

mean suggestions whereby Mr. Deshon himself, or Mary, his daughter, might get out of the trouble. "I never can marry him, father; never in the world!" said Mary to her parent, one day.

to acquaint Mary with the delightful news, while it was arranged, for obvious reasons, that her father should be informed of the new state of affairs from the lips of his less fortunate rival.

There is a land beyond the grave, where vernal beauties bloom; Or are our longing souls engulfed in dark oblivion's tomb?

WEST'S PICTURE OF THE INFANT SAMUEL. In childhood's spring—oh, blessed spring! (As flowers, closing up their eyes, unfold in morning's earliest beam.)

Original Essays. THE AGE OF VIRTUE. By George Stearns. NINTH PAPER CONCLUDING. Many of my readers think the foregoing descriptions of mis-communion in business imply some worse characteristics than the blunders of human error, or the sheer mistakes of good-natured people who are only trying to enjoy each other.

What are miracles, and what their use? Is an every-day question. We would answer, miracles are natural laws not understood. Truth is subject to no variations; therefore, God is immutability, and so is his law. Nothing can occur outside his laws; therefore, if an action occurs, they must be such that natural law as we understand it is not violated.

for more thousands of years than we claim for the age of the world? Many of these bridges give proof of being much older than the government of England. Even their blacksmiths' hammers, made of a joint of lamb's horn, have the same internal construction as Watt's & Boulton's double acting cylinder, which we claim as a modern invention.

Now if in these few particulars alone we are so far behind the Chinese, we should take a hint and remember that, instead of sticking pins and stakes and registering facts, unmaking them for truth, and making stumbling blocks in the way of progression, we should withdraw these pins and stakes, and forever be open to the recipients of new observations as parents to be prosecuted facts. And this is principally true of Englishmen and Americans. We speak the only language in the world where the personal pronoun is expressed by a capital letter; and it is no burlesque upon our nature.

The use of miracle to show us, then, that there are natural laws far beyond our power to even observe until our intuition shall be improved; and if we could define between what we call mind, thought, and intuition, we should find our honored intellect as a skeleton, only capable of bearing those outwrought functions in molecular form, capable of being acted upon by intuition.

We will not attempt to define what intuition is. One may claim that it comes from the spirits of the departed; another that all spirit is one, that that is Christ, and that all material combined with spirit as the entire truth, is God; that God is all things, and that the inherent logos in matter which outworks new functions at every new combination, is his manifestation; and that this manifestation is Holy Ghost, if you will, and thence us, impelling us past all the powers that the combination and permutation of our molecules would give birth to. Be this as it may; we are capable of something more than our senses can perceive; and be this intuition or anything else, be it what it may, our power to be its recipient will increase piecemeal as we are able to lay aside what we call truth, and observe them only as facts with a perfect readiness to open our conclusions and admit new light. Miracle reminds us of this, and that what we call miracle does occur; ninety-nine per cent. of all we see is miracle to the status we occupy. When he first perceived it the electric spark to the Indian was a miracle; the gyroscope to us is a miracle until after its truths are observed. To nine-tenths of mankind it is a miracle that cold water will dissolve more salt than hot water, and still it is a fact; to nine men in ten it is a miracle that the same piece of iron will cut one time into the hammer of the blacksmith and at another by to pieces if struck; but still every blacksmith knows the fact. Our egotism tempts us to offer theories which we imagine to be perfect at every onward step. When Amos says in France, that scientists will be clear on any rationale which his brilliant mind might suggest, up to which price; if he proves to be wrong, the confidence in the man is not materially lessened; but the change in the prospects of the crop are attributed to some new or unforeseen exception to natural law. The adage says the king cannot lie, and the fool believes it. Mental epigrams are just as common as those of a more material character; and even at this day, after all the physiologists have written, after all the mental philosopher may know, who can tell but what every grain of matter in nature affects every other grain, and if so as they undergo proximate changes and outwork new functions thereby, who knows but these new functions in turn are not affecting all nature, and changing those things which are the only facts.

Is there any truth yet definitely understood by man, except the truth that nature at every change outworks new functions which elevate his condition, and thus that man by progressive to a superior being to man of a prior date? We admit the exceptions, and all rules have them. We believe that Confucius, Jesus of Nazareth, and many other men, have far surpassed their fellows of their day, and perhaps even of this day; but who believes that, with all the wisdom of Solomon which has been handed down to us, he could pass an examination as a teacher of a district school? This deduces nothing from his status in his day. If Sir Humphrey Davy was still alive with only the chemical knowledge he possessed at the time of his death, in what laboratory of this day could he earn five dollars per week? What owner of a packet would at this time employ Christopher Columbus as his captain? What owner of a British steamer would appoint Robert Fulton, if he were now living; with no more knowledge than he possessed at the time of his death, as its chief engineer? And still, while we justly glorify those men for their greatness in their day, do we not forget erroneously, how far inferior they are to the men in analogous positions at this date? Is this fact confined to men alone? Does it not relate to things? Are not all things which have entered organic life equally progressed? and if so, who shall decide on questions of degree? Who shall decide upon the present corporeal man, as a necessity of progression, shall cease to require his present surroundings and continue to live in a superior status without them? Do not miracles shadow forth to us these very conclusions, and are not the conclusions themselves in tuition?

It has been said that imagination is the mind's eye, but every permanent truth has been first presented as a vagary of an intuitive mind. Was it arrived at by a form carrying that mind, or was it intuition? It is not intuition outside of natural law, or is it a part of it? We claim the entire absence of accident in the viewing of the grand strategy of creation as a whole, and we claim that miracle, so misused or proved, is the index of these truths. Let every man, by the exercise of his received intuitions, render himself capable or susceptible of new ones; and his life can only do by such a course of conduct as is in accordance with his highest and best light, for without it his equilibrium cannot be such as to render him subject to the involuntary actions which come from some sources unknown, or which Christendom has mistaken for man's thought, etc.

IS GOD A PRINCIPLE OR A PERSON?

BY DR. E. L. LYON.

The idea which heretofore has almost universally prevailed is that God is a person; but the absurdity of this idea is apparent from the fact that God is said to be omnipresent, by the same individuals who assert that he is a person. If he is a person existing in form, and confined to any particular locality, he could not by any possibility be omnipresent.

God is not a person but a principle, permeating all things. Deity is usually spoken of as the author of matter, but we believe him to be a principle of matter. God is believed to be eternal, but he is no more eternal than matter—both are eternal and co-existent in formal existence, but by no means co-existent or eternal in powers of existence. He is the great first cause, and grand centre of all intelligence, permeating all matter, the life and intelligence of all matter, the centre of all perfection. God is a principle, and extends of necessity, and by no possibility can be cease to exist. He is an infinite principle and quality of matter, and will last long after matter has been spiritualized, or by development and progression enters into the composition of spirit—the tendency of all matter is to perfection or spiritualization—It, like all other things in nature, is approximating towards Deity. Where does intelligence if it has never existed? Matter could not create it. Matter contains within itself a principle of intelligence, co-existent with itself, but it cannot create intelligence. Matter possesses properties which, when peculiarly united, generate life. This life, in its various stages, exhibits intelligence. Still it cannot be said that this life and intelligence were created by matter. All life and intelligence wherever it exists, throughout the vast universe, is produced by a union of properties in matter that have always existed. All matter contains within itself the properties of life and intelligence in embryo. Therefore, in proportion as matter becomes perfected

and spiritualized, proportionate is the manifestation of intelligence; and wherever life is manifested, whether in the mineral, vegetable or animal kingdoms, all matter, possessing the essence of life and intelligence, there God as co-essence exists. The glory of this divine essence, or principle of life, is manifested more through the human than any other being upon our planet, because in man life, intelligence and matter blend, and are more spiritualized.

Now if all matter contains within itself the principle of intelligence, that is co-existent with it, which, when peculiarly united, generate and produce life that is intelligence but an advanced condition of properties which matter does and has from all eternity possessed? Wherein, then, consists man's superiority above the animals beneath him? His superiority alone consists in this: that he is a higher manifestation of life and intelligence, which life and intelligence was originally produced by a union of properties which have always existed in matter. Where, then, is the distinction between what is termed intuition in man and instinct in the lower animals? We contend that in essence they are one and the same. Man, being advanced and progressed to a higher state of comparative perfection, the original principles of life and intelligence being principles inherent in all matter, are more clearly manifested by and through him than any other moving manifestation of Deity in the material world. All matter containing the principles of life and intelligence in embryo, life and intelligence as principles can never cease to exist. Man, possessing these principles in common with all things in the great universe of nature, the whole question of his immortality turns upon the question of his individuality and identity.

If the tendency of all matter is to spiritualization, in other words, approximating toward Deity, as nature never retrogrades, it would seem quite philosophical to conclude that man, being as he is an epitome of nature, an embodiment of all below and above him—that man's individuality and future identity, as eternal as the principles from which, and the laws by which, he has attained his identity and individuality. We have declared God to be a principle permeating all things, not the author of matter, but the principle of matter; that both Deity and matter are co-existent and co-eternal; that Deity exists by necessity, and by no possibility can he cease to exist; that all matter contains properties which, when properly united, generate life, and life, in its various stages of spiritualization, manifests intelligence—therefore all attributes and principles of God and nature meet, center, blend and unite in man, which constitute his eternal identity and individuality; and as Deity as a principle exists by necessity, and can by no possibility cease to exist, so the human spirit, when individualized in the external form, being an embodiment of all laws and principles in nature, its individuality is by necessity as eternal as the individuality of man, and the individualization of God; and this blending and uniting of all principles in nature, meeting in the human spirit, the conclusion is: that the individualization of man is the personification of God; and man is immortal by a law of necessity, and the individuality, identity, and consequent immortality of all the human race, is established upon principles as eternal and immutable as the existence of Deity.

No animals in the material world attain to conscious, individualized immortality, and pass into spirit-life retaining their individuality and identity as animals? We answer, no. Man is the first and only being on our planet in which all principles and laws of nature meet and blend in sufficient perfection to insure individualized, conscious immortality and identity in spirit-life. The question is asked, then, are there no animals in the spirit-world? Answer: yes. From whence is their origin? Answer: the human spirit, as I have shown, being an epitome of nature the embodiment and personification of Deity, necessarily possess the germ and essence of all existence and life below it, and passing from this to the spirit world, retains all its loves or affections. Suppose, then, for illustration, a man has a favorite horse or dog, or a lady has a favorite bird; these favorites become a part of their affectional nature, and in passing into spirit-life these animals are brought into existence from the affections or memory; hence these animals exist as symbols and types of the affectional and loves of the human spirit.

I submit these thoughts concerning animals in spirit-life, hoping to hear from others upon this subject. After which I have more to say upon this interesting theme. I believe that all animals and vegetables come into existence by the force of natural law; that matter possesses certain principles and properties that necessarily generate the various species of life that exist; that different states, and conditions of matter have a strong influence upon the various species of animal and vegetable life, is apparent even to the senses; for in different parts of our earth there are widely different species of life, peculiar to the climate and to remove them from their localities causes their immediate death. I have said that matter possesses within itself elements which, properly combined and brought together, necessarily produce life. I might give many facts in proof of this, but one or two must suffice. In stagnant pools is generated a peculiar animal of a spiral form, called the rotifer multivus, which exhibits a remarkably lively existence. Take this animal from its native element, lay it upon a board, and allow it to dry, and it dies. Let it lie there for years, and then replace it in its natural element, and its life will return. Now it is not animated by the same spirit, or life, that it originally was; but being again brought in contact with its natural element, it receives another life, or spirit. Once more: take wheat flour; with the same combined result: boil them together in water; let the preparation stand a few days, subject to the action of heat and cold, and there will appear upon the surface a peculiar kind of animal, that will live as long as it is subjected to the action of heat and cold. I might cite many instances of this kind, but there are sufficient for my purpose to show that there are certain properties in matter, which, when peculiarly united, produce life, which life, in its various stages, exhibit intelligence. Still matter does not create intelligence. It contains within itself a grand principle of intelligence, that is co-existent with it; but it does not, and cannot, create it. All life and intelligence, then, was at first produced by a union of properties in matter which have always existed. Matter always will contain, as it always has, within itself these properties—life and intelligence—in embryo.

I may at some future time enlarge upon this subject; but enough has been said to establish the fact that all matter is possessed of a spirit principle, or life generating principle, which, under certain conditions, produces various kinds of both animal and vegetable life. All vegetables, as well as animals, are endowed with spirit. Without spirit nothing can live. Could you remove from matter its spirit principle, it would at once decay and become absorbed by other living matter, and hence reanimated. The conclusion then follows, that wherever there is matter, there is life, and all the elements necessary to produce and sustain life. Hence we believe that all planets, or worlds, are theatres of, and abound with, vegetable and animal life.

77% (complainingly).—I have n't more than a third of the life of Jesus Christ. Headed, (triumphantly).—That's all the law allows you!"

A young man suspected of cupboard courting, said, "Indeed, I do love your Patty, dearly." "Yes," said her father, "but it is my vest Patty."

Noah Webster says, "Man has an intermediate nature, and ranks between angels and brutes."

A Smith's shop may be termed a Pseudo-demonium.

THE SECOND ADVENT.

BY JOHANN GRAZ.

Through the dim night of the Ages soul-voices cried, "How long shall we be clothed in weakness, and the Evil be strong? Lead us forth, oh, Lord! from bondage, from the dungeons of Wrong and Error, unto the tyrannical chains of Sin—let the way of falsehood perish, and the reign of Truth begin."

Now the cycle is completed, Earth hath rolled her darkling spheres, Where the headings of the Morning Star a second time appear—The sunrise thro' of Freedom blaze on every mountain in light, And the thousand hosts are gathering, myriad-legion-ed, for the light; Through all the skies apportioning rings the Advent hymn again, And the human heart is thrilling to the rich, prophetic tones.

Once it filled the charmed midnight on Judea's haunted ground; Now it circles all the Earth-world in its tidal waves of Sound. The light of Light is streaming glorious through the East, And the Son of Man is coming in the pathway of the stars—The banded Angel-hosts tread with him in majesty sublime, The wise and good, the holy ones of every age and clime.

To the child of song he cometh with mystic airy scroll, And strikes the chords of being—grandest poeas of the soul! The weary heart he frameth in dreams of bliss; Like the dew gen rocked by zephyrs in the bosom of the rose. When the breeze of the summer through the pulse of Nature flows; But the heart with pride besotted that hath ceased the work to feel. Or a brother or a sister crushed with misery's ruthless foe to feel. He shall cleave with bolts of anguish, like the warrior's polished steel. From suffering comes divine salvation; He wounded but to heal.

To the Despot and Oppressor in his coming he shall be Rightful Lord of all dominions, King of Heaven and earth and sea—Sole Potentate of time and space and of the eternal years. Ruling the altitudes of grace through all the deathless spheres. To the lowly and the lowly he cometh, gentle, meek and mild. As holy Jesus walked the earth a slaves Angel-child—None so lowly as the lowly, a liberator long-agoed. Glorious banner of most friendship, heart to heart forever pressed. He opens the heavenly gates, through golden streets we glide. And bathes us in the shining waves of life's effluent tide. Jeweled coronals of benediction are his gifts of bounty free. In royal robes he clothes us of Divine Humanity—By his mingling angels is the wealth of life out-redded.

They lead us where our perished hopes abide rich in fruited gold; And the vanished light of our lost youth, so early Resplendent and immortal to our vision reappears. Unwonted joy is beaming in eyes whose light had fled With loved ones long departed to the kingdoms of the dead; And to the outcast, the forsaken, the wretched and forlorn. Come sweet voices from the inner life, like spring-time music low. Telling of a glorious heritage of country, home and friends. In the bright light of beauty, where the Summer Soils inured in deepest darkness, with celestial long-ling thrill. As the fire-red metal touches the iron chords of will, Wisdom pours her life-giving treasures from the supernal shrine above; Like an inundating ocean roll the waves of Truth and Love. Repose with angel offerings, rich in harmonies divine. From heart to heart the golden streams like music beat. And Earth's blessed Paradise, like fairest stars shall be, When the Lord Messiah reigneth o'er the Empire of the Free. Providence, R. I., June, 1860.

EDWIN H. CHAPIN,

AT BROADWAY CHURCH, NEW YORK.

Sunday Morning, June 24, 1860.

REPORTED FOR THE BANNER OF LIGHT BY BURR AND LOED.

Text:—Nathaniel shall they say, Lo, hevel or, to thee be held, the kingdom of God is within you.—Luce xii 21. Some eminent Biblical scholars give a different translation of this passage from that which appears in our present version. They render it, "the kingdom of God is among you," instead of "within you." But the antithesis seems to be better preserved by the words as they stand now, which distinctly mark the contrast between a kingdom of observation, a kingdom respecting which we can say, "it is here," or "it is there," and which must therefore be an outward kingdom, and a kingdom which is within. To the objection that that kingdom was not actually within those Pharisees whom Christ addressed, it may be replied that our saviour was indicating the nature of his kingdom rather than its exact position at that time in any individual life. He did not say in what particular heart and soul it might be within, but declared what its position would be wherever it was found. It would be recognized as a kingdom within rather than without, internal and spiritual in its essence. It seems hardly necessary, however, to discuss this point; because whatever translation we accept does not exclude the other. Whether the kingdom of which Christ spoke, was within or among those whom he addressed, in either case it was and is essentially distinct from that which is merely external and objective, and comes with observation. In either case its real seat and great work is different. These Pharisees were looking for a kingdom of external manifestation, a kingdom which would be literal and historical, a kingdom of visible thrones, principautés, and powers. They looked for it as men to-day in Hungary or in Italy may be looking for an outbreak of revolution; only perhaps these Jews expected it as something that should be more palpably divine, more immediately from heaven, and that should come with the sweep of an irresistible, if not miraculous power. Christ assured them that in such a way that kingdom never would come. No kingdom is to be great diversely in scheme. It would come with a hidden force of love and truth. It would work with the even gradations of events; it would wear often even the symbols of defeat and humiliation. Its rejection by the wise and great would be its real honor, and the hour of shame and suffering would be the hour of its true victory.

No wonder that, marked by such characteristics, men like the Scribes and Pharisees did not recognize it. They were asking when the kingdom of God should come; whereas it was already begun among them. They were expecting its appearance in some outward array and splendor of events. It had already appeared within the spirit and life of him who now spoke to them. The kingdom of God was in Jesus Christ. His power, his life, was in his truth and his life. And the kingdom of God comes whenever Christ's life and truth penetrate and possess the hearts and souls of men. It may from this strike into outward events. It may come in the end to be a palpable and manifest kingdom; but essentially it comes when the life and truth of Jesus Christ become the life and truth of your heart and my heart, and take up their abode and do their work in the souls of men. So while these Pharisees were listening for the tramp of armies in the distance, while they were watching for the casual flash of victory, palpable in the sunshine and the light of the kingdom of God already stood before them Jesus Christ, and had already commenced his life in the hearts and souls of these humble disciples who believed in him, who truly follow him, who are thinking of him, in the first place, as they may take our Saviour's declaration in the text as suggesting the

quality of the divine kingdom. The essential elements of that kingdom are not of space and time. It is not there, is distinguished from here. It is not then, as set in contrast to us, To a great many it is a kingdom of space or of time. It is a kingdom that lies beyond the boundaries of the grave; a palpable kingdom on the other side the misty veil of death; a kingdom of golden palaces, crystal streets, gleaming crowns. Or it is a kingdom that is to come in the twinkling of an eye, a kingdom that is to be that that very quality of God's kingdom is such that it is not to be predicated of space and time; that it is not there as distinct from here; that it is not there as distinct from us. The kingdom of God is characterized by its quality as spirit and not as matter, as within rather than without, as pertaining to those things which eye hath not seen nor ear heard, nor hath the heart of man conceived, and moreover which neither eye, nor ear, nor fleshly heart can ever recognize; for this is the meaning of the words of Christ. I say in reply that that kingdom of God, the things which God hath prepared for them that love him," and they say, "Ye shall hear, and the imagination of man shall conceive these things by and by." No; never. Not to the eye or the ear, or the fleshly heart, will the things of God ever come in this world or in any other; but they are spiritual powers and elements, here and hereafter, now and then, to be spiritually apprehended.

The kingdom of God pertains to the ones of things that cannot be seen or handled. It is spiritual in relation, spiritual power, spiritual life. But let us not appreciate the value of this kingdom or its results. When we say that the kingdom of God is a spiritual power do not imagine that therefore we are to regard the kingdom of God in the hearts of men or in the world as simply an abstraction. A great many, when they think of anything spiritual, think of something which has no real substance or force. They confound spirit and nonentity as nearly as possible. And when we say that such a force is spiritual power, they think we mean that it has no real force in the present moment of anything, no practical efficacy. Now when I say that the kingdom of God is spiritual power, I only assert that that power which the kingdom of God brings, which it generates and manifests, is a power which is the essence and basis of all other powers; for there is no real power except that which is spiritual. We cannot characterize by any name of true power, mere brute strength, mere mechanical or material force. Power rises and is developed just in proportion as intelligence appears, and guides and controls, and governs accordingly as an end. The man who thinks is stronger than the man who does not think, whatever may be his material development. The highest power is that which works consciously to the best ends. The man who not only thinks but who uses the results of his thought for the best purposes, is stronger than the man who merely thinks. And so when you come to the highest analysis, the highest power is that which is consciously working through intelligence, to the best ends. It is not that all the conceptions we can get of God, or of the kingdom of God, are different things from the power of the blind world of matter, or from all the tremendous forces which pertain to nature, all that astonish the senses, all that appeal with terror, or exult in its sublimity? What are these blind mechanical, material forces to the power of God? I repeat that the highest conception we can have of the power of God is that of intelligence, consciously working to the best ends.

Christianity, Christ's truth and Christ's life in the souls of men, develops this power, imparts to the heart of man more and more the thought of God, the earnest and living purpose, and increases in the soul the power of God. It is not that the kingdom of God is a mere power, but that it is a power which works to the best ends. So when I say that the kingdom of God is spiritual power, let us not suppose that it is a mere abstract power. It is the basis of all other power. Just in proportion as a man is strengthened by the life and truth of Christ Jesus, just in that proportion does he become powerful in the truest sense; just in that proportion does he know how to arrange the highest elements of life, and to fulfill the great ends of his being. At the basis of all kinds of power lies this spiritual power, and it is the greatest and most efficient. All the nations in the world are strong, just in proportion as they are based upon the everlasting truths of Christianity, and upon its love. All powers are strong as they stand based upon God's eternal word, and right and justice. No government is strong, though it is defended by millions of bayonets, though walled in by countless forts, though protected by all the outward arrays of power and civilization, if it stands upon falsehood; if it is founded upon oppression; if it is rotten at the heart with meanness and baseness. Just in proportion as a government is based upon the truth and righteousness, and the love of Jesus Christ, just in that proportion will it prevail; and just in proportion as it is wanting in that truth and righteousness and love, just in that proportion will it lack power.

Therefore, when we say, "Let the kingdom of God come," we do not pray for a mere abstraction, but pray for the inlet into the souls of men, or through the souls of men, into the outward forms of human action, of that which is the highest power. Every nation that increases in knowledge, every thing that diffuses love abroad in the world, is the manifestation of the advance of the kingdom of God. Let us take no narrow notion of this. Some have placed the kingdom of God in the world beyond the grave. They have made it simply the spiritual world into which we enter upon passing through the veil of death. Others, when they think of the kingdom of God, think simply of certain religious truths, technical, only so called, of certain religious doctrines, becoming a mere routine of belief, a mere habit of mind, a mere set of certain professions of faith; and the more we get what they conceive to be right views of these subjects, the more we come into the kingdom of God; the more the so-called right views prevail the more the kingdom of God extends.

My friends, the kingdom of God comes with every truth, no matter in what quarter it appears. The kingdom of God is the kingdom of nature as well as of grace. The army of science that marches onward and upward in glorious achievement or path of exploration, just in proportion as it draws God's truth into the depths of the earth, or plucks it from the stars above, just in that proportion does it draw the kingdom of God in the world. Every new truth in the human soul, every revelation of God through nature forced into the human mind, adds to the advance of that kingdom in the souls and minds of men. To be sure natural truth is not the only truth. But people, on the other hand, are shocked sometimes when we speak of the truths of nature as religious truths. Every truth is a religious truth, whatever it may be. Every truth is a manifestation of God, and every truth is a preparation with three hundred and sixty degrees, for the kingdom of God. It is possible that the kingdom of God should be advanced through the printing-press. Then every type may be its glorious artillery, every turn of the press may be a battle-field, every turn of the press may be the thunder of victory. But something must have touched the hearts and minds of men to a holier charity, to a holier life, to a deeper affection for the truth, and made them ready to receive that which God may send over the highways through the instrumentality of the printing-press.

So the discovery of America was advancing. There are many things to make us think that the kingdom of God may be lighted the other way. I do not know but we may to-day stand up and say, "Doubtless," taking all things into consideration which have flowed from the discovery of America. The kingdom of God, the kingdom of truth and love, may not have been advanced by it. I trust that we may speak affirmatively, and say it has; but there are many things since the discovery of our continent, providential in its vast commercial results as it was, which make us hesitate whether we can say that the kingdom of God has been advanced by it. We must not take our outward events, our vast commerce, and worldly gain, or the glory of this world aggrandizing the throne of God's kingdom coming, right, and truth, and love prevailing.

There is a great event exciting us now, with which men's minds and tongues are filled—the bringing of the earth together in the proposed treaty between the United States and Japan. It is perhaps historically, the more we think of it, one of the greatest events ever connected with our country. When we consider the vast possibilities, in a commercial point of view, which lie before us; when we consider the wonder of the fact that but a few years ago, comparatively, this whole western world was a wilderness, and is now a mark in the centre of the earth, and Old Orientalism is opening his gates to us, there is poetry, and prophecy, and a wonderful history in it all. We rejoice to see that the circumstances now characterize something far different from the rights seen in the often times in the western world, are now a strange thing in history. There are no such things as land-hungry gathering in unknown continents; but they were tributaries and proofs of conquest. They showed that the iron of bloody power had reached out to the ends of the world, and by main force had dragged them into subjection. To-day these strange looking faces passing through our streets are proofs of the triumph of peace. How much can be done with the implements of civilization, by the steamship, and the printing press, by all these outward agencies, in bringing the sons of God and children of one family together. And in the vast world gathering out of which a man can calculate, in fulfilling the old dream of Columbus, that brave old soul, who dreamed broader and clearer than any man of his age. He said the track to the Indies was by the west; and when he struck our Western Continent, men laughed at him, because there was a barrier of three thousand miles between him and his goal. But now, with the iron track running across the continent, and ships moving to and fro to China and Japan, working the mighty shuttle it will prove that the path to the Indies, in God's providence, is by the West.

There is something very inspiring and very glorious in this; but is the kingdom of God advanced by it? We cannot say that. These only can tell that who will come after us; and it will be according as the civilization is identical with Christianity, and not with proselytism or with eclecticism; according as, in the spirit of our nation, of our treaty of peace, of our intercourse, we bear the laws of Christian truth and love into the semi-barbarism with which we deal. If we act as we have too often acted, if we make the civilization the mere shell of the worst kind of barbarism, of selfishness, of cruelty, who can say that the treaty between the United States and Japan advances the kingdom of God? It is only as men, with their hearts and minds, work in the right direction and in the right spirit, that the result follows. So again I say, the kingdom of God is within us. All true life is within. From the little seed springs up the oak; from the little collar rises the vast organization. And so all true advancement, all real progress, all genuine civilization, all that comes from the truth, all that comes from the heart and souls of men, a spiritual and material element, is the kingdom of God, and the declaration of Christ, therefore, suggests the quality of that kingdom. I observe again that our Saviour's declaration in the text suggests the soil in which the divine kingdom is to spring up. We have seen the quality and nature of that kingdom; and now we are to consider, for a few moments only, the conditions in which that kingdom grows up and springs up; and those conditions, within the faculties and the instincts of human nature. The kingdom of God is a mere outward institution, or as an outward institution at all, something which was to compel the assent of men, to draw men to it. It brought it into the world as something that was to go into the very heart and soul of men and become one with them. He recognized the fitness of human nature for Christianity. It is not this in contradiction with those who would make us believe that Christianity is opposed to that which is the nature of human nature, and that the great element of human nature, to the evil passions of human nature. But they do not exist or define the true grounds of the authenticity of Christianity, who place it in antagonism with that which is deepest in man. I pray you to remember what the Apostle Paul did when he stood upon Mars Hill. Did he begin by saying, "There is not an element of truth in you; there is not a faculty in your nature which is not opposed to Christianity; Christianity is not only foreign to you, but it is antagonistic with everything inductive within you?" No. He began by saying, "I saw the altars of natural religion; I saw the foundation of natural religion in that which was in the heart and soul of every man; and upon that he built the structure of his nobler faith. And that is the ground of Christianity now. 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In what I have already said. The divine Kingdom comes, not to individuals, not with "to be here," "to there," not with outward events, with splendid or terrible results. But in your own heart, when you see the love of Jesus Christ paramount, when his life is the sacred element of your life, when you are brought into communion with God, and then you are for all men, the Kingdom of God comes. It is not to be snatched at face with some sudden effort. To bring it face to face with some sudden effort. To bring it face to face with some sudden effort.

Banner of Light.

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THE NEW POLITICAL EPOCH.

It is safe to say that the time has at length come, when the popular habits of thought on current political topics are to undergo a striking and healthy change; something more than a mere modification, and something very much like a thorough reformation. They regard with a feeling of doubt, or anxiety, or terror, the present disruption of ancient political ties, and the decay of party authority, fail to comprehend, from the first, either the object and purpose of party relations, or to understand the advancing spirit that is constantly making newer and larger impressions on the present age. We have ourselves, from time to time, predicted all this and more; we felt sure, because our superior impressions were so distinct and emphatic, that a day of apparent chaos in public affairs was at hand, all circumstances and events combining to show what was the tendency. It did not seem possible, in the very nature of things, that the old forms, that had long ago proved themselves worthless, could protract an existence for which there was no demand. The men, too, who had for a generation had the management and direction of public affairs, giving them only such shape as their personal ambition demanded, and not such as was required by the developments of the time and the advancing intellectual and spiritual knowledge of the people—those men had manifestly finished their career, and now the conviction had forced itself on every reflecting mind that never days were dawdling. In whose more radiant light would be seen what would only be concealed in the twilight of our past political superstitions. It is so true that, in the world of thought and experience, all things move and grow together; there is no violent and forced advancement in one direction, while in its opposite all remains stagnant and still, but the progress is general, and therefore harmonious. Hence the movement of this time embraces not simply progressive ideas in matters pertaining to church government, the social state, this particular reform or that one, but all topics that are included within the relations one human being bears to another. And of course the politics of the day are not left out of the account. Reforms are to do their works with them, or the whole talk about reformation goes for nothing.

A journal like the New York Herald, for instance, remarks with a wonderful degree of truth respecting the present condition of public matters, that "whoever takes a broad view of the country and its attendant circumstances, cannot fail to perceive what the new order of things really is. It is supposed that the state of affairs in relation to political parties which existed in 1825 is repeated now; and though this is true as regards the breaking up of old organizations, it is not so for the formation of new ones. Then the adherents of Jackson, Adams, Calhoun, Clay and Crawford, all came from the old republican party, and each gathered to itself adherents from the loose elements of party politics, and from the then rising generation of men. The new parties were ranged after the old system of political tactics. To-day this cannot be done. New circumstances attend the country, new elements must exercise their influence on parties, and a totally different system of tactics is required to attain success in future political campaigns."

And, in connection with its own speciality—the increasing influence and power of independent journalism—the Herald very naturally puts in the following emphatic words:—"From this rises the necessity that the men who conduct our national affairs, and the policy they pursue, shall be of a higher order, and partake more purely of a national character, than mere local politicians can ever become. Those who look only to conduct the affairs of a nation embracing a hemisphere, as a consequence of this state of things, the old scheme of party organization, through a connected chain of county conventions, State conventions, and national conventions, in which the same men figure at all times, has become an impossibility. This is clearly exemplified in the present state of the press all over the land. The old system of county journals, led by one or two political organs at the capital, has been superseded by the national journals, which the independent newspapers of this metropolis have become. It is no longer in the power of the county newspapers and the political organs to make great men by a system of elaborate and continued puffing. Public men, as they appear in the arena of public affairs, are subject to the independent judgment of national journalism, and they must grow or diminish in reputation as their views are broad or contracted, their motives high or low, and their deeds national or local."

Here we have a new element in the future organization of political parties which has never before existed. The independent journals of this metropolis constitute a national congress in permanent session, where men are and men are continually discussed as they rise, and which is destined to exercise a continually increasing power among the people and in government. It is this congress which will in the main animate and direct the ideas of the people, and every mile of new telegraph or new railroad, every improvement in the transmission of intelligence and newspapers, tends to increase its influence. Under its guidance the national impulses of the people will break up the old system of county journals, and party organizations, in which the same professional politicians and office-hunters assume the right to draw the same party line, in national and in local affairs. Higher and nobler motives than greed for office will thus become infused into the conduct of all our public interests, and we shall get rid of the spoils-baiting mania, which has so long been the bane of national, State, county and town politics alike."

Very well. The present is to beget the Preacher—the universal Congress—the national Voice. And it must be worthy of its high position. It must neither lie in

the manger and bark for the churches and creeds, nor stand in the door and warn off the people from too close contact with the plotting politicians. It must hit the mark, which is what its conductors have hitherto been afraid the people could not bear; just as the preachers think it would never do to let their flocks know all at once what it is quite possible to conceive and comprehend and believe about Divine Providence. Yes, in this general shake-up which will be a re-examination of all old things and their gradual renovation, the Newspaper is not to be overlooked, or left out of the account; but its character must change to suit the requirements of the new times, and, more especially, to reflect the advancing opinions and sentiments of the people and their natural leaders.

Our modern politics indicate too truly the advent of the epoch so long predicted. It was necessary that the tough outer crust so long covering up the delicate elements of society should be burst through and removed; and the internal elements have been working fiercely and fervently, till now they have leaped forth their fires and begun the destruction of all the old obstacles and incrustations. Now that light has come through into the darkness, there is new hope. When one worn-out object, custom, or prejudice goes by the board it is easy enough to make others follow; there is a sort of contagion about these matters, awaiting only the hint contained in the first start, or move ment.

What we are directly coming to, in the rapid progress of modern events, is the largest possible individual sovereignty. The masses have just been told by the action of their leaders that they may follow the bent of their own preferences now, may be absolved from their old partisan allegiance, may make independent and intelligent choice of men and opinions for themselves, and, in fine, begin, from this time forth, to exercise those individual prerogatives of which they have been robbed by the superstition of old faiths and practices. Men can now behold the light. Their manacles are broken. They have got over their fear. They are looking more within themselves for an instructing voice, and less to those who are not half able to raise such a voice for them.

We must have had such a demonstration as this, at the present juncture, when the universal mind is active beyond all precedent and eagerly seeking for the largest freedom for growth and development, or the first condition to such growth would have been wanting. The elements must needs combine in favor of the race, or it has no chance at all. What man most wants is a glimpse at his future; this acts like an inspiration upon his soul, lifting it up by the power of its fresh energies. And to see that future, and get an idea of the promises that lie hid away within it, it was necessary to remove the present fears and partitions, giving larger vision and wider scope. Thus do we all stand to-day. The signs indicate a true freedom for the individual, whether in the Church, in the State, or in the purely social scale where morals and reforms have been rarely enough alluded to.

Chewing and Working.

Some carpenters can work faster if they whittle while they are about it, and we once knew a wheelwright who could not drive a wheel if he was not allowed to "saw his lip" to a lively tune, at the same time. The report of the Inspector of the State Prison, at Charlestown, lets us into one little fact in relation to the matter of chewing tobacco, which is interesting enough to make a special note of. It is reported that there are five hundred and nine prisoners now confined in the institution, less than a dozen of whom are detained from work by sickness, or by being placed in solitary confinement for misbehavior. The workshop "resounded with the hum of busy industry." The prisoners seemed contented with their treatment, and their general appearance and the remarkable exemption from disease in the prison, shows that they are well cared for. It may be remembered that the Legislature recently repealed the law which prohibits tobacco in the prison, and a small quantity is now allowed to such prisoners as desire it, as a reward for good behavior. The result of this regulation has been not only to make the prisoners more contented, but to make their industry more productive. In the cabinet shop, for instance, nearly double the number of sofa frames are now turned out by the same number of men that were made before the regulation went into effect. Now here is an item on which some patient and industrious thinker may possibly base a theory for labor that has not yet been seriously thought of. If tobacco chewing can be of any service at all, it is surely to be so only in this way; for we are positive that its influence on the individual using up the weed cannot compare with its influence in the increase of chairs and sofas under the industrious hands of chewers.

Dr. Hayes and the Polar Sea.

The distinct purposes of Dr. Hayes in his present expedition to the North Polar regions are stated by himself to be—1. The further exploration of the open Sea, discovered by Dr. Kane, with a view of determining its limits and character and thus settle more positively this vexed question. 2. To complete the survey of the northern coasts of Greenland and Grinnell Land. 3. To determine important questions relative to the magnetism, the meteorology, the natural history and the general physics of the unexplored region north of Smith Strait.

Dr. Hayes states that on leaving Boston he will proceed direct to the coast of Greenland, possibly touching at St. Johns. On arriving on the coast of Greenland the expedition will stop at Upernivik, the most northern outpost of civilization, and the last mission-ary station on the Greenland coast. Here they will procure dogs and furs. They will leave Upernivik about the 29th of July, and proceed northward through the middle ice, and will reach Smith Strait about the middle of August. The remainder of the season, until the 10th of September, will be occupied in reaching a secure winter harbor on the west coast of Smith Strait. In the spring they will proceed northward with the boats on sledges drawn by the Esquimaux dogs, the vessel being left in charge of one-half of the crew. The exploring party will be in the field during the summer season, and should Dr. Hayes be successful in accomplishing his purposes, he would return to the vessel before the close of the summer, and in August will set sail for New York. If, however, the explorations are continued into the second winter, he will not be liberated from the ice until the following autumn, prolonging his absence to two and one half years. Dr. Hayes will be accompanied by Mr. Sontag, who was the astronomer of the Kane expedition.

The Sea Monster.

Well, the Great Eastern has come, at last. She was rightly named the Leviathan. In the first place, she should never have had that name changed; it boded bad luck to her, as any one could have told her owners, to start with. She crossed the Atlantic with favoring gales, and at an auspicious time. The world of America will crowd down to see her gigantic proportions, while she stays in our waters; mechanics will gaze with wonder at her beach of all marine rules of propriety; men, women and children will peer her stern deck, stretching clean and unbroken from stem to stern, and feel certain such another promenade is not to reserve for them. This spectacle of naval architecture is really better than your sporting peace congresses, and will do more to keep the peace than all of them together. The saw-mill, or grist-mill, is a better preacher than the laak and lantern-jawed missionary; and so is a grand ship like this a far better peacemaker than all the cannon that were ever bored for purposes of murder. We treat all our readers, who can, to go and see this monster of the deep.

Old Maids.

Hall's Journal of Health has a right good and generous word for these persons, and they will thank the writer for his appreciation. He says that a woman at the age of thirty-three and a third years, who has never been married, is considered poor, is called an old maid, and the term is most unjustly used in derision. The very fact of being an old maid is prima facie evi-

dence of the possession of purity, prudence and self-control, and there are essential to the character of a perfect wife—without them, no woman is worth having. Being an "old maid" implies deficiency of character; neither shams, nor shows, nor courtly manners, nor splendid persons, have won them over, nor fair promises, nor shallow tears; they look beyond the manners and the dress, and find no cheering indications of depth of mind and sterling principles, they gave up the specious present for the chance of a more solid future, and determined in hope, and patience, and resignation, to "bide their time."

G. R. H. James.

The prolific novelist James is dead. What a pile of novels he has wrought, in his life! The merely mechanical labor of writing them out he was never equal to, nor, indeed, is any other man; and he therefore employed amanuenses, who took down his plots, outlines, scenes, incidents and colorings, as he walked the floor and dictated, filling them in according to their best ability. His life has been one of incessant industry, and in work he must have found the chief enjoyment of his existence.

Whatever is Right.

This book, by A. B. Child, M. D., is now ready, and will be sent to single orders, post paid, for one dollar, and to dealers at a liberal discount. It is a peaceful book, yet it is bold and fearless in its utterance. It is a custody, for it presents new and startling thought. It is replete with assertions that seem hard to controvert. It presents a religion which with the natural desires of every soul has a strong affinity. If the position taken by the book be true, it presents to humanity a new religion more beautiful than language can express.

The Clerical Murderer.

Harden, the minister, murderer (a Methodist, and not a Spiritualist) is to be hanged in New Jersey Friday of the present week, for having poisoned his wife. He has already made a confession of his crime, and his church brethren have prayed for the peace of his deluded soul. Their prayers, however, will have little effect; his crime is a part of that experience which is to make him at last a better man. We only pity him.

Spirit Rappings Explained.

The Sunday School Advocate has the following:—"But do spirits never rest? Never! God has shut up the spirits of bad people in hell, and they can't come to earth if they would."

Another good religious paper of the same denomination has the following:—"The whole thing of spirit rappings is a device of the devil, and none but the spirits of wicked men and devils produce the raps."

A New Lecturer.

Rev. Silas Tyrell, No. 8 Spruce street, Boston, is now ready to lecture before Spiritualist societies. We unhesitatingly introduce him as an able, interesting, and faithful exponent of the beautiful truths of Spiritualism. He speaks in a normal state.

LITERATURE.

The New Professor of the Trinity: Containing notices of Prof. Huntington's recent Defence of the Doctrine. Boston: Walker, Wise & Co.

In this little volume is to be found a searching and thorough review of the new trinitarian views of Dr. Huntington, whose change of front on that subject causes us much talk but a little while ago. The review is replete with articles that attracted general attention, at the time, in the pages of the "Christian Examiner," the "Monthly Religious Magazine," the "Christian Register," and the "Monthly Journal of the Unitarian Association." In addition to these are able and thoughtful discourses relative to the same topic from Dr. Dewey and Estey King; the whole forming, in fact, a complete "body of divinity," so far as this single point of Unitarianism and Trinitarianism is concerned. If any one desires to become familiar with the whole history, philosophy, points and ground of the discussion of this great theme in theology, he can do it no better than by a thoughtful perusal of the well-printed little volume under notice.

THE DAYS AND WAYS OF THE COCKED HAT; OR, THE DAWN OF THE REVOLUTION. BY MARY A. DENISON. New York: S. A. Wells, Publisher.

Mrs. Denison is a quick dispenser of peculiar traits of character, and appreciates readily all scenes and situations that bear the slightest dramatic appearance. She describes well, though with too much of minuteness and detail, and her narrative, while flowing and bright, suffers only from an occasional effort to outdo herself, which makes all. She is quite fond of colloquial passages, and these, in our judgment, is apparent in the glibness of her pen; for we know of no better name for it—by which she, as well as a plenty of other authors, hopes to keep her readers interested longer than the dialogue naturally would itself. This process may readily be detected in the frequent use of harsh and emphatic phrases—sometimes a slice of slang and sometimes a shower of imprecations—now a terrible row of needless ejaculatory phrases, and now a sudden dashing away into the petty shies of excessive exclamation. Still, Mrs. D. is a bright, if not brilliant, writer of fiction, a woman of large and warm sympathies, earnest and true above her mere love of mere drama, and holds a practiced pen that has done, is doing, and will continue to do, much good in the world.

The present tale belongs to the old Cotton Mather days; and although to those not particularly fond of antiquarian associations it might not at first present such attractions as they desire, she has nevertheless wrought into it, and out of it again, such a strain of ideal pathos and beauty—so thoroughly spiritual and exalted, yet human and of every-day worth—that the reader finds himself quite as much at home in the midst of the men, women and children of those days, as he does among those of his own, and is equally interested in their conduct, their manners, their passions, and their entire life. There is one sweet and generous little body in the book, with whom we could wish all the readers of the BANNER to become personally acquainted; and we are sure that they will say that Mrs. Denison has given them one new creation, that will live in their hearts for many and many a day.

QUAKER QUIDDITIES; OR, FRIENDS IN COUNCIL. A Colloquy. Boston: Crosby, Nichols, Lee & Co.

Here is a thin brochure, in rhyme, from a well-known press, whose design is to hit off, and criticize with a friendly hand the quirks and quiddities of Quakers. It must have been written by an original Quaker, who now doesn't "see the use" of it as he once did. The ideas are pretty well put, and the versification is from fair to middling; but the droll tone prevails through its whole character, and that tone is of course tame, and rather sleepy. Mechanically, the volume presents a very neat appearance; but the contents are dull to a remarkable degree.

THE LITTLE BEAUTY. By Mrs. Grey, author of the "Gambler's Wife," "The Belle of the Family," "The Young Prima Donna," "The Lionard," &c., &c. Philadelphia: T. B. Peterson & Brothers.

Mrs. Grey has written and published some twenty novels, averaging one a year. She is not as prolific in this regard as James was—poor man!—but has done exceedingly well, considering. This last novel—"The Little Beauty"—from the brain that wrought out the thrilling story of the "Gambler's Wife," will be eagerly received by those who read that with such intense admiration. The plot, characters, incidents and whole tone of the book betray a close observation of the peculiar phases of English society, and a familiar knowledge of its various traits. The book is full of exciting adventures, in this respect offering all the attractions of a romance. The heroine is taken from the lowest rank of life, and made to shine in the very highest; and the various steps through which she passes in order to secure this point, will be read with

avidity by all who become at all interested in her character. "The Little Beauty" is published by the Petersons simultaneously with its appearance in England.

MY EXPERIENCE; OR, FOOTPRINTS OF A PRESENTIMENT. BY FRANCIS H. SMITH. BOSTON: H. D.

We have in this volume a very good collection of facts that have occurred in the author's experience, covering a period of about six years. These facts are so pertinent, it would seem, to convince the most skeptical in spiritualism rests—at least, we cannot see how a reading of it can result otherwise than in forcing one to the conclusion that there is something in the phenomena that is not merely a delusion, but is real. Mr. Smith has contributed somewhat to these columns and to those of other journals. His "Experiment" will be found admirably suited to the wants of those persons who wish a work to place in the hands of friends who have had very little if any experience of their own in the matter, and who wish to obtain some knowledge of the manifestations and workings of Spiritualism. Such a work has long been needed, and we are quite sure it will be heartily welcomed by our readers.

DICKENS'S SHORT STORIES.

This is another volume of the uniform edition of Dickens's works, published by Messrs. T. B. Peterson & Co., Philadelphia. It contains thirty-two stories by Charles Dickens, never before published in this country. 144 pages. Octavo. Price fifty cents. A. Williams & Co., agents, 100 Washington street, Boston.

NINTH ANNUAL REPORT OF THE BOSTON PROVIDENT ASSOCIATION.

This report of what so philanthropic a body as the Provident Association has been doing for the past year, will be welcome to all persons who take the least interest in the humanities of the time. We observe that the Committee state that the public use in this particular charity twice as much as they did seven years ago, demanding twice as much from its vitators, and nearly twice as much money from its treasury. The Society disbursed more than \$11,000 during the past year, the weight of the charities falling on about one hundred persons.

[Reported for the Banner of Light.]

BOSTON SPIRITUAL CONFERENCE.

WEDNESDAY EVENING, JUNE 27.

The Boston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Wednesday evening.

QUESTION—Should we contend for good, and resist evil?

Dr. Child.—"I shall we contend for good, and resist evil?" We have always contended for good that has been visible to our perception, because good made us happy. We have always warred against evil that has been visible to our perception, because evil made us unhappy. Both the contest for good and the resistance of evil have been natural and inevitable; both have been the effect of unseen causes; both have been true to the ordering of Wisdom; both have been right. Shall we contend for good, and resist evil in the future? No one knows what he will do in the future. We may not doubt that the time is speedily coming when good will be recognized by all of us as a spontaneous production in nature, and when all the productions of nature, without any exceptions, will become intrinsically good to the soul's consciousness. When this comes, both contention and resistance will be no longer necessary. Spontaneous productions come without contention or resistance ever. We palpably begin to recognize the fact, that spontaneous productions come of unseen causes, perfectly independent of outside application. The water lily grows without the aid of human hands, spontaneous, from an unseen cause; carbonic acid gas generates in nature, and is spontaneous; it is produced by an unseen cause; epileptic fits appear in various parts of the earth, spontaneous, from an unseen cause; on the earth is generated, daily and hourly, a multitude of beautiful immortal souls, spontaneous, from an unseen cause. The will and the desires of humanity are the spontaneous productions of nature.

Nature produces and re-produces, and her productions are spontaneous—and all there is in existence is produced by nature. Nature works unseen—we only see the effects of her works. We say the will and the desire of a human soul directs it, while our vision has not reached the fact that nature makes the will just what it is, and the desire just what they are. In the will and in the desires of human souls we may find the germ of every human action, even resistance and non-resistance, contention and harmony; it is the hand of nature that produces and holds these germs. If we contend for good, in these germs is found the cause; if we resist evil, in these germs exists the cause.

An animal of prey grows at that which he does not like, at that which is wrong to himself, and devours another animal, and eats his flesh, because the flesh is good to his nature. The animal of prey contends for good, and wars with that which is not good to himself, with that which is evil or wrong to his own being. The innocent lamb never grows, but ever, with his eyes toward heaven, crops the tender grass without contention, sees no wrong, and resists no evil. A passive, peaceful omnivore of a better state of existence is the lamb—the innocent lamb of God that grazes on the hill side of time—quarrels with nothing, devours no one, and yields yearly its fleece of wool for the comfort and benefit of humanity. The hog is different; he expresses the existence of wrong at almost every breath; contends with what is not right to his nature; devours chickens, and ruins corn and potato fields, where there are no fences; eats worms and bugs; contends for good, and resists evil, because it is his nature. His large ears hang over his eyes, and shut out the pure light of heaven. He roots in the mud of earth to find the treasures that satisfy his selfish longings. It is right that he should do so. But the things that exist around the hog are, nevertheless, as good as the things that exist around the lamb. It is the nature of the animal that makes grunts and groans, repulsion and discord. It is the nature of the creature that makes passiveness, peace, and heaven, or contention and resistance.

To contend for good and to war with wrong is nothing, a scene of conflict in which the soul begins its everlasting journey. Heaven, in its place, comes after this, in which there is no contest, no resistance. The wreath that crowns the warrior's brow, who contended and resisted, shall be made of flowers of peace and passiveness. Happiness is the fruition of conflict; the fruit of earthly contention and resistance is the peace of heaven. Every human soul has contention, or has had; but it belongs to the earliest condition of soul development. The din of war grows faint as we advance toward heaven's gates.

Is it our duty to contend for good and to resist evil? In answer—It is the duty of the infant child to always cry and never stop; to always be a baby and never a man? The baby knows no duty—my soul knows no duty. The baby in its material existence is governed by the laws of God in nature; my infant soul in its spiritual existence is governed by the laws of God in nature. The baby cries when it is a baby, not when it becomes a man. My soul contends for good and pushes evil away, when it is a baby in spirit, not when it has grown to the stature of spirit-manhood. Neither contention or resistance belong to the manhood of spiritual development; but this development of spiritual manhood is only gained by passing the ordeal of both contention and resistance. Then "Fly swift around you wheels of time," and bear our souls from contention and resistance, and from a hell of harmony, to contentment and non-resistance, to a heaven of passiveness and peace. Am I friend in soul to my enemies? If so, I have a power which my enemies have not. I have a power that treats the antagonism of enmity beneath my feet. Then what need is there of resistance or contention? Do I love the man that hates me? If I do, his hatred

is conquered, and he loves me, too. When this shall be, what need is there of content or war? Of the resistance of evil or contention for good?

Mr. DUNN.—"As most here are believers in nature, and nature's road should be preferred, let us examine the question in this direction. It matters not whether nature or God made man—every man has a desire to contend for light, given him by nature. No man can point a finger to a living being who contends not for light. It is the same in all lower animal life as it is in human life. That evil exists, there can be no question. And evil must be overcome, and good can be gained only by the resistance of evil and contending for truth. What is a man or woman worth that does not contend for truth? I agree with Dr. Child in what he has said, that in the will and the desire lies the cause of all action. But the will and the desire are different. Mr. DUNN.—I feel a deep interest in this question, as it is one of the family of questions that belong to this course of discussions. It tends to beget charity and brotherly love among us. We desire nature to be God's mode of operation. We contend for good, and resist evil, only in lower spheres of existence, not in higher developments. Each one is conscious of truth, that lies in his own convictions. No one can be injured by another's views. When this fact is discovered, we shall not war with other's views. My views are different from what they were years ago, and this change has taught me not to reject the views of others that are different from mine, for I was at all times sensible of every belief. I would love my brother who has views different from me. To combat and contend in this direction, I think, is a mistake. I prefer the peaceful, forgiving life—charity and forgiveness exercised toward all.

Mr. CUSHMAN.—"It is not the duty of man to resist evil and contend for good, a prominent fanatic faculty of the human heart is worthless, viz., that faculty that teaches us to tell the truth, and to do good to our neighbor. Some on this floor have speculated on all the rights doctrine, till they have not the faculty to judge between right and wrong. One man here, at one time, could distinguish between right and wrong by intuition; but now I believe he has lost that faculty which intuition gave him. My opinion is, that evil does absolutely exist; and it is right to resist it. But when a man is lost to all consciousness of right, and sees no evil, he is lost to the existence of wrong, he is lost to all good. A man cannot use tobacco without making himself sick; he cannot use intoxicating liquor without making himself drunk. It is just so when a man tastes of this evil doctrine of necessity, of non-resistance of evil, or whatever it is, is right. Such a doctrine is poison to the soul, and destroys our chance of salvation. Brother Child is right and consistent in his practical life. He says that nothing is wrong, and everything is right, and he acts accordingly. But most others who claim that the doctrine of necessity is right, are apt to find fault with others. Mr. SPOONER.—I do not understand the question to be, whether we should contend for good with any bad feeling; but whether we should seek to accomplish good, and avoid evil. The doctrine that whatever is, is right, does not deny that pain would be an evil, if it were taken by itself, independently of its effects. But as its effects are to set our faculties in action, and thus give us additional wisdom, its good effects more than counterbalance the evil of the pain. Pain is given us to keep our faculties in motion. The knowledge we acquire as to the means of avoiding and removing pain, is progress. Every pain ever suffered by any living thing, did good to the creature that suffered it. Contentment is good. All nature is full of contentment. The wave beats against the rock, and the rock resists the wave. But because these elements of nature are in conflict, the author of nature is not therefore in conflict with himself. He has a purpose to accomplish by all the conflicts in the material world, and he has also objects to accomplish by all the conflicts in the intellectual and moral world, viz., the improvement of our intellectual and moral faculties.

Rev. Mr. TYRRELL.—"I think it is highly necessary that we should understand the language we use. What are we to understand by the word contend and the word good? Good is a relative term. That which produces every emotion of pleasure, man calls good; and that which produces unpleasant sensations man calls evil. What is good for one, may be evil to another. In my opinion, the best way for successfully obtaining good is not to contend, not to resist evil, Jesus said, 'Blessed be they that overcome evil with good.' The best way to conquer is to appeal to your enemy in a meek, loving and forgiving manner. The greatest evils may be overcome by non-resistance.

Miss DEFORCE.—"While we are contending for good we are resisting evil. If whatever is, is right, we may contend for good or resist evil, and both will be right. Every faculty of our nature should be used for the purpose for which it was designed. I take the ground that whatever is, is right, and that it is right to contend for good and to resist evil. Both the resistance and the non-resistance of evil are right to the conditions that produce each. We look not upon the gentleman as evil, while we look upon the destructive tornado as evil; both are in nature. The warlike passions are right; the peace and harmony of human soul is also right. There is more goodness, purity, harmony, in every human soul, than there is evil, discord, contention and resistance. Harmony is the great law of God's universe, and in harmony we understand the laws that govern life, we are in harmony with all things. Every faculty and its exercise is in its place and in its time. It is right to fight that which calls for fight in its time and place. I do take the ground that whatever is, is right, and it is right for us to resist what we call evil, and to contend for good.

It being the Fourth of July next Wednesday, there will be no Conference. The same question will be continued on the 11th inst.

THE MUSICAL PRODIGY.—"Martha S. P. Story, of Essex, a little girl about three years of age, gave a public exhibition at Creamer Hall on Tuesday afternoon. A large audience assembled to hear and see the little musician, and every individual seemed astonished at the correctness with which she played, giving the tones with precision and in good time, while she gazed about the room in apparent wonder at the many people who were present. She played in different keys, and rendered the same tune in equally correct tone in C and D, giving the same full harmony in both. It would be surprising to hear a child of her age give the air of a tune with an approximation to correctness, but this one played two or three marches in harmony in a manner that would have elicited applause if done by an artistic. At the same time her innocent beauty, perfectly childlike ways, utter unconsciousness of being the object of attention, and the total unconcern with which she looks around upon the spectators, while her tiny fingers, with bewitching grace, are moving over the keys, add a charm to the performance which the most artistic execution could not excel.—Salem Rep.

THE JAPANESE EMBASSY.—"The N. Y. Sunday Atlas makes the following sensible remarks:—"The Brooklyn authorities have not yet invited the embassy to visit that city, and therein they have acted sensibly. The Boston folks are in a terrible stew because the orientals are not going to visit their little city, and are fearful that the New Yorkers are keeping them here in order to secure some advantages in the Japanese trade. Let the Bostonians keep perfectly cool, and rest assured that the profits of all the trade we shall have with Japan for twenty years, will not amount to one-half the sum that has been expended in this country in feasting, toying and boring the embassy."

Marriages may be celebrated in palaces or rustic huts, but most of them have ultimately to be tested in the workshops of life. The angel of courtship dips her hands at last in the wash-tub of wedlock, and perhaps garners her first baby with ribbons that were worn as bridal favors. Happy the man who can stand the disenchanting process and find himself still a lover. Happy the woman who passes the gulf that lies between romance and reality without losing her happiness on the route!

ALL SORTS OF PARAGRAPHS.

"We have such a mass of communications on hand that we fear we shall be obliged to give some of them the go-by, although it 'goes against the grain' for us to do so. Were our paper ten times its present size we could fill it with beautiful thoughts that daily pour in upon us from various quarters. But the time may not be far distant, friends, when all your favors will go forth upon the folds of the Banner. It depends upon yourselves, in a great measure, whether or not such shall be the case.

"We shall print in our forthcoming issue a story by Lizzie Doten, entitled, 'MY AFFINITY.'"

"THE ANCIENT GAMES OF THE SPIRIT LAND, No. 11, next week.

"Ere our paper again issues from the press, the 'Glorious Fourth' will have come and gone, with its fun, its accidents, the ringing of bells, the booming of artillery, the racket of guns, pistols and equibs, and the usual quoniam of oratory. Boston will be alive with strangers; hotel-keepers, confectioners and the various phases of amusement will do a lively business; and as the day wanes, the pat-fish-in of the people will explode with the fireworks on the Common, to be renewed a year hence.

We do not like to hear Spiritualists, or anybody else, declaiming against the creation of church edifices. It exhibits invariably a wretched and unchristian disposition. We mentally clap our hands whenever we see a new temple going up. We find much of our religion in music, painting and architecture—architecture has been sweetly styled 'frozen music.' The time is approaching when churches and cathedrals will become co-educators of art, hospitals for the afflicted, or gymnasia for the education of youth. Let us be thankful that modern religion does so much for unborn men and women.

Lord Lyons has left Washington for Canada, to meet his future sovereign.

"Woolen fannels are beginning to move," says a New York fair goods market reporter—it is his way of announcing warm weather.

No woman can be a lady who would modify or modify another. No matter how beautiful, how cultivated she may be, she is in reality coarse, and the innate vulgarity of her nature manifests itself here! Unfeminine kind, courteous and polite treatment of all persons, is one mark of a true woman.

A JOLLY SLEAZE.—A woman named Joly, who had fallen into a state of lethargy at Angouleme, France, died after an uninterrupted sleep of 216 1/2 hours. Her death was calm, and appeared like the continuation of the slumber which had preceded it.

The lectures of Rev. T. S. King before the Mercantile Library of San Francisco, netted the institution \$1400 above all expenses, including a thousand dollars to the lecturer.

SYNOPSIS PRESENTS.—The editor of the Marietta, O., Home News acknowledges his indebtedness to Mr. Geo. Payne for a mass of new potatoes, the first of the season. An editor "down east" had a mass of cabbage presented to him lately. Another had a cord of hard wood sent to him. But we are in receipt of beautiful bouquets of flowers. God bless the donors.

The Banner of Light, which is the organ of the Spiritualists here—perhaps we should say their medium—has been much enlarged, and improved in other ways, and is printed on new type. It is conducted with distinguished ability by Messrs. Berry, Colby & Co.; and though it has been published but three years, its circulation is twenty-five thousand. The Spiritualists have their full proportion of good writers, many of whom speak through the Banner.—Dawson Traveller.

New York Department.

W. H. Britton, Resident Editor.

OFFICE, NO. 145, FULTON STREET.

OUR LIFE NOW AND AFTER.

The old theological speculation about the primitive condition of man is unphilosophical and without any foundation in the economy of Nature. If we regard human nature in all its faculties, relations and aspects, and in the light of reason and authentic history, we shall very naturally conclude that man is more perfect now than at any previous period.

But a state of childlike innocence, accompanied by the ignorance that recognizes no moral distinctions, is not the highest state of humanity. It is not the condition of a disciplined and developed man. The best of the field are innocent; they recognize no existing or possible distinctions between right and wrong.

Some persons have much to say respecting the progressive nature of man, who are nevertheless slow to accept much that the doctrine necessarily involves; or that may be perceived to depend on the operations of the law. It is a question with them whether a man can do back to the life race whose goal is the highest heaven.

This differs in the extent of their developed capacities, and in the relative degrees of spiritual power and illumination. A similar diversity must obtain with respect to the measure of happiness here and hereafter.

From this view of the subject, we conclude that the conduct of man in this world—his habits of thought and action, and the general manner of his life—will exert an influence that will be felt beyond the fleeting scenes of earthly existence.

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The Great City in the Dawn. Wordsworth, in one of his finest sonnets, has given the accompanying beautiful description of a great city, as it appears at early morning, while yet the spirit of slumber, enthroned in the very air, aways his peaceful scepter over the multitudes.

"Earth has not anything to show more fair: Dull would he that first found this out, or here whose heart aches to prove another's here, whose heart aches to prove another's here, whose heart aches to prove another's here."

A Picture of Youth. This exquisite picture of the freshness, fascination and delicate susceptibility of youth, is from Mrs. Helen Rich, who sings her sweet songs among the valleys of St. Lawrence county.

Barbarians at Home. Our readers will remember the particulars of the wreck of the Hungarian, which occurred last winter off Nova Scotia; but the following particulars respecting the incidents of the wreck, just now come to notice, are terrible comments on that religious character.

FROM THE EDITOR'S PORTFOLIO.

Men and Music.

People may be compared to musical instruments, many of which are either broken or unstrung. As the instruments are extremely numerous and present every conceivable variety, it is not to be expected that all will be either finely toned or particularly ornamental.

There are clear, pure minds whose thoughts are like silver bells that ring out on the world's ear; whose eloquent words, like the soft notes of some "mellow horn" or silver-keyed flute, captivate the sense; and whose beautiful sentiments are all into and thrill the soul like the faint tremors of a shell.

An Appetite for Meat.

It is reported that Father Richard, a Catholic priest who lived some years since in Cass County, Michigan, that he occasionally made some ludicrous mistakes in the use of English, notwithstanding he was an excellent linguist and otherwise distinguished for his superior scholarship.

Mystery of Memory.

"Like the stealing Of summer wind through some empty shell; Each errant wandering—each innocent feeling Of our whole soul echoes to its spell."

The golden chain is yet unbroken. A frail mortal, with pale cheek and trembling hand, once held that chain with us; but lost in his weakness he might let it fall, an angel bore it away from earth and placed it in the hands of an immortal.

Cause of Fever and Ague. Some time since, the editor of a Western paper expressed the lack of editorial matter in his columns by saying that he had been visited by "epidemic earth quakes," meaning chills and fever, which he ascribes to the "miasmatic slang" of one of his contemporaries.

The Different Sections.

A writer in the Philadelphia Press, from Baltimore, during the recent political Convention held in that city, sketches very distinctly the characteristics of the various representatives of this quite extended country in the following style:

"You can tell the Western man in the Convention by his brusque manner, his uncouth gestures when speaking, and the remarkable plainness of his English; his devotion to tobacco, and his general indifference to his looks, and the cut of his broadcloth."

To Correspondents.

F. SIMS, GALVESTON, TEXAS.—We did not deem it of consequence to print your communication, because too much already had been given upon the subject referred to. If you have read our paper attentively, we think you will, upon second thought, agree with us that the parties alluded to have been "rapped" sufficiently. We like to receive suggestions, however. The one contained in the last paragraph of your letter has been in part already carried into effect.

FOR A SHORT TIME!

MUSICAL PRODIGY!

MARTHA S. P. STORY, OF ESSEX. Aged Three Years! There is a young lady of the name of Martha S. P. Story, of Essex, who has just completed her third year, and who is distinguished by a musical talent of a most extraordinary nature.

MILFORD MEDICAL SPRINGS.

THESE MARVELOUS SPRINGS, which were discovered by Spirit Agency, are situated in the eastern part of Milford, N. H., and are a half mile from the Center. It is a beautiful resort for invalids as well as those in health; as the waters are of a highly medicinal character.

NOW READY!

Dr. Warren's Great Work.

"THE HOUSEHOLD PHYSICIAN."

SCIENTIFICALLY ILLUSTRATED WITH TWO HUNDRED AND THIRTY-SEVEN ENGRAVINGS, and eight superb Colored Lithographic Plates. This is a complete and reliable work, containing all the latest and most approved methods of medicine, and is a most valuable addition to the library of every family.

Great Sale of Fine Carpets, Tapestry, Brussels and Velvets.

Our entire stock of these goods, comprising the celebrated Brussels, Vienna, and other fine Carpets, Tapestry, Brussels and Velvets, is now on hand, and will be sold at a great reduction from the usual prices.

DR. J. J. ESMEALDO'S

Celebrated Electric Vegetable Medicines.

OBTAINED THROUGH GAINVANCE, may be had at No. 42 Greenwich Street, corner of Morris Street, New York. These medicines are a certain remedy for all diseases of the Liver, Stomach and Bowels.

ADVERTISEMENTS.

Terms.—A limited number of advertisements will be inserted in this paper at five cents per line for the first insertion. Liberal discount made on standing advertisements.

BOOKS FOR CHILDREN.

YOUNG. BY MRS. L. M. WILLIS.

SCIENCE ILLUSTRATED BY MORAL AND RELIGIOUS STORIES, FOR LITTLE CHILDREN.

Price 25 cents, postage paid. Sent by mail, post paid, on receipt of price.

MY EXPERIENCE; Footprints of a Presbyterian to Spiritualism. BY FRANCIS H. SMITH, BOSTON, MD.

Price 60 cents, bound in cloth. Sent, postage paid, by July 7.

INVALIDS' HOME, 55 E. 10th Street, near Third Avenue, N. Y.

I. C. WOOD, the well-known M. O. N. T. I. C. H. E. A. L. I. N. G. S. Q. U. A. R. T. E. R. is now open at No. 25 West 10th Street, N. Y. He has received a diploma from the University of the City of New York, and is qualified to practice medicine in all its branches.

WOODWORTH'S PATENT SHEET AND BANDING MACHINES.

MODELS, DRAWING, GETTING UP PLANS FOR NEW MACHINES, AND GENERAL JOBBER OF ALL KINDS PROMPTLY ATTENDED TO.

GEORGE CUTTING, of all kinds and sizes, from nine feet diameter down to the smallest size, done with promptness and dispatch.

MAP OF LIFE. BY THE AID OF PSYCHIC IMPRESSIONS, a map of life may be drawn from the handwriting of a person, showing his general character, disposition, talents, and various other matters relating to a knowledge of a person, and which may be used for the purpose of extending his acquaintance. For further information apply or call at his residence.

ISAAC B. RICH, MAOHINIST, Bear of No. 78 Broadway Street, Boston.

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MAP OF LIFE. BY THE AID OF PSYCHIC IMPRESSIONS, a map of life may be drawn from the handwriting of a person, showing his general character, disposition, talents, and various other matters relating to a knowledge of a person, and which may be used for the purpose of extending his acquaintance.

ISAAC B. RICH, MAOHINIST, Bear of No. 78 Broadway Street, Boston.

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WHATEVER IS, IS RIGHT.

BY A. D. GUILD, M. D., NOW READY.

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whose motto is onward and upward, who falter not in the course, which many people believe, but dare not come out openly and avow, for fear of the frowns of the church, and the curses of the profane.

The Banner is slowly and steadily gaining a good work among us.

By the arrangement of friends, I am packed up the Mississippi one hundred and fifty miles, to locate here, and at Palmyra, during the week, and return to St. Louis to close my course there next Sunday, and bid adieu to the numerous and intelligent friends in that city, who have met me at Liberty Hall each Sabbath of June.

Reminiscence of a very thriving city of eight or ten thousand inhabitants, at the eastern terminus of the Hannibal and St. Joseph Railroad, which is two hundred and ten miles in length, and passes, I am told, over a very fine soil, and through the best portion of Missouri.

The buildings here are nearly all new, many of them of brick, and substantially, but not very tastefully constructed, and are scattered over more hills than were those of the seven-hilled city of Italy.

The great river is broad, crooked, and full of water at this time, and boats are passing, or are in sight, most of the time. The railroad runs to the boat landing, almost under a high and projecting cliff of mountain limestone, known to boatmen, and in the sketches of scenery on the river, as "Lover's Leap," from an Indian legend, or story, that has long been told.

By the effort of a few friends here, Emma Hardinge was first induced to visit this place, and she set the ball in motion here, and the clergy have not yet been able to stop it, and the people call for more and more, and are likely to continue to call; so our speakers may as well put Hannibal down as one of the places of the West where the gospel is to be preached, and people have ears to hear.

Myself, too, twelve miles west on the railroad, the county seat of this (Horton) county, is also awakened, and Dr. Kibby and others have a call for all who come here to visit them also. It is extremely gratifying to see how silently and rapidly this philosophy has been creeping over this western country.

I am informed upon good authority that the best quality of lands, improved or unimproved, are very cheap in the vicinity of this city and the railroad, and that farming and gardening are so limited that most of the produce for this market comes from Illinois and down the river.

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For from such surroundings and fifty elements I find a congenial and appropriate soil for rapid and vigorous growth. Think of eating the milk, butter, cheese and beef of animals who, for a whole winter, have breathed the foul and reeking atmosphere arising from the poultry induced by the chemical change the manure, liquid and solid, is constantly undergoing beneath them, and also of the injury the cattle constantly labor under, from such circumstances, to their general health. Cheese and butter makers will find their account in the improved quality and quantity of the produce of their dairies, by making the house and the animal in all particulars perfectly clean; this is a well established fact in the old world.

From these considerations alone it is of importance to improve on the method hitherto pursued in relation to this useful animal, the cow; but when her very existence is endangered by a disease that baffles the best skill of medical science, the experience of those who have passed through the ordeal will be of importance.

Reminiscence of a very thriving city of eight or ten thousand inhabitants, at the eastern terminus of the Hannibal and St. Joseph Railroad, which is two hundred and ten miles in length, and passes, I am told, over a very fine soil, and through the best portion of Missouri.

The buildings here are nearly all new, many of them of brick, and substantially, but not very tastefully constructed, and are scattered over more hills than were those of the seven-hilled city of Italy.

The great river is broad, crooked, and full of water at this time, and boats are passing, or are in sight, most of the time. The railroad runs to the boat landing, almost under a high and projecting cliff of mountain limestone, known to boatmen, and in the sketches of scenery on the river, as "Lover's Leap," from an Indian legend, or story, that has long been told.

By the effort of a few friends here, Emma Hardinge was first induced to visit this place, and she set the ball in motion here, and the clergy have not yet been able to stop it, and the people call for more and more, and are likely to continue to call; so our speakers may as well put Hannibal down as one of the places of the West where the gospel is to be preached, and people have ears to hear.

Myself, too, twelve miles west on the railroad, the county seat of this (Horton) county, is also awakened, and Dr. Kibby and others have a call for all who come here to visit them also. It is extremely gratifying to see how silently and rapidly this philosophy has been creeping over this western country.

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MOVEMENTS OF LEUTIBUS. Parties invited under this head are at liberty to receive subscriptions to the Banner, and are requested to call attention to it during their lecturing tours. Names of speakers sent here.

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THE MODEL WIFE. About a week ago, one night, I went with my wife to visit my aunt Polly White, and drink a cup of tea.

Full of my time, in Jacob's life, He had averted to me, That Polly was a model wife, And I went to see.

And found her with her hair and might, A clopping by the door, "So never think of making White," Said Jake, "to do a chore;

Put milk the cows through cold and wet, At risk of life and limb, And every appliance she can get, And who duty gives to him.

And, as you presently will see, As true as my own eye, Though she looks like a girl of three, She looks like a lady of five.

Seeing her chugged to such a freight, From what in youth she was, 'Tis natural that Uncle White Should scold her, as he does.

And she, dear patient angel, grieves, And suffers all the while; I really think that Jake bores her, And that she's a little while.

Er yet her villainous she apied, Cullin-gum grow, To such a pitch, he ran and cried: "Aunt Polly, how 'd you do?"

Her husband, in a drunken fit, Was lying on the bed; "Poor man, he isn't well bit," Was all Aunt Polly said.

She sat down by him on a stool, And said, "I'm glad to see you, And every line he said, 'You fool!' She told us he said 'Dear.'"

THE SPIRITUALISTS' CONVENTION. The Spiritualists of Providence, R. I., and vicinity, will hold a Convention in this city on Wednesday and Thursday, August 1st and 2nd, at 7 o'clock, at the residence of Mr. W. H. Williams, 100 N. 1st St., Danville, Va.

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New York Advertisements. THOXY LUNG AND HYGIENIC INSTITUTE. Established by Special Endowment. COMBINED THE ARTS OF THE POLYVALENT FACILITY AND HYGIENIC INSTITUTE.

This superior medical institution possesses, it is confidently believed, superior claims to public confidence in any other in the United States.

It is this important particular, viz.—It has been the earnest endeavor of the faculty to investigate, and thoroughly to understand the nature of the disease, and especially to know as to its prevalence and fatal, especially in the young.

Also, INFLAMMATORY DYSPEPSIA, known by capricious appetite, sense of weight and fullness of the pit of the stomach; irregular bowels; indigestion; flatulency; and other symptoms.

THE DIRECTOR AND FACULTY OF THIS INSTITUTION purpose to call all of its friends to the attention of the public to the fact that the Institute is now open for the reception of students.

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Banner of Light Bookstore, 143 Fulton Street, New York. N. T. MURKIN, Agent. Mr. MURKIN will attend to orders for any book in the following Catalogue, or any other book which can be procured in New York, with promptness and dispatch.

NEW BOOKS. Miller and Grime's Discussion. Price 25 cents. Loveland and Grant's Discussion. Price 27 cents. Extensive Discourses.—By Chapin. Price \$1.

Extensive Discourses.—By Chapin. Price \$1. Sacred Sermons.—By Chapin. Price \$1. Atonement of Nature.—By H. W. Beecher. Price \$1.

Trinity Discourses, by C. L. V. Hatch, \$1. The Healing of the Nations.—Given through Charles Linton. Price \$1.00. The Writings of Henry Ward Beecher, Theodore Parker, and others of a Progressive character, not included in the above list.

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Hannibal, Mo., June 20, 1860.

Pneumo-Pneumonia.

Editors of the BANNER OF LIGHT.—In fulfillment of my promise, I submit a few items of my experience in Great Britain and Europe, in connection with the cattle distemper, called pleuro-pneumonia, now existing in Massachusetts, and of the money I owe to the health of the community from the use of the product of the cow, frequently entailing, as it does, the worst kind of pleuro-pneumonia, and identical with the visit of the cholera. These facts will put it in such a position before all classes of the community as to impress them of its being a matter that should have their earnest and best efforts for its prevention.

There is no one, after the malady has made certain progress, and its progress (so individuals) that none but an experienced eye can detect its existence until it has made such progress on the lungs as to place the animal beyond the reach of curative means. I have seen many of cows that have died here, and they present the same appearance as in Europe, and as far as this evidence goes, I believe it to be the same disease—pleuro-pneumonia.

Prevention is the reliance of stock keepers in both the United Kingdom and on the Continent, and is as follows: Complete cleanliness and pure air, with the use of a disinfectant daily, has been found to be the only safe and reliable remedy to prevent it. The houses should be well ventilated, a brick floor laid, in good clay or cement, so as to keep the floor from absorbing the fluid—should be swept with water, and broomed out daily, and a disinfectant used liberally. The ventilation should in all cases be above the heads of the cattle, and a free current.

The best disinfectant that has been found is one manufactured by McLaughlin, of Manchester, England. I see Mr. Edwards, N. Y., has been appointed agent for its sale. It has stood the test of experience for years, and is now in large use in all parts of the old world. It has two features about its effects that no other disinfectant has been found to possess—that is, it increases the agricultural value of the manure beyond the cost of the powder; and the chemical change it effects in the cowshed is such that no injurious effects are produced on the health of the animals by chemical reaction, as is the case in all other disinfectants. I have ordered this powder for my own use in the South, as the best article in the market for general sanitary purposes, for both domestic and agricultural use. Experience has demonstrated this mode of operation as a safe and sure method of prevention, and it is generally relied upon.

To the farmer and stock keeper of Massachusetts I would say, that any one who houses his stock in this hall in a cowshed (badly, or not ventilated at all) house, with a manure calf beneath, may certainly expect to lose his stock from the pleuro-pneumonia.

To MARY.—I am thinking of the time, Mary, when sitting by thy side, and shelling beans, I gazed on thee, and felt a wondrous pride. In silence leaned my ear to thee, and neither spoke a word, but the rattling of the beans, Mary, was all the sound we heard.

A Voice from Canada.

D. McLEOD, BRANT, C. W.—A word or two about the BANNER. To many in this quarter it has proved a shining light. Its sound and convincing arguments, its clear and lucid powers of reasoning, its transcendently beautiful and edifying spirit philosophy, have done more to convince me of the reality of the intercommunion of dis-embodied spirits with mortals, and the immortality of the soul, than all the scriptures or religious books and tracts I ever read. It has also done more to take away the sting of death, to develop and enlighten the mind in regard to our present and future welfare and happiness, as well as to rouse into life and action the hitherto dormant reflecting faculties of the soul, to a proper sense of its own powers, and giving to it a more tangible certainty of its endless existence, than all that was ever written or preached by old Theology.

Like the ancient Macedonians, when calling upon Paganism, we also are waiting impatiently for some mighty trance speaker and test medium "to come over and help us."

Non-Immortality. N. W. TOMPKINS, WOLCOTT, N. Y.—I am between sixty and seventy years of age. Messrs. Editors, and have probably a tolerably fair chance of immortality, even according to Dr. Spence's theory. But if those dear friends (and they are somewhat numerous) that have preceded me, are not to be met, and loved and cherished, as much at least as they were in this sphere, I ask not the boon of an immortal state of existence.

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THE MISTAKE OF CHRISTENDOM.

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