life by disclosing The September number of this magazine is very cles. "The six days of Creation" shows the correst the names of those under whom he acted. He repondence between the Word in relation to the Crea-plied : Never! do your worst;' and of the thoutor, and between the life of man, from the chaotic; sands who have been hanged or blown away from state in nature, which represents animal man with guns, not one has made a confession. They have all spiritual subdued, to the second day, when the could infuse into such a mass."—London Journal. spiritual manifests itself, and so on through the Divine Love is ultimated in all his deeds—not be- who stand a little beneath us in civilization! cause he owes obedience to law, but from love of truth and good. This is a Christian and liberal article. Next in importance is the article on the when occasion demands, and no external is at hand --in other words, it ignores the right of ecclesiastical conventions to govern, in opposition to the individual church. The views here presented are those as the best means of promoting the welfare of the dress at the laying of the corner-stone of the New Church Temple in New York, is also to be commend- the reflection of the shadow of the gunner. ed for its spirit of Christianity.

THE TWO SISTERS. By MRS. EMMA D. E. N. SOUTHWORTH. T. B. Peterson & Bros., 303 Chestnut street, Pinladelphia. world. The book before us, is full of interest; and though the scenes pictured are those which we at lose their common-placeness, and the reader becomes, from a burning building in Cincinnati, deserves not words is compelled to follow them in their journey- him comfortable the remainder of his life. Go ings in life's sunshine and shadow, to the end of the bless him and his, is echoed from soul to soul. narrative. There is, too, such a true Christian sen timent beaming from every page; the lesson of love, truth and mercy she intertwines in every chapter, are so genial in this age of doctrine instead of works. that the "Two Sisters" may be safely recommended; as a proper Romance to be welcomed in every home. It only needs to be impressed upon the young, when the authoress has given them such lessons, and has drawn characters which the voice within pronounces lovely, that it is their duty so to mould their own characters that they may display the same virtues.

Mrs. Southworth's books always find a ready sale,

How AND WHY I DECAME A SPIRITUALIST. By W. A. Danskin, Baltimore.

The writer is a Spiritualist of repute in Baltimore. and his lady is an excellent medium. It is interestng to all to know what has brought a brother to a belief in the reality of spirit intercourse. Every mind arrives at this belief in a totally different way, or by a different course of investigation; hence one man's experience is no part of another's, and a comparison of experiences is interesting. Many facts might be brought to light, which are now hidden in the chambers of an individual soul, were each man to relate why he became a Spiritualist, who could put together a readable account of it. Mr. D. has embodied many-facts in his little work, the offspring of both the physical and mental phenomena of the subject some attention, halte at the definite con-Spirit-intercourse.

A valuable text-book, to be used in the study of Geography and Astronomy. It imparts much useful -we may say, indispensable-knowledge of the subject of Astronomy, in a plain and entertaining way, easily understood by the child, and, in conjunc. tion with the Globe, is vastly more practical in its results than the old-fashioned atlas-system, so far as Geography is concerned.

REMARKS UPON FOUR PAPERS FROM THE BOSTON COURIER, con-cerning Theodore Parker, lialph Waldo Emorson, George Win. Curtis, and Rational and Natural Religion: Wm. L.

This book is very well written, and has the better side of the arngument. We "calculate" the Courier will be on our side of the house long before it has great event of the nineteenth century. any prospect of demolishing such men as it attacked in the articles in question.

AMERICAN VETERINARY JOURNAL. This monthly, for August, is, as usual, interesting to all lovers of horses and cattle. The farmer, the farrier and the stock-raiser-will find much that is interesting and useful in its pages. It treats of diseases of cattle and the cure of them, and reports interesting cases of treatment. George. II. Dadd. V. S. 46 Salem street. Price one dollar per annum.

ONE HUNDRED SONGS OF SCOTLAND. Music and Words. We recognize in this volume some of the sweetest Scottish songs, which are always welcome in the concert room or the parlor. Oliver Ditson & Co., 277 Washington street.

The Busy Edlorld.

case of healing; Frightful Immorality, and other correspondence. On the eighth page is found, among other interesting matter, a report of the Reading Cenvention, by Dr. Child. On the fourth and fifth pages, editorials, correspondence, items, poetry, etc., all of which make up a paper which we are proud , to present our readers.

CONTENTMENT .- Diogenes, the famous old cynic, was one day basking in the sunshine at the roadside in Corinth, when Alexander, the renowned conqueror, rode up. Astonished at the indifference with which the ragged beggar regarded him, he entered into conversation with him, and finally gave him permission to ask him a boon. "I ask nothing," answered the philosopher, "but that thou wouldst get out of my sunshine!"

Hindoo Fanaticism .-- A gentleman writing from India says: "It is not a week since I saw a Ilindoo,

Yes; love of country and peristance to tyranny, nigher unfoldment of the spiritual, until, in the though a virtue with the enlightened nations of sixth day, man understands his spirit-power, and earth, is only a "zealous fanaticism" among those

The "old theology" was probably never more forcibly presented than in the reply of a student at the Rights of New Church Societies," suggested by the nction of the "Christian Church of the New Jerusa- for all?" He answered, "He died for the elect, to of each Church to perform the rituals of the church, provide a way of salvation for them, and for the non-elect that they might be more effectually

Kaife, a London artist, has succeeded in photographing an exploding shell. The view is taken as of individual church sovereignty in all matters of the shell emerges from the smoke, and shows threereligion; against uniformity, and in favor of variety, eighths of an inch of its track. It is curious that in every instance, there is in the smoke about the church. Mr. Barrett's (the editor's) excellent ad-, shell a phantom human head, not visible to the eye, but quite distinct in the photograph. It is no doubt

A party in the office of a Western hotel, the other evening, were talking about the laws of different States-one contending that the criminal daws and Mrs. Southworth is one of the most gifted writers their penalties were the same throughout the United of romance living. Her books are not exaggerated States. That was disputed. Finally they referred tales, but pictures of real men and women, and to the "Old One," and asked him how it was. His those circumstances which control them in this response was-" If the laws were the same, what was the use of your coming West?"

THE BRAVE POLICEMAN .-- George Carr, the heroic once recognize as being of every-day occurrence, yet they are told with such grace and beauty, that they life, rescued a woman and her two children recently. as it were, almost a character in the story, bound to only a medal for the noble act, but a sum should be live with the others their brief life—or in other collected and presented to him sufficient to make

> The following lines were written by Rev. Claudius Bradford, of Montague, Mass. :-

In three departments of great Nature's ways In three departments of great Nature's wave have Massachusetts men won deathlers praise. First Franklin, in the lightning's feaked giare has writ his name forever on the air.

Next Morse upon the bodied entit; and now field his upon the ocean's azure brow;

And while the first shall blow, the second soar, Field, Franklin, Morse, in trainty sublime.

Shall float forever down the stream of time.

A shoemaker, for the purpose of celipsing an opponent who lived opposite to him, put over his door the well known motto of "mens consciet recti;" in and this will be no exception. A. Williams & Co., mind conscious of rectitude.) His adversary, to outdo him, placed a bill in his window with these words-" Men's and Women's conscia recti!"

FREE LOVE.-We learn, from a private source, that Professor Snaill, of Swamp Cottage, has written a powerful letter to his friend, Jacob Jinks, Esq., on the subject of Free Love. We shall probably receive a copy of it in due time, and will at once lay it before our renders.

At a recent celebration the following tonst was offered: " Hoops and Tight Pants-The unqualified representatives of financial extremes. May the charms of the ladies be as boundless as their skirts; and may the gents never get as tight as their breeches."

The editor of the Haverhill Gazette, after giving clusion that "there is a power" which produces the THE FRANKLIN GLOBE MANUAL. Troy, N. Y. By Moore & mysterious phenomena called Spiritualism, but he Nime. can go no further for the present.

Rev. John Pierpont informs us that he is willing to answer calls to lecture on Spiritualism where friends may desire his services-provided his health will admit of it. He now resides, we believe, at West Medford, in this State.

Halls' Boston Brass Band gave another grand performance last Wednesday evening, at which the solos by Rhodolph Hall, S. K. Conant, and J. J. Fontarive, were pronounced superior performances.

It is said that tuns of Atlantic Cable wire are being manufactured at different feundries in the country, to supply the demand for mementoes of the Miss Munson, whose advertisement may be seen

in another column, is obliged, by her many calls, to give her whole time in future to the examination and treatment of diseases.

Rev. Eleazer Williams-the Indian missionary and by many supposed to be the lost Dauphindied on the 28th inst, in the western part of New York State.

Chemists tell us that Bunker-hill monument is higher in the evening than in the morning of a sunny day. The little sunbeams cuter the pores of the stone like so many wedges lifting it up.

The sunshine of life is made up of very little beams that are bright all the time.

ANOTHER BLOW TO SECTARIANISM. Speaking of Rev. Charles Beecher, the Recorder onys that this clergyman not only believes in the "East Indian netion of Pre-Existence," but also that Christ when on earth was in a state of probation;" "that belief in a Caivanistic creed should not be a qualification for admission to the Christian church;" that "Christ nony redeem all men in the next world, if not in this," and "that God may pardon there as well as here." Newithstanding this, he was duly installed lately as pastor of the Georgetown Congregational church.

Really this is good news. God's power, love and mercy extended through eternity, by a minister of a Congregational church, inffead of being confined to this little world! No other family could take the stand this one has and not have been overthrown by the church. The heresies of the Beechers are winked at-for who dare array himself in battle against their talent? The world should be greatful that God has sent such men among the church, and should see in it his wonderful wisdom.

### A PRAYER.

Oh, God of Love! with prostrate roul, We rate our voice to thee; We ask for inner light and warmth; We ask for parity . Thy will be done. Where'er the sun Dufuses earthly hight and heat; May Wiedelin's Voter With Leve regords, As they in lowly 1 some most: Oh! make us fermble, pars an Pwise, And fit us for thy Paradisc.

MUNSON'S CIRCLES IN NEW YORK. Our friend Munson informs us that he is taking special pains to have employed at his rooms the most reliable and best test mediums in the country. He has just engaged the services of Mr. C. II. Foster, of Salem, Mase. He is one of the best test mediums, and will give universal satisfaction. Mr. F. has recently returned from Havana, where he excited the attention of thousands by the exercise of his marvelous medium powers.

One or two other mediums will be constantly in attendance, and it is Mr. M.'s desire to introduce many new phases of mediumship at his rooms.

### FOUNTAIN HOUSE.

The above hotel, well known to our Spiritualist friends, which has been kept by Dr. Gardner, has cen taken by E. B. Wilson, of Toronto, Canada West.

Mr Wilson is an excellent medium, as well as his lady, and will make a popular landlord. He was the leading Spiritualist in his former place of residence, and is said to be a man of whom the Spiritualists may place reliance.

Dr. Gardner may be addressed at the Fountain House, for the present.

### SPIRITUALISTS' MEETINGS.

Dr. Gardner informs us that having been unable procure a more comfortable hall, the meetings for the present will be held at the Melodeon.

Mrs. Henderson will speak every Sabbath in Sepember at 3 and 7-1/2 P. M., commencing with next abbath, the 12th inst.

The free tickets given out last season, will not be eccived the present season; but these who are eally unable to aid in sustaining the lectures, will e supplied with passes, on applying to Dr. Gardner.

## MADAME DU ROYCE'S REMOVAL.

The friends of this lady, and those wishing to be reated by her for diseases of the eye, may hereafter find her at the American House, instead of the Marlboro' Hotel.

A traveller announces that he once beheld r minding their own business !" This happened at sea-the passengers being too sick to attend to each other's concerns.

"The mother's heart is the child's schoolroom."-

## WHOLESALE AGENTS.

The following firms will supply country dealers. South and fort :--Ross & Tousny, 121 Nassan street, New York,

ROSS & TOUSER, 121 NASSAU STICCH, New York,
S. T. MUNSON, 5 Great Joins STICCH, New York,
F. A. DOROMN, 107 South "Edited Stice", (below Chestrait)
Philadelphia,
BARRY & HENCK, 8.33 Race street, Philadelphia,
T. B. HAWKET, Buttalo,
S. W. PEASE & Co., No. 28 West 6th street, Cincinnati,
S. W. WOODWAED & Co., St. Louis,

# Special Notices.

## PIONIC AT PINE GROVE.

The Spiritualists of Salem and vicinity will hold a social gathering at Pine Grove, on the 5th of September, if favorable weather, (if not, then the Tuesday following. Some eight or ien excellent mediums are already engaded to be present, ogether with a band of music, and a good time is expected. All are invited free, as no charge is made at the table, each me bringing catables, or not, as they please. Cars leave the Eastern Denot in Salem, at 9 o'clock, for the Grove; fare 5 ents. Friends will govern themselves accordingly. Per order of the Committee. J. N. KNAPP, Sup't.

Balen, August 23,1555.

### HARMONIAL COLONY CONVENTION. All persons interested in the establishment of a Harmonial

fownship, Precinct or Neighborhood, on the general basis innounced in the late Circular of D. C. Gates and others, are hereby respectfully invited to meet in select Consention at Worcester, Mass., on the 15th and 19th days of September next, commencing at 10 o'clock A. M., on the 15th. The undersigned expects that a goodly number of those numerous friends, in various parts of the country, who, by letter or otherwise, have expressed their readiness to co-operate in the movement, will be present on the occasion. Also such others as are propared to take a working interest in the cause. pectators and mere talkers are not invited. Adin Ballou, as cordial friend, adviser and promoter of the enterpriso, has engaged to be present, and to submit for discussion such specific documents and plans of operation, as, in his Judgment, may be requisite to our success. For the place of meeting, comers will please inquire at No. 1, Bay State Block, Main street, Worcester.

In behalf of the movement. DANIEL C. GATES.

# NOTICES OF MEETINGS.

MEETINGS IN CHELSEA, on Sundays, morning and evening-at Guild Hall. Winnisimmet street. D. F. Goddard, reg-ular speaker. Seats free. LAWRENCE.—The Epiritualists of Lawrence hold regular meetings on the Sabbath, forenoon and afternoon, at Law-

Lowert.—The Spiritualists of this city hold regular meet, ings on Sundays, forenoon and afternoon, in Well's Hall-Speaking, by mediums and others.

CIRCLES AT MUNSON'S' ROOMS. MR. C. H. FOSTER, of Salem, Mass., has been employed by the undersigned, and will give seances day and evening. Other mediums will be constantly in attendance. On Tuosday and Thursday evenings, in place of the large circles held heretofore, it has been deemed advisable to limit the number to eight persons, at \$1.00 each, for the evening. Oircles will commence at 71-2 o'clock, and close at 10 pressely.

B. T. MUNSON, tf 5 Great Jones Street, New York.

QUARTE VIEW

# The Messenger.

The LL Street, when - We have deemed it advisable to suspend our satisfies during the mouth of August, and part of Sectionber. Notice will be given of the time they will be resemed, when we shall extend invitations to those of our readers who desire to attend.

Allists to the Er your .- Under this head we shall publish such communications as may be given us through the me-dumaship of Mr. J. H. Charst whose services are engaged exclusively for the father of Light. They are speaked white blob is in what is usually denominated in the Trance State."

the exact line case being written down by us.

They are not published on account of literary merit, but as tests of spart communion, to those friends to whom they are

notices sol. We hope to show that apirits carry the characteristics of their earth life to that beyond, and do away with the errones is a ston that they are anything more than Fixit, beings. We believe the public should see the plot We believe the public should see the plot We believe the public should see the plot We have the public should see the plot We have the public should see the plot We have the public should be seen that there is evil as well as good in it, and not tayeet that purity alone shall flow from spirits to the tals.

We ask the reader to receive no doctrine posterior spirit, in these columns, that does not comport with his reason, The hexpresses so much of truth as he perceives, the here, he here, here the softens opinions merely, relative to thous not experienced. The Spirit governing those mands stations does not pretent to infallibility, but hay (q.2.2) to use his power and knowledge to have truth come through this channel. Porton to a not given by

### I MESSAGES TO BE PUBLISHED.

We wish the fluores of a six and all sin, who is they read a mes-Sage which they care a aid, to we to us to that effect. We design simple to see a see a after publication as practicable, that we have resolved assurance of its fruth, without mentioning the name of the party who has written us. Do hot was base not one clees to write up, but take the labor tyon over own coulders. They you will enable us to place has portefore the public.

Wit He just, Cb. they Stavers, Mary Price, Chas, Walker, Ja. Lab, J. raill at Russed, John Crafts, John Robbins, Chas, Weet, Edw. Cobo, J. Buker, Michael Brally, W. E. Chameling, Entrold T. Over, Mary E. R. to Eliza, Eliza Smith, B. Frankin, I. Wirnel, James Powers, Limita Cass, John Woodleridge, David Wisker, Mary C. C. and Lab, Language, Mary Am. Marshen.

Cap'r William Brown, Jake Lennard, Mary Ann Marden, Charles Cumungham, John Dow, Julin D. Williams, Anon-ym - Huam Locke, Rev. Dr. Jadson, Michael Celgan, Moses, Taber, "To a carere at Washington."

### · Patrick Murphy.

Ha faith I'm here slick as a rat after a rain. Faith I made no blunder this time -1 slipped in just as A Yankee could. They got it—they got it, and they say it must be the devil, or some of the saints. (The spirit alludes to a message he sent to his friends a few weeks since. His rich brogue and Irish humor were very amusing.) II th, did n't they get it, and rade the name? I hammered it into them; nint I been fighting all the time to get it to them! They axed the praist, and he said it's no good. They say it must be the deval, or some of the saints. Hurry this along and publish it - the folks will be

waiting for it. The praist said I had an evil spirit . before I stied, and he warmt smart enough to cast him

One askel him how he died.

Oh, man, I frightened myself to death. I died balf a Catholic and half not. Below he alludes to his being a medium, which caused the priest to say he had an evil spirit.) All the things moved about me, and rattled and frightened me. I'll come again it 1 get a good change loce I did now. She fights me before, but now I gots in as mee and slick us a rat after a shower. Now I'm gone--a jully good time to you. I think I'm out of purgatory, now. I'm at work hard I tell you - making up for the work I didn't do when I was shaking all the time. I'll get a fine eastle built by and bye. Good bye to ye.

## George W. Norris.

With speaks first, you or me? You want my name, my age, where I was born, where I died, who I've g it on earth, and all that ? I tell you I've got a good in mary, at ill guess I can give you what you want. I can tell yet one thing, if you go to lotting out about anything smart from me, you'll be mistaken. I shall talk my own way, be my own lawyer, this time. I was in my twenty first year when I died; my name was George W. Norris, -- got that? I was born at Yarmouth, Nova Souta, got that? I died there. My disease was something about the stomach; the dogs or use I't; tell me it was cancer. I was sick four years, off and on-warnt sick all the time. I've got a father there, and a step-mother. I've got one own sister, and two half-brothers-little ones. | Dave It M you when I died? Well, it's most two years? will be in September. It's 58, aint it? -well, that's it. Now write and if I don't tell you'a straight story, I'll give you as good a crown as you ever boked at; perhaps you'll give me a shilling, if I do. I had some money when I left—not much. My father, by trade, is a ship carpenter. (The spirit appeared to be looking at something, and said:) Get out. (We asked what he spoke in that manner for.) Oh, it's somebody wants to harry me up, and I warnt bern in a harry, and didn't die in a harry, and I'm not to be hurried now.
I came here for something. You see the old man

gets drunk, and I suppose my death was caused by a blow he gave me six years ago. He was drunk, and I undertook to hold him, and he gave me a blow, and my stomach swelled up awfully, and I was not well a day after it. Well, I suppose I must have been injured, and this cancer comes, if it was a cancer. Now the old man thinks this was the cause of my death, and I did n't know this was what he was thinking of before I died; but since I have been here. I've found out, and I want him to be at rest. Till him I forgave him once, and I guess he aint got to go anywhere else for forgiveness, and that I'm better off here than I ever was.

He has been seber ever since I died, and I want him to keep so. I've got as good a step-mother as

ever lived.

Tell the old man I'm sorry for him, and want to see him happy. I want him to drink no more rum. Any man that gets drunk is a fool. That's what the old man kicked me for-saying that. I'd no business to say it, but he'd been drank four days, and I lle did not strike the old woman-if he had, I'd have knocked him into the middle of next

Just let him know I can come here, and know what's going on, and he'll be a sober man. talked this Spiritualism over, so he wont be very

Well, I'm going, now; if I can't get this paper to him, you'll send it, will you? Good bye. July 9.

## Margaret Lewis.

I want you to go and see me. I am at home and here too. My home is in New York. What time is it? What day? What month? Come and have me buried? I was sick with fever, and died four days ago. I died when they were all away, fooling

about the Fourth of July.

I want you to go and bury me—my friends are fighting—one wont and another wont. I want a coffin, and I want to be buried. Will you go? Let me take the medium.

You see I'm' dead, and they are fighting, and I want to be buried. My name was Margaret Lewis;

I lived at the Five Points. I want to see my body

away from there.

Everybody knows where old Johnson lives-you send there and ask where Margaret Lewis 1s, and they'll tell you she's been dead four days. They'll all be drunk to-morrow, and wont bury me. I went to a medium up town, in New York, and she promised to go and see me. I lived in Clark street. I'm down cellar—way down. It do n't belong to them to buy a coffin, and they fight about it. Will you go? Go to the devil, then ! Do n't talk to me; I can't be good Oh, shut up-you wont do anything for me; any-body would think I asked you to go to Europe for me. I got plenty of clothes, and some jewels "I've had most five years. I come honestly by them-need n't think I stole them, Well, the woman that took care of me has got them, and hid them, and says I did n't leave anything; and the others say I did, and they

wont pay anything for my coffin. Oh, I'm miserable.

The rate are running all around me, and I can't stay.

I don't care about devil; hell, or anything else, except thy body. You wont go, will you? I can tell you a good many things you'd know me by. There is a locket hanging to my neck by a stringit contains my miniature and some hair-the portrait was one of long ago. I'm laid right down

on must go right away—they're doing some-thing to me—I know they are; they're cutting me. Oh, Ì must go.

This spirit, as will be seen, was one whose life was unfortunate, and whose development was checkered by misfortune. A spirit followed her, who will throw much light upon the communication she gave. It is below. Please observe the variety of character given at this sitting.

### Anonymous.

The connection which is formed by the law of attraction, between spirit and mortal, is at times very hard to sever; especially when the great bands have been drawn asunder in a harsh and cruel way, and the spirit knows nothing of its spirit-home, and is drawn to the lower order of things belonging to earth-life. It is strange it is so hard to be broken, yet it is true. The spirit who has just left your medium has given you truth, and were you to realize one half the mental agony she experiences, you would say there is no hope. She says, I fain would die and close my eyes forever on all that God hath made. But there is no death. The soul may as well try to destroy God and Nature as to annihilate

The time is even at the door when this monster, Death, shall be led captive by every child of God. None shall fear him, because all shall understand him. In times past he has been a giant, at whose appearance, every one hath shrunk away. But we say, again, the time is even at the door when he shall no longer be clad in dark garments. No, the light that is being given to earth's children shall disrobe him and clothe him in becoming garments. Vea, every one shall have power to hold him at will, to understand him, to know him, and cast off all like fear. But we come to speak of one who, at this time, is living in hell-a mental and physical hellhanging between the two spheres; who cannot pass this sphere because of her bonds. Now, who shall and impress those minds who surround that dead body, to break the bond. And have we power? Yes, for he who permitteth us to commune, will send us twelve legions of angels to sever these bonds.

We are often called upon to perform wonders from curiosity, and we do not always do it, for we look beyond the present to the future, and see that it may be a stumbling-block in the way of thousands. We have power enough to shake the earth to its foundation, and bid every soul give up its secrets. This is the power given us by God himself to use, when it is right we should. Friends, our mission in approaching you to day bath been partly accomplished. We go hence that we may make the work

(As the spirit seemed to be about leaving, without giving his name, one asked him to do so.) Were I to say that Betsey Newell, who died in Pembroke, darkness your whole being; but the time is coming rather talk to them. Good bye. when the weed of umbelief shall pass away. Names to us are nothing, and the time is coming when they will not be with you. You all knew me by name when on earth. What I was, I nm not-what I am, I shall not be in time to come. July 9.

## Robert Crawson.

I don't know what I'm here for. I was drowned on the Mississippi. My name was Robert Crawson. was in my tweifty-first year. I can't tell how I came to be drowned; you know as much about it as l do. I was on board the Crescent City. I have never been able to see anything about it, but I have had such an intense desire to come to earth, I have been directing all my energies this way. I want to go to my friends—how shall I proceed to do so? should like to have them know that I can come back and talk, and I should like to have the privilege of have a brother. I expect he will take all, and leave mother none. If I could speak with him I could make all right, for he would hear to me.

dead and alive too, and that I am coming back and going to dispose of my effects if I can.

1 've got some acquaintances that are Spiritualists I guess they will see that the folks get what I give here-I guess they will. I'm going now.

## Stephen Hurd.

Some of my people have conceived some very strange notions. I cannot believe that I was insane when I left earth-indeed I cannot. My family think I was. I know I did not dispose of my effects in a way and manner that would satisfy them, but I did so according to my own fancy-my own sense of right and wrong. I was predjudiced by no one, was in favor of no one, or against no one. My people think I was insane the last few years of my life. 'he supposition is no doubt well founded, but I cannot accept it as true. I had some strange notionscarried out some strange ones. Some I failed to carry out. But I think if I had been a little younger, I need not have failed. Now I conceived an idea that I might raise sugar cane at the North as well as those at the South. All my friends thought otherwise, and that I was crazy to think of such a thing. But as I before said, I think if I had youth on my side. I might have done it.

I see things that transpire on earth, and I see they are trying to break my will. I did not expect to see this discord, but I do not care about it. object is not to turn the tide of affairs, but simply prove that I can see what is going on, and can

Now I did not dispose of my property as I did because I did not love my friends, nor because I did not think them capable of taking care of property. But I did as I did, to suit myself. I do not come here to complain of them, for I have no use for money here, and care but little about it. I should much prefer to see them enjoying all my proporty, if it will only make them happier. Well, if they break the will at all, it will be on the ground that I was insane. I think they will-hope they will if it will make them happier. I have been just as conscious of all that has transpired within the last two months, as I am that I am speaking to you through i form not my own.

I know I taxed my mental powers much, but I do not think I overthrew my reasoning faculties. I am possessed of all my reason now, and have been for he past two months. Perhaps I talk like an insano

I wish to prove to my friends that I can return nd talk to them, and if they wish my will broken shall do all I can to aid them, if it will make them

I found everything in my spirit home wearing a mysterious garb. I could not understand anything.
All seemed different; nothing as I expected, and for a time I had as much as I could do to look about me, and compare the things which I saw around mo with those I saw in earth; and I find that one who is near earth in spirit, will have to look very sharp to see a difference.

I suppose I shall be happier than I now am in time, at-least I am told se. I should be much happier, could I commune with my friends direct, but I suppose it is better that I should come here first.

was called on earth by the name of Stephen Hurd. I lived in Malden, Mass. It is but a short distance from here. July 10.

This message was pronounced to be true by a gentleman present, who had heard of this person's death, and of his giving a sum of money to some society to The fact is, they do n't know much what became of experiment on the raising of sugar cane in this me. Hurrah, back to old Boston! I thought it was 

John Locke. This spirit recognized a visitor at our oircle, who

recollected him by name. - I'm mistaken. My If you'r name' aint name is Locke—a good one—John Locke. I knew you thirty years ago-yes, sir; I knew you forty years ago. I'm from Newcastle way-that's where I'm from. I lived a little ways from the Point-not away down-but a little way from your father. I was quite a man when you was a boy-thirty five. perhaps a little more, when you was a boy. Do you remember about my giving you a threshing once? You was into mischief, with a lot of other boys, around my house; I caught you and threshed you. I did n't come to see you—did n't suppose anybody would be here that I knew; but I knew you, because you look like your father. It's very strange! I tell you what it is, I feel very queer here-I don't seem to understand this thing, exactly. How happened it that you are here. I am here to commune with my friends. Probably you have seen a good many new things since I knew you, and can't romember old folks. You must have gone away when you were very young. At eleven years of age, hey? Well, then, it must be near forty-three years since I

Why, it seems to me as though I had been dead seven years-may be a little out of the way, but not much; it appears to me it was in 1850, but am not certain. I don't know what I died with-it might have been a fit. I used to drink a little, but don't think, because I used to on earth, I'm drunk now. All those who think I am in hell are mistaken, and don't want to be thought so ill of. All those who think I'm in Heaven are also mistaken, and I don't want to be thought too well of. I should like to have my folks have some clear views of this thing, but I don't think I am able to do it just now. think I'll tell them I am rendy to commune, and if

they will open the door, I will enter. I had my own way of doing all things, and I have the same idea now. This is strange! not see anybody for thirty years, die in the meantime—come back to earth and remember them! is it not strange? It's just knocked all my other plans in the head; my attention is all drawn to you now. What right had you to stick your head in? I'm glad to see you though. You see I'm rigged up rather different; 'tain't my house, and I've nothing to do with the rig of it, and break asunder these bonds." Shall those who doubt the spirit? Not but we who know her must go forth very well; I could my own, though, when I was on earth, most always-not all the time, though. I reckon I'll go now, so good bye. When I see you again perhaps you'll be where I am. Oh, yes, I'll be as glad to see you as anybody; I bear no ill-will if I did thrash you. You had a good pair of lungs though-I thought you'd raise the whole neighborhood. That's one of the follies of your youth, though. July 10.

The party alluded to assured us that he had but a dim recollection of the man, not enough to have had him in mind at all when he visited the circle.

## Betsey Newell.

I can't talk-you are all strangers. You may give my name, you would say, can it be possible? New Hampshire, wishes to commune with her Doubt would spring up in your soul and envelope in friends. I don't want to say any more. I had

### Asa Wentworth.

I feel like one who has been wandering far from home, and who returns to find change written upon everything he once held dear. Although enough of the original is left for me to recognize my own, yet time and the hand of man have done much towards wiping out the past and inscribing something to mark the present.

Near seventeen years ago, I died in Boston. I left dear friends, to whom I was tenderly attached. Many of those friends remain on earth, and I see they need light, warmth and truth to guide them to a place of peace. This question comes up before me: May not I do something to serve them? I would have them know indeed that there is a door between them and the spirit world, and they may open it if they will. I would have them know that we have disposing of my effects, if there is no objection. I power to aid them in their affairs, both spiritual and material. I have much to give my own dear I told you who I was, but you may just add, I am lead and alive too, and that I am man add, I am lead and alive too, and that I am man add, I am lead and alive too, and that I am man add, I am lead and alive too, and that I am man add they are not always distinguily. care to give what I have to the waves of public opinion; and I come to-day, that I may in after days reach my friends. I am certain I have something to do, for I am being constantly drawn to earth, and some kind angel whispers to me to go to my friends and do what I can to cause the sunlight of truth to enliven their souls.

I was an old man when I passed from earth. I saw some sorrow, and many happy years; but I fear, instead of seeking to know something of spirit life, I sought to surround myself with that which I should not have done. The pleasures of earth soon pass away, and should not be prized too highly. Man should look beyond, where the gifts of the Father are imperishable, and not liable to fade away. May the peace, that cometh from the great Fountain of Peace—the wisdom, that descendeth from the Fountain of Wisdom, descend upon them, is the desire of ASA WESTWORTH.

## Charles Hammond.

I do not like to come to a stranger, but I find I must do so, if I would meet and commune with my friends. I understand you expect all who come here to give something by which they may be known. My name was Charles Hammond; I died in Derby,

Lower Canada, in the year 1858-the second month of the year. I have a family in the place where I last breathed on earth.

I feel very desirous to commune with my friends, and suppose I shall when it is all right for me to do so. My disease was consumption—of the blood—they told me. I have a daughter; that daughter is in New Haven. Now, if there can be any possible chance of my speaking with her, I wish to: She left home some twelve years ago; has visited us some few times during that time. Could I speak to her in private, I could give her much to her advantage, but I must not do it here. The name of that daughter is Agnes. I have nothing more to give.

William McKay. What's the reason you did n't accommodate me? I came to your medium, but never got a chance to squeeze in, and so I semayou a line from a medium, who said he would send it to you. I've been watching for it, but never saw anything done about it. I shouldn't care, but I've got an old man on earth who is likely soon to come to me, and I want you to tell my father for me I forgive him; tell him if it had n't been for him I should not be where I now am, but still I forgive him. I am not happy. I'm an. undeveloped, unhappy spirit. My namo was William Mckay. I left the old man when I was mad, and he was mad, and I haint seen him since. He supposes I died a natural death, but I did n't; I dled in Baltimore.

.I want the old man to know the truth; he did wrong, and he ought to suffer for it. I did wrong, and I suffer for it, and it's right everybody should have his pay.

I sometimes tended bar. I was clerk and bookkeeper a while; had no particular trade. Good many like me, you know. My father ain't known anything about me for ten years or over, so, you see, if should tell anything that transpired since, they would not know if it was true. July 12.

## Henry Melville.

Did you ever hear of anybody's talking after they wore dead? So have I: but never knew much about -just made out that it really was.

My name was Henry Melville; if I'd lived about month longer, I should have been twenty-one; as did n't, I was twenty; you may stretch it a little, and call it twenty-one, if you are a mind to. The next thing is to tell when I died. What year is this-1858? Then I've been dead just a year. I lied in New Orleans, of fever. They want to know if I was taken good care of. Yes, tell them, first-rate care, and I died as happy as could be. I ain't coming here to tell them anything to make them unhappy. But how is this! I was told that people were all to be miserable or happy forever, after of them, or fairly meets them; neither does he state leath, but I find it is n't so. I am just as well off as ever. My folks are all church people, but I was an outlaw-could n't be brought over to the faith.

Say I died pretty comfortable, and was not buried ilive. My things come back, and went just when I wanted they should, so I'm not unhappy about that. All my folks lived in Boston when I left. I can get a friend of mine to send this to them.

he wants to get it te his friend, and I must be the but what do I care? I'd as lief drive a fast horse as a slow one.

I've got two brothers here, and a sister that's married. One brother is named Charles, and one John; they're good-good as I am. My sister bemy father. It's no use for me to talk to themthey'd say it's like him, but somebody forged it. My brothers might laugh at you, but they'll think

ome of it, after you're gone.
Well, how is it—do you have to die over again when you leave, for I am going now. I never want to go through that place again, though I had a pretty easy time of it. July 12.

### Stephen Girard, Some of my friends wish to know how I occupy

ny time here in the spirit-land. Now if I were to enter into all the little minutice. might take a great deal of your time; therefore I vill be as brief as possible, and try to make my

riends comprehend. When I was on earth, I received enjoyment or pleasure from various branches of business. I loved o perform a stated amount of work, and I loved to rest after that work was done. I loved to know I had accomplished that work; that my own hands and brains had built up a work. I find pleasure in the same way now. I go around from time to time here, on earth, and I see a man who is about to engage in any kind of business he likes, and if our organisms are alike, I aid him, and take just as much pleasure in his success as I ever did in any of mine; and when the work is done, I take pleasure in resting.

The world, or the people, said I imbibed some very strange notions. If they had not been pleasing to ine, I should not have hung on to them as long as I did, and I take the same pleasure in those old notions I ever did. I can see though, as I could not then see, and have changed in that I can understand as I did not then understand.

My friends want to know if we have any animals in the spirit-land. Yes, we do, at least I do, and I take as much pleasure in guiding the horse here, as I did on earth; just as much. And I suppose others | produces these phenomena. The atheist maintains can have animals as well as I.

Every individual spirit has his own peculiar likes and dislikes. He who enjoys the society of the lower order of animals, is thrown into their society for enjoyment. Wherever man finds that, he finds something to instruct him. Nature is a true teacher, and when she finds contentment, she is enabled to instruct and lead to something higher.

Each spirit differs from another, as much as mortals do. I might go to Italy, and find it a perfect barren waste. To me it would be nothing; to you a charming spot, and our description would differ. My friends tell me that every spirit that comes from the spirit-land, differs from another in certain things. Vell, what would nature be in the spirit-world, if verybody agreed? I don't want anybody to believe I am afraid I should n't agree with them ike me. if they did.

Some of the friends want me to say how we find our clothing, and who makes them. All our clothing is but nu outgrowth of the emotional part of the spirit; all going forth to please the interior, tending not always have been acted without him. to make for it a heaven and a hell, perhaps.

My doctrine is, that God himself acts up

Now I might feel harred against some mortalsmy emotions would be low, and my exterior corresself, and he would see things differently from me, and be habited to correspond with his happy condition.

I suppose my friends will say you don't have to work for your apparel? Yes, we do; our work is upon the mental plane. We don't have to use the hands, but we use that you mortals use to move the hands. You do not stretch forth a hand, until you have wished; now the wish with us is labor. If we

desire to come here, we wish, and we are here. We receive quite as much pleasure in laying down to rest, for the spirit needs rest as much as the Sometimes your physician says the spirit needs rest; and we work with the spirit and why should we not rest? Rest with us is not unconsciousness. I am laboring with you now; when I leave I shall cense to act, to think, and yet shall be conscious of all going on about me. Some spirits tell you they pass a certain time in unconsciousness this may be through fear. I did not pass any un conscious moments in coming to my present life.

My death seemed to be a sudden transit from one state to another. I can't say but I experienced some fear, for I had not gathered much experience in reference to death. I seemed to be in a very active state in reference to my spirit. I was constantly wondering what would be my state in spirit-life, and therefore I did not exactly know when the change came over me. To be sure I knew I was a spirit divested of mortal form, yet I could not tell much of the change. I seemed to be bursting a band which severed strong ties and required a strong power to do so. Yes, I was so lost to material things aud so quickened to spiritual things, that I was not aware of the change except at the very instant I had passed through the change,

One falls into a drowsy state, and you say to him, Friend, you have been asleep." He says, " No, I have not," for the spirit was not entirely overcome One might tell you he was unconscious; yet I was taken from one state of existence to another in a will all see when you pass throughit.

Another question my friends have asked I had nearly forgotten; it was this: Do you have any place where the souls of men are educated?" Most certainly we do. Everything around us teaches us somo lesson. Every spirit who comes from a higher system. state of happiness comes to teach us. We gain our wisdom from all we see and hear. Man will nove ease to learn. When he has passed beyond a plane where he cannot learn something, then I am sure all mankind will know nothing about him. All time is given for man to learn in. My time has passed and I will pass on. My name

s Stephen Girard. I have been to you before. July 12.

ROMANCE.-Perhaps, gentle reader, thou art one of those who think the day of remance gone forever. Believe it not! Oh, believe it not! Thou hast at this moment in thy heart as sweet a romanco as was ever written. Thou art not loss a woman because thou dest not sit aloft in a tower, with a tassle gentle on thy wrist. Thou art not less a man because thou wearest no hauberk; nor mail-sark, and goes not awed the world lies there; and

"The oracle within him, that which lives Not ordinances, not mould-rotten papers. rue lis cuo de la

# Correspondence,

NATURAL LAWS AND MIRACLES. MESSRS. EDITORS-A correspondent, with the signature of D. F. Randall, in your paper of the 28th of August, has endeavored to controvert the views I presented in regard to Miracles, in a former article. I do not perceive, however, that he overthrows any his own vlews clearly.

In regard to the miracles in the New Testament. would ask him whether the transactions which are related in it as being miracles, are not minutely stated in all their particulars, so that they cannot be merely "an exaggeration" of some manifestation, He will say, "I don't believe in Spiritualism," but as he supposes, and whether they do not owe their whole value and significance to the fact that they one to send it. He's a fast young man, to be sure, happened just as they are related? And I would further ask him, whether they are not supported by the same kind of ovidence with the rest of the narrative, and if this ovidence is insufficient to support these miracles, whother it is not also insufficient to longs to the church, and all my mother's folks, and support the rest of the narrative? And what necessity is there for assuming that they are an "exaggeration," when the same manifestations-nearly all of thom, and quite as wonderful-occur at the present day?

Let him strike out the narrative of the miracles. and see how the rest of it would read, and whether in some cases it would be hardly intelligible. Again, when he says "fixed laws govern all matter-these laws are His unchangeable will," I would ask what does he mean by laws-why does he not define them. Laws, of thomselves, are merely rules of proceeding. They cannot execute themselves, or exist separate from an intelligent lawmaker, who both makes and executes them. I defined what I understood was meant by natural laws, and endeavored to show that, in the sense in which they were usually held, they would necessarily load to atheism. Does he hold them in this sense? If not, in what sense does he hold them. I will, however, more clearly to express my views upon this subject, again state them more fully and explicitly, and hope he will not again attempt a reply, unless he feels assured that he can meet them and overthrow them.

By natural laws is commonly understood a uniform and invariable mode in which all the physical phenomena in nature are produced, and that these phenomena are produced by an energy existing in matter itself. The believer in God, who adopts this theory, believes that this energy was imparted to matter in the first instance by God himself, but that ever afterwards, it, of itself, without his intervention, that this energy originally belonged to matter, and is itself adequate to produce all these phenomena, and that it is, therefore, not necessary to suppose that God imparted it to matter, or even to assume the existence of God.

Now, in my view of the subject, both of these classes of persons are in an error, and that no such energy exists in matter, whether imparted to it or not; and that if it did exist in matter, it would prove the truth of atheism, viz. : that matter, by its original constitution, was capable of itself of producing all the physical phonomena in nature; for when it is found that it can act by itself alone in their production, there is no need of any intelligent being to act upon it for this purpose, either in the first instance, or afterwards; for it can act without him, and there is no way of proving that it could

My doctrine is, that God himself acts upon matter at the time the phenomena take place. That he ponding to them, would be dark, repulsive, devoid of originally created matter, and endowed it with those beauty. Another might be at peace with all man-kind, and, last of all, and best, at peace with him-endued. And that when he wishes to produce any endued. And that when he wishes to produce any physical phenomena, he makes use of these properties, capacities and forces in the same way that one of our chemists or mechanics would do, if he wished to produce a particular chemical combination, or a particular mechanical action. That, at the time the phenomena take place, like the former. God combines these chemical properties, and puts in operation these forces, to produce the desired result. And that he always does this, except in the case of miracles, in a uniform and invariable manner, which has been termed the order of Nature, but more properly might be called the order of Providence, or of God, since nature can exist in no other sense than as being the mode in which he produces these physical phenomena. The uniformity and regularity he observes in these operations, is occasioned by the fact that it makes a part of his system, and that it is alone adapted to carry into execution and perpetuate this

If an energy could be imparted to matter, which would enable it of itself to produce all these physical phenomena, and the endless series of causes and effects that take place in matter, it would be, in fact, enduing matter with intelligence, design, contrivance, skill, plan, and adaptation-for all these qualities are made manifest in the phenomena, and the phenomena could only be produced by their exercise. Now, as it is well known that matter is not endued with them, and could not be endued with them, it follows therefore, necessarily, that matter. of itself alone, could not produce the phenomena. by the sleepy god. It was thus with me. No doubt And therefore that some power or being, in whom every spirit passes through the change differently. they reside, must act in their production at the time that they are produced. And therefore that what moment: I will assure you, my friend, death is are called natural laws, do not in fact exist in any something better known than described, as you other sense than this: that there are certain uniform and invariable rules, which God observes in the production of the physical phenomena, from which he never deviates, except in the case of miracles, because these rules make a part of his natural

Having then established the fact, as I concelve, that there are and can be no natural laws, in the sense in which these terms are generally understood, I come new to the subject of miracles.

And in the first place it is necessary to define what a miracle is. For I conceive the dispute among men in relation to them, has arisen more from want of clear views of what is a miracle, and the different meaning that has been attached to this term, by different persons, than from any other cause. A, miracle, thon, I should define to be the production of a physical effect, in a mode different, and by a process different, from that in which it is commonly produced, or by what is called, though improperly, the order of nature. Now the great objection that has been brought against the oredibility abroad after foolish adventures. Every one has a of miracles, arises from the false theory, as I conromance in his own heart. All that has blessed or coive it to be, that has been adopted in regard to natural laws. It has been assumed that these natural laws are a system soting in and of itself, by which all the effects in the physical universe are. Longrellow: produced, and that no such effect can, by possibility,

But if there is in fact, no natural laws in the sense intended, but that every physical effect is produced by the direct and immediate agency of God for we do not know but God can vary his mode of their solar splender. The same Divine guardianoperations in the production of similar effects; and ship, the same controlling spirit pervading all his while he ordinarily resorts to one and the same called, though improperly, the order of nature, yet ments of progress, and extend the hand of charity he'can, if he should deem the occasion required it, adopt another mode, viz. : by what is called a mira- truly and understandingly appreciates its teachings, clo. There may be two modes of producing the same physical effect—tho one, the usual one, and the other, the miraculous one. And he may adopt sometimes the one, and sometimes the other. And a man their anothemas as much as they please. The might as well argue that there is but one mode ofproducing ice, water, air, light and heat, when every eternal, whether in spiritual or material life; and chemist knows that there are many modes or processes by which this may be done, as to say that the blind cannot be made to receive their sight, the deaf water turned into wine, the loaves and fishes to be multiplied, ponderous bodies to be moved, except in the usual, and what is called the natural way. And when we are entirely ignorant how a single earthly and spiritually. blade of grass is made to grow, how the properties of which it is composed are brought together for this purpose, and what natural forces are made to act upon it, to produce it, it is, as I view it, an affectation of knowledge, of which we are entirely defiunderstand the whole mechanism of nature, in all its parts and operations, it seems to me the part of and cannot be done within its realms. Another objection that has been brought against

miracles, is, that they are a violation of what are spiritual merit. called the laws of nature. But they are not a violation of these laws. A violation would be the production of different effects by the same cause, as the his connection, contributed ten dollars-when he was production of steam and ice by the application of known as Brother Smith among all the brethren. the same degree of heat. This would be not only a violation, but an impossibility. But the production his contribution being but five dollars, he was simply of steam or ice by two different processes, would not known as Mr. Smith; while in the third year, being be a violation of these laws, and is possible and unable to contribute but two dollars, was only known practical.

The production of water by the combination of oxygen and nitrogen, and of air, by the combination and of usefulness in the church. of exygen and hydrogen, would be a violation of these supposed laws, and an impossibility, for the rated from all the other properties held in combination with them, and in this way produced. And physical effect, I do not know why God cannot, with all his infinite knowledge, power and wisdom.

cess different from any with which we are acquaint- ultimately redeem the world, ed, as happening according to the order of nature, so called-this process being entirely unknown to us. both in regard to the kind of forces employed in their production, and also in the mode of their

Boston, August 27, 1853.

LETTER FROM OSWEGO, N. Y.

MESSRS. EDITORS-I have often looked through the columns of the Banner, hoping to see glad tidings from some correspondent in Oswego, but I believe I have never been gratified in reading a communication from this city, although it has among its population many who rank in the "noble army" of selfreflecting and independent thinking minds, i. e., three times a day at first, and were quite distress-Spiritualists, and those who might contribute many gems of thought, as well as reliable experience and personal evidence of the truths of spiritual intercourse, and the progressional philosophy.

Having as before said, looked in vain for "a letter from this part of the country, I thought it not inappropriate to write you a brief record, uninteresting though it may be, of how the cause is prospering in this region, and how "our folks" are getting along in their spiritual growth, -- not according to the oldfashioned style of growing in grace, through the supcondiment to aid in forcing the digestion of unpalitlove of the beautiful realities of the spirit-world, as described by the angels themselves through well developed media.

tien, is subject to the usual species of vituperation hensions I did not fully share. I firmly believed she and misrepresentation,-not so much, however, as has was not yet past relief, although the present treatbeen the case. People are beginning to see that ment certainly promised none whatever, and the Spiritualism will take its position, and, where once dector, upon a further consultation, informed me he established, cannot be eradicated, nor crushed, nor knew of nothing new that could be done for her. In made to tremble by the denunciation or sarcasm of its opponents, but, like the towering oak, it bleems wished to submit herself entirely to my advice and and flourishes amid the contending elements with judgment, in anything I might suggest. This was which it is surrounded.

-We have lately been having a series of Sunday Greve Meetings, a short distance from the city, with | me to Mrs. Asaph Parmelee. Mrs. Parmelee is what audiences ranging from three to five hundred people, is termed a healing medium. She examines diseases most of whom have either embraced the glorious clairvoyantly, and prescribes strictly by spirit directruth, or are seeking in its teachings the realization tion, consciously and clearly given at the time. I of their choicest hopes-(and they shall surely be requested her to see my wife, and give her an examisatisfied by pursuing their investigations.) No man | nation, with which she immediately complied. The or woman who listens to its soul-cheering revealings -unprejudicedly-but must see its moral and intellectual superiority over the wild vagaries of either in the stomach, but a general disorganization of the ancient or modern orthodoxy. It is a religion for man-not mud-turtles and creeping things, but for That the blood was highly charged with virus, which a being made in the image of his Creator. The noble structure of human intelligence is too grand and of the stomach, and, unless arrested, would terminate sublime a creation to be satisfied with the mysticisms in cancer, but had not yet reached that condition. of creeds and dogmas. It needs, and in this age will Such, generally, was the result of the examination have a vital; living reality, or nothing. And that given through the medium. I then inquired if the reality exists in the teachings of Spiritualism. It spirit intelligences could afford any relief. The redefines the nature of evil, and traces, amid the laby- ply was in the affirmative. I at once put her under rinths of the human organism, the cause of all mal- spirit treatment, following as exactly as possible formation, physical or mental. It discovers in igno- their directions, as given through the medium. rance, and a misconception of the true principles of As it would not be interesting to your readers to

be produced in any way different from their opera- all the theories of churches and law-makers, the diyine standard of love and wisdom, as the cure for all the afflictions of society. Spiritualism is the religion of scionco, dealing with cause and effect, witnessing in every creation of Deity, whether, infinitesimal, as himself, this objection is deprived of all its force, the little busy ant, or magnificent as the planets in works. The true Spiritualist can see beauty in everymode in producing them, viz.: to that which is thing-can distinguish in the most degraded the cloand brotherhood to every creature of God's heritage for the accomplishment of some special purpose, on the earth, irrespective of color or birth. He who cannot be otherwise than useful to the world; and the would-be controllers of our religious opinions, who assume to be authority, may croak and thunder truths of God's established laws and principles are when man learns their true significance, he is prepared to regulate his individual position, with referenco to his own future existence, asking no aid from their hearing, the sick to be cured, the dead raised, churches or creeds, planting himself on the broad platform of free thought and individual responsibility; and in this condition only is he prepared to live truly, and with direct reference to his highest good,

Wo are favored in this city with several well-developed tranco mediums, as also good impressional speakers; and our Sundays are truly delightful days of rest and intellectual pleasure, with occasionally a week-day-evening devoted to circles, in which we cient, for us to say that it cannot be produced in enjoy ourselves as Spiritualists, seeking and reany other than the usual or natural way. Until we ceiving from the invisible world, the evidences of immortal prosperity and progressional good, with occasional essays on the true way to live in the earthmodest wisdom would be, to be silent as to what can life, to be fitted for the GREAT CHANGE-not according to popular theology, in which he who pays the most is entitled to the front seat, but by the standard of

> Perhaps you have heard the story of the honest barber who joined the church, and the first year of The second year, his purse being more scanty, and as Nigger Smith, and then he says he left, finding, as perhaps others have, that money was the stand-

I think, Messrs. Editors, if some of our distinguished mediums would make Oswego a stoppingconstituent parts of water are oxygen and hydrogen, place, we could give them a cheering welcome. It is and can be nothing else; and the constituent parts true, we have been favored with lectures from Mrs. of air are oxygen and nitrogen, and can be nothing Hatch, and several other public mediums, but we else. But there are many chemical processes or want more; and suppose you suggest to some of chemical combinations, as every chemist knows, by them the propriety of calling-on their Western trips which the ultimates of water and air may be sepa- through central New York-and they may be sure of a warm greeting.

Oswego is a city of about 20,000 inhabitants, beauthis is my definition of a miracle: the production of tifully located, on elevated ground, on the shore of a physical effect by a process different from what is Lake Ontario-distinguished alike for the salubrity commonly employed in what are called the opera and healthfulness of its climate, and the hospitality tions of nature, but in fact of God And, as a man of its citizens,—at least among Spiritualists. Hoping may employ different processes to produce the same this communication will induce others of our friends in this place to occasionally write you-which, if done, will accomplish the object of this letter, -- and And therefore I consider the spiritual manifesta- with the hope that the BANNER will find its way eventions of the present day to be miracles, properly so tunlly into every family in the land, extending to to be called, and of the same kind that took place in them the cheering news, that all men are free, and, the time of Christ, because they come within my of right, ought to be religiously, as well-as politically, definition of a miracle, in being produced by a pro- and that the philosophy of the Great Reform shall

> I am, with much regard, your friend, DAY BOOK.

CURE BY MEDIUM POWERS.

MESSES. EDITORS-For the purpose of benefiting suffering humanity, and in accordance with the repeated solicitations of my friends, will you permit me to occupy a small space in your columns-promising you, in advance, that any statements I may make, shall be strictly matter of fact?

About the first of February last, my wife was attacked with a nervous disease, arising from what the doctors decided to be an affection of the heart. These attacks were intermittent, occurring two or ing. They soon increased in frequency and severity, causing great prostration of strength, loss of appetite, and soon evinced loathing of food. By the 20th of February, she had become so reduced as to be entirely confined to her bed. Feeling that her case had now become extremely oritical, I took additional medical advice. A consultation of physicians resulted in pronouncing it cancer in the stomach, and not

During all this time, there was increasing prostration.-she had become entirely helpless, and was posed power of a finely cushioned pew in some gaudy lifted to and from her bed by attendants. She conchurch, with caterpiller clerical dignity, and the im tinued gradually to sink, until about the first of aginary thunder of God's eternal wrath as a sort of May. At this time her physician informed me he considered her case entirely hopeless, -she might able absurdities, but in an increased knowledge and live a few days, or even weeks, but there was not the slightest probability of recovery.

disease of the heart.

In this state of things, I felt it a duty to express o her, as fully as I dared, the apprehensions of her As in all other places, the cause, in its promulga- physician; but to say to her, that in these apprethis apparently hopeless condition she said she on the first day of May last. I immediately called on an acquaintance and friend of mine. He directed controlling intelligence at once informed us through her, that it was not disease of the heart, or cancer fluids, and, consequently, obstructed circulation. was beginning to develop itself on the inner coating

life, the motive power of sin, and rears high above give the mode of treatment in detail, I will content Wisdom will reach him in due time.]

myself with saying, that the treatment commenced MISREPRESENTATIONS CORRECTED. on the first visit, and there was an apparent improvement in the patient that day, -the visits were daily for ten or twolve days,-then at longer intervals, and after each visit there was a marked and unmister opponent of Spiritualism, handed me, a few days takable improvement. From this time there was a since, a copy of "The Connecticut Courant," of Aug. rapid advance towards health. She was soon able to 21st, which contained the article which I herewith sit up,-had gained strength to walk about the chamber,-in short, was soon down stairs,-in the kitchen,—in the street,—and all within thirty days from the first of May. I know not in what light the doctors may view such facts as these; but for my own smoke-house. It was supposed at first, by some, and part I am disposed to "thank God, and take courage." . I would not for a moment be understood as reflecting unfavorably upon the skill or ability of of the fatal act; but the Waterbury American states, my family physician, or upon those with whom he took counsel. I have faith in his ability, and his led to the act was immediately caused by Specificalism, hearty desire to render her a service, for which he, equally with myself, would be devotedly grateful.

In the foregoing statements I have simply endeavored to give the facts in the case as shortly and as truly as possible. Of course I do not expect, nor do wish, this statement to be taken for granted, or without investigation. But, on the contrary, I ask for the most searching criticism and scrutiny,-conscious that it falls short, rather than otherwise, of a candid and truthful statement of the facts. Will the New York Telegraph please copy, and oblige,

ROBERT STEVENSON.

### IMMUTABILITY.

Notwithstanding the diverse views of the several While, however, the most popular seets theoretically agree on this fundamental axiom, they practically ignore it. A few illustrations will demonstrate this never comtemplated suicide, previous to the fire. fact beyond cavil.

Jesus, by his precepts and example, furnished, doubtless, the highest conception of the attributes of God that the finite mind is capable of comprehendgrading an impulse as that of Wrath, but, on the who rejected and scorned his mission, nor even those spot, and so published in the papers. who sacrificed his spotless life. His teachings were in strict consonance with his sublime example, since minds are so biased against Spiritualism, that they they represented Love to be the paramount attribute will "say all manner of evil against it falsely," and of the Father, whose representative on earth he professed to be, and was. Now no sane man will venture to pretend that even a finite being is capable of indulging, at the same moment, the antagonistic imman cannot be controlled, simultaneously, by these result will be the advancement of truth. opposite impulses, one of which is eminently clevating, and the other always degrading; and as Jesus the Congregational Church preached an able sermon suspended in order to permit him to exercise its op most dangerous, device of the Evil One. posite, and this suspension of one of his attributes proves him to be mutable. If he is immutable, his love for every human child that ever has been, or ever will be born, is precisely the same-no greater nor less for either one than the others. To contend that one of the number, by leading arvery sinful life, can the INFINITE ONE, thus proving that the latter is not immutable.

ercise of that infinite love which he cherished for his ling and guiding him in his actions. erring child before the latter yielded to the enticements of sin.

The other prominent Orthodox dogmas are equally incompatible with the immutability of God, and, yet these dogmas controvert his crpress and emphatic man's blood, by man shall his blood be shed." declarations, representing him to be "very God."

Now, if God is immutable, all his laws are necessarily immutable likewise. Hence, if spirits from the subject of their discourses. Elder Grant, of other spheres ever were capable of communing with your city, a few weeks since, held forth in this place, mortals, they are now, and forever will be, capable of with more than his wonted carnestness. He said thus communing, If such communion never was possible, the Bible, which rests mainly upon evidence hus obtained, is fabulous.

Which hern of this dilemma will the worshipers table, or reject that proposition, and maintain that that the prophecies were now all fulfilled, except the the Bible is unreliable? They must do one or the coming of Christ. other, unless they are content to acknowledge that modern Spiritualism is not only possible, but manifestly probable. Since they all-have ample opportunity to ascertain, by investigation, whether it be true | realized. or false, their dogmatical assertions, while grossly ignorant of the facts, can excite in the minds of intelligent men no other emotions than those of disgust and pity. Bigotry is always indicative of a narrow mind and perverted affections.

NEW ORLEANS, LA., Aug. 14. LOUISIANA.

"CURIOUS FREAK OF MAGNETISM." The Marysville (Cal.) Express says:

The subjoined was written through a spiritual medium in this city. His hand was moved involuntarily, and the lines were written quite rapidly. Of course, we do not imagine that a disembodied spirit without any conscious mental agency of the medium, we are well satisfied. The signature was appended at the bottom, as it appears below. We present it to out readers as a curiosity:

Hear, then, the reason why the spirit's love Hear, then, the reason why the spirit's love Shall reachite man from furthest realins above, The golden chain that finks us, soul to soul, Grows bright in life, nor yields to death's control; The mighty germ of love within the mind Seeks with new ties our willing hearts to bind; Love, scaling thus the breadth, and depth, and height, Illumes each soul, and gives each spirit light, Which, shining downward on the spheres below, Rests not in cilort till their brothers know Tint, where the gittering stars of morning glow—Where restless mortals delve in realins below—Where man or angel treads the vast abode— Where man or angel treads the vast abode— The love of fellow comes from love of God I

[Our cotemporary is n't prepared to admit that a disembodied spirit had aught to do with the above production, but thinks it a "curious freak of magnetism!" Perhaps the editor looks for the time when magnetism will do his thinking for him, and save To my mind, the performance will necessarily be him the trouble of writing his leaders. Poor fellow!

MINISTERIAL OPPONENTS. - SECOND ADVENTISTS.

MESSRS. EDITORS-A friend of mine, though a bitsend you :-

"It will be remembered that on the afternoon of so stated in the papers, that the destruction of tho brass mill of Brown & Brothers, in which he was a shareholder and overseer, was the immediate cause upon undoubted authority,' that the insanity which in which he had been a believer for years, and that he had made preparations for committing the deed several days before its consummation.

The article appears under the editorial head, and was undoubtedly written by Thomas M. Day, Esq., the editor. Wishing to find out the truth of the story in regard to Mr. Upson, I immediately wrote a letter to Waterbury, and received the following re-

WATERBURY, CONN., August 26, 1858. Mr. HALE-Dear Str-Yours of the 23d lies before me, and I will answer it as briefly as possible. I shall never think that Spiritualism had anything to do with Mr. Upson's death whatever. Four years ago he investigated the subject, but for the last two years has said but little about it, his mind being wholly absorbed in business. For a few months, or, denominations of Christians on other points, they all perhaps I should say, two months past, he has been conour in attributing to the Creator immutability, growing gloomy and dejected; but the whole cause While however the most repular seets the retirally has been a combination of business affairs, and his most confidential friends are of the same opinion. Also-I have good reasons for saying-I think be

Yours, truly, Mrs. Willis Urson.

Thus you will see the utter falsity of the story, although it is stated "from undoubted authority." ing. In no instance did he exhibit so low and de. The story of the young man shooting Wheelock and Ainsworth, in Maine, a few weeks since attributed contrary, every act of his was characterized by un- to the dictation of spirits, is without a shadow of bounded Love for all mankind, not excepting those proof, and was so proved by positive evidence on the

> There are those and their name is legion-whose have not the Christian courtesy to acknowledge their error, even when convinced.

The three lectures of Mrs. Tuttle, to which I alluded in my former letter, awakened a deep interest in pulses of love and wrath; hence it must be admitted our village and vicinity, among all classes, from the that the latter cannot prevail, without suspending, most bigoted theologians to the most liberal skeptics. for the time being, the exercise of the former. As Warm controversies often ensue, and we hope the

never did once exercise the latter, is it not actually against what he called "Modern Infidelity." He blasphemous to assert that God is capable of indulg | urged upon his hearers the vital importance of a ing so mean a passion as that of wrath, thus virtue strict adherence to every "jot and tittle" of the ally declaring him to be less perfect than Jesus was, Bible, and "the atonement of Christ, which is our when on earth? The absurdity of such a dogma is only safeguard and hope." His countenance and not more striking than its inconsistency among those gestures showed his extreme anxiety to impress his who profess to believe in the immutability of God, bearers with the vast importance of the subject, and since his ruling attribute, love, must necessarily be to induce them to stand aloof from this last, and

On the following Sabbath, Rev. W. W. Andrews preached twice, against this "Gigantic evil of Spiritualism." He admitted the most of the manifestations, but attributed them wholly to the agency of our great adversary, the devil. Mr. A said he had watched its progress and results thus far, with transmute into hatred the original love of the Creator, deep interest, and he had become more and more is to assume that a finite being is capable of changing convinced of the agency of Satan in the matter. He said, "The devil has many snares, and Spiritualism is surely one of them." He spoke of God disapproves of sin, and has so framed his the spread of Pantheism among the most intelligent laws that every wrong act must incritably meet due minds of Germany, and of the infidelity so prevalent punishment, as a means of reclaiming the sinner. in France; of the supernatural influences operating This, in his infinite wisdom, he is able to accomplish on the first Napoleon; and the controlling influence without intermitting, for a single, moment, the ex of Spiritualism upon the present Napoleon, fascinat-

He spoke in much sorrow, of the degeneracy of our age in this country. He said that corporeal punishment of children in families, had fallen off, and some families even dispensed with using the what is hardly less deplorable, incompatible with rod in any case! He spoke very strongly of the the veracity of Jesus. On every suitable occasion the false philanthropy of abolishing capital punishlatter affirmed that he was subordinate to the Futher, ment, and thus doing away with this most solemn from whom he derived all the power he exercised; command of God, (Gen. ix.-6.), "Whose shelleth

Our Advent friends in this section are much stirred up, and their preachers often make Spiritualism that the works of the devil were becoming more manifest in the rapid spread of Spiritualism, and this, together with other "signs of the times," convinced him more strongly than ever that the end of of creeds select? Will they admit that God is mu-the world was "near, even at the door." He said

> He said that there were six great events now about to take place, all of which he proved (7) from the Bible, and said he firmly believed would soon be

> First: Christ shall descend from Heaven with a shout, &c., &c. (1st Thessalonians, 4th chap. 16th verse.) Also, Christ shall come with clouds, and every eye shall see him, &c. (llev. i-7.) The. Elder suggested that some might doubt about every eye seeing him while he was in the air, but he removed this objection by suggesting that Christ, with his attendants, might remain suspended in the air while the earth made one revolution, and thus every eye could literally see him!

Second: "The dead in Christ shall all come forth first, from Alpine heights and Piedmont valleyshad anything to do with it; but that it was written and from the depths of old ocean-from the ashes of slaughtered martyrs they shall literally come forth, and the parts be re-united in a perfect body." Third: "We shall all be changed in a moment, in the twinkling of an eye."-1st Cor. xv.-52.

Fourth: "Then we which are alive and remain, shall be caught up together with them (the resurrected dead) in the clouds, to meet the Lord in the air." (1st Thess. iv.-17.)

Fifth: The fire of God's indignation and wrath will pass over the earth, purifying it and making it ready for the saints. Sixth : Jesus Christ, with all the saints, will then

descend to the earth, and Christ shall literally deseend directly on Mount Olivet, from which he ascended. (Acts i.-11.) The above programme of exercises, for the wind-

ing up of all things on earth, was to me quite novel. postponed for a long time, and the order of exercises will vary materially from the above arrangement.

Our Advent friends are to hold a camp meeting near us next week, and Elders Grant, Burnham, Hastings, and others, are to be present, and we expeet the Spiritualists will, of course, be noticed. Possibly there will be

"A chiel among them takin' notes, An', faith, he'll print 'em,"

if he discovers anything worthy of notice. Very truly your friend, D. B. HALE. COLLINSVILLE, CONN., Aug. 28, 1859.

"FRIGHTFUL IMMORALITY."

MESSRS. Epirons-Such is the heading of a brief article I have just been reading in the Christian Inelligencer," as quoted from the Church Journal, a weekly periodical issued by the Episcopalians. "Oh, where is the beauty of toliness " was my silent exclamation, " when people who profess and call themselves Christians, harbor such feelings one towards another!"

The Intelligencer says - We are sorry to learn that one of the Episcopal churches has been doing a great injury to public morals!" The society in question is Christ Church, the second independent Protestant Episcopal parish in New York. The injury consists in exchanging her consecrated building in Eighteenth street, for Mr. Corey's Baptist Church on Fifth avenue; and Trinity santissima trinidada, became particeps criminis, by allowing a mortgage she held on the premises to be transferred to the new property. These two venerable bodies have been guilty of the dreadful sin of alienating consecrated property, to be used by poor Samaritans --mere outeasts-even Baptists!

. The same paper (the Church Journal,) from which we learn of this immorality of Christ Church, speaks thus of the position of Episcopalians in the community: " Everywhere the eyes of Protestants are turned to us, as affording the last stronghold among them of religious reverence for holy places and holy things." Verily, verily, he does not need to offer the Scotchman's prayer, "The Lord gie us a' a gude conceit o' oursel'." And, Mr. Editor, I fully agree with him there! Call this true religion, pure and undefiled, such as our blessed Master taught-one denomination standing at arm's-length from the other, saying: "Come not nigh unto us; we are holier than thou!" I wonder they do not carry a "sacred napkin" to cover their delicate hands, as they pass and re-pass one another on the highways and by ways, est common courtesy should compel them sometimes to meet and shake hands.

Vanity of vanities-all is vanity! What are all hese poor creatures going to do wien they get to the ther world? This brings forcibly to mind the clever remark of an Irish woman I once knew, more remarkable for her wit than her piety. Her mistress and been reprimanding her for her thoughtlessness n not being ready and waiting to attend upon her is soon as she returned from morning church. " Inlade, main, an' plase God I gets to heaven afore yeas, 'Il jist go in the back door, an' ax the Lud to let ne open the frint for ye." According to this world's religion, I am sadly afraid there will be many who will be obliged to follow Bridget's advice, or they will never get in.

get in. 6

other year. It is not to go to church to day—
To bod device to other in to prove
And, one to moreover sun goes down,
Be de altres contained through the town;
This not to we are the Christian of the second of the sec To see our cut not exceed the rest, Belizion! It is the rule of life... The bond of love, the bane of strife... Its precept this. To others do As you would have them do to you; It grieves to heat an ill-report, And seems with human wors to Of others' deeds it speaks no fil, But tells of wood, o A Friend to Spiritualism,

New York, Aug. 28, 1558.

TEST OF SPIRIT PRESENCE.

Messes, Encross-Mrs. Felton has, for the past few years, been constantly giving marked tests, and during the few past months, while she has been traveling around lecturing - meeting strangers-tests seem to come with even greater distinctness than in the past; and, as you saw fit to publish the little one given to Mrs. Tafts, and knowing that that was but one of hundreds equally marked which are constantly coming through Mrs. Feltou, I send you the following :-

A few days since, Mrs. Felton and I were out to what is called "Horse farm," spending the afternoon. A lady came in, who was a stranger, never before seen by us. In a few minutes after she entered the room, Mrs. Felton was controlled by Violet -a little Southern girl who often controls her-who commenced talking to this lady, describing an old lady, the way she used to dress, her occupation, the house she used to live in, &c., so perfectly that the lady recognized her to be her mother; after which she described a man-said he was tall, with square shoulders, but thin through the chest-that he died with some difficulty of the chest-that he expectorated a great deal-and then her fingers were drawn up, and her arm became rigid-which Violet said was caused by the rheymatism, and then toldthe lady that she used to rub his arms and limbs. The lady asked who this spirit was, and she told her it was her husband. Then the lady said it was all perfect-that he died with the consumption. His fingers and arms were drawn up precisely as hers had been, and that she used, to rub his arms and limbs a great deal. Then Violet told her of the hard time and changes she had passed through since his death, and then said: "He asks me to tell you that you are going to make another change this fall," and then said it was all right; and the husband then, himself, controlled Mrs. F., and gave her a long communication relative to her past and future life, giving his full sanction to the second marriage which is to take place in the fall, and, throughout the communication, evincing a knowledge of her life and struggles far surpassing that of her intimate friends in earth-life. And such words coming through an entire stranger, had a marked and cheering effect, and she went away full in the faith that her spirit husband had given her his sanction to her marriage -which point had greatly troubled her, as she was one of those very consciencious persons, who, had she not received such demonstrations of his presence and sanction, would have passed many hours of doubt, if not unhappiness, upon a point which, now being so happily settled in her mind, would occasion her no more anxiety.

Thus through the power of our spirit friends are the widows and fatherless comforted, while from the churches they receive no cheering hope.

Yours, in the cause, WILLARD BARNES FELTON.

NORTHAMPTON, September 1, 1858.

The body and both the divinity rel-We found our toward the inner for at of falling Bur anger and their new-olse had to neathmake so of court sources was a we have And marks the variations of all nor be-As does the to odd at an adviting of anis-

they and be going to prove to exercise both to threat be there is the resist the conversabilities put is prestive. For to and when it eight to our consequences in

May pour to ir a factor of the second to do to other thoroughts and the second to the I'm of on there exists a six Concerled from the source of the bad. In sleep she want to be yet at himself there, Righwood their secretary to make the "This ange is gave to be a fought of white wear, And charled her sewish here; she cannot come away,

So the and port yer our congress they do, the order and the beauty of the universe, are alike handmaids of devotion.

This Cottly car a feature with bier and pail, I felt it, when I say well meet, The vetter to have level and lost.
Than never to have breed with. The syson.

Testream gloriously, you must act gloriously when awake and to bring and is down to need converse with you in your relegioyou must be on an too educe of virtue during the day. BLLANGEL

> An alle poet, here well there, Looss tound hun, to t, for all the rist. The world, withith or not, fair, Is wallet than a witness yest. Laye wakes to no en weel lifetime enelig They itfulth in howy hids millionik; And lot what one sweet cage can teach They read with 1 sy, then shut the book. And some gave themics, and some blass home, And most opportulation either way, That and the caude unbested dram Is all the light of all the disky,

I carry is to no parent there is no after it interestes not

# -wairports: de.

Spared's Proceed to the Banner, 'Spared's Proceed to the Banner, 'SPIRITUALISTS' PICNIC AT READING, MASS. TUESDAY, SEPT. 1ST.

The number present was not less than one thousand; though some made the estimate at fifteen hundred. The number/was chiefly composed of the Spiritualists of Lowell. Diver one hundred were from Boston, and about three or four han ired from the towns in the viciaity of the greve. The whole company seemed full of life and joy, with hearts overflowing with kindness and generodity for one another, and that s did, en luring have which lies deep in the soul, pervades the whole being, and drops from the ends of the fingers in sympathizing deeds for the relief of h man suffering, wherever it may be found.

Mr. Benjumin Bleed, who is the President of the Spiritualists' Association at Lowell, was called to the selv ir, and presided throughout the day in a very able and acceptable manner. Mr. J. C. Cluer, of Boston, was introduced. He

said: -Of Boston? Not 1 don't belong to Boston; I wouldn't belong to lesston. I belong to the world. When our spirits get away from brick and mortarfrom dollars and cents-from noise, strife and toiland come into nature undisturbed-into these open we is --- we feel free as the little birds that live and fly here from branch to branch. Here our spirits are invigorated, and gather new energies from inspiration. Here we meet the messengers of love that our lather sends us, and they take away from us the chains by which the past has bound us, and usher us into the free, unfettered love of God, away from the bondage of the doctrinal days of hell-fire, of creeds and oppression; and we come up to God as free as the great democratic songsters-the free birds of this beautiful forest. We come here to hear the wild voice of nature, and to see her thousand beauties,

The devil is as unreal to us, as is the fable of "Cock Robin," and "Jack the Giant-killer." We are not now afraid of his great horns. People make snuff-boxes of them, now. We have nothing to fear, for our God is a good God, full of love for all his children. There is nobody here this morning who feels miserable, and you would n't if you could. I do feel happy. I meet good brothers and good sisters h re; they take my hand, and say, llow do you do, Brother Cluer ?-- and there is heart and soul in the recognition. Their souls speak to my soul, "you are welcome, brother spirit." It is the spirits, the messengers of God, acting upon your hearts; his angels of kindness that he sends down to fill us with divine love for one another, and for suffering humanity on earth, that move and guide us.

Dr. E. L. Lyon said: While sitting here my reflections have wandered over, and reviewed the past. How progressive is humanity! How the soul has unfolded! Errors have passed away, and truth has enlightened the soul. It is the soul of man that

"Could I in stature reach the pole, . Or grasp creation in my hand, I'd still be measured by my soul. The mind's the stature of the man."

We are beginning to realize the force and beauty of these words. Jesus taught the gospel of peace on earth and good will to men-that every man is a brother, and every woman a sister.

"Father Supreme, O'let me climb That sacred seat; and mark sublime The essential fount of light and love From whence each good, each pleasure flows, Oh, to my view thyself disclose, And hide me in thy light of love; Thou great centre of my heart, Raise me and show me what thou art,— Great centre of the human soul, The whole is thine, and chine the whole."

There is a power unseen that causes our hearts to beat in sympathy, to mingle in joyful feelings here together to-day. These trees, under whose bilent shade we stand, are made so by an invisible power. All nature speaks and proclaims an unseen reality, without which all life has an end. In every thingwe find a lesson from which we learn of God-in which we see his power, love, and wisdom.

For many years I have taught the doctrine of damnation, since which, for many years, I have labored to teach the doctrino of eternal progression. The new truths of the present age break and destroy the dectrines of the past. The moment you throw out the vicarious atonement by the blood of Christ, you overthrow the whole system of "Ortho. dox religion." The revealed truths of the present age are doing this.

In some very seasonable remarks the speaker here showed the inconsistency of the doctrine that Christ is the infinite God.

The Orthodox, the Episcopal, the Methodist, and other so-called Christian churches, do not constitute the church of God, of Christ, or the Bible. The doctrine of purgatory in the Catholic church, is the same as the doctrine of hell in the Orthodox church, with one exception—the Catholic can pray its victime out; but if you become a victim of the Ortho-

dox hell, good bye to you forever.

There is no authority for this hell in the Bible, in

old systems of theology are broaking and crumbling, life that have existed, and in reviewing the history and the glorious period the world has so long looked of those who have lived before us it is well to accept

and communicate to mortals, are evil spirits. If ing, unfolding aspirations, it constantly receives new this saying is true, the spirits that go to hell can light and new truth. Life to each one is an entity, return to earth, to their friends; and the spirits of calling loudly for individual action, individual effort. and cannot, er, at least, do not, return, as Jesus did, its real manhood—learn to play well its own part on and manifest themselves to their earthly friends the stage of life. By such efforts, it is prepared to be an evil spirit, and go to hell—for in the freedom higher planes of thought. The highest sense of manted me, I could return to my earthly friends, right and duty may be found within each individual and still use my efforts for the reform of humanity. Soul, which if obeyed will lead to the living waters and for monthly remaind the still use my efforts for the reform of humanity. And for another reason I would like to go to hell-I of eternal life. Tracreform ever coines from inteilke the society of philanthropic and intelligent men, rior promptings. These promptings alone can place such as Socrates, Plato, Seneca, and Franklin. All man on a higher plane of existence. There is power these are there, if the Orthodox creed be true, and I that stirs the immost soul to action. It is by the in-

ish brow; she is industrious in every effort of goodness; her life is spent in making others happy-but she is not a Christian-has not accepted Christ by words. The assassin murders her in her unconscious sleep. For this murder he is arraigned, conof the Orthodox church, and is told that if he will confess his sins, repent, and believe in Christ, that from the pure waters. The artificial glasses colored Christ's blood will wash his sins away, and his passport to heaven is scaled. He confesses, repents, and the vision shall be natural and clear. accepts Christ. He never knew what it was to do a noble act-never did a deed of kindness-had no love for honesty, and had committed eight murders. For this confession and acceptance of Christ, according to the Ostholox creed, the murderer goes directly into the heaven of unspeakable bliss; and the murdered woman, for the non-confession and non-acceptance of Christ by words, goes into the hell of eternal damnation. I would much rather go to hell with this woman of good deeds, kindness, and love, than to heaven with the murderous Orthodox Christian,

who accepted Christ by words.

Spiritualism embraces the whole system of truth -woman's rights, the freedom of the slave, land reform, temperance, and universal love for all. Every reform ingvement is but a part of the great system. Existing governments have been necessary, but must pass away. In this new revelation of truth, individual sovereignty must be the only covernment for man and woman.

insanily. In a recent statistical report of the convicts in the penitentiaries in Canada it is said that in 1919 convicts 1903 are Christians, and a very large majority are Protestant Christians. I will bind myrent, sleeps on down, is clothed in silk, embroidery, satisfy the spirit's cravings. Oh, grant that all may and fine linen. She goes to the most elegant church speedily receive these higher truths from spirit and the creed of this church approves and justifies sources. We know that these truths will sustain her life. Spiritualism do n't accept or want a Chris- and support the soul always, under all afflictions, manity it brings a Christianity that dives fearlessly sisters there by their hands and hearts; it cares nothing for material grandeur, material churches, riches, or reputation, but it seeks the fallen, the degraded, the oppressed; this is the mission, this is the duty, of Spiritualism.

It seems, from an item published last week in the Spiritual Age, that some unanswered charges, pub | cognition of all. Amen. lished in a circular, stand against Mr. Lyon, assailing his character, which charges had an unpleasant influence upon some of his hearers.

We all love money so well, that we take it from any source, when it is freely given, even from a man the world calls " bad." Do we not love the truths, fresh given by God, that come from any source, well enough to take and adopt them, without a question about the goodness of the hand that bears them to us?

From what I heard and saw of Mr. Lyon, I can say, from my deepest soul, I love him. He could not shed tears as he did, if there were up fountains of love within. He could not utter such thoughts as he did, without the aid of God's holy angels. What he has done in the past, or what he has not done, is not my business tó listen to or repeat. I care not. I love the man; I love his soul; I love the holy truths he utters. He is my brother, now and for

Mr. John Il. Currier, of Lawrence, entranced, said that eighteen hundred years and more have passed over the world under the control of Christianity, and what has been the result? Out of all the various doctrines and teachings of the past have sprung forth the truths that enlighten the world to-day, and in this light we listen to a voice within, whispering, worship God in spirit and in truth." The past has been full of instruction, working, preparing and ripening human hearts for the reception of the truths of the present time. Persecution has ever been heaped upon every new unfolding of spirit-development, but the yearning of the immortal spirit of man forever reaching for something higher, bears revilings-and-severe opposition-in-its-upward-strug-

The spirit controlling seemed to turn aside from the subject and gave all existing institutions a most severe chastising, and continued:

There is a voice within you, which if listened to will make you happy; heed this voice and reject the teachings of creeds and doctrines. In Spiritualism is a great lever that will raise the down-trodden and crushed of earth-this lever is kindness. The modern revelations of Spiritualism are just as sacred as the ancient revelations of the Bible, and all revelations are given to cheer and sustain us. Modern revelation shall break the bars that hold souls in the dark abodes of misery and suffering, and all souls shall be free. It is the voice of the higher life that comes to us. God is a spirit and God is love. It is the spirit of God that comes to us; it come in loves to bless us.

Mr. Loring Moody, of Charlestown, said, that all religious institutions of the past have been subject to masters-have been governed by leaders, and the people have not been free and independent in the ex-ercise of their reason. They have been told to believe, and they have believed as they were told. With Spiritualism comes up a religion that teaches us, and shall compel us, to be our own masters-our own teachers; our appeal for instruction and government is made to individual authority—each one is his own master—his own governor. The religion of Spiritual-ism shall destroy the bondage of the past and make humanity free. But I was brought up in an Orthodox cradle, and because I have outgrown it I should not turn round and kick it. It is a fact, lamentably too common, that religious people cannot endure at the Maribore Hotel, Washington street, Boston. The anything unless it come to the standard of their own affloted are invited to call. peculiar faith. Spiritualists are prene to the same

nature, in philosophy, or in common sense. These wisely adapted to the various conditions of human every thing that has been, as having been meant for for the millenium is now dawning. Levery thing that has been, as having been meant for this often said that all spirits who come to earth, good. This makes the soul happy and in its reaching the soul happy and its reaching the soul happy and in its reaching the soul happy and in its reaching the soul happy and its reaching the soul happy are soull happy and its reaching the so

both dix good men are debarred from this privilege It is important that the attention should be turned are looked up in some far off place called heaven, within and learn the soul's individual importance; after death. If this saying be true, I should rather become a ministering angel and lead other souls to want to be with them. I would rather go to hell dividual influx of spirit-truths that strength for a with such men, than go to the far off indefinite nation is gathered. Our country is composed of heaven of narrow, conservative, bigoted souls.

In the silent hour of milnight a young woman is neighborhoods of individuals; thus it is individual in a profound shumber. She is kind, generous, and power that makes the power of a nation. There is affectionate; she visits, the poor, and relieves their no such thing as reward, in the sense of a price for sufferings; she visits the sick, and bathes the fever- an effort. What we call reward is the effect of a legitimate cause. There is nothing that will bring the long looked-for millenium, but the spiritualized life, the effect of which is the true practical individunlized life. When this shall be, the light of heaven shall beam forth from human souls. The little barks victed, and condemned to one year in the prison, and of individual faith will then be launched and will to death on the gallows. He is visited by ministers sail calmly and gaily on the stream of life, and tho light of God's love shall fall upon and be reflected with opinions and creeds will be thrown away and

A few lines of poetry, prophetic of the coming

beauties of Spiritualism, were improvised. Mrs. Ellis, entranced, said: A star has risen in the East; it is a brighter star than that which hung over the infant Jesus-yet it is the same. It is the star of Truth. It shines over the whole earth. It shines not on the palace of the rich, more than on the lowly hut of the poor. Each individual son and daughter of earth is an object of its pure rays.

Spirits come to mortals; they come with silken cords of love, to bind humanity in harmony. They teach us to listen to the voice of nature, to heed her teachings, to learn of God in the tiny flower, in the little insect, in the grains of sand beneath our feet. In the light of this star of truth, we read the word of God in all things.

Miss Emma Houston offered the following prayer: Almighty, Infinite Gol, who art the Master Mind of an creation, in whom an creatures live, any more, and have being, we thank thee for our existence, for the guidance, of all creation, in whom all creatures live, and move, of thy life-giving power; all nature proclaims thy self to produce one hundred insane church members life; the timest leaflet, and the wide-spreading to one insame Spiritualist, and two thousand Chris branches under whose cool shade we to-day listen to tian convicts in the penitentiary to one who is a the voices of thy angels and spirits, are full of silent Spiritualist. Spiritualism takes hold of a man in expressions of thy life and power. For all these his lowest condition. The church does not do this. manifestations of life, we thank thee. We pray that Spiritualism is a system of Christianity that makes thy life, thy greater light of truth, as it begins to no investments in elegant costly temples and shine on earth, may be instilled into the hearts of all churches-in outside show, in fashion, and ease, thy children-into those who have creeds and docluxury and includence, but it is a Christianity that trines, as well as to those who have thrown them reaches down and takes hold of human souls de away; whether black or white, bond or free, may all graded and down-trolden, and raises them to life, be imbued with this new spiritual light-the holy light, liberty, and love. One poor emaciated female, truths that angels bring. We know that this influ-who sleeps on straw, is making shirts for six and ence will, ere long, be felt and acknowledged throughone quarter cents a piece, while another lives in ease out the land, for the spirit of man cannot always be and opulence in a house of one thousand dollars fed by the material world; light of truth alone can tianity like this. But in the name of God and hu- and amidst all opposing influences. We know there is a pilot to guide us to our desired haven. We beinto the worst sinks of vice and takes brothers and seech thee to do away with blindness and superstition, that all may behold the light of thy truth. Teach all that their own souls are their recording angels, and prayer is the sincere desire of their souls now and forever. Oh, our Father, let thy presence be known and felt by all, more and more—let true religion spread over the earth, and with its sanctifying, purifying influence, bring holy angels to the re-

Some brief remarks were made through Mis Houston, after which, Mrs. Foster, of Lowell, in a trancestate, stepped forward upon the platform. The President requested the spirits controlling her to be brief, as a number of others were waiting to speak. This remark of the President, (though doubtless made in the kindest feelings towards her,) produced a desire in Mrs. F .- who is perfectly conscious when in a trance, and is exceedingly unassuming and sensitive-to withdraw from the platform. The spirit controlling her said that "after the sumptuous feast of the day, the few crumbs I may offer I fear will not be acceptable." The spirit here seemed in part to lose control, but continued: "I fear, from the interruption, I shall be unable to control the medium." Mrs. Foster here stepped forward, raised her eyes and hands upwards, and said, "May the love of God and angels rest upon you, and be with you now and forever, amen." Mrs. F. modestly retired from the platform, which was much regretted by many who desired to hear her speak.

The time having nearly arrived when the cars for Boston were due, prevented a report of the remarks that followed.

THE SOLDIER .- Philip J. Bailey's New Poem contains the following sharp hit:-

A Christian soldier's duty is to slay, Wound, harass, slaughter, back in every way These men whose souls he prays for night and day; With what consistency let prelates say.

Ile's told to love his enemies; don't scoff;

If close so; and with rifles picks them off. He's told to do to all as he'd be done By, and he therefore blows them from a gun; To bless his foes, he "hangs them up like fun." Such Inconsistencies will men pretend; Such blasphemous apostasies defend,
To slake a passion or to serve an end?
A soldier is a patriot: draws his sword
With right, with law, with honor in accord;
Fights down his foeman as a brave man should,
And, if a Baptist, dips them deep in blood;
But scarce pretends he does it for their good.

WALKING PLANT,-The Bombay Geographical Society announce in their proceedings, that they have received a specimen of the walking leaf, from Java, with eggs and young ; and, what seems more ourious. still, a walking flower, described as a creature with white body, pink spots, and crimson border.

# Adbertisements."

BOSTON MUSEUM .- Musoum open day and evening. Exhibition Room open at 6 1-2 o'clock; performances to commence at 7 1-2. Wednesday and Saturday afternoon performances at 3 o'clock. Admission 25 cents; Orchestra and Reserved Soats, 50 cents.

NATIONAL THEATRE,-JAMES PILORIM and JOHN Monax, Sole Lessee and Managers. Admission—Boxes, 25 cents; Reserved Seats, 50 cts.; Orchestra Chairs, 50 cts.; Private Boxes, 54; Single Seat to Private Boxes, 75 cts; Family Circle, 20 cts. Doors open at 7 o'clock—performance to commence at 7 1-2.

MADAME DU BOYCE, MESMERIO CLAIRVOYANT PHYSI-CIAN, from New York City, who has been so successful in the treatment of all diseases, especially of the Eye and Ear, is 8m

peculiar felth. Spiritualists are prene to the same "orthodox" inclination, forgetting that every man has an authority within himself, for himself.

Mr. N. S. Greenleaf, of Haverhill, entranced, said, that the crudities, angularities of the past have been that the crudities, angularities of the past have been that the crudities of the past have been the crudities of the past have been that the crudities of the past have been the crudities of the cruditie

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CONSUMPTION QURED. The following letter from a gentleman who had been apparently in the last stages of consumption, will be read with interest by all who are suffering with that Insidious

lisense:- '
MESSAS. B. O. & G. C. WILSON, Botanic Druggists, No. 20

Central street, Boston:—
Gentlemen—In 1848 1 took a violent cold, which soon resulted in chronic broughitis; with the continuance of the sulted in chronic bronchitis; with the continuance of the disease, my constitution was failing and in the whiter of 1853 I was confined to my room. I had recourse to every remedy within my reach, and placed myself under the care of a physician. In February, 1854, I was much emaclated, took my bed, had night sweats, hectic fever, coplous bleeding from the lungs, &c., &c.; these my physicians checked, but could not cure, and expressed strong fears of a fatal issue. At this juncture, I received a supply of your medicines. I had been so often disappointed, I doubted their-efficacy, and hesitated to use them: I tried, however, the Cherry Balsam, and, after using one bottle, I expectorated a TRUE CHALKY TUBERCE, and, from that time, gradually recovered, and the cough and bleeding became less and less.

and bleeding became less and less.

For the benefit of those in the same afflicted and almost For the benealt of those in the same afflicted and almost helpless condition. I will state the officer of your remedies in my case. The Cherry Balsam produced free and easy expectoration; the Neuropathic Props removed spasmodic stricture in the throat, and allayed irritability and tendency to cough; the Cherry Bitters aided digestion, and this increased the strength of the system. The effects of the Sarsaparilla were novel in the extreme; before I had used the first buttle, my body was a dayner receive or I had been better the property of the spain from sole to grow the strength. my body was a dagner cotype of Job-bolis from sole to crown —FIFTY-THORE & once; these passed off and, with them, all violent coughing. It is now February, 1855, and my health is more robust than it has been for the last seven years. To the use of your remedies 1 mainly attribute my restoration. That others may read, believe, and try, is the object of this testimonial.

Quincy, Feb. 19, 555.

3m jy24

testimonial. Quincy, Feb. 19, 55.

Quincy, Feb. 19, 55.

MERRY A. Reen.

Jy24

ME 1800K OF LIFE OPENED—By the use of a new power of the mind, I am able to give, from the handwriding of a person, their daguerrectype, or the persons themselves, a description of their looks, character, state of the system, condition of life, parentage, and features of their past life, together with the best pursuits for success in life. To those contemplating marriage, their true conjugal relations will be defined. The influences which bear unconsciously upon persons can be given, recealing friend and sciously upon persons can be given, revealing friend and enemy, their motives and intentions. Everything which relates to the social welfare of man, is clearly defined by this

power.

For a written examination, my charge is \$1.00. Those wishing for a personal examination, will flud me at Dr. Charles Mars's, 7 Davis street, on Saturday of each week. All communications directed to H. L. Bowker, Natick, Mass., will receive prompt attention.

Natick, Mass., Aug. 25, 1858.

will receive prompt attention.

NATICE, MASS., Aug. 25, 1558.

If U 12mo., just published, and for sale by Magen to New York.

NEW PUBLICATIONS.—Parker's Bermons of Immortal Life, 5th Edition—Price, 10 cents. Parker's Speech dolivered in the flaff of the State House, on the Present Asject of Slavery in America, and the Immediate Duty of the North. Price, 17 cents. Also, Parker's two Sermons on Revivals, and one on False and True Theology—Price. S cents each. Just published, and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and retail. If may 29-1

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tinues to administer it from the most approved modern apparatus, in cases where the nervous system is involved, to which class of diseases he gives his special attention.

\* J. CURTIS, M. D., No. 25 Winter street, Boston. july.2, 1857.

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3m aug 14

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june 19

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Dec. 2.

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If Dec. 20.

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June 10

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Dec. 12

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