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rellef.

the crew."

Written for the Benner of Light. TRE DEATH OF THESEUS.

AT G. L. BUBRSIDE. On a lone crag of the blue Afgean sea. The whispers of the lone, rejuicing waves. Have left their induance on my memory Like the reccluing of its thousand caves. Give no thy lute, Theseus; I will sing A song of other days to soothe thy soul; While round my head the flitting swallows wing. And from the shore the evening shadows roll.

Greet me with smiles and sunshine, lonely one: I have a charm in walcome theo to rest. Give me a fute-note from thy last pman. To case the anguish of thy fortured breast.

Send forth the anthem to the listening waves; Let it ring out upon the heaving deep; The shades of heroca will invoke their end,

Who will not answer to the music's leap. Sound the long pean; let it swoll to heaven; Give all the air the ringing of its sweep. Buch as young Artus brought from the Agean

To the full flowing of the placid deep. Where is thy cottage by the dark blue sea? Where are the sinfles that welcomed thes to he "Who left the world to follow only theo? Gone like the swaltows ditting round the fir.

Where are the friends of all thy early years-The young companions of the healthful chase ". They are too happy to regard thy tears, "..... Or wipe the dows of death from off thy face.

Had as the evening breeze that sweeps the plain When the unending life of summer comes: Cortain as that which in the ovening's train Bringe the far-flying storks to their high homes Answer me all the questions that I ask:

Are there no friends to call thes back once more To the unending service of the insk That greated thus in light upon the shore?

When to the ancient strain that I have song, Comes the quick response of thy latest broath. It shall endure the rather that I clung To the last vestige of thy soul in death

I have been born too late to tenve thee now; I will not wring a tear from out thy heart. Give mo the welcome of an earnest vow Ere to the shades of Cyprus I depart.

He said : and from his quiver drew a dart; And to his guide, the partner of his fray, Sent forth the throbbing nurmurs of his heart. And gave the winds this last, unnoticed lay. Give me thy inte. Theseas I it shall sound Through the long branches of the lonely fir:

And with a pleasing melody resound. Like that alone which welcomed thee to her.

Written for the Banner of Light

TEMPESTUOUS LOVE; WORLD STRIFE. BY HUDSON TUTTLE. CHAPTER I. et I lovo him stil With wild ometion: lis sweet toned words my pulses thrill. With this molion. He's falsof Then has the worshiped sun Bunk to rise no more; The stars have all their courses run. And time strands on shore. "Mother I mother !" " Call not my name, dishonored girl I Mother in far too enered to trembie on such lins. Little thought frenzy. I, that you, who nestled in my beart like an angel, should thus lose your sense of honor, and not only on the character of your family. Think of the De Orsay name transmitted to such posterity-a unme boasting of dukes and lords ! What mean you girl ?"

strong enough to hold him from mo; no dungeon walls could restrain bim." " Deluded Dora, how little you know of mankind You should read the Bible and your catcobism more, and dream less. They teach that man is a fallen

and totally depraved being, and corrupt till nothing good remains in him. Albion has deserted you ; you have nothing to have from him." "Yes, I onn hope, I will hope, I must hope. He will come back. He is not depraved or vile. Mankind are not all bad. He is not or else he would

not have attended the poor so generously last winter, giving this one wood, and that one meal, when he expected no reward.' "Nonsense ! what did it mean-mere twattle, child.

Giving to the poor is a thing of course, and has no relation to the heart." "I must talk. I grow strong by talking. I feel

relieved. Men are good, not bad, olse the poor would all starve, and carth would freeze, robbed as it would bo of the warmth of charity and affection." " Dora, stop ! I will not allow you to feed your already bouyant hopes on such baubles. Disgraco has involved you. There is no escape. What would you father my were be alive, when he heard of the diekonor of his idol—this statu on his name ?"

" If he lives in the bright realm of the angels my conduct must disturb his rest Father, father ! how I have wronged the dead I My infamy effects not only the living, but the eilent dead also. They fix on me repreachful cres-I die of shame !"

"Go to your father's grave, and, kneeling by the sacred mound, ask God to forgive you. Go, awayaway 🔛

It was evening. Myriad stars filled the chambers of night. Swiftly fled the despairing Dora; one moment bouyed by the illusions of hope, another drowned in deepair. She sought the mound where oposed the ashes of her father. A year had broke on the shore of the past, since she had sat on his knee and he carossed her. Now, where he slept, solltude reigned, steep and undisturbed, except by In his search for employment he had everlooked this the hollow wall of the winds, and the cry of the light bird. How strange, how awful is death l She fled swiftly. The moon, full orbed, rolled above the tree tops of the ensions horizon, easting long and ghostly shadows; the shrill ory of the night bird rang through the forcet arches, but she was oblivious. The tornado raged with its whirtwinds and keen lightnings in her breast, and external nature was meeen, unbeard. Oh, how like a caged bled beat that heart against the confining bars, and strove to free itself from its earthly prison. But the chains were tightly forged, every bar was bolted, and it only incorated itself with every fresh attempt. How t fluttered, how monned in agony ! On, on swiftly, Dern. The night winds fan the

lerce finmes of hell in your bosom, they ecoroh and burn. Let them scorch and burn. The spirit can bear a vast weight of grief unscattled. On wonder swell, white sinks sepulchral, half revested, loom among the trees, silent septinels of the dead, who, restless on carth, in its bosom profoundly

for all. by a slab bedded in roses. Дога яв

And lingered long the parting word-A word alone to sorrow heard-And as though a heart string sorored, Good-byo upon her senses guivored.

He was gone, and could be seen no more for a form of years. She returned to the desolate home, a heart broken and oppressed, for he took with him her only confident, and left her like a blasted tree. He as sorrowful, but sustained by ambitious hopes, took his way to the great cities of the cast ; he know not, nor cared in which he first cought his fortune. New York, as the great commercial metropolis, first attracted him. Its found himself hedged in by brick walls and stone pavements. He was jostled this way and that in the surging throng. Then indeed he was lonely. There, surrounded by thousands, the solltude of the cell prevailed. They were all strangers. They know him not, and by action said they did not wish to. They pushed by him with elenched hands and averted faces ; they crowded him from ) the pavement, or against the brick walls.

As he passed from street to street, he over revolv. ed the question : "What shall I do in this great hive. I am an intruder, and unless I do something, will probably bestung to death."

His funds were exhausted by his journey, and consequently he had every reason to regard all the world as sworn focs. What was to be done? He inquired for the changest hotel, the prices even of which appeared to him enormous. Domiciled in its dingy front parlor be could abserve the throng beneath. But this did not advance him. He must exert himself, or he would become a beggar. For three days he welked until exhausted, making countless inquiries, and meeting robuffs. At the end of this time his landlord demanded payment, and observing the consumptive aspect of his ladger's purse. briefly told him that he could stay no longer.

That night, for the first time in his life, Albien Hayden lodged in the street. A dry goods box was his bed, and his satched his pillow. Early morn found him traversing the streets toward the wharves. great motstrom ; he would become a sailer, anything.

"Better become sailor," he soliloguized, "than starve in the city. It will open up a fine prospect for adventure, and perhaps by advancement lead to the fortune I seek."

Capiain Stapley stood on the deck of his morehant ship. Ilo was a fino built, athictio mao, who had been born on the occan and nursed into hardinegy. A square mouth, down-turned at the corners, deep set grey eyes, and broad shoulders composed his physiognomy. He had little affinity or respect for landsmen, or " lubbers," as he salierlike called them, and it was his usual custom to abuse them whenever chance offered. Otherwise he was courteous, kind, and allable, and he had but to state when his ship would leave port, to secure an abundance of hands.

It was a bright morning in early June. Stanley promenaded the olean decks of the Ocean Bird, which he loved with almost devotion, and fondly boasted was the fleetest and staunohest ship on the Atlantic. alcop-for the old mothor gives a cordial allke potent Her swelling sides sank heavily beneath an immense freight, and her prow seemed to swing impatiently reversion and love for her father had planted, and the Capitain was accessed by a care-worn traveler, who had ascended the gangway. The intrudor was a tall, athletic youth, very nale and wern, but he had a keen, restless blue eve, and that determined cast

sharp erv of the lookont, "Sail aboy i" "Where away ?" demanded the mate. Albion, by his daring, and obedience to the commands of his superiors, had won the regards of the "Off the weather bow." incorrigible captain, and saw himself on the high oad to preferment.

The mate took the glass, and long and carefully surveyed the stranger. It was an excessively flory day in July. Not a "A suspicious looking customer," cald he, with a

breath filled the idly flapping sails. The sailors sathered in groups on dook, divested of all but their companion. dispensable garments. " Ay, ay, sir," exclaimed the latter, after a long

" Captain Stanley," cried the mate, " a swim would survey. "She intends to cross our bow, and sho e delicious. You are always boasting of your fleetsomes down on the wind. What a rakish oraft, and ess in the water ; that you are a duck, a fish, but ocean of canvas! A pirate, or there 's none in these . wifter than either. Come, there is a green tree BCUB." "Well, pirate or not," mirihfully returned the

floating yonder; I dare you to the race. He who first aluoks a twig from it, shall compel the other to treat mate, the Ocean Bird is a match for anything on these vators. Give us a fair race, and the horizon will "Agreed," cried Captain Stanley, eager for the

drink that craft in three hours. Helmsman, give ber the wind ; a fair race. There-so." In a twinkling he stood on the taffrail prepared At this juncture, the captaln, aroused by the orice.

for the advanture. When the second mate counted itaggered on deck. "What 's the fues ?" asked he, gruffly. three they were both to plunge off. "One-two-

thres !" A simultaneous plunge, and two fleet swim " A pirate is giving chase," answered the mate. mers aroso on the calm water and topk a direct line " And who gave orders to fly ?" asked be, in great for the tree, some half mile distant. Similary gained ago. "Luff, luff, I say. Keep on your course. ] on the mate at every effort, and reached the tree some wont fly an inch. Take down the sails. I'll show them I am no lubber." rods in advance of him, plucked a branch, and with-

out pausing to rest, turned back toward the ship. Some of the men destened to execute the orders At this moment a loud huzza, rang from his fulth from which they never knew an appeal. Others: al orew, who, with intense interest, had watch stood irresolute. The mate was a keen sighted man, od the strife. It died, however, in a moment, and of quick perception. He knew life or death dependwas followed by a cry of distress. Hayden's keen ed on a monient's delay. He sprang to the side of ere had detected the dorsal fin of a huge shark Beanley, exclaiming :

cutting the water on the right of the devoted can "Men, do your duty; ho is delirious." Then, tain.'- Not a moment was to be lost. He pointed to turning to the captain, he said, "Come, sir, let me the terrible object and jumped into the yawl, which conduct you to the cabin. You are too unwell to be was soon affort and manned by men who were inon duty. Your orders shall be obeyed."

tont on saving the life of their officer. Half persuasively, half forcibly, he conducted Cap-The cars pulled by the iron arms of the excited thin Stailey to the cable - A delay, however, resultien, bent as they dashed the spray. Like an arrow ed-a fatal deiny. The ship's course was altered, the frail thing sped, seemingly endowed with life, the yards were again triamed, and with the wind and knowing the price of its errand. At this mo quartering, the ship again bounded on her way. mont the mate as whis perilous position, and instead But like a swift hound the pursuer same. "What shall we do ?" asked the second mate. of returning, clung to the tree. The captain also be

came aware of his peril, and redoubled his efforts. "All we can. We can but die. 141 not die tame. If they take me, they 'll take a tiger. Clear A white groove of foam marked the track of the mat, and the voices of his men came to him as they away that long tom."

sheered each other. They were very near, but the "Huzza for our matol" shouted the excited orew. white shark, the swiftest fish of the swift fish of The old gun was brought out, dusted, and leaded the ocean, was nearer. Ills sides flashed like tight as with spikes. ho shot onward. He came—turned on his sido to "There is a box of pikes and sabres on board.

seize his prey. The hold onptain yielded in affright. Who has the nerve to use them ?" out death came not. A heavy our, wielded by Hay "All f" was the response. And they were dis-

den, broke in splinters over the head of the monster tributed, caoh man taking such a weapon as he pleased. his strong hand selzed the captain's arm just as he By this time the craft was close at hand, sufficient-

was sinking into the abyes, and dragged him into Iv so to hazard a shot. A blue volume areae on her the boat, lifeless from his intense exertion. After deck and a cannon ball skimmed the water close plaking up the mate, they returned to the ship. alongsido. The mate again took the glass. He no For several hours Captalu Stanley was delirious sooner glanoed through it, thun, with a loosk of surand at times his life was despaired of. Intense and

priso, he sinculated. " The Shark !" protracted exertion, combined with fright, complete-He uttered the name of the graft which hore the ly prestrated his iron system ; and though its efforts most during and bloody onew of all daring and were great to regain the lost equillbrium, they were abortive. Hayden watched at his hammook with all bloady pitates. For a moment his men wavered, but the assiduity of a child. The simple remedies at their courage arose,

"Ay, ay, my bearties I" oried a tar; "you are

Another came, as the ship arose on the crest of a

long swell, struck the main topmast, which quivered

for a moment and then plunged into the sea.

the weather main brace.

"xcollent marksmen."

' Let us dio together !" they bravely responded.

tory, and now the Koys of Florida came out in bold mad courser bis fancy was reined in suddenly by the bave dreamed of a presence. If observed, he would have been considered a fixture, an image, a clothes rack, anything but a man. The voice proceeded from Madamo De Versy's "man," who was in perfect subjection. He was attached to her by that strong mognotism which crushes the weaker by the stronger mind ; and when he came in contact with this woporplexed air, as be handed the instrument to his iman, he folt himself aanihilated, and from the bour ecamo a nonentity. He now was her echo.

TWO DOLLARS PER YEAR }

" Poor fullible creatures! We should read the Bible more, and pray more. I never lay mo down to rest without a long prayer. I never eat or drink without attering a bleesing."

You are very plous and goodly, dear madam. ... I know of no one more sure of peace hereafter, than vourself."

"I try to merit the eternal crown by righteous ness." complacently answered Madame Do Versy. "To change the subject, however, for a moment. have called to consult with you concerning Dors."

"Doral Bless me, what of Dora ?" "Enough, enough. Can you not infer ?"

"Surprising | What can I do for you ?" "You know what you have done for others. I vant you to do the same for me."

"Ab, this is fearful business. I could do it well nough for another ; but I love Dora, and that puts mother aspect to alfairs."

"You must. Friendship should rather indust than restrain you."

" I can't think of it. Let her live. The disgrace. s nothing. I will not murder her."

"You must. Think of the world, shouting, sooffing, and jesting her, a poor, crushed violet, trampled on by March winds to rise no more " "What a mother ! what a mother !"

"Will you not lend your aid ?" " I love Dora too well." " Not for friendship ?" " No."

"Nor gold -all you ask ?"

" No, not for all you can bring. You thought adversity had degraded me. Sure, I've done had things for bread ; but I 'll not murder or jeportlise a trusting friend."

1.9.

"Bhe may not die."

"Bhe may not; but I'll not risk it." " Then she is lust. My only hope is gone."

"I have a better plan than yours. Tell your eighbors she has gone to visit relatives in the east ; but send her to mo. Bha will remain a few months with me. When she goes back into the world all will be well."

" Dear madame, receive my eternal gratitude. She shall come to morrow. I hasten home to relieve hor gricf."

After her departure. Madame De Versy began to hatter to her weaker half, in a way peculiar to herself ; for, as she expected up reply, her tone was half soliloguy.

" I have gradually sunk from fortune to poverty ; from respectability to degradation; from virtue to orime; but I have a little feeling left, as you see. I am not such a devil as I might be, yet, and that is consoling. I will not destroy those I love. It is rell enough in have a plenty and super bundance of friends; but I have tee few. I onhnot injure the sweet, trusting Dora, who, since a little girl, has been closely knitted to my heart. Come, John, it is late ; I have many affairs to sottle before quiet slumber ; let us retire." ." Whore was the loved father when ovil-designs ensuared the steps of his daughter, and such a weight of sorrow rested on her stricken heart ? Do we exist after the body is thrown off? Is there another shore to the dark river? When the soul basks in the light of immortality, proud of its intensified faculties and perceptions, the spirit dwelling in the deepest sanctuary of our being responds : Know I am eteroal." True, else who told it of eternity?" Is it a legend born in the infancy of the race-a gush of inspiration, or the soulle com. munion with itsoff? if it exists, it rotains every faculty, its loves and emotions, its desires, and will return, to be attached to earth by a force no power can restrain. Lift the voil carefully. The eye blinds by the lazzling aplendor. Ab, behold ! the hearts of the nnumerable host swell with ineffahle love to the children of earth. Like a beam of morning, the spirit father, havers over the couch of the sleeper. He lifts the mantle of sleep from the mind of Ma. dame De Versy, and to her magnetized perception reveals himself. "You, so far, have noted nobly and true," ho said. "I thank you fervently for your kinduoss to my child. Spare the child. Time works wonders; and, should it be claimed by its father, when he returns to his neglected bride, its name will be retriesed of all shame. It will not burden you heavily or long. But bark! if you atlempt to destroy it a any way, terrible shall be the retribution l" With this frightful threat he vanished, and the leeper again sauk into oblivion.

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NO. 24.

"Mother I mother !" again burst from lips of sundyed coral, ashen, now, from intense anguish. What heart-pressure looked from those azure eyes with fringing lashes, dry and parched in their fountains by the fire of delirium ; what suffering in that firm-

Ir oblacked mouth, and how like the leaves of the sopen quivered that dimpled chini Her mother stand in front of hor. The lines of

her hard face were deepened by the sharp object of pride torn and trampled, groy looks olustored on ser high brow ; her lips were compressed, and her hands elenched; every line of her contour spoke determin ed energy, self-will, pride. She, in appearance, was mistress of a domnin. But appearance did for ber what it does for a great many others-told a tremendous lie; for her home was the plainest cottage, far away in the seclusion of a western State, where

men yet combated with the trees. Stern ploneors had built it of unkewn logs, where the red man chased the brown deer, and were nightly serenaded by the ducky wolf and the puma. But it was not ubiquitions, and goes everywhere. Though it dearly the country, to the quiet farm house, elcoping vales, and densest wilderness, for it has a keen scent, and oan trace a human heart around the world.

It dld not relent as it came up the walk, shaded by moss grown sons of the forest, and saw with what delicate caro somebody's hands had trained the wild vince, and cherished the wild violets transplant. wild eglantine, the pride of the forest ; no, for its in, and smote the white fily; it watered its roots with wormwood, and its nectars became filled with gall. It went in disguised as love, and Dora gave herself for the pledge of what she trustingly believed a noble beart.

"I love him, mother. He is true and noble." "True? Has he not left you to bear the scorn and contumely of the world ? Noblel he is a dog, a our l"

"He loved me-loves me still. I know he does, and if he know of my suffering, no chains were

which had been nourished by her tears. Tears | she had none now to shed, for they foll like hot lava on her blistered heart. She rested her foverish brow in her hand, and closed her ores. Wildly her brain whirled, and thoughts strange and fearful came, but staid not. The blood shot through her veins only to

"Father I father I" she oried. "what say you to mo ? Have I disturbed your rest? Oh, do you know degrade yourself, but throw such an indelible stain my error-do you suffer for me? Tell, ob, tell me ?' The world melted. The place of skulls no longe: appeared, but in a great light ber spirit father came She knelt: she felt his thin breath, and the touch of his airy lips, as he whispered :

" llave hope, dear Dors, I am with you. You erred-have suffered - and new will be restored. Your Albion, from the other side of the sea, will seek you, and you will be happy."

He went as he came. The grey monuments of buried hopes, ambition and folly, again sentineled the

remains of the dead. The winds kissed her tem- first lime." ples, and toyed with hor trosses. Hor heart was light, her eye sparkling, her stop clastic, as she returned to her home.

م د مند دور المد المد الرود CHAPTER II.

#### THE MISSING LOVER.

#### Eternal absence cannot chili The fiame which all my being fills.

So far with one part of the story ; now for th other, which I should have told before were it pas aible to write of two things at once. As it is not, have patience, and I will develop the intricate web too humble to remain unobserved by misery. It is and of love life and world strife sufficiently fast to awake, inferred half 1 shall tell you of Dora's lover, Albion. loves the corrupt walks of the city, it stalks into He was the son of a stern pioncer, who, when the aristocratic Do Orsays transplanted their lily into the wilderness, lost his heart, or rather exchanged it

for a fair frail one. Immediately after this exchange, which was an even bargain, he became filled with ambilious projects, and would have undertaken anything and everything for a smile from his fair one As their union was opposed by the releatiess moth lonted not when it passed the door, shaded by the ar, on the grounds of his degredation in the social scale, his thoughts instinctively turned to amassing ha egiantino, the prior of the blood ice. It went his love. This, of all other ways, is the surest of wealth, and being borne upwards to equality with acquiring position. When a man is mailed with dollars, no one can see through and gage himfor gold is an opaque metal, and were it crystaline, few would attempt more than determining the qual ity of the armor; according to its thickness the possessor would be placed, whether brute, or man. It was a painful parting that the old cak witnessed, as he kissed her lips and pressed her hand:

As though the lingering hold to cover, Would blast high hopes at his command, And lose the loved forever.

"Good morning, friend," said the intruder with a press to her pulsating temples and drive her to slight bow, when the reader undoubtedly recognized as Albion IInyden.

> "How are you," was the gruff response of Stanley, who continued his promenado back and forth across the deck.

> "I called to inquire if you wished to ship more hands."

"Yee, one more, and then for the ocean." "When do you sail?"

"In an hour." "I desire to engage my services to you ?"

" You I you ? Why, here in port you can't keep your balance for the slight swing of the deck. Ever an)( ?"

" Never, but I desire to now, and there must be a

"Yes, but I do n't want your first. Your drooping for a month, dellvering to Neptuno the diandre I give you, staining my decks, and other lubberly exploits. But a hand I must have, and if you promise to do your best, go below."

Sinnley eyed the stranger kconly, for he had not a doubt that some guilt rested heavily on him, and he took this method to escape justice. It was all one to him, howover, for he had small respect for the justice of law, and out on the sea acknowledged no superlor.

Albion waited a moment.

" What more ?" demanded the Captain. " Where is our destination ?"

" Cuba, and from thence to Spain."

Satisfied that he had at least a field of adventure open to him, he went below.

Why detail the departure of the ship-the easting off of the ropes, the spreading of the sails, the musical halloo of the scamen, the low and imperative commands of the captain. Buch things are of every day. Obedient to the will of her commander the Occan Bird swung round to the sen. The wind filled her sails, the water sang around her prow a divino chant, and manly hearts beat high with excitement, The sea sprend before her, veiled with the garb of mysterious sublimity; and as she passed from the Narrows into its expanse she gracefully bawed in sal. utation. The red sun that night plunged directly into the bosom of the ocean, but before he sank he illiomed the faint outlines of the shore. The Ocean Ried was no coaster ; sho believed in illimitability, freedom, and sea room. Day after day, as they salled southward, the air grow balmy, with the ascending sun. Wind and current boro them onward without Interruption. Nothing Interfored with their prosperous voyage ; several times land dimly appeared n the west, as they passed some projecting promon-

and were administered with skill, and slowly the "So bo it. Keep on our course." aptain's mind regained its repose. Until midnight he lay quiet. The heavy tread of the watch had Another thunder boomed over the wave, and the ron messenger, true this time to its mark, parted wased. Albian was his only attendant. The onp

tain auddenly raised himself on his elbow. "Where is Hayden, my preserver?" asked he.

"Walling your orders." was the response. "Come hore," said Stanloy, in a low, thrilling

voloc. "Come here, I have a subject of deep con cern to reveal. Come close. I must whisper, soft. No one hears ?"

" No."

oolled."

Down with the colors !" cricd the mate, The pirate vessel, new plainly showing the picture "I have a dark history to reveal. I have been a of that ravenous monster, the shark, on her bows, plrate. At beart, I am one new; but for five years hove to, and manned a beat, which soon sped over have salled under lawful colors. While a pirate, I the sca. As it came near, the mate lighted a match,

accumulated a vasi fortune, a small part of which I and brought his only gun to bear on it. When alcoroted. I have dreamed to night. My mate, who most under the bow, he took a true aim. The ship ended life stretobing a rope, came to me and told me quivered. He looked for his mark, to see it a shatny race was run. To merrow I must die. You are tured thing upon the ocean. A hearty cheer from a noble fellow, and should you survive the disaster his erew greeted this feat of cool bravery.

Vile onthe and dreadful threats camp to their care of to morrow, you will need the little I give you. I buried a jar of money on Florida Reef, at the point from the pirate. The Shark squared her fore topsail, of a rugged cape. You must coast southward until gained headway, and bore for the ship. In a mamont large oak on the shore ranges with a pine far in she rushed alongside the Osean Bird. A score of land, then sail to the abore. A huge rock arises at ficudish men, who lay along the main yard of the the water's edge, thirty feet south of which lies the Shark, sprang to her deck. Sabres glanced, pikes orashed. Groans and crics, oaths and imprecations reasure which I make yours."

arose. The mate fell at the first blow, just as his " You have had very bad dreams, my dear captain. match would have fired the fatal gun. Hayden few days more, and these illusions will be disfought like a lion. He stood backed against the

foremast, and by well directed blows kept a crowd of "Never! My cable is ran out. There is no tope. I shall die to morrow. If you do not, you foes at bay. But courage la weak against ovorwhelming numbers. A blow from behind folled him to the must receive the gift." Thinking to allay, by granting the whims of Stan deck; an iron hand clutched his throat; a sabre gleamed before his eyes, and he felt its keen point

ey, as he deemed them, Albion replied : at his heart. "With many thanks; but I hope you may your

self epicy it." "Nover. When a ghost howls in the rigging the

loath song of a hundred walking the plank, and I see him-ab, him, with that great out-ghastly out -dripping blood - oozing blood - and trickling down;

him with a skull all bare, the white bone plain-1 ore they come l Do n't let him see it !"

He raved on, and vain were Hayden's efforts to elegance of style reveals itself. That the ecoupant enim him. At noon he sank into a disturbed slum- has once been aristocratic, and has by misfortune ber. An assistant came to take Hayden's place, and been thus degraded, is the obvious inference. We he side on deck. The calm southern sen spread are met at the door very blandly by an old Frenchibecomity around, and over it came soft and balmy fiel lady.

breezes. Not a sail dotted the illimitable blue, calm "My dear Madame Do Orsay I Walk in-be seatnirror of the great Eternal Soul. Albion seated ed. What can I do for you ?"

himself on the rail, forward. The waves easy a di- "I came to pass a pleasant hour with you, I was rine melody beneath his feet, fulling him to reverie. so very lonesome."

lis fanoy engaged, with great energy, in air castling, "Ab, you must be. Only a year since, De Orsay Again he pressed Dara to his bosom, beneath the died, and the eight of his vacant arm chair must be great oak, and repeated his vows, and listened to her distressing. But you'must remember that the Lord murmured reply. Again he told her his plans for giveth and the Lord taketh away. We are poor creathe future ; how, when gold crowned his efforts, in a | tures."

sacred home should nestle their devoted hearts, and [ "All poor oreatures," piped a tremulous voice years of happiness repay the grief of their separation. from a dark corner beyond the chimney. But for years of happiness repay the great of surrounding things, like a that voice, the evening would have passed and no one that yest. No jar or contention, no world harred

CHAPTER IV.

INDUMANITY.

÷ .

Oh, give the weary bird a best, With Mulness downed, where it can rest, The sun arese after a showery night, grand and glorious as creation's morn. Light deluged the world. The trees sparkled in pearls, and precious gens gleamed from the grass spires. The air was dense with the odor of wild flowers, a thousand mueicians obanted a matin psalm of praiso. Naturo's heart beat with a great inexpressible happiness, Amid such scones of beauty and joy can there be suffering? Ah, yes, to which the martyr's crown of dame is pleasure. Dora, child, you feel this true. Your susceptible nature organized to love and live in the breath of friendship, except by the rough blast of an arotic world shrinks and shivers. The joy without, by contrast, intensified the misery within. " Ah, were I a robio, and could feel so deeply the

jay of living, and warbling to the trees. How hapny that pair yonder are. They have little ones in

CHAPTER III.

THE DEED OF DARKNESS.

Abi who can fathom the buman heart ? As soon as Dora departed to weep at her father's grave, her unfcoling mother sought an interview with

shudder. Oh God, this is the penalty | Crime | her besom friend in the adjacent cottage. We will rime! My hands are red, bloody-wips it off be accompany her. The house into which we are ushered is like the one we have left. The same decayed

#### BANNER OF LIGHT.

affects them. They live as though not another bird a bosom throbblug with lover from maternal influentated in the world, so oblivious is their love. Why must I codure to much ? What a strange thing is life ; hung by so brittle a thread, so easily broken, yet retaining as with the grasp of a glant. I must livo-disgracod, dishonored and despised ! " Bho sat on a monsy log, for some time before she

dared spproach the tonement, at which she had a dim foreboding that some disastrous event would occur.

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She gained the door and her gentle rap met the repouse of Madamo Do Versy. "Ab f is it you Dorn, so early? Why, the sun has

scarcely got above the tree-tops, and you have alroaly arrived."

"Mother desired me to call on you early, and hand you this note. I have had a long walk, for she for some reason unexpressed, desired me to take the most unfrequented pathway."

"I understand, child; your mother wishes you to abide with me for a time. You must consider this your home for a few months. You must remain very close. It is seldom visited, but should it be, you must confine yourself to your room, which I shall propare in the loft."

Dorn heard this announcoment with amazement The truth flashed on her mind. She wept.

"Do not cry, darling; nothing shall harm you. Do not cry. I'll make a clean heart to you. Your mother will report to the inquisitive neighbors that you are visiting in an Eastern city. After awhile you will roturn, and the wise world be for once evaded."

"The world having nothing to provoke its succes, will make a fool of you," oried a voice behind the banistors.

"Ob, father! father! how would your beart burn did you know how vile a thing your daugher had become ? Subtorfugo, lies, falsehoods are fabricated to clock her enormities 1"

Tears fell fast as summer rain.

" Ah, lovie, this reminds me of my dream. Your father came and entreated me to use you as an owa ohild; but if I did not, he threatened awful vengeance. I declare my blood runs cold when I think of the terrible aspect he assumed !"

"Ah, my blood is cold when I think of how | did n't see the spirit."

"Out, John ; do n't lay croaning there, you sluggard," cried Do Versy, as she proceeded to rattle the dishes and platters on to the table, much in the manner a whirlwind would do, striking the pantry, and landing its contents on the table. Here we drop the veil.

. . . . . .

Months have passed on in their accustomed course Dora is a mother. Her habe is three days old. Her mother and Madam De Versy stand by the bedside of the patient girl. The attic is celled and sided by the low roof. It appears to be a lumber room for uscless articles. Rags and boxes, old baskets and worn olothing are sonttered promiseuously about Six small panes in the gable reveal the dust of the dim apartment.

I must leave you a short time," said her mether. I will return in the morning. You must rest. You are in the hands of the best of nurses. Obey her commands. Good by."

Mrs. De Versy followed her down the ladder, by which access to this loft was gained.

" A protty grandson, dear De Orsay ; one who, it legitimate, you would be proud of. It has already awoke in my heart a strange love for it." "Awoke your love ! awoke your love !" exclaimed the inhuman mother in astonishment.

"Is it then so surprising that I yet have some feeling-that I yet can love ?"

"No, no ; you misunderstand. I fear the result Why have you not fulfilled your contract before ?"

"I could not-I dared not. Life is life. Its blue eyes looked so pleadingly into mine, I dared not destroy so perfect a being."

What can be done," almost gasped the wretched mother. "I have a better plan than any you have pro

posed. A company of Glpsles have made their home this winter in the woods near by, as you alrendy well know. They remove hence in a few days. I will give the child to them. I know they will accept it, it is so beautiful and perfect. If no other consideration will answer, gold will soften their . 11

once that would guide its young steps to nobleness and manilness, and consign it to the care of wolves, who would compel it to be a slave and drudge. Better murder it, tonder, conscientious De Versybotter murder it, than consign it to a tortured life. She will not relent. She enters the encampment. A dozen dogs of every variety, from toddling poodle to growling bull, great her with vociferous howling and snorting. Soveral horses are tethered provid the main tents. A group of lounging men are disoussing their various merits. This tent was oblong and of large size. It was covered with old cloth and ekius. It had a long passage way on one elde, at the entrance of which a blanket was suspended as a door. Throwing this one side, she passed into the interior. Around a fire kindled in the meddle of the tent, a group of women were engaged in conversation. Her sudden appearance interrupted its flow. One of them arose and greeted her. She laid down her bundle, and seated horself.

"Want your fortune told ?" inquired the darkeyed and Intelligent woman who first saluted her, advancing and scating herself by Madam De Versy's wido.

"Not today. I am too old. It would do me no good. We cannot overt the decrees of fate."

"I can tell you many things that will be of use to you; who your friends are, and who your enemies, and how you can know them, and guard against the latter, if you 'll have your fortune told."

"I do not think any great advantage would arise from such knowledge. My friends are few, my encmice many .... what care 1 ?"

"I can tell you whether you will become rich by doath of friends or your own labor, and many other things which will be of use to you, if you will have your fortune told."

"I shall never be wealthy."

"You may bo; I will read the stars and tell you if you will have your fortune told." " If you can tell, how many children have I, and

where are they ?"

"Give me your hand. Your line is crossed. You have seen a great deal of troublo. One, two, three ohildren ; Mercury rules, and the three lines are all crossed-they all were beheaded at once !! At this revelation, Madam Do Vorsy turned deadly

pale, and almost shricked : "My God1 my God1 who is the traitor ?" "No one is traitor, dear madam. I am permitted to read the secrets of fate, and this is revealed to mo. The planets cannot be mistaken. The three

lines in your hand show it. No, I cannot be mis taken. What now do you wish to know ?" "Is my husband living ?" "Madam, trace this line. It ends in fog. He was

hot in a dusl, the cause of which you best know." "Ou, heavens !" she articulated, livid with fear. "Do not be frightened, madam ; the ocean sopa rates you from your focs. Your star rises—now ab. it plunges in gloom : an awful fate awaits you." "Enough, enough; no more of your eilly gessip I come on business. I want to leave this hundle with you. Here is a purse of gold. Do you agree to these terms ?"

"Yes, I will adopt it as my own," replied the fortune-teller. " It will make a fine Gipsey, perhaps our king."

"Then my business is complete. I leave you." She hastily withdrow, to conceal the strong emo tions under which her frame quivered. She passed again into the bosom of the night. How she shivered with fear in lts presence.

"Curse them," she mutiered, "who has revealed my secret, and told this crow of ruffians who I am ; secret I have sought so faithfully to conceal ?" The wind came laden with fear. She increase her steps. She paused to listen, for she thought she heard footsteps behind her; nothing but the murmuring breeze, She walked faster. Again abo paused. Certainly something approached her along

the path. Nothing. Now she ran, slowly stopping often to look back. Then a voice, cold and nieroing as an iceberg's breath, freezing its way to the heart. onme down from the starry vault: "The shild-the shild-what have you done?"

Then she fled in terror. The fleetest hound could not have overtaken her. She bounded through her cabin door, and bolted it ofter her.

"What is the matter, Jessia ?" came in a weak roice from behind the banisters.

Written for the Banner of Light. THE DESOLATE HEART. DT NART L. WILLS.

★ Roses that bloom to find Birds whose songe are bushed in storm and chift : Lights that are quenched in tears or midnight shudo Alt these are round use still."~ [Solide M. Bryan.

The kiss is burning on my lips He gave the when we parted, As from his tender soulful eyes The shining tear-drops started.

The moon looked down-her sliver beam

Fell pate across his brow-And the words he spoke were wild and aweet. I seem to bear them now.

He told me of his carnest love. With doop and tonder feeling; I looked into his burning eyes And read the soul's revealing.

He took a white rose from my hand And said that it should be

An emblom of the pure, true love Which he gave unto mo.

A faint, cold chill stole o'er my beart-It came I know not whither-And I thought, perhaps his love for mo,

Like the rose, would fade and wither. Wes it you, oh moon ! that sont the chill

To tell me that his love, Ere you had waxed and waned again,

. From me would far remove ? Was it you, oh plues! with your moaning sighs.

That whishered to my heart That the love which I so trusted then, From me would seen depart?

Oh I awake my soul from this haunting dream; Let not bis momory be With his bright bewildering voice and smile.

Linked with my memory. For the love which once he said was mine. He soon gave to another:

But asked to be remembered still, Remembered as a brother!

To-day I mot him on the street. With his proud and stately bride;

But he had no smile or word for me. For she was by his side. Shall I sit here with folded hands.

And muse upon the past-And mourn the joys forever fled,

The joys too bright to last? No f I will wear a mask of smiles.

And mingle with the gay; And pover shall a sigh or tear My broken heart boimy. Chelma, Vt.

Original Essays.

ANOIENT GLIMPSES OF THE SPIRIT

NUMBER BEVENTEEN.

When the Roman Distator, Sylla, who was mediumistic to visions of the night, and other spiritual pertents, as in contemporary Hebrowdom, removed Julius Casar from the sacerdotal office, as non-conformist to the behests of Sylla, Casar, considered as an ensmy to the existing government, was obliged to absoond ; but by the importunity of Casar's friends, the Dictator granted him a pardon, though with an minous forowarning of what was to accrue to the Roman State from the Cosarean eventualities which cast their shadows upon the vision of the Disinter : "fer, belleve me," he exclaims, "there are many Marluses in that Cosar whom we are so any ious to save."

Casar Limself, says Suctonius, " was never discouraged from any suterprise, nor retarded in the prosacution of it, by any ill omena." And yet the same author almost immediately admits that the interpretations of soothsayors dominated Cmsar's mind. Says Suotonius, " Ile rode a vory remarkable horse, with feet almost like those of a man, his hoafs being divided in such a manner as to have some reemblance to toes. This heree he had bred himself. and took particular cave of, because the sootheayers interpreted those circumstances into an omen, that the possessor of him would be master of the world. He backed him, too, himself, for the horse would suffer no other rider." Like Alexander, bowever, when a

fered for Balak-and though Ciesar would have been adhere. " Another error," says Bacon, "men have willing to give his "house full of gold and stiver," abandoned universality, or philosophia prima, which in lofty aspect of well assorted marriage. Here is a yet the Roman Diviners, no more than the licbrew, cannot but coase and stop all progression. • • • letter by Pliny to his absent wife, Calphurnis; could obtain from the sacrificial victim, favorable If a man will begin with certainties, he shall end in "Never was business more nucasy to me, than when responses from the Lord. Therefore Gesnr "sent identity but if he will be content to begin with it provented me not only from attending, but follow-Antony to dismiss the senate." But the conspira- doubts, he shall end in certainties. • • • • To ing you into Campanin. As at all times, so particutors laughed the Southeayers to scorn, and had proceed to that which is next in order, from God to larly now. I wish to be with you, that I may be a Crean in derision for wishing to wait till Calpurnia apirits, we find, as far as credit is to be given to the witness what progress you make in the recovery of should happen to have better dreams, or the Diviners celestial blorarchy of that supposed Dionyslus, the your strength, and how the tranquility, the amoreomergo from the clouds. When the spiritual had failed, there came warn to the angels of lave, which are termed scraphim; with you. Were you in perfect health, yet I could

lugs of a more material character. A stave had the the second to the angels of light, which are termed ill support your absence ; for, even a moment's unsecret of the plot, and desired to make it known, but cherubim," &c. Bacon would have spiritual claims as rigidly can

failed. Then Artemidorus approached Casar, on the way to the senate, "with a paper, explaining what vassed as any other claims, though living three hun he had to discover. Obsorving that he gave the dred years ago; but he was not free of the authori papers as fast as he received them, to his officers, he tative bondage of his times. With fifteen hundred approached him as close as possible, and sold- years of Christianity, and with all he could gather "Casar, read this to yourself, and quickly; for it from scientific lore, he is not yet able to shut out most, what I most drend. Let me conjure you, then, contains matter of great consequence and of the these mystical phenomena on which have been utmost concern to you." He took it and frequently reared all the religions that have over been. He I shall be more easy, at least while I am reading attempted to read it, but was always prevented by says, "Neither am I of opinion, in this bistory of your letters; though all my fears will again retarn one application or another. He therefore kept that marvels, that superstitious narrations of sorcerles, the moment I have perused them. Farewoll." paper, and that only, when he entered the house." witcherafts, dreams, divinations, and the like, where There appears to have been, to a very noticeable ex. there is an assurance and clear evidence of the fact, tent, a tangled not work of favorable and adverse be altogether excluded. For it is not yet known in providences surrounding him. In these, he was what cases, and how far, effects attributed to superemeshed; yet moving onward to his prependerant stition do participate of natural causes; and there doom, he reached the statue of Pompey, "as if some fore, howseever the practice of such things is to be Deity," says Plutarch, "conducted the whole bust condemned, yet from the speculation and considera ness, and directed the execution of it to that vory tion of them, light may be taken, not only for the epot. Even Cassius himself, though inclined to the discerning of the offences, but for the further dis

doctrines of Epicurus, who taught that the Gods closing of asture. Neither ought a man to make took no concern in sublunary affairs, turned his eye sample of entering into these things for inquisition. to Pompey's statue, and scoretly invoked bis aid be- o o But as for the narration touching the prodi gies and miracles of religions, they are either not fore the great attompt." In this, as in all the events of life, we shall find true or not natural, and therefore importioent for

the various phases of the spirit world parallel to the the story of nature " The modern unfoldings in the correspondent plane in the natural. We see Clesar further disclosure of nature have proved these things to be both true and natural, and therefore pertinent bimself, the paramount ingredient in the Cauldronpot, tumbled along by a power that scale his doom ; \*for the story of nature."

Bacon may somotimes utter himself in much of though, says Plutarch, the conspirators "had entered into no oath of scorecy, and though the Gods them. bated breath, within the pressure of old Church and selves denounced the event by visions and a variety State. It is difficult even for a giant to walk conof other prodigies, no one would give any credit to tinuously with head and shouldors above the dead it, as if some God was bringing Casar to Pompey's sea level of a submerged humanity ; but himself oft statue to avenge upon him Pompey's death." Thus ducks in necessity of surroundings, to keep himself making the whirligig of time embrace both worlds in grace. Bacon is rather inclined to duck to the in its revenges. Though Casar had scouted the Bible as a paramount "Thus saith the Lord," in omone in his earlier days, yet now the presages are spirit intercourse. But we are to remember that at so heavy upon him, the Veni, Viei, Viei, and fore Bacou's time, light was just beginning to shine into most man in all the world, becomes as wonk in his the fifteen hundred years of Christian eivilization. knees as the inhabitants of Noah's, Ark without sea. It was a bold vision then that ventured to peep be legs, represented in the book of Waspor as toused youd the range of the Biblioni page. Even in this, about "like pottage in a cauldron." " Though the bur ninetcenth century, many have to whistly to day was far spent, still Conar did not arrive at the keep their courage up when they would take a larger view than the fossillted Jewry of their nursery sonate, being detained by his wife and the southsayers on account of the defects in the sacrifices." plane. Bacon speaks of the nature of angels and spirits as an appendix of theology, both divine and At length it is reported that Cosar is " coming on a natural, and is neither inserutable nor interdicted : litter. The ill omen of his sacrifice had deterred him from entering upon business of importance, and for although the Scripture says, "Lot no man dehe proposed to defer it under a pretence of indisceive you in divine discourse touching the worship position." In the meantime the wife of Brutue, of angels, pressing into that he knoweth not," &co., yet notwithstanding, if you observe well that pre-Portia, admitted to the secret by her loving husband, becomes "like one of the frantic priestesses of copt, it may appear thereby that there be two things Bacchus," as if the very Gods would press her to the anty forbidden, adoration of them, and opinion fandiscovery of the plot. On all sides there was omin tastical of them, either to extel them further than ous confusion, and the coming event, though it had appertaineth to the degree of a creature, or to extel no tongue, yet spake with miraculous organ." But a man's knowledge of them further than he bath above all was the forgone conclusion of a more ground. But the contemplation or science of their supremo behest. Cosar is hewed to pieces before nature, their power, their illusions, either by Soripthe statue of Pompey. His blood sprinkles and ture or reason, is a part of spiritual wisdom." Further along, Bacon rolates a dream he had in Paris, atones it; but though divorced from flesh and blood, Cmear does not cease to be. He becomes, it would presaging his father's death in London, and of appear, in turn, the evil Genius to Brutus to meet, spiritual telographing. He relates that " Pius Quintue, at the very time when that memorable victory defeat, and require his blood at Philippi. Pompoy was put to death on the counsel of He

was won by the Christlans against the Turka at the naval battle of Lepanie, being then hearing of causes rodotue, who clinched his advice with the proverb, in consistory, brake off suddenly, and said to those that "dead men do not bite." We have the same about him, 'It is now more time we should give adage, in modern civilization, that "dead men toll thanks to God for the great victory he hath granted no tales." There never was a greater mistake. We us against the Turks.' It may bo," continues Ba do not kill the real man, or soul, when we do but con, " that revelation was divine; but what shall we kill the body. Our old Church and State have not ay, then, to a number of examples amongst the yet opened their eyes to the sad results of offering delinquent victims to their God. The halter and the Grecians and Romans, where the people, being in theatres at plays, have had news of victories and altar are yet, conscorated anorthicial appendages in worthrows, some few days before any messenger the very heart of the old theologies. Instead of provision being kindly made for obliquity of state, and ould come."

Bacon thought these things not unworthy to be rethus overcoming evil with good, they divorce miscorded in his "Natural History," while our modorn wrought souls from bodies, and turn them loose in air to work their dark revenges, or whatever their writers of natural history strive to shut out the mag estate, upon the spheres of flesh and blood. None so netla, odylio, or spiritual modes of being of the im

Let us see if the Reathon had love and tenderness Senator of Athens, the first place or degree is given ments, and plenty of that charming country agree certainty of the welfare of those we tenderly love, is a situation of mind infinitely painful; but at present your slokness conspires with your absence to

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alarm me with a thousand disquictudes. I fear everything that can befall you, and, as usual with all under the came anxious apprehensions, suspect to prevent my solloitude by writing to me every day.

Pliny appears beautiful in dreams, in morals, and in domestic affections. Let us see, too, how he appears in Spiritualism or ghosts. Here is rather a long letter to Sura :

"The present recess from business affords you leisure to communicate, and me to receive, information. I am very desirous to know your opinion concerning spectres; whether you believe they have a real existence, and are a sort of divisities, or are outy the visionary impressions of a terrifled imagination ? What particularly inclines me to give credit to their reality, is a story which I lately beard of Curtius Rufius. When he was in low circumstances, and unknown in the world, he attended the Governor of Africa into that province. One evening, as he was walking in the public portico, he was extremely surprised with the apparition of a woman, whose figure and beauty were more than human. She told him she was the tutelar power who presided over Africa, and was come to inform him of the future events of his life; that he should go back to Rome, where he should be raised to the highest honors; should return to that province invested with the proconsular dignity, and there should die. Accordingly, every circumstance of this prediction was actually accomplished. It is said further, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accested him upon the shore. It is certain, at least, that being seized with a fit of illness, though there were no symptoms in his case . that led his attendants to despair, he instantly gave up all hopes of recovery ; judging, it should seem, of the truth of the future part of the prophecy, by that which had already been fulfilled, and of the misfortuno that threatened him by the success which he had experienced. To this story let me add another, not less remarkable than the former, but attended with more terrifying aircumstances; and I will give it you exactly as it was related to me. There was at Athens a large and commodious house, which hav under the disrepute of being haunted. In the dead of the night h noise resembling the clashing of iron, was frequently heard, which, if you listened more attentively, counded like the rattling of chains. At first, it seemed distant, but approached nearly by degrees, till a speatre appeared in the form of an old man, extremely meagre and ghastly, with a long beard and dishoveled hair, rattling the chains on his fest and hands. The distressed inhabitants in the meanwhile passed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined also their health, and brought on distempers, which, logether with their constant horrors of mind. proved in the end fatal to their lives. Even in the dartime, though the spirit did not then appear, ret the impression remained so strong upon their imaginations, that it still scemed before their eyes, and kept thom in perpotual alarm. By these means the house was at last descried, as being deemed absolutely unbabitable; so that it was now entirely abandoned to the ghost. However, in hopes that some tenant might be found who was ignorant of this very alarming circumstance which attended it, a bill was put up giving notice that it was either to let or to be sold. It happened that Athenodorus,

the philosopher, came to Athons, at this time, and reading the bill, inquired the price. The extraordinary olionpuess raised his suspicion; novertheless when he heard the whole story, he was so far

LAND.

epiritual knot could not be untled, he out it, thus

"I do not like this as well. Dead men tell no tales; but it will do. You must do it soon, or your heart will fall oven in this task. Love will take root quickly, and strike so deeply that it tears the heart out to uproot it; and you know this shild must not be loved, but put out of the way."

"I have already, in these three days, learned to love it."

"So do I love it; but our family name-the name we have lost, but hope to assume-shall not be scandalized. Remember, delay is dangerous. Take this purse, and purchase the Gipsey aid."

"Rest assured, dear Do Orsey, this very night 1 allay your fears."

The door closed. Madam Do Versy ascended the ladder. Noiselessly she glided into the room. Dorn sat apright in her humble cot, contemplating the placid features of her slumbering treasure.

"Dear mother," she exclaimed, " Is he not a perfeet image of his father ? Every line of its face is his. I love the little darling so much."

She bent down and kissed it. Do Versy turned aside, for she shuddered at the part she was about to act, and feared her purpose would fail.

"Ab, yes, it is a beauty," she replied in a gay tono ; " but it wenrics you, love, and you must rest. I will wrap it in this blanket, and take the best care of it until morning."

" No, no, mother ; it does not fatigue me. I desire it to remain," she said, pleadingly.

"I can't permit it. It must weary you. I'll take bettor care of it than you possibly can." So saying. she wrapped the blanket around it, and descended the ladder.

Leaving the exhausted Dara in a listless state, unconscious of her dawning wretchedness, we shall follow the tormentor, who acted under the influence of a mistaken friendship.

She slowly descended the ladder, noiselessly opened the door, and passed out into the night-moonless, but hung with innumerable star lamps. The air, mild and balmy, was rich as wine; the earth was bedewed with fragrance. She felt not the delights of nature; for her errand, like a black month, shut out the surrounding beauties. The Gipsey camp lay more than a mile to the north, and to gain it she had to pursue a by-path, searcely distinguishable in the shades of night. She hurried on. She dared not think, for thoughts, when black as demons, frighten those in whose brain they nestlo.

The Gipsies are a strange, nomadic race, who, ejoco the sixth contury, have dwelt as rude savages. tenting in the woods and fields in the midst of clviliantion. They tarry but a short time in a place. The men are tinkers; the women, fortune-tellers; all are drones.

To these roving savages, these heartless women were to consign the unwelcomed habe. They were about to tear it from tender arms, that nesiled it to | follness of their glory .- Recher.

The infernal Gipsey woman told me all I ever giving a new significancy to the "Cosarcan opera-

me." " A villain to frighten you ?" "What an awfully wicked world we live in. It is

ten times worse than Sodom and Gomorrah." "A wloked world." " Those Gipsies should be tarred and feathered, if

were a man; they are all thieves and childstealers."

"Yes, all the world, but we, are thieves and childstealers."

Thus for an hour she continued to converse, as was her wont, apparently, to hear the cobe of her words, very much as, travelers among the Alps

mout, to hear their words return.

## FCONCLUSION IN OUR NEXT.]

#### THE LITTLE GRAVE.

its only a little grave," they said,
Only just a child that's dead;" And so they carelessly turned away From the mound the spate bad made that day. At 1 they did not know how deep a shade That little grave in our home had made. "

I know the coffin was narrow and small, One yard would have served for an ample pall; And one man in his arms could have be away The reserved and its freight of clay. But I know that darling hopes were hid Beneath that little collin lid.

I know that mother stood that day With folded hands by that form of clay:. I know that burning tears were hid 'Neath the drooping lash and aching lid;" And I know her lip, and check, and brow Were almost as while as her baby's now.

I know that some things were hld away, The crimson frock, and wrappings gay: The little sock, and the half worn shoe, The cap with its plumes and insets blue; And an empty crib, with its covers spread, As while as the face of the sinicas dond.

As white as the face of the annew cover "Tis a little grave; but, oh 1 have care 1 For world wide boyes are buried there; And ye, perhaps in coming years. May see, like her, through blinding tears, How much of light, how much of joy, Is buried up with an only boyl

Man was made for the active business of life. I as not an accident that we were born into this world. It is not an accident that in this world men must exercise themselves vehemently in the management of it affhirs. Man is a creator as well as a creature. He carries an immense collection of rensibilities, receiving on overy hand innumerable effects. He is wonderful in the number of things to which he is susceptible, nd by which he is capable of being affected. But had never before observed in Calpurnia, though now when men are seen with genial and ardent feelings, with normal aims and ambitions, with zeal aroused and thought developed. Unking event with event, and coupling one act with another, so as with a complex chain of causes to achieve some great and worthy end. not by the sacrifice of moral feelings, but in conson-

ance with their whole nature, then we see them in the

know ; and then to kill mo, sent a villain to frighten tion," as the directest out to the entrails of a victim opened for sacrifice; and when the soothsayer or

priest of the Lord brought him word that the saorifice was ominous of avil, he replied. "The entrails will be more favorable when I please; and it ought not to be regarded as an ill omen if a beast should be destitute of a heart." This, it must be confessed, was dealing quite summarily with the Lord of the saorifices. Mahomet, more reverent, would have exclaimed, "God is great. If the mountain will not come to Mahomet, Mahomet will go to the mountaio.'

A prophetic record, significant of the fate of Cosar, on a table of brass, was found in a tomb, in which Capys, the founder of Capua, was said to be buried, bearing an inscription in the Greek language to this effect : " Whenever the bones of Capys come to be discovered, a descendant of Julius will be slain by the hands of his relations, and his death revenged by dreadful dovastations throughout Italy." 9 9 "The soothsayer Spurina, upon the eredit of some ominous appearances in a sacrifice which he was offering, advised him to beware of dauger ; otherwise that some missblef would befall him before the fdes of March were over." But Casar cared for none of these things, and when the like of March had come, "entered the house laughing at Spuring as a faire prophet, because the Ides of March had come without any mishap having befallon him." To which the soothsayer replied, "They are come, indeed, but not past." Now all this was lone, that it might be fulfilled which was spoken of the Lord by the prophet. According to Plutareh, there were also presages of birds, of strange noises beard in various quarters by night, and spectres seen bovering about at the same time. The philosopher, Strabo, is cited as recording the appearance of mrial men of fire encountering each other, analogous to things recorded in Cotton Mather's Magnaliadom. Calpurnia, Casar's wife, had warning in a dream of the impending crisis. " At night, as he was in bed with his wife, the doors and windows of the room suddenly flew open. Calputnin, in a deep sleep, uttered broken words and inariloulate groans, dream. ing that ele was weeping over him as she held him murdered in her arms. The next morning she conjured him not to go out that day, but to adjourn the Senate; and if he paid no regard to her visions of the night, to inquire by some other species of divination. This gave him suspicion and alarm; for he so deeply affected, anything of the weakness or superstition of her sex." This is equivalent to the dream of Pilato's wife presaging the crucificion of Jesus.

Crear then "offered a number of sacrifices, but the Diviners found no auspicious tokens in any of them"-probably as many eacrifices as Balaam of

unfit to leave the earthly form as they. This is the for the past, and sceurity for the future. If the violent disrobing of the soul

which is done.

hundred years to the Heathen Pliny. In a letter to Did Cosar return to Brutus? Alone in bls tent Suetoniue, who had been disturbed by a dream, at midnight. Brutus says he was confronted by s Pliny admits that "dreams descend from Jove," as borrible apparition. "Art thou God or man, and what is thy pusiness with me ?" asked Brutus, bold per Homer ; but then he thinks it very proper to ly ; to whom the Spirit replied, "I am thy ovil Ge closely sorutinize this way of the manifestation of nius, Brutus. Thou wilt see me at Phillppi." "I the spirit, or you may, interpret wrong; and his last in the chamber. He looked up, and saw the will meet theo there," answered Brutus. Such was summing up is equivalent to Cromwell's, " Put your this "Footfall on the boundary of another world." dry." In this connection, Plluy again cities Homer, When Brutus told Cassins of the visit of this unleshed soul, the latter replied, "It is highly improbto the effect that able that there should be any such beings as demon " Without a sign, his sword the brave man draws, Aud asks no onen but his country's game." or epirits; or that, if there were such, they should

He finally concludes, by suggesting to bis friend that assume a human shape or voice, or have any power it is "more safe to pursue this cautious maxim; to affect us." A roply not unlike what we hear Never do a thing concerning the restitude of which from our Epicurcans of the present day. But even you are in doubt." " Cassine, with all his Epicurean philosophy," began

In a letter to Catilius Severus, Pliny outlines the to stagger at the many ominous "Footfalls" in his moral status of Titus Aristo, and surely there is way; "and the soldlers were extremely disheartnothing in Christian morals, piety or goodness, that ened." Augustus, of the opposite camp, had been much surpasses the full flowing coul of this came saved "In consequence of a vision of his friend Ar turius ;" while Cassius, misled in his natural senses founders about in utter confusion, and commands happiness in osientation, but in the scoret approbahis own head to be smote off by his armor bearer. tion of his conscience, seeking the reward of his

The Sadduciam of our own times is being permetied more powerfully than ever before. We have acted well; and in temperance, picty, justice and mught the intervening links between the two worlds, fortitude, he has no superior." Yet these were Heathens whom our pulpits love idjusted them, and now along the chain there is in-

tercommunion which gives us insight to the ancient Gods, angels, spirits, demons, who, whether symbolized in God-stones, or in the starry hosts, were yet, finlidel.

Again, in a letter to Maximus, Pliny observes a personality of being, behind the weil, and in wari-The sons of consunlity, who have no views beyond gether, he fancied he saw some person upon his bed. oue wave did manifest to mortals. Electricity, magthe present hour, terminate with each day the whole who took out a pair of soissors, and cut off the heir nctiam, odvliam, within our graap, never again will purpose of their existence; but these who look for- from the top part of his head; in the merning, it it he possible to shut out spiritual beings by Epicaward to posterity, and endeavor to transmit their appeared that the boy's hair was actually out, and rean formulas. There may be weak spiritual recep names with honor to futuro generations, by useful the elippings lay scattered about the floor. A short tivity, from phrenologic conformation of brain ; for labors, as it over snatches them from amidst some time after, an event of the like nature contributed to the brain is the medium for the ordinary embedied spirit's vision; or there may be prependerant marhad a strong presentiment of what had happened. family was sleeplog in his apartment with the rest vellous organism over intellectual ballast, and thus too receptive of "gorgons, hydras, and chimeras He dreamed one night, that, as he was sitting in his of his companions, when two persons clad in white dire." But the soul duly trimmed, and under easy study with his manuscript before him, Nero entered, came in, as he says, through the windows, and cot sail, plows gloriously the spiritual occan; and in and placing himself by his side, took up the three off his hair as he lay; and having finished the the boundless all, beholds the dark and turbid as first books of this history, which he read through operation, returned the same way they entered. The what shall to the luminous ether of the Holy Ghost and then departed. This dream greatly alarmed next morning it was found that this boy had been

However various the relations, they must have him, and he looked upon it as an intimation that he served just as the other, and with the very same reference to a unitary whole. We cannot build in should not carry on this history any further than circumstance by the hair spread about the room. isolation with missioned fragments which onnuet Nero had read; and so the ovent has proved." Nothing remarkable, indeed, followed these ovents,

ponderable world. When our physicians shall come from being discouraged, that he was the more more legitimate sphere for them to work indemnity into a more open vision than that which pertains to strongly luclined to hire it, and in short, netually their exclusive material formulas, they will underdid so. When it grew toward evening, he ordered a stand, better than they now do, the laws of conta couch to be prepared for him in the fore part of the gion, infection and transmission. Medicine has house, and after calling for a light, together with never been an ernot selence, nor anght else than his pencil and tablets, he directed all his people to confusion worse confounded, because they have igretire. But that his mind might not, for want of nored the physical laws of health, and also the employment, be open to the vain terrors of imspiritual plane of physiology, pathology, and theraaginary noises and spirits, ha applied himself to poutics. writing with the utmost attention. The first part

From the Christian Bacon, let us step back fifteen of the night passed in usual silence, when at length the chains began to rattle; however, he neither lifted up his eyes, nor hid down his pencil, but diverted his observation by pursuing his studies with greater earnestness. The noise increased, and advanced nearer, till it seemed at the door, and at ghost exactly in the manner it had been described trust in the Lord, but be sure to keep your powder to him; it stoed before him beekoning with the finger. Athenodorus made, a sign with his hand, that it should wait a little, and threw his eyes again upon his papers ; but the ghost still rattling his chains in his cars, he looked up and saw him

beckening as before. Upon this he immediately arose, and, with the light in his hand, followed it. The spectro slowly stalked along, as if encumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus being thus

deserted, made a mark with some grass and leaves where the spirit left him. The next day he gave Titus Aristo. Humble, meek, and full of the noblest information to the magistrates, and advised them to cnerosity, " he places," says Pliny, " no part of his order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found ; for the body having lain a considerable time virtue, not in the elamorous applauses of the world, in the ground, was putrified, and had mouldered but in the silent satisfaction which results in having away from the fetters. The bones being collected together, were publicly buried; and thus, after the

guest was appeased by the proper ceremonics, the house was haunted no more. This story I believe to cover with their slime; and the more truly faith- upon the credit of others; what I am going to men-

named Marcus, who is by no means illiterate. One night, as he and his younger brother were lying to-

ful of our own times are cast out as unclean and tion I give you upon my own. I have a freed man

unless that I escaped a presecution, in which, if monsecuso expression of the Sabbath to the Amer-Domitian (during whose reign this happened) had icnu- there is nothing that I would do at any lived some time longer, I ceriality should have been time, that I would not do on Bunday. If convenience involved. For after the death of that emperor, arti required it." Jesus or Paul would have said the cles of Impeachment against me were found in his same in their day, even though the Pharleces should soutore, which had been exhibited by Carus. It may claim that the Sabbath day was super holy to the therefore be conjectured, since it is customary for Lord. Dr. Noyes, in the "Collection " referred to, persons under any public accusation to let their bair eites eminent British professorships against all grow, this cutting off the hair of my servants was a claims of divine authority that one day is more hely sign I should escape the imminent danger that than another.

And sophists, mady value of dublous fore !"

"IMMORTALITY AND NON-IMMOR-

TALITY."

Explanation and Protest.

I do not propose any rejoluder to Prof. Spence's

second roply, innsmuch as he adduces no new argu-

ment of his own, and does not even attompt to reply

cate nothing more ; and, to gratify a vitiated, popu-

lar taste in that way, I most heartily despise. I can

for the future, having no occasion therefore; nor his

to "define his position" upon that point, and, there-

fore, wrote as I have. I am sorry he has not. So

But I protest against the continued misropresenta-

tion of my central argument. After quoting a par-

agraph from my last article, he says; "Now if I un-

derstand the gentleman, the point which he wishes

to make, is this: that the formative principle in the

human being, is different from the formative princi-

ples in the mammal, the bird, the reptlle, the fish,

gies between the growth and development of the

much for explanation.

C. B. P.

threatened me. Let me desire you, then, maturely Dr. Sprague, in relating to Dr. O. Gregory, that to consider this question. The subject merits your Robert Hall was a receiver of ghoats, found that examination ; as, I trust, I am not myself altogether Gregory bimself was overshadowed in the same dt. unworthy to participate of the abundance of your, rection of intercommunion between the two worlds. superior knowledge. And though you should, with A little shild is shown to have been prophetic of your usual skepticiam, balance between two opinions, coming ovents. Mrs. Bonycastle and daughter apyet I hope you will throw the weightler reasons on peared to have been seeing mediums, and with open one side, lest whilst I consult you in order to have vision to have seen a spirit who had licen divorced my doubt settled, you should dismiss me in the same from the body. We learn also from Dr. Sprague, suspense and indecision that occasioned you the that Robert Southey was receptive to the belief of vis present application. Farewell." Its from the land of souls, whose return to commune with souls yet in fiesh and blood so shames

Ghosts were a basic element in all the ancient religions. See Josephus and Philo-Judicus as' well as the Bible, for interpretation and explanation on this plane of Hebrewdom. Trance, ecstacy, clairvoyance, rose in the religious mysterics as the way of life in epiritual communings between the two worlds. The more ancient astronomical worship declined before that of spiritual beings, in names of Lords or Gods, claiming cognitance of being in place of sun, moon and all the starry bosts of heaven. The spiritual records have sparingly come down to us, but the more secluded, scientific, or astronomical, have been lost, except as presented by the ancient Spiritualist. upless, indeed, the latest discovery announced for 1860, of the finding very recently the most ancient of Babylonian records, with the account of sun and moon worship, and other religious mysteries precedent to Moses and the prophets, should supply the therefore, neither necept his "plenary indulgence" lost data for the more accurate measurement of the Jowish annulists and compilers.

From Gentile and Hebrew sources, Spiritualism intentionally guilty of the orime alleged. I do not Dr. Noyes, a Harvard Professor, ventures in his of the many annoying, foolisb, and, I presume, in-" Collection of Theological Essays," to cite Tortullian sulting things, said and written to him and his lady as saying that " There is at present a sister among in view of their opinion upon this question. But I us who has obtained the gift of revelations, which did , see, or thought I saw-and there are many she receives in the congregation or solemn sanctuary others in the same predicament-that there was an by ecetacy in the Spirit, who has converse with an- unmistakable tendency on the part of Prof. Spence, gets, sometimes even with the Lord, and sees and and his lady, toward the notion, if they were not and ministers remedies to these who want them. Also, according as the Scriptures are read or psalms not perhaps of earthly origin, and that this "nonsung, or exhortations uttered, or petitions presented, immortality" theory was the first installment of so from the several sources materials are furnished destrine from that source. If we are mistaken, it is for her visions. We had happened to be discussing in the face of not a few very explicit statements somewhat about the soul, when this elster was in tending in that direction. But if there is a mistake the Spirit. After the conclusion of the service and here, it is very easy for Prof. Spence to set the matoverfully recorded that they may be examined,) paragraph, quoted by the Professor, and all cognate me in a bodily form, the spirit appeared, but not of aware of the pre-eminently feelish and painful poan empty or shapeless quality, but as somothing sitions in which not a few have placed themselves, which gave hope of being hold, tender and bright, by yielding to the pleasing delusion that they were and of an mrial hue, and altogether of human form." the favored mediums of "very high and wise

So it appears that even "Harvard Professors" spirits." I confess that in serrow, not in anger, J are ready to adopt ancient Spiritualism, while re perceived the evidences of this hallucination on the jecting the exact counterpart of to day-only that part of Prof. Spence. I esteemed his lady as a the old must present itself rather as an extluct John valued personal friend and collaborer in the broad than as the living God-an uphcaval of a past sub- field of Spiritualism, and him I estremed for the mergence--- a venerable relie with no apeculation in many excellent articles from his pen--for many its eyes - a dead remembrancer of the ancient heav- terse and acute definitions of great value in cluciens, slas | no longer opened, but forever closed, if dating our sublime philosophy, and, therefore, 1 our bibliclaters say true, with clouds of darkness could have none but the most fraternal feelings. for their canopy, whence no angel's baimy breathing. The sum of the matter is, 1 did wish to compel him instluct with present life, in breath of the Almighty fans our brows. All this could only be to our forefathers-not to us, though great our spiritual needs to drink from the fresh fountains of the opened heav ens. The outpouring of the spirit must come through the clouded pages of old Jowry, or not at all-a filter of blood, whose turbid streams ran from altars clotted in gore of escrificial victims. Over these infernal scenes of slaughter to the Lord, to whom, the blood was poured out in libations-for whom the fat was reserved, all united with the distilled steams the vegetable, and therefore there can be no analoof the cauldron pot, and sent "forth & sweet smel.

# BANNER

Written for the Danner of Light. FAITH, HOPE AND LOVE. by smoth

There is an impulse sent from Hehven More than rellance, more than care; It is the Faith to mortals given. A fruit the tree of life doth bear.

There is a stream whose power hath saved Hearts from despair and souls from slaning; Tis Hope, sweet Hope, where waters lave

The shores of life, fresh verdure bringing. One more : It is an opened flower, Eternal all In form and hae; Love-boundless and universal Love!

For God and man and Nature too. And these, all these we give to thee :

#### Faith, Hope and Love, that never part; Eat thou the fruit, drink from the stream. And keep the flower within thy heart.

#### A MEDIUM'S DEFENCE.

EDITORS OF THE BANNER-I send you the enclose nanuscript for publication, the reasons for which are apparent on the face of the article. I feel that the time has come for me to make this appeal to the good sense of a community with which I am Intlmately related as a resident of the place. I have no desire to harrow afresh my own feelings, or the feelinge of others, by a recital of grievances .- mine has, doubtless, been the common lot of scores of converts to modern Spiritualism. I hope over to be guided in my future course by the example of the inspired Teacher, who returned not "evil for evil," but conto one of mine. But I wish to explain, as I am charged with the great discourtesy of personalities trary wise, blessing. I know I am happier when I take this course; whereas, retaliation whete the in a scientific discussion, than which, I could depresword of strife, to plunge it into one's own spirit. The star of Freedom shall yet dawn on every oppressed soul, and the labor of the present be rewarded by the crowning glory of the future. And that glorious light shall pierce the gloom of orthounbounded forgivenose" for the past, not being dory, even here; for a something tells me that old passed into the essence of early Christianity. Even wonder at his interpretation of my language, in view Bigotry has almost run his course. May angela M. J. W. speed the day.

Friends and fellow citizens, I avail myself of the present opportunity to address you, through the columns of a public print, hoping in this way to reach some minds who might otherwise remain closed against me. In taking this course, I shall geis, sometimes even with the Lord, and even and his lady, toward the notion, if they were not not probably add to the unpleasant notoriety which have sented interval, and discerns the bearts of some already fortified therein, that they had received has already attached itself to my name, in connecideas from a class of superiorly enlightened spirits, tion with modern Spiritualism,

Having a natural aversion to becoming notorious. [ might have chosen to pursue a less conspicuous course, did I not feel that the nature of the case demanded that no selfish motive should stand in the way of duty. Having been arraigned before the bar the spirit. After two conduction of the congregation, she, after her ter at rest by an explicit disavowal, in which case I of trial by judge or jury, denied by circumstances of public opinion, and condemned without the benefit the dismissal of the congregation, such after up for up for a septer at tract the offensive of triat by judge or jusy, source as any other usual manner of relating her visions, (for they are should be only too happy to retract the offensive the opportunity to plead my own cause in any other amongst other remarks, said the soul was shown to ones in the article. Our brother cannot but bo way, a consciousness of strict integrity and rectitude soul, and the angel-world, shall buoy my spirit far above the praise or the censure of mistaken man. If there is one thing I might regret, it is that I have not sconer, and more freely, in accordance with

my highest promptings, thus addressed you. Our relations, as members of the same community, scom to demand a mutual understanding, and, as citizens of a professedly free Republic, a mutual ecognition of each other's rights. I am charged with no orime against the laws of the land ; but " the sin of heresy lies at the door" of my heart, I have apostatized from the Christian church." In other words, I have dared to live, to act, to be, what I An -a full and firm believer in the truths of modern Spirit ualism, of vital Christianity, of practical religion. Educated in the church, it was here I was first taught to believe them, and I now openly subscribe to the Christian faith as I accept it in spirit, but fully and firmly renounce all allegiance to church forme and cere monies. In taking this step, I would not interfere with the religious enjoyment of any scul; but I would, must and will be free, as far as practicable to follow the distates of my own conscience.

A long course of life's experiences, has led me to the point I now occupy, and those who know me ling savor to the Lord"--in all this Biblical worship, amid the wails of the dying, psalms like Asaph's of the physical body, and the bodies of animals and be an David a worse sump in accompaniment to the physical body, and the bodies of animals and be been will give me credit for sincerity. Without the alightest predisposition of cheice in this direction, be an david a worse sump in accompaniment to the physical body, and the bodies of animals and be an david a worse sump in accompaniment to the same to a sump in a sum in a sump in a sum in a sump in a sump in a sump in a sum in a sump in

#### LIGHT. $\mathbf{OF}$

their feet on the Mount of Duty, to receive the bap-

tism of the spirit. You honor the saints and the

martyrs of old. There is that within you which

calls up admiration for every noble, well-directed ef-

fort in the line of humanitary reform. And would

It is the business of man to bring up his own bigh

powers to that altitude of true Christian perfection,

that he can stand firmly outside the walls of preju-

dlee, and give his own God bestowed faculties their

spontaneous, full and legitimato play ; where he

shall himself act his own part, and fill the measure

of his capacities, by the exercise of every redeeming

quality of his own divino nature. In this way only

enirit, the divine self hood.

the holy commandment of peace.

#### bly exorificed casts and character, so far as public SUNDAY LECTURES IN NEW YORK, of mind and motier, man is thus related, and a opinion is concerned, taken the cross, and planted

## L. JUDD PARDER AT DODWORTH HALL, Sunday, Aug. 20, 1860.

Reported for the Banner of Light.

you suffer the scales to fall from your eyes, you, too, L JUDD PARDER occupied the desk at Dedworth would see a deeper significance underlying the sur- Hall on Bunday, August 26, morning and evening. face revelations of the present day, than ever before The subject of the morning discourse was stated in imaged itself upon the tablet of your realization. the form of a question, to wit :

Who are you, what are you, where are you, and how do you manifest yourself? Is asking this question, said the speaker. I have reference to the rout, rather than the Individuality.

You could not present yourself with the individuali ty you have, if you had not an inmost a soul. What is the soul, where is it slimated, and how does it manifest itself? I am not a materiallet, but a substantialist. I affirm that everything, to be anything, must be substance. There is no such thing as

no thing. Everything, both in the realm of matter and mind, is substance. This is not materialistican be be true to himself: In this way only can be be true to his kind. But "worldly considerations" oism. Unless we recognize substance in everything, become a mighty opposing obstacle in the way of the Christian life; and "worldly considerations" we shall be at sea, never settling anything in relation to mind. God is a something and a substance; else are urged as an objection in the way of every rewe, who are something and substance, can have no form, especially in the practical advocacy of any sysconnection with, or relation to him. Love, wiedom and ruth, are exemplars of substance. Anything that tem at all innovatory upon established customs. can be predicated of mind, is substance, and the ac-Bill, a high spiritual faith includes every necessary Still, a high spiritual faith includes every necessary but do predicated of mind, is substance, and in do do consideration, and is to be interpreted not by the di-rect legislation of any one sect or party, but by the text book of the soul-the sariptures of truth, as re-text book of the soul-the sariptures of truth, as re-text book of the soul-the sariptures of truth. ties of matter. It has, however, the properties of substance. Now if electricity is substance, all that vealed to that soul by the light of the Divine Spirit. The language of this book is a certain guide-here which is unseen must be something, or we are deal are holy principles instilled in the being, which, if ing with plantasies, and are like children dreaming. When two persons meet, and are attracted to each suffered to direct the Individual course, point uneringly in the line of gradual emancipation from all other, streams of fine electric or magnetic light may be seen, by the spiritual vision, going from one sphere that can hold in temporary bondage the immortal to the other. Substance responds to substance, and

no mortal could forl or have love, save as substance within him responds, through the medium of sub-Every labor of love demands the sacrifice of selstance, to substance in another. I hold that mind is for than matter. If the Deity, in his natural fish interests ; every exercise of Christian duty requires the sacrifice of some love in the lower nature sphere, is divine also, so must that unseen thing, the of man ; every devotional not of self, to the acquireoul of man, he a substance.

ment of spiritual attainments, brings one into con-Some affirm the soul to be an interior body, which tast with the requirements of the lower nature. exists when the gross body drops away. I take the ald idea, that it is the inmost, to which the mind is And the public standard of moral, mental, and reintermediate, as between the soul and the body. If the soul is nothing, then we are dealing with nothing, and at death we shall dry up like an herbin the igious worth, is invariably based on the requirements of this lower nature. Man is yet too selfish, too much sugrossed with business cares and perplex. parching sun. All shadows-overything seen, must be something, or they could not be sensed. If you itles, too much in the love of earthly things, to realize the mighty truths of existence. He beaps up had the vision of the secr, you could see the soul within the spirit. treasures on earth, as the child plies up the little

Of what substance is the soul? Here is a nice mountains of sand-the one as truly lasting as the point. It is not natural substance, like a leg of lamb, or a bar of lean; nor is it like electricity, which exhales from, and wraps around, the mortal body. Because it is the inmost, it must be the finest other-encases himself in the armor of worldly policy, thinks any speculation lawful and dignified, which will promote his present ajons ; shuts out the light of spiritual illumination, or thinks be may; closes substance in the cause sphere to this effect sphere. It must be of that fineners, and so far removed above the avenues of angelic communion, and beasts himthe natural, as to be called the celestial. It is not self of to-morrow. He even ventures, sometimes, to natural nor spiritual substance. If it were, there lay claim to a perpetual life ownership in the celes-would be nothing finer, when man left the body, than tial realm, for his undeviating adherence to a cold his spirit form. The universe of mind and matter is threefold-celestial, spiritual and natural, and materialistic system ; but let one openly avow lestial is but the effect of some diviner sphere. If his bellef in any theory or philosophy repugnant to the seal is not natural or spiritual substance, it must be celestial substance—celestial, magnetic substance, the worldly-minded, and the cry is, " Crucify him." having form, color and locality fixed and certain. The truly enlightened soul, however, seldom stoops What are they? If you want to look at the soul, you to pander to popular prejudice; nor will the true must have soul oyes-you must be a spiritual and Spiritualist, with such an overwhelming weight of testimony on the side of truth he much annoved

must have sour over-you must be a set of the sour overs, the sour is unparticled simply because it is finer than the natural or spiritual. The coarser cannot by the senseless efforts of the world's rabble, to put down, by unfair means, the cause which is destined disintegrate the finer.

Where is the soul located ? By the law of centrallto break in sunder the faise threads which are spun ties, it must be located in the centre of the brain. to ensuare the unwary. Unregenerated human It certainly is not in the front, because man must be wisdom might dictate a policy in accordance with something deeper than his own thoughts ; nor in the the spirit of earthly power; but Divine Wisdom, in- top brain, though the fuer manifestations may take flowing from exalted spheres, teaches the simple place there. It cannot be located on the borders of lessons of love and forbearance-molorns the soul the brain, where sagrants intrude, and will beasts with heavenly graces-makes the true disciple willing to forego the fleeting pleasures which spring talities by which it comes in rapport with, and gets from ignoble servitude, and writes upon the heart knowledge of things natural, spiritual and celestial? the holy commandment of peace. Spirit

Its southing, blessedinfluence, stills the wild waves of sorrow to rest, hushes the voice of complaining, and makes the glad recipient how in ancred worship Without a body, man would not be related to the natural sphere, because there would be no substance to that Father in heaven-" Our Eather." who " doeth wrapped around blm to answer analogically to natu all things well." Then it is, we forget that we have rul substance. Man's body has its attractions corre-sponding to the bodily plane. There is a natural, a ever been " persecuted for righteousness sake :" we forget that the voice of our brother or sister has ever spiritual, and a celestial consciousness. There is been raised against us, so bright is the light of hearbody is the parent of perception. But animals have bodies and perception. You call it instinct; it is on, as with a hallowed power it steals upon our senses, and the archway which spans our narrow schere, and the archway which spans our narrow simply magnetic susceptibility or impressibility. An path glows with the dying words of the boly man, animal cannot go against its instinct. The duck is Jesus, "Father, forgive them, for they know not what not thught to take to the water; it goes by affilia they do." The triumphs of redeeming lovo swell tion of particles of matter in combination, which

microcosm. And within him, by virtue of that tela-tion and the boundless existence beyotut him, are possibilities which, as germs are touched by the sunlight, shall barst and bring forth their flower and fruit in the glorious and unending hereafter. It is something to believe in and exercise individuality to stand forth a braro man or woman, unyielding to tyranny; but more beautiful is it to hold lofty and divine relations, subjective to divine plans. When open to Holy Ghest influences, man looms in every faculty, glorious in a divise individuality, at-iracted to higher, divine states, understands where he is, and is able to give a reason for the faith that. is in bim. Try to aspire. Then shall the radiance of the infinite shine on your istellect, and build up a noble, divine individuality.

8

#### EVENING DISCOURSE.

The subject of this evening's lecture, is the bare nonious blending of Science and Religion. Let me premise by affirming the following postu-

ates: 1. That whatever is a universal manifestation in humanity in any age, predicates a intent existence. of that thing in the scale of all men, no matter how false the exhibition, and how irreconcilable the formula with the deductions of reason,

2. That everything, from the lowest strata of min-eral life, up to the glorified dominions of angols and archangels, has a use.

9. That man is related and responds to all the plans of the Deity-that as he is of a threefold nature-outer, inner, and innermost-natural, spiritual, and celestial-be is related and responds to the nataral, spiritual, and celestial of the divine existence. 4. That there are two great things in the universe. hy the conjugation and action of which come all other things. 5. That the Delty is love, as to bis essential life

and wisdom, as to the form that life takes; from which I predicate that love is the mother of rollgon, and wisdom the father of science; that the unbling truthe which come from the conjugation of " ove and wisdom on the plane of the natural, entrilual, and celestial sphere, and so on ad infinitum, are all of them but expositions of the union of those two; that those truths are religious and scientific, and that there cannot be a truth that is not religous or scientific.

Religion is a word derived from rs and ligo, signiying to bind anew-as if man had been discovered rom the infinite ! I would prefer the term celestial ity or spirituality, or any other word which would express the meaning better; for man has always been connected with the infinite.

An irrepressible conflict exists, not between relig-on and selence, for they never can be divorced, but etween the form that religion has taken and science. It is a condict between theology and science, and it will go on until science asserts her claims, and shows her beautiful unison with the scal of all theology, which is religion. The harmonial philosophy has no conflict with religion itself, but with the false theelogy of the day. I have stated, in the second proposition, that all

things have their use. It seems to me that all abuses have uses, and that all extremes in uses meet-that there is no inversion which does not complete the eircle and come round to its use. Thus the extrem-ism of cold produces the effect of heat. I find that all forms of past theology have had a use to those who accepted them. Everything that has appeared and accepted turds. Derything that the upperfut on the great stage of the world has had its use to man. Formalism has had its use. The puglist in fighting for the grand medal, has had his use. To the lowest wrotch, though in what is to you abuse, there come at last divine uses. The recognition of the gospel of use is the great reanciler of all things, giving a man charity not only of feeling but of peroption. Theologics, though absurd, have had their They have not only kept back, but have push-

uses, they onto an end of the second gard to their tyranny. True; but if you see their use, then all this antagoniam will cenes. Churchianity has its uses, but because thurchimen have become united and orucified to 1; and cannot see uses beyond, we think it wise to shook them with the utterance of radical truth. I believe both in the mild and vigerons methods, but the highest of all is, I think, the calm statement of truth as it is, which will scouer

or Inter find acceptance. Under the third head I stated that man holds relation and responds to all the divise plans. Hence, I affirm, that every man is religious according to the plane upon which he dwells, in his affectional feeling of a use: and that in his perception of the form of that use he is scientific. The rankest Infidel or Athesis is a bis scientific. The rankest initial of Athesis is, in his sphere, dwelling upon the rational and natural plaue, a religionist. Why? Because ho is linked to uses. There is no lack of natural eligion in him, but there is lack of the highest kind. The miller, the cobbler, the blacksmith, being affectionately related to uses on the natural plane, are roligious. The infidel says, "I do not believe in re-ligious." I reply. "You are related to the divine on the natural plane, though not on the celestial plane, and hence you are religioue. And all f would suggest to you is, to pass on to higher uses, do not be content, from your broad plane of scientific uses, to scout at the uses of higher planes." So where a man is related to the consciousness of s spiritual being, that man, on the plane not mere ly of intellect, but of spiritual intuition, is spirit-ually religious; that is, he is bound to the divine 1868. A man may be a Spiritualist and a Ration. allst as well, constituting thus a philosopher - though a philosopher, to my mind, is one in whom the three planes are beautifully unitized and yet that man may manifest the spirit of Christ Jesus, though the celestial religion will only remain lateut within him. What is religion; what is science; what is their connection or relation; what is their uso? Most usen admit that Christ was a noble reformer, and ome that he was the profoundeat religious teacher. Christ's religion was not in antagonism with nature. He was a very natural man, as well as spiritual and celestial. He became the embodiment of celesthat love, and in that he became a divinity to mortal man. We have got to travel back to divine ro. alities, verities, and uses, and to exemplify life as profoundly roligious as Christ's. Why is it that at this day there is a conflict be-So at death the electrical elements, the disintegrating ween Spiritualists, and some are leaving the ranks, forces of nature pull them to pieces; they have no radiant, fine matter around their spiritual form to ad denouncing Spiritualists because they do not un fold the highest religious teaching? Because in its present enfoldment Spiritualism does not give gene-rally a celestial inspiration. We have yet to under stand the uses of the past and its great teachers, and embody them in ourselves, in order to become proundly religious.

and David's were sung in accomp Diment to "the sts." And he further asserts, that my " position noise of drums and timbrels loud "as " holiness to would be equivalent to a denial of all the analogies the Lord." of nature." He should have said his mistatement

The excellent work of Dr. Noyes-"A Collection of my position. He says others may understand of Theological Essays from Various Authors," is a me better than he does. I assure him they do, for very praiseworthy attempt to lift the nineleenth cen they understood me to admit and affirm the general tury mind above the submerged plane of the Hebrow principle of analogy as running through all nature. Bible to which we have so domentedly suffered our | But they did not understand me to admit the monsolves to be epiked by the hammers of a very billous strong fallacy of allowing a universal proposition to orthodoxy. Indeed, it is rather from the regions of be inferred from a particular promise. This murblack blie that so much orthodox deviltry has arised, der of logic is the crowning vice of Prof. Spence's and there is so much persistence to remain in the essay, and it is not very wonderful that he is indislower apheres of old Jewry as the authoritative posed to understand the complete exposure of his Spiritualists, have long remained in this place, owsource in full of a "Thus saith the Lord." offence against the laws of logic, or right reasoning. To prevent all possible misunderstanding in the

Dr. Noves, while cutting loose from Biblical aufuture, I will present the argument in due logical thoritarianism so as to let it slide, lots in a little of modera Spiritualiam, through Professor A. P. Stan- form. loy, as manifested thirty yerns ago among the Ir-Wherever there are disorcts differences, there can vingites. By reading the citations in the "Collect exist only a partial analogy. But there are discrete differences between the va tion," it will readily be seen that the Spiritualian was perfectly analagous to the Spiritualism of to- rious kingdoms of creation, for the higher possess day, and to the Spiritualism of all ages, and of all more and greater powers than the lower. religions. Dr. Sprague, in his "European Celebri-Therefore the analogy between the human kingties," in conversation with Robert Hall, says, "He dom (which is the highest,) and the animal, is a par had much to say on the subject of preternatural ad- tial one; and, therefore, some things may be affirmed monitions, spectres, etc.; and he did not besitate to of man which cannot be asserted of that which is beavow himself a believer in such things, though he low him. Does this dony that there are analogies in was aware he did it at the expense of being thought nature? But what is Prof. Spence's argument? superstitious. Indeed, he told me two or three reg- Briefly, this : Because there are resemblances, or anular ghost stories, for the truth of which he stood alogies, between man in his outer, or physical nature, ready to yound." Dr. Sprague also relates a conver- and the lower kingdoms of existence, therefore the sation with Dr. Pinkerton, then resident in " Frank- | same analogy exists between the highest department. fort on the Main," which has rather a spiritualistic of his belog and the lawest. New, having assaulted aspect, though of some quarter of a century ago, and carried this citadel of his position-the very Dr. Pinkerton, he says, "gave me many interesting Malakoff of his Sebastopol-I protest against his dedetails illustrative of the superstitious tendencies of mand that I shall yield all I have gained, and go the Germans, and especially of the progress that back to skirmishing with his outposts. And for his was then making in animal magnetism; and though own sake as a logioian, 1 protest against his attempt I have since witnessed at home much greater feats to concent his discomfiture by seeking to represent than he described. I was quito confounded by some me as doing and saying what I have never done. of his statements, and could imagine no way of no- No, no, Dootor; you must show that a perfect analocounting for them, but on the principle of jugglery. gy exists between the soul and spirit department of He actually performed one or two experiments in man's nature and the lower departments of the same, my presence, which seemed to evince some hidden or else you have n't even the basis of an argument, power in nature that had only begun to develop it. and all you write is the merost fallacy imaginable, self; and though I did not think the Doctor partie so far as your grand conclusion (some souls will perularly inclined to be superstitious, much less to be ish.) is concerned. This is the very thing you have in communion with any evil spirits, I was quite sure, not done, though, by dint of persevering assertion, that he was capable of doing some things which he you may have persuaded yourself that you have. was as little able to account for as I was myself. When this is done, I yield the field, and renounce all He seemed to think that some good had some from bope of personal immortality for any one of the huthe doctrine of animal magnetism, especially as it man family. But from the feeble character of all had supplied a satisfactory argument to some skep- that is arged against man's cheering hope, I anticitical minds, in favor of the immateriality and im- pate leaving this mortal sphere in the calm assurmortallity of the soul. The system of Homosopathy, ance of an eternal life in the great Hereafter. which was then scarcely known in this country, had attained considerable notoriety in Germany; and

the Doctor expounded to mo its leading principles. A little girl of four years, wishing to tell that she and was evidently inclined to the opinion that it had received a present of a fan, and forgetting the wes destined to mark an epoch in the history of name, described it as "a thing to brush the warm oll medicine." Neunder gave utterance to a very com 'off with."

J. S. LOVELIND.

ally drawn into the mediumistic field, and in the capacity of occasional lecturer under spirit influence, have had abundant means to test the faith and friendship of those who call themselves Christians And here let me say, that, with a few exceptions, the clorgy and laity both shrink from anything like a fair and candid examination of our claims, and hunch out against us a volume of condemnation, and Invective incompatible, and at perfect variance with the spirit of their own teachings. It needs not that should tell you, that no family of open avowed ing to a complete lack of true Christian sympathy. But Spiritualism, which was "drowned" by the popular voice, for playing fantastic tricks have some four years since, commands too much attention at the resent time, to be treated with derision, and man s fast learning that great truths are offenest unolded from small beginnings. Knowing, as I do, from experience in my own life, the blessed fruits of angel communion, I am net disposed to complain of my skeptical brother or slater, so long as my own individual rights are not infringed upon.

And I may further say that all the misrepresents tion and abuse which has been directed against the advocates of the cause, has only served to bring out its inunte strength, and build up every true scal in its most holy faith. Opposition is the very life of investigation, and no one who is not more than balf slave, will over sacrifice his remaining freedom to the opinion of another. That faith which rests on evidence cannot be shaken ; that hope which springs from knowledge never dies-true freedom never yet bowed to any master, but the divinity within. And she leads her followers out into the boundless realms of Nature, where, in unrestrained enjoyment, each soul may live out its highest religious element. And because one dares to worship in the grand Temple of Nature, where all may meet on the broad plain of fraternal lovo, and, recognizing the immortality of the soul by a living faith, professes to hold to " the munion of saints " and intercourse with the departed; why should a theology which has taught the elf same thing, in another form, hold up its hands in holy horror, and deal only in anathemas? I have not time or space, within the short limits of this article, to present to you a detailed account of those experiences which have fallen to my lot ; nor, could they be considered as especially remarkable, when placed side by side with the recorded phenomena of the times.

Minds have almost ceased to wonder at the phenomena, and are involuntarily grasping the philosophy of Spiritualism. So common has it become that it embraces in its ranks many of the best cultivated minds of the laud : for if names are paything, it is no mean array that now makes up the signers of our Constitution-patriots, herors and martyrs of the present age, who have willingly, no-

· Manifestations at Dr. Phelps's.

nto songs of perpetual praise, and kindle in the cause attraction. Will the oyes , ciniryoyant into songs or perpetual praise, and kindle in the Sou night see streams of electric light going from invites to renewed effort in the path of duty.

In addressing you as I do, you will perceive that my object is not reorimination, nor do I feel it near essary to make any explanations in full in regard to my course. I feel that no one has a right to demand substances which involve moral hay, spiritual prin-substances which involve moral hay, spiritual prinit. If any one can do good in agitating any sub- cloles, and divine internal methods, ject, those necessarily involved should not shrink not animals immortal? Simply because they have from the ordeal, and it must not be forgotten, that In the process of purification, much scum will rise to the surface, and we are not quite certain that the disintegrating elements of nature. There must be a force to resist that disintegrating power of nature. You ask for the proof that animals have those " busy bodies in other men's maiters," and not that force. Whatever is, gives some manifestation of its ex-

other characters, of whom the apostle speaks, do not istance. Wherever there is a soul, there is some manifestation of its existence. The most depraved fill the place of moral scavengers, and thus through their misdirected zeal, contribute to the general good, mortal, by his fears of the future, his remore, and by a law of contrast. Still, we would say to all such. his feeling of accountability as respects the future, "Friend, come up higher." And if Christlanity has gives evidence of substance allied to that future failed to convert them, let us pray that Spiritualian lane. Animals never hold meetings to investigate spiritual things. They instinctively combine, but all their instinct, perception or intellect deals with their present wants and conditions-nothing higher. may, restoring such in the spirit of meekness.

Yours in the love of Truth, MART J. WILCOXSON.

Stratford, Conn., May 31, 1860. Singular Experience.

bind it together and keep it in that form. I do not predicate that man is immortal by virtue The King of Prussia is said now to be under the of his spiritual organization, but of his celestial, Being composed of the substances of the three king-doms-mineral, vegetable and animal-coarse, finer, offuence of fearful visions and hallucluations. Sometimes at night he will start up from his couch, finest --interat, vegetous and animati-coasts, inter, finest --instantial, spiritual and celestial--when the coul enters the body, he passes on and up to the im-mortal inheritance. Having within him this finest substance, the spirit form is held, clincked, comad, addressing the conjured spirits around him, will fill the air with his orles. And then again, at another time, he will sit for whole days and nights substance, the spirit form is held, elinched, com-pacted by the celestial soul substance, and shines in in a state of complete torpor, taking no refreshment and uttering no sound. The gardens of Sans-Souci, blazes of light throughout all his universe micro and uttering no sound. The garnens of Sans-Sound, Diszes of the outral soul holds empire over spirit where, until lately, he used to be wheeled about in a and binds its dominions together. chair on rollers, now see him no more, and he is to If the soul is thus situated in the centro of the all appearances dead to the outer world. Visitors, brain, how does it get there? This is a difficult walking on the rose crowned iteraces of the new pal question to answer. It must be attracted there, acc, sometimes see a this shadow, pale and trembling. Attraction and repulsion prevail everywhere. It could not be nushed there-that would be repulsion ; flitting in front of the windows above, and are over-

come with involuntary awe on being told, "Das its hold it there. and if it were, it could not stay, with nothing to der kranke kenig!" And all this at the favorite residence of the most genial of Prussian kings-the tion? There must be a sufficient time for the spirit organization to mature in the womb, so as to farm place built expressly to banish cares.

spiritual matrix for the attraction of the celestial A "DANIEL,"-A 'cate Tankee lawyer, pleading atom. The spirituan is ioner than the constraints at there is a celestial kingdom, it must shed its star-bane of light to lowest atoms receptive of it. But for a burglar against whom the case was clear, contended that as he had been caught before he had intro-for this purpose there must first be receptive states. duced more of his person than the upper part into the So there must be a spiritual matrix for the attrac-boase in question, asked. "Can a man be said to en tion of the celestial atom. It seems to me that this ter a house when colly one half of his body is in, and the other half out?"

cerebral organization, it shines forever unclouded, The jury brought in a verdict of "guilty" as to the mineral kingdom does not run actually into the one half of the body from the walst up, and "not vegetable, but comes up to a point where it can be one half of the body from the walst up, and "nat guilty half to two years' imprisonment, leaving it to the prisoner's option to have the "not goilty" half matrix for spiritual substance. If man were simply celestial and natural, what relation could be hold to the spiritual sphere? I think none. We are not cat off, or take it along with him,

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"The occas speaks eloquently and forerer," says merely come outers or come uppers from the rego-Deceher. "Yes." retorts Preatice, "and there is no table kingdom, but we are impregnated, inseminated use telling it to dry up."

Religion is an affectional consciousness of our coelation to the divine. Natural religion is an affeo lional consciousness of our corelation to natural uses, on the natural plane; spiritual religion, to spiritual uses, on the spiritual plane; celestial religion to celestial uses, on the celestial plane. Science is but the exhibition and exposition of

form and fact. Divine love life has a spontaneous tendency to take form and life through wisdom. We call that science. There is almost as much conflict call that science. There is should be nucle conduct between scientists at the present day as between science and theology. Why? Because the world science and theorogy. (iny) inclusion the works has not yet ripened so as to receive and accept sol-ence, natural, spiritual, and celestial, all in harmony. uce, natural, epiritual, and celestial, all in narmony. What is the relation between science and religion ?

t cannot be otherwise than harmonious. Science is the body of religion just as wisdom is the body of is the body of religion just as wisuom is the body of love. Perception of uses makes man scientific, feel-ing of the life of uses makes man religious. 'Ha-has got to see and feel both. Man's sight is affected with amourous if the lovelife is not pure. Ha-must embedy in himself a triane religious life, and therefore the highest celestial, manifested by Jesus

Christ. We do not wish men to stuitify themselves by ne-cepting the religion of the churches, but to come into harmony with their own nature. A mere scien-tist is but one third of a man. He is on the outside f the walls of the new Jerusalam, looking at the form of the city. In his iumost is stored up a reve-lation from the celestial plane.

Celestial inspirations seem mystical to those on the lower plane. We have some celestial procla mators with flaming words that start anew the re-ligious life, but who yet lack the perception of the ligions life, but who yet lack the perception of the gespel of nature, and of the spirit. When such a one comes and says "Your Inspirations are gross, a deman is abroad in the land to break up the blessed intercommunion with the Lord," I find in that man and magnetized by celestial substance. A sompound | the celestial not harmonized with the spiritual and

#### BANNER OF LIGHT.

that given to spostalla men, and to the man Carlst Jesus. But I do not fluid the corresponding natural and spiritual inspiration which at least Christ man-Kosted, it his spostles did not. How does religion manifest itself? Through faith

4

and appiration, and, in its ultimate, through fore to

The use of religion is to unfold these elements. and within, morality. But I would env especially, that the use of religion is to subjectivize some -to that the use of relation is to subjectivize iona-to make him feel that he is a dependent belong. Man is not absolutely independent. Science independentizes him, but religion subjectivizes him—gives him a con-sciousness of his corelation to divine beings. How can man be fed, without boing a submissive recipi ent? How can ho be a progressive being, without submissiveness? As he feels his dependence, he submissiveness? As no reasons dependence, no bows before the divine methods, to which he has naturally an interest affinity. The pure scientist bears down on these who are affectionate, and who have not the strong individuality which science imparts, but who may be in affinity with celestial planes. These who have progressed through higher states, stand forth broadly individualized, while vithia them dwells a substance which responds to higher and diviner planes, to which they are at-tached. Plana rises on plane, sphere above sphere, and forever their souls respond with submission to

the diviner and the higher. Again, through religious culture man becomes centraited. What gave the apostles and early martyrs the strength to pass through their tribulations? Not their false theology, but their profound religious life. Making due allowance for funations, the religious of the past have saved many. In this age of reason and inspiration, men have come to demand a religion in harmony with reason and nature; so they are stimulated to come out of forms, as strati-fied things, and to thundor against the roligions which have kept the soul from advancing. There may be no exemptan of the harmonious blending of natural apiritual and celestial religion now, but there will be by and by. I cannot see that man can do without the use of anything in its legitimate sphere: and as he is a social, political and religious being, there must be consociation, organization, and institutionalism, from which shall come strength nutry consolation and harmony. And so, at last, man will stand forth, through slow growth, a har-monial being, beautifully naturalised, highly spiritu-alized, and gloriously celestialized, age after age growing stronger and nobler. Then in him will be exemplified the harmonious blending of religion and science.

#### FURE AND UNDEFILED RELIGION.

BY A. D. CHILD, M. D. "Thousands of suns heyond each other blaze; Each is a world well formed in overy part."

Billi on, and on, beyond the boundaries of thought Documted worlds exists-and further, further-Deeper, deeper-wider, wider still, With wild outstretched imagination The soul has scarcely slopped. Upon the threshold of God's universe, Made up of suns uncounted. a Each one of which is a revolving world; Peopled, we think, with couls of mon, Like our little world, called Earth.

Unnumbered spories live on each just as designed, In perfect order, in perfect government. In every trace of ocean, earth and skies, Mirriads of creatures ceaseless rise. Beares buds a leaf, or springs the vilest weed, But flocks upon its verdure fied : No fruit our palate courts, or flower our smell, But on its fregrant bosom natious dwell. All are formed with faculitor, and share The daily bounties of their Maker's care. The laws of God, in nature, are displayed, And overy law, in nature, is obeyed."

We sail on life's undulating sea without a compose of our own. We tall in life as children play, without a plan. We run to catch the brilliant colors of oreation, and when we think we have grasped them, they are nothing. Black and white stand side by side; day and night succeed each other ; pain and pleasure run over the same nerves ; joy and agony are inmates of the same bosom; commotion ruffles the waters on which we sail, or peace holds them in sweet repose. But lights and shadows blend ; white and black paint the face of creation with varied tints of beauty; acrid poison mingles with bland innocence. and both united produce the healthful stimuli for existence. Behind these lights and shadows, behind this joy and woo, behind all life that we can see. there is a cause, there is a power, there is a wisdom, too, that eliminates and holds all existence. There. is an unscen compass that guides each mariner on the see of life. But faintly we begin to recognize this spirit power that produced creation and suctains it. Only infants yet, are the wisest. All hubut bables, fondly nursed by unscen wisdom, and rocked in the oradie of nature. In spirit, we are all infants, and less; we are not yet born from the dark womb of physical existence; of carthly love, into the light of spiritual life. How feeble yet are our souls-are all the souls of human life! We play with the bubbles of life in carnest zeal, often with sober thoughts and sober countonances, thinking them to be real and momentous, while they are only the bubbles of time, that break and are gone forever. We think that the purity of matter is the purity of the spirit : that what the soul casts off is to again be food for it ; that the polish of matter is the polish of the soul : that clean linen is undefied existence. In this early condition of our life; in this helpless, dependent condition of spiritual infancy ; in this darkness of nature's physical womb, our souls begin to pulsate with throbs of conscious real existence, and with these pulsations come desires and longings for light, for truth, for life continued ; and we ask, What are these dosires and these longings? what are these pulsations of unseen life, that we feel ? These desires and these longings of our spiritual infancy we will call, and justly, too, call religion. But are all these desires and longings pure and undelled? Are all the desires of human beings-infants in spirit, staving for a while, lawfully, in the darkness of material loveare all these desires and these longings of humanity pure and undefiled ? Here is the rub. Human desires, of whatever cast or character, make the unseen religion of the soul that produces them. Each and every desire in existence is abave and beyond the control of the soul's volition. The infant child has spontaneous desires, and mature manhood has desires no less spontaneous. The nursing child oboys the instinctive desires of its nature, which desirce it had no control in producing or governing; and all men and women in mature life obey desires incident to their development the same. Every desire of every human being is above and beyond the reach and control of human interposition; and it is these desires that make religion. And is this religion pure and undefiled? Sincerely and unhesitatingly I affirm that all human desires make the religion of humanity, and all religion that humanity knows is pure and undefiled, for the reason that it comes from the unseen fountain of Infinite Wisdom, from which floweth our creation, our life and its continuance. Are not the streams that run out from the fountain of God's eternal truth, to feed his own children, pure and undefiled? Is nature impure and defiled? Is not overy law in nature as pure and perfect in itself as the God who ordained each? And do the laws of nature over let go of a human being? Did anybody ever fall out of the cradic of nature? If so, where did he fall? Did anybody ever travel off from the province of God? If so, on whose territorics did he land? Does the nursing infant have impure desires? Is innocent childhood defied? criminal deeds; in deeds of love and in deeds of hardly got hold of the alphabet of it yet. She zo | will be found in a notice on our fifth page.

the natural, I find a manifestation as profound as , fo (led any less the generican and governor of the mid- hatred ; in all the joy, and in all suffering of human that give to apostalle men, and to the man Christ die ages of life, and of old men and old we man, that life, exist the wietem and love of that some Parent is a state of the source of the dle ages of life, and of old men and old women, than life, exist the wisdom and love of that same Power he is of infants and children ? Can forigeoven years that holds the infinitude of starry worlds revolving of my life make the pure streams of God's love that in perfect barmony.

flowed to my infant soul, run impure and defiled? God is good, and he is wise and mighty. He Does time make turbld the streams of Gol's sternal sends forth his streams of love for us. God made love? Do naturo's laws corrupt the indestructible our organizations which demand the food with which soul? Bo the down and the darkness of the night he feeds us. Our desires are Ood given, and the food defile regetation? Do the sufferings of life make the that satisfies them is God-given. Every child of soul impure? Can the damp, cold earth, dim the carth is God's child, and every one of God's children brillianoy that glistens in the diamond of immortal has religion, and all the religion of humanity is pure existence ? Can the garments that the soul wears, and undefiled.

Banner of Night.

BOSTON, SATURDAY, SEPT. 8, 1900.

Berry, Colby & Co., Publishers,

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EDITOR8:

WILLIAM DERRY, BOSTON. S. D. BRITTAN, NEW YORK. LUTHER COLBY. "J. R. M. SQUIRE, LONDON.

WOMEN AND MEN.

We apprehend that the discussion of the relative

virtue of men and women will not come to a head

very such, unless a closer investigation is made into

the laws of human nature, and especially of those

divine statutes that fix the relationship of the two

sexes. A great deal has been said, and said very

loosely and thoughtlessly, whenever a case of domes-

tic infelicity is brought to the public attention, as to

the fault of one party and the other party, which

wronged the other, and which was wronged, and

persevering attempts are made to visit each side

with his or her descris, whether of sympathy or

"BANNES OF LIGHT," BOSION, MEAN.

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painted with whatever color they chance to be, tinge its eternal destiny ? Can the soul wander, which ever way it may chance to go, away from God, when God is everywhere? Is our God, that fills all space and matter, all time and eternity, impure and defiled in anything? Does the power that governs, and the wisdom that directs our lives, send forth streams of love that make our religion impure and defiled?

we want the second of the second s

To all these questions the latent intelligence of creation, limitless in mightiness, answers, No / And the coho reverberates in the deep recesses of every human heart, and answers, No / Common Sense entches the colo, and answers, No / Aud Reason finds a basis in God's power, whoreon she sits at **6856**.

And now we begin to relax the grasp, the childish grasp of toys and baubles. What we called religion s but a toy made out of dirt and dust of matter. What we called evil is but a bauble that every child of spiritual existence held with unflinching grasp. behind him, to hide it. In the light of God's truth, when it is seen by us, all these cherlshed toys and haubles diesolve in our grasp, and go back to earthdust to dust, askes to askes ... and time obliterates al the footprints that the innocent spirit in childhood has made in the dust of carth.

Now the eyes of the soul begin to be opened-the beautiful soul, that lives through all time, and then has barely begun its existence. It is the soul that sees and recognizes overy desire produced, as being a running rill of God's affection-as being pure and andefiloJ.

" C C The ininking soul Cannot terrestrial or material is, But claims by nature immortality."

Immortality is not made of impure stuff. The beautiful soul of man is immortality, is over pure and undefiled.

condemnation. But all the while not much more than a betrayal is made, to the offect that all judg-There is not a desire in the bosom of a single im mortal soul in all existence that is not for happiness ments are wrong, simply because they are not foundand for heaven. And there is not a desire in all ed upon the nature of things, but rather echo the creation that is not spontaneous; that is not God impulses and projudices of an artificial arrangegiven. There is not a desire that is not an emana ment called Society. tion from the pure soul, all of which desires consti-The trouble is, then, that the instinuts of either tute pure and undefiled religion. The desires of inparty are not sufficiently understood. "Women," fanoy are pure; the desires of childhood are pure; onys the Springfield Republican, speaking quite senthe desires of manhood are pure, and the desires of sibly of a case of domestic wretchedness not long old age are pure. The desires of wantonness and since on the public carpot-" women are not beasts, waywardness are pure ; the desires of naughtiness whatever mon may be. They want love more than and cruelty are pure; the desires of condomnation they want anything elso-genuine, demonstrative and oppression are pure; the desires of fear and affection-and the life of a wife is atterly tasteless love are pure; the desires of rectitude and virtue, without it. In nine hundred and ninety-nine cases of justice, holinese, and happiness, are pure. All in a thousand, the man who wins the love of a wethese desires are for happiness. The drunkard and man is to blame if he fails to keep it. • • • It is not to the wives of true and affectionate husthe courtesan have unalloyed desires for happiness; the malefactor and the criminal have the same. The bands that libertinism is attracted. A loval, loving self-rightcous man has no less pure desires for hap- husband is the sure safeguard of a wife's virtue. piness than the man without self rightcousness, who So we declare that when a woman demonstrates, by is in consequence called infidel and infamous. The any act, that she has censed to love a husband whom scolding matron has pure desires and so has the she has once honestly loved, her husband's blame loving mother. The world-hater has pure desires worthiness is demonstrated, and he can only spread for happiness, and so has the philanthropist, no his wrongs before society with shame. 0 0 0 0 more, nor no less. The man who makes war desires. Man's beastliness, greed for gain, overbearing pas sion and strong will, are placed over against we happiness, and so does the man who makes pence. All men have desires that are the immediate pro. | man's loneliness, weakness, and yearning for affect

duction of their souls, and it is God's love flowing tion. We do not bolleve there is one case in a thousand of fall from virtue, in married life or out of it. through the peculiar organism of each that produces in which the man is not primarily and mainly to the various desires of human life that make up the blame." sum of pure undefiled religion in humanity. Every-Nor do we, either. Men pretend to the right of body loves God. The wretchedest and the wickedes roaming up and down the world, and doing pretty love something, unbidden, and all love is the love of

much as they please ; while women, by the very re-God, for God is all in all. straints that their own instincts impose upon them, Good and bad-boly and wicked, are distinction to may nothing of the restraints of the standing so of the material world, not of the spiritual; are dis cial arrangement, are compelled to abide with them tinctions of our material existence-not of the soul. Impure and defiled are words not needed in a Spirit. selves ; and, in the dreary loneliness in which they ual dictionary ; are not adjectives that belong to the are left, feeling much more keenly and deeply than soul's religion. They are for the earth, and for our man can the want of a fervent and all-sufficient external religion that belongs only to the earth; a love that shall remain a perpetual inspiration, vain religion that rises not above the love of matter. The soul is always pure, and so are all its effects, and support which nothing but another heart can fur-

much requires the inspiration of devotion and truth to develop her fullest and freest influences, and that

The newspapers-and those that style themselves is as yet so little understood by man, it cannot be "respectable," too,-tell a story that, not many eveexpected that she can dispense her noblest glits. A nings ago, the gas company which supplies the plant cannot live except it have light, and air, and village of Saratoga with light, failed to manufacture molsture to feed and develop it; without these it a sufficient quantity to last all alger, and the result Sunday. Sept. Oth. Present address, Woodstock, Vt. droops and dies. Neither is a woman what she is was that at about 11 o'clock r. n. a sudden and A new edition of the Lily Wreath, and Bauquet of capable of being, and what she was destined to be, total college came over the place. At Congress Hall, Spiritual Flowers, is now issued by us, and is for sale without the developing and inspiring influences of when the light went out, the guests were in the a man's deepest and truest love. His can no more (indist of a quadrille, and the total darkness created books consist of a series of very beautiful episitical a lively time. The elapping of hands and the sudlive without love than a plant can without air. lience, it is plain that the more generously man den buzz of astonishment was all that was visible to offers that gift for her acceptance, the more pro the senses. Then came the rapid ringing of bells foundly is be benefited himself. "It blesses him for candles, etc. The filtting about of the "dips" that gives, and him that takes." Knowing his was a curious contrast to the gorgeous scene of a power, and that it becomes greater with its constant few moments before. While candles were being propurification, he is induced to subject it to such a oured, the band struck up a popular air in the dark, isciplino constantly; he is all the while making and the News of that place is included to the opinion bimself more worthy of the other soul that draws its that had the light been re-lit as suddenly as it was position he holds toward Modern Spiritualism. inspiration from him; this divine process of impart [extinguished, some singular developments might] ing spiritual life and health does not so much pique have been brought to light. If the gas company is the place where we can recommend all our readers to as it inspires him ; he sceme to feel the whole digal | were responsible for all the gentle pressures, hand- go for every kind and sort of printed music. ty and value of his existence in a moment. Every squeezes and-and-those sounds resembling the man loves to understand his real worth, and there is no surer way of his ascertaining it than this. He have occurred when the gas gave out, their load it, and everybody will sometime read it. errs, never in misplacing his affection so much as in must be heavy indeed. Suppose, now, for a moment, withholding it almost entirely. If he cultivated that the above described assumbly had been a comthat, he would make the woman more worthy, in pany of "Spiritualiets," dancing as above, tee, spite of herself; for there is many a woman who what a dreadful to do would not have been made concents to marry a man she knows she does not about the gross, and even nasty, immorality of such truly love, rather than outrage that profound appre- matters by these same "respectable ' paperal Now, ciation of the divine gift of love which is the orown- however, it is all right; just because fashion and ing glory of her nature. In these matters of love, numbers have it on their side. On the opposite side, it would suddenly be all wrong. So much for names man does not trust-ho has little or no faith ; weand appearances. man, on the contrary, throws her whole, existence

into that trust, and when she discovers that it is mly a delusion, she is a wreck from that time forward, for she has lost all. There is scarcely ever

any caribly recovery for such a disappointment. The Springfield paper is right. Where these roubles arise in domestic life, and the husband of these places. The New York Zouaves, an indethat he is the sole cause of the misery himself. He seldebly expected to reap without planting-to re no member while in uniform shall frequent drinking the reflex character of these things, and all the va- ceive a stipulated sum in addition to the bill for ried laws of compensation. He would have a human move a thought to inspire such a devotion. Here is the place where the canker cats with such destroy. ing rapidity. Let the man first recognize the woman, and, from the very necessity of her nature, he may trust without end that he will never be forgotten. No true woman can despise love; she cannot even

descenating only her own divine nature. Let man but think of this, and lay it to heart, and he will have little enough cause to complain of the results. The truth is, the world has never yet tried the power of Love. When it consents to making that experiment, with prefound faith in its power, many and many a sorrow will vanish, as the clouds grow bright and sail away in the morning, egainst whose removal we now direct the power of an ingenious social ma-

#### Nicurague.

yet. We thought, some time ago, that we should ere this be in the enjoyment of a friendly in and in treaty with her : but Yrissarri has gone, some how, to the dogs. The British government has recently formed a treaty with Nicaragua, by which, according to a synopsis in the New York Times, the latter grants to Britlah subjects and property the right of transit between the Atlantic and the Pacific, through the territorice of the republic, by any route which may now or hereafter exist, reserving, however, its full right of sovereignty over the same. Great Britain extends her protection to all such routes and guaranties their neutrality. Nicaragua angages to naintain peace and order on the route, and upon failure to do so, Grent Britain may, with the consent of the republic, employ her own forces for that pur nose. But in case of unforscen or imminent danger to British subjects or property, the British forces are authorized to not without waiting for such con

## Oreps in the West.

The South, or certainly some portions of it, is de-

ALL SORTS OF PARAGRAPHS.

A. E. Newton will fecture in Bomerville, Hunday, Hept. 0(h, at three and seven and a half r. M.

Dr. L. K. Coonley will lecture in Bridgemater, Vt., it our office, at seventy-five conts each volume. These communications given through the mediumehip of Mrs. J. S. Adams, addressed to A. B. Child, H. D., and by him written down and put in book form.

Dr. Randolph's last book, " The Unfolding," is for sale at this office. The book excites much comment, and is worthy a careful and attentive reading. Dr. R. has reduced its price to thirty-seven cents, wishing not so much to make money from its sale, as to have it generally read, that he may be better understood in the

Oliver Ditson's music store; 217 Washington street,

Whatever Is. Is Right, is supplying thousands with pulling of a horse's hoof out of the mud, that must food for their souls. Ministers, that are popular, buy

> Mrs. L. F. Hyde, writing and trance medium, has returned to her home, No. 48 Wall street, where she will receive the calls of investigators of spiritual pheomena. Mrs. H. is said to be a good test medium, "The Voice of the Prophets." is the title of a new dyeat organ intely established in Beston, by Rev. J. . Himes. It is a handsome sheet, and conducted with

Ignal ability. Andrew Jackson Davis's "Great Harmonia" is being musiated into German by Gregor Constantin Wiggit,

of Breslau. Mr. William Greenough, one of the oldest printers in this part of the country, died at his residence in The Chicago Zouaves stirred up a fever of feeling Boston, last week, at the age of eighty-eight years and incertain places which they benered with their comeven mouths,

pany this summer, and New York shanced to be one The Governor of Massachusetts has nominated Hon. learge T. Bigelow, now Associate Justice, to fill the drags his infeliaities before the public eye, ten to one pendent corps, has now eighty men on its roll, and vacancy made by the resignation of Chief Justice has completed its organization. By the rules adopted, Shaw.

John A. Andrew, Esq., the Republican Candidate. ceive happiness without conferring it. He forgets saloons or improper places, and when slok will re- for Governor of Massachusetts, is forty years old. He has never held any political office except that of Representative from Boston in the Legislature, and that soul entirely devoted to his service, but does not livered a year, and four drills every week, two of only for one term. No wonder he is called "Honest

> The Democrats of the Second District, (Adrian, Mich.,) have nominated Salathici C. Coffinberry for Congress. Judge C. is an occasional contributor to the BANNER OF LIGHT, and is one of the most promin-The color of the dress has not yet been decided upon. ont Spiritualists of that section of country.

The Government of French Guinea has imposed a tax on a license to dance. The tax will bring a large ncoine.

An Irish emigrant hearing the sunset gun at Portamouth, asked a sailor, "What's that?" "Why, that 's Nowburyport, Mass., on Sundays the 8th and 16th, sunset." was the reply. "Sunset !" exclaimed Pat ; and will remain a season in New England, addressed | and does the sun go down in this country with such in care of Dr. J. H. Morse, Lawrence, Mass. The a bang as that ?"

"The clouds begin to break." said Harrist, during spirational speakers, will doubtless insure her a a rain. "Just co," was the answer, "they leak had enough, to be sure."

The new stock company at the Boston Museum is one of the best that ever "trod the boards" in Boston, On the eighth page of the BANNER we print a full It ombraces many star actors, and old favorites. E. report of the remarks at the Conference, at No. 14 F. Keach is managor. The "Colleen Bawa" is to be brought out next week.

The Cilicago Zonaves have disbanded, and their Captain has gone to studying law with Hon. Abraham Lincoln.

It is said that ex Mayor Tiomann, of New York, has The Housenton Durystonan: For the use of Familles, Planters, Scance, and Travellers. Being a brief desoription, in plain languago, of all the Diseases of Moa, Women, and Children, with the newest and most approved methods of curing them. By Ina Warnen, A. M., M. D. Follow of the Massa-chusetts Medical Society. Hustrated by thirty. ix figures on elgit splendid colored lithographic plates, and two hundred and thirty-six angreening. other colors, to other plants, annual, bienulal, and of the shrub kind-the result being invariably that the flowers so watered took the hue of the liquid deposited

> A German and a Frenchman, walking together, were attracted by a pig, whose cries recombled out. "Listen." said the German, "the pig is a countryman of yours-he speaks French." The Frenchmanter-

plied, "Ah ! won cher, but he speaks it with a villan. ous German accent." A miser grows rich by scening poor; an extravegent man grows poor by seeming rich. . .

A young lady, who graduated recontly at an instibla, lins Asylum at Raleigh. Her friends attributed her mental abciration to the reading of Milton's "Paradise Lost."

medical attendance. There will be four lectures de-

which the members are obliged to attend. No officer will be elected until the roll numbers one hundred men. They have resolved to adopt the same style of uniform as worn by the French Zouave of the Guard. By and by, we conclude, they will go a soldiering over the country, loo.' +

trent it lightly; it is far too sacred a thing, and she would feel, in the act, that she was outraging and Mrs. U. Clark, of Auburn, N. F., will lecture in rank Mrs. Clark takes among the most brilliant in-

chinery in vain,

Bromfield street. Recoafter the meetings of the We have not done with this uncasy little Republic Conference will be held on Tuesday evenings, at the

same place.

LITEBATURE. THE HOUSEHOLD PHYSICIAN : For the use of Families ttes, and two hundred and thirty-six engravings. Boston, Bradley, Dayton & Co.

This portly volume is exactly what it purports to be. It is a real materia medica for family and in- at their roots. dividual use. The world has been quacked and befooled long enough ; it is high time people looked in-

to the laws of physiology a little for themselves. The authorship of this volume would alone sufficiently commend its character to the public. Dr. Warren is well known to be eminent and highly

skilled in his chosen profession, having brought to it the enthusiastic devotion of a lifetime. He gives us nothing that is strictly theoretical, but what all of us demand to know is practical and safe. He products; especially cora and foddor. Grass, too, brings forward no pet destrince on the art of cure, nor does he flinch from saying the bold word at the the summer. But their neighbors at the West are right time in reference to the assumptions of med. ical practitioners. His language is perfectly comprehensible to the common mind, being commendably free from the Latin linge with which pedantic physicians, who are at best but first cousins to quacks,

A Means at Antatege.

More Zouaves.

Mrs. U. Clurk in New Bugiand.

cordial welcome on the most eligible platforms.

Boston Spiritual Conference.

when the soul shall see, it will see all that exists in nish, it is not to be wondered at that they rashly the material world as being pure and and undefiled, commit themselves to experiments whose wretched as being beautiful and lovely. Virtue and vice ; the results they could not have forescen.

pure and the impure ; the defiled and the undefiled ; This impresses us the more profoundly, however, the holy and the wicked, are only haubles of the with the truth that the heart and nature of woman habyhood of our spirits, that belong to matter. The is but little understood. Our society, when it impure and the defiled are only unmeaning terms bandles her at all, does it only to deify her, to that designate the relations which toys and baubles give her the credit of gifts which she herself knows possess -- not the soul or its productions. The soul she does not possess. It places her on a pedestal to is good and pure, so are all its appurtonances and be admired, to receive empty word worship, and to productions. Virtue and vice are childish words be gazed at as much too fine for contact. Buch an that reach not over the limits of material love, of idel woman is not, by nature; and such a blind and selfish love; of the manifestations of self righteous. senseless admiration is offored her only at the exness, and the trashy nonsense of human distinctions, | pense of her truest and highest qualities. A civil-It is a likel on the soul, the beautiful, indestructible ized woman is not a doll. A Christianized woman soul, to say that impurity can exist in it, or be pro. is not a barbarie lady, to be bribed with jewels and duced by it; to say that it can be defiled or that it vain shows, and to be flattered till her head is turned, so that she neither understands herself nor can produce a religion that is filthy. anybody else. We basst that in this age woman You may ask by what authority I make these

has become the equal of man, a position to which strange affirmations, that seem so opposite to all the religious teachings of humanity, hitherto. I will she was not admitted in the past. Yet we sot her tell you. The answer lies in the simple fact of the up as an image to be adored, not a being to be made soul's immortality; of the soul's positive indestructi. a close companion of-or cleo we degrade her to a bility ; of the soul's non susceptibility to influence level with our coarser beastliness and lust. Thus, of that which it produces, or any influence of the we belie all our vaunted professions on her behalf. We would be thought her special champion : but we material world that passeth away.

The man or the woman who thinks to have a real simply betray ourselves to be her false adorer, on ligion more pure and undefiled than other men and the one hand, or her tyrapt, on the other,

Woman has heart, as well as man, and a great women, indulges in the veriest nonsense of self. conceit. Every desire of every human soul is pure deal more of it than man, too. Her feelings are and undefiled religion-with one no more than with warmer and quicker; her sensibilities are finer; another, for the streams of God's love make every she requires genuine and abiding love more than human desire, and human desires make true re- he; the simosphere in which she dwells is such an atmosphere as he knows little about, but whose rare

Every one who thinks that his religion is more deliciousness and purity he is able to heighten by pure or undefiled than the religion of another-who the simple act of his steadinstness and devotion, thinks that others do n't net eo good as be does, has Of this he appears to think nothing. Be selfish has the inspiration of suffrighteousness, which, if devits he become from the force of habit, being bound up in his alternating pursuits and pleasures, he knows

There is a level brotherhood of humanity to be not of and cares not for the one soul whose life it is recognized sometime ; and this will come after the within his power to make altogether happy, and so bubbles of self-rightcousness are broken ; after the these miserable results are reached which make so nonsense of being better, purer and holier than wretched a record in the public prints of the time. somebody class is, has gone to a sunken grave, with Unquestionably there is occasional fault on both sides; but the views above expressed suggest that, no monument to tell where it was burled.

dan't level, death will,

Defiled religion and impure religion will be no as a general thing, the fault is with man, and that longer known when the silly fiction of human dis- it goes with his selfishness and his conrect ignofinctions ceases to cloud the pure vision of the soul, rance.

Then, again, even when man professes most loudly How beautiful are all the works of Deity ! How his idolatry of woman, he means but a worship infinito in magnitude—how infinito la minuticol And Ood's infinite wisdom and love run through that comes of animal excitement, not one that is the whole creation. There is not an atom of matter, rooted in profound spiritual appreciation. If woman however small-there is not a world, however large, was indeed Heaven's "last, best gift to man." he where the wisdom and the power of God exists not. certainly testifies to but a low and unworthy appre-In the freshness of every fragrant flower, and in the ciation of such a gift by his offering her the meanest feter of all decay and dissolution; in vigorous part of his nature. Man is not yet aware of the health and in ghaetly disease; in virtue and in debt he owes to woman as a refining agent upon his vice; in deeds of honest, useful labor, and in all nature; he thinks he understands it all, but he has

has suffered severely from the prolonged, drought of scoing the other elde of the story. For the past three dark and gloomy years the West has been poor indeed, and now it is about having its turn. The crops in that section are enormous. Such a yield of oorn never has been known before; nor of love to interlard their speech and writings. wheat. The West has raised grain enough, this year, to feed us all, and not feel what she gives usiness for the next eight or twelve months must be as active as could be desired. A correspondent more bountiful harvest in this section of the country than the one just gathered. The yield of wheat, where threshed, is from twenty to forty bushels to the acro; cats about fifty, and corn promises better than for years past."

#### Grand Regatia.

We do not cease to hear about boats and heating. The next step is, a grand national Regatta is to take lace on the Hudson River at Poughkeepsie, on Wednesday and Thursday, September 5th and 6th. Prizes amounting to upwards of \$600 are offered, and the entrance to all the races is free. On the first day there are to be three races ; the first between single scull working boats, the second between double scull shell boats, and the third between six cared boats. The second day's programme also comprises three races, the first between double scull working boats, the second between single scull shell boats, and the third between four cared shell boats. The New Yorkers are anxious to have some of the Doston carsmen compete with the Empire State for the honors of the championship. Probably they will be gratified.

#### The Gulf Squadron.

The following vessels of war have been ordered to the Gulf of Mexico, in view of the unsettled state of affairs in that quarter: Susquehanna, Powhatan, Pocahoutas, Savannah, Sabine, St. Louis, Supply, and two or three others of the home squadron. Since the intelligence of a proposed combination of foreign powers for the purpose of sotting poor Mexico right, the United States Government has thought it worth its while to open an eye to that quarter. It is perfeetly necessary and proper.

The Opiritualist Picale.

Thousands of our readers in Boston and vicinity will be happy to know that another pionie of Spirit uallats will be held at Island Grove, Abington, on Wednesday, Sept. 14th, under the direction of Dr. Gardner. The arrangements of trains, fares, etc.,

A reliable and perfectly safe compilation of med away. And if, as the news has it, Europe is likely desideratum. We have had such things offered in to come short, the grain trade and the shipping days past, but there was so much more than the usual days past, but there was so much more than the usual uncertainty about the methods, the preseriptions, the cures, and the presentation of physiological laws, that they are looked upon in this day with en-tire disfavor, if not with direct condemnation. Dr. Warren, in the volume before us, has brought down the experience of medical practitiouers to the present time. He abounds with receipts, prescriptions, and at Boloit, Wis, writes us that, "there never was a laws, that they are looked upon in this day with enadvice, aiming all the while to lay down such gencrai laws and principles of practice as all persons can readily understand, because they commend themselves to their common sense. This book tolls the man with a cut, a brulse, a fracture, a puncture, just what to do and how to do it. All the nones allments, and acoldents to which suffering human for in these valuable pages. A study of this volume, tive. will soon give a person a clear and complete knowledge of his physical structure, and acquaint him A perfect knowledge of practical physiology is to be got from its carefully weighed pages. If all this is not ten thousand times better than running for a doctor whenever one happens to feel a little out of at a loss to divine where the truth lies, any way. There is an appropriate space devoted to the mystery f the sexual functions, which every man and woman of sense and true religion will be glad to find so well employed. It is time that people were prop crly educated in reference to matters that from abcor

> We can add no more than an emphatic recom mendation of this most full and useful volume to the attention of our readers, belleving it will aid them in colving problems of health and happiness for themselves, which have too long been trusted to the hands of hunglers and quacks. In particular, we perfect repertoire of medical science and knowl.

The Washington Light Guard of Boston, are prac ticing the Zouave drill.

already passed into its tenth edition.

such a world of mischief.

A cheerful heart paints the world as it finds it. like sunny landscape; the morbid mind depicts it like a storife wilderness, pallid with thick vapors, and dark as the "Shadow of Death." It is the mirror, in short, ou which it is caught, which lends to the face of nature the aspect of its own includence or tranquility."

There are few people so theroughly truthful as not ical science for family use, has always been a great gently to put down suspicion or opinion on a false track, when by doing so they can save themselves or their friends.

The Montreal Advertisor says that A. M. Ross, Esq. the engineer who superintended the creetion of the Victoria Bridge, under Stephenson, and whose name will be associated with it as long as it endures, is now the inmate of a Lunatio Asylum.

It has been remarked that ladies have generally a great fear of lightning, and this has been superficially ascribed to their natural timidity; but the truth is; nature is liable, we find a history of and a remedy that it arises from their consciousness of being attrac-

The experiment of a nautical branch of the Reform School is likely to prove an entire success. Thus far with the surest methods of preserving his bealth, its operations have been highly encouraging. The boys have made two or three trips in the practice schooner, and onter into the duties of scamonship with an enthusiasm that is quite encouroging.

It costs a million dollars per day to maintain the sorts, or drugging and dosing with the blind idea and unseen in the taxes; that is, about \$0 a year for each person in the empire. The interest on the nathat health lies only in that direction, then we are itonal debt is \$112,000,000 annually. The army and navy come in for \$93,000,000.

Vico stings even in our pleasures, but virtue consoles even in our pains.

In England, under the Danish kings, the delivery of a deloking horn was a common model of conveying property. It is stated that the estate of Pusey, in ignorance alone, which is the fruit of a false and Derkshire, is still held by that title. In modern time immodest modesty, have made, and are still making, estates are more apt to slip from their owner's bands than to come into them through a horn.

Give Hope a place beside our evening fire, "T will add a warmer relish is its glow, And bring our pletures from the smouldering pyre Which darkness and despair can never show; "T will breache of night that usiners the glad day, And the white Winter followed by green May.

At the Methodist Camp Meeting at Edgartown, last week, Rov. Sidney Dean. formerly a member of Conspeak of this book as invaluable in the family, being gress, but now a respectable preacher of Methodism in Pawiucket, delivered a discourse in which he advanced dge. Its value is best proved by the fact that it has a doctrine of total depravity somewhat different from that which is usually put forth. The preacher contend. ed that after the first parents of all living things had been created. God allowed them to propagate, each after his kind, according to Genesis. He holds that

#### BANNER OF LIGHT.

subsequently no individuals were created by (lod. He said it was a monstrous doctring to believe that Gail woold crown the Led of last and adultery with offspring.

A Connecticut printer has been elected speaker of the Hawalian Rouse of Representatives. His name is McCully.

Mr. Mayer, of Liverpool, has a papyrns, brought from Thebes, which contains the ninetcenth chapter of in the commonly used version.

Mr. Hollister, of Monterey, commenced sheep raising in 1855, with a flock of eight hundred animals, which constituted all his wealth. He is now the owner of thirty thousand acres of land and eleven thousand sheep, all of which have been the legitimate profailed to scoure an increase of 100 per cent. every year.

Two mammoth ocdar trees have recently been discovered near Equimalt, on Vancover's Island. One of hy prophetic of a millennial life. The head is clearer the other, fifteen feet, and about forty-five in circumferonce, with a beight of about two hundred and fifty

The urchin Prince will arrive in Boston about the fourteenth of October, but probably remain no longer than two days. The Ancient and Honorable Artillery Company will turn out to receive him.

The steamer from Europe which arrived August 27, brings nows that the Popo has written a most melancholy letter to the Cardinal in France. Holooks upon all as lost; and although convinced that he shall die by the bullet of an assassin, he declares he will not quit Rome under any condition or at any price.

#### A letter from Paris pays:

A letter from Paris says: "A tonrist, just arrived from the Grand Chartrense, tells me that last 'Hursday week the monks were hor-ribly scandalized by the fact of a lady baving, contrary to all regulations, obtained admittance to the monas-tery, and passed the night therein. The fair intruder, an inhabitant of Valence, dressed horself in men's clothes, and passed in with a party of gentienen. In the morning she seconded the triumph of her curlosity by a training and rescured the triumph of her curlosity by enviring her nation and address in the door of the coll is which the stept. The Duckess do Berry was the be-roine of a similar nation ture forme years ago, but there has been no instance of the kind since.

BOCK MR TO SLEEP, NOTHER. Bock ward, turn backward, ob Time, in your flight, Make mon a child again. Just for to-hight; Mother, came back from the ectudies shore, Take me again to your best as of yoro; Riss from my for-hered the furning of earo, Smooli the fuw silver threads out of my hair; Over my slutilurs your laving watch keep-Rock me to slucp, methor—rock me to sleep,

Accounts from Africa state that the King of Dabo mey is about to make an immense secrifice of human life to the memory of his late father. A great pit has been dug, and in this nit two thonsand persons will be sacrificed. He has sent out an expedition to capture prisoners, the younger portion of whom will be sold on the coast to slavers, while the old will be thrown into the pit to appease the manes of the deceased king.

We understand that Miss Warner, author of the We understand that Miss Warner, author of the Wide, Wide World." has recently bought Warner's Jaland, where her family now realds, for eleven thou-and dollars. This purbase is one of the fruits of her remarkably successful liteaux career. Warner's lite fails of the religious world have materially obanged, to suit the progress of the people; and if not to keep pace with, yet to keep int sight of, the more humane and enlightened spirit of the times. The existing religious institutions are not the times. The existing religious institutions are people in the middle of the state of

the failure in descent in many of the families of the not so merolless and unjust; they do not make renobility, that of the twenty-five barons who were appointed to enforce the observance of the Magna Charta, there is not now in the House of Peors a single partake more of the life and spirit of Christ. Many mals descondant.

It is reliable in that when into France of which also whice loft Quebco, on board the steamor Kingston, the stew-ard, Sanderson of this city, and the cuok wore left bo-bind. After steaming an hour or two, the cook was missed, and the boat put about to roturn for that im-portant personage. What can a Prince do without a state of the wort further of the true portant personage. What can a Prince do without a cook ? Which is the most important personage of the two—Cook, or King?—N. Y. Journal of Commerce.

13= The Spiritualists of East Auburn. Me., have ap pointed a Grove Meeting to be held at that place on Tuesday, September 18, 1860, if it is a fair day, if notthe next fair day.

#### "Spiritualiam Defined."

MESSES EDITORS-It has been suggested that the little tract with the above title, noticed by you last week, (which contains the Definition of Spiritualism and its aims adopted by the late Convention at Providence, being substantially the same as that

# Neb yorh Department. H. D. Britinu, Healdent I'dlior.

OFFICE, NO. 148 FULTON STREET,

THE OLD AND THE NEW. A review of the lifetory of the human heart for the

duct of the original band of eight hundred that he field of human interests. As the reason of Man is of moral forces. Man is not controlled by a single started with. Mr. Hollister says that he never has sleadily extending its copire, and subduing and ex- impulse. There are opposite forces in his constituterminating the obscurity of ignorance, so the human soul is gradually evolving its better affections-safe-

these monarche of the forest measures thiricen feet in and its intelligence brighter; the human heart is dianeter. or about forty-two feet in circumference; ienderer-lis sympathies, loves and feelings stronger. Paul discovered that when "the law of his memmore delicate and exquisite. Take, for example, the great contrast our present

the past. These of a hundred years ago were fere-We cannot look back to the times when all felonies, even the larcony of a pin, was punished with denth, tiny. without being oppressed with pity and sadness for hose who suffered under the releatless cruelty of the old law. The penalties were not only enormously disproportioned to the nature and character of the offences, but were cruel and savage beyond any device of the present time. These sangulnary codes, however, faithfully represented the existing state of human nature: they wore doubtless the best of which it was then capable ; and they are left on the pages of history among many of the landmarks of its progress. Ilitherto the tide in human affairs had arisen only so high -its affections unfolded to just such a degree and no more. The man of these times, with his heart of tenderness and soul of meroy, is appalled with the bloody scaffolds and the numbers of irembling victims who crowded them. Only a

century ego; in that portion of the globe, too, the most enlightened and humanized! But as the apiritual growth of the race goes on, and the Divine Life within the soul is more fully expressed, so these severe and savage codes continually soften and ame liorate, and are more and more imburd with a hu

mane spirit and the judgments of justice. In like manner the creeds, or religious codes of Christendom, one hundred years back, corresponded of emaipotent wrath, vengenuce and hatred, was the

object of worship, a being whose requirements were

It is stated in an English paper, in speaking of not so inhuman and ungodly as they were ; they are ligion to consist so much in a cold intellectual assent to certain dogmas, as they once did; but make it of their cardinal ideas have been modified, not only

It is related that when the Prince of Wales and suite to guadrate with modern science, but also, measure bly, to correspond to a more genial and exalted standard of Manhood. The God that is generally preached in these days, although yet considerably below a high human standard, is a far better being than the God of one hundred years age. He is more just, humane, and truly Godlike. Moreover, his mythological majesty, the devil, is not so horrid a monster as he once was; his behaviour is now in better tasto, and more fashionable, and his diplomaey is made to conform to modern civilized standards.

But nowhere is this unfolding of the Divine in the Human more strikingly apparent, than in the dogma relative to the state of infants and children after death. It is only at those points which involve the strongest feelings of our natures, that the groatest

posed to become the resident doctor in some divisity | penple." hospital, or willing to labor at the embalaing process in the theological museum.

#### AN IDEA OF LIFE.

Those who are acquainted with the philosophy of motion know very well that if two opposite equal forces are brought to bear on the same object, the Haithew, in lireck unclai character. The manuscript inst three hundred years will satisfy us that all its body thus acted upon will preserve its position. But is bellered to be older time any other Christian doca- bumanitary affections are slowly but stendily derel- if there forces to unequal-if one be stronger than is believed to be older sing any other christian and in an antitaly anceston at a single state in the other; by any appreciable degree, the body will, construct construct a far internet a more humane and of necessity, be mored out of its place. The planets divine sense and exhibit of its intent and indwelling pursue their courses and the sublime order of the sweethess and accord. The humanizing tendency Universe is secured by opposite forces, aating in and progress of the Race, especially that portion of equilibrium. A similar law governs the human it within Christendem, is palpable in almost every world, and all objects that are subject to the action tion, and these must be nicely balanced to preserve the essential rectitude of his life. When this condition is wanting, the normal equilibrium is disturbed, and there can be no true happiness for man.

bers " obtained a temporary advantage, he was forced out of his moral orbit, and led into captivity. codes of oriminal jurisprutence present to those of Thus, in proportion as any one of these integral elements of human naturo acquires an undue ascen the past, studies of a bloody, while those of the dency over the man, it determines his moral inclipresent are vastly more ameliorated and humane. nation, influences all his feelings, thoughts, and acts ; and thus, in some sense, fixes his earthly des-

For every faculty, affection, passion, and appetite, there is an appropriate exercise, and a divinely authorized use. Each has necessary stimulauts, natural restraints, and normal limitations. In order to produce organic harmony, all the faculties must have their normal action. The corporeal instrument through which each is manifested, in the vital, sensational, mental, and moral functions of our being, must be perfected. This requires new more compreheusive and perfect modes of physical exercise. intellectual culture, and moral discipline, than have yet been comprehended in the institutions of the most advanced nations. The existing oustoms of society; our imperfect system of education, (which only aims to develop the particular faculties suppeaced to be indispensable in qualifying the individual for his specific avocation.) and, indeed, our whele manner of life, all contribute to interrupt the organic harmony, while they fail to indemnify humanity for so great a sacrifice. We certainly need a great Normal University, wherein all the slumbering pow-

ers of the young mind and heart may be awakened and developed by appropriate incentives and exercizes; the organic defects of childhood renaired or to the state of the human mind and heart at that time. The provailing theology was terrifo-a God and the whole being rounded up into the symmetrical proportions of a perfected Manhood. If this is not possible, we must accept the unwelcome conclusion that Isalah was a Utoplan enthusiast. Jesus is in no practical sense the "Saviour of the World," and the common humanity is a melancholy fallure. It is only by a wise reference to the great law of harmony in all things, that we can rationally hope to realize the divine order among men, and the consequent reign of " PEACE ON EARTH." Heaven, it is true, may be very near; and yet we are painfully reminded that it may be afar off, and even invisible from the other side of Jordan. Death reigns over the carnally-minded everywhere, while only pure, illuminated spirits realize the Divine presence, and set together in heavenly places. Not until we give carnest heed to our manner of life, and learn to

ranslate the Angelie speech into the language of human feeling, thought and action, can we behald "the desire of all pations." Not till then will the Christ of humanity come to our walting souls. We may as well expect organic perfection and physical vigor from an occasional fit of the ague, as to depend on a periodical spasm of the emotional nature to translate the world or to bring the New Jerusalem down to us. Ileavon is not found in the fover and frenzy that burn in the brain and madden the soul; nor is salvation made secure to those who are only "Chilled by a cold abnormal plety."

In order to realize the true life on earth we must have the elements of human nature harmoniously blended. These must be a free, natural exercise of all the faculties and affections in the character and life of a indisoriminate damnation of infants and oblidron all our perfect manhood. It remains for us then to exercise adopted by the Plymouth and the Vermont Conven-tions last year.) should be put into the bands of all that ever infested the world. No error or iniquity that ever infested the world. No error or iniquity the forces of human nature, and you will have har, Not for any one object should we live, but for all the promoto the interests of mankind. Such a life would realize the prayer of the Master, for the establishment of a divine kingdom, wherein Man like a sweet toned lyro, swept by every wind of life, would fil earth with the music of Heaven. If the inhabitants of the Celestial Paradise are shows all moral imperfections, and beyond the reach of temptation, they can present no grander spectaclo for the contemplation of men or Angels than the revelation of a perfect manhood on earth. When a poor mortal on the shores of time can stand like a mountain on his firmness, where the wildest elements of ungeveranble and delirious passion surround him -as the manile of the tempest covers the thundersmitten pinnale-we need look no further for a crowning illustration of moral sublimity | This immortal strength and elevation are surely attainable. If the Infinite Spirit dwells in his rational offspring, you may command the powers of the world and they shall obey. Thus the Race, as one grand Man, shall yet rise up out of the tumultuous son of its infirmities and stand on the everlasting Rock; while the sun-lighted brow-towering far up into the moral heavons-shall serenely smile above the storm.

#### dence who has a faste for the profession, and is dis- that the lipping of tables was dangerous to nervous

That lable appears to have advanced too rapidly in the science of numbers to suit the investigator. It was, moteover, too deeply versed in the private

arcana of the fair Greek who had already arrived at an uncertain age, to be a prudent reporter for the public. The nervous lady was completely prestrated by the startling revelation. Bereral distinguished persons-ancient and modern-have been prestrated persons-ancient and modern-have been prestrated tance and cannot conveniently vite for more any have in a similar manner. Atnong them we may justance their cases attended to just as well by transmitting a lock of the surprising experience of Baul, who was knocked hair by mail, by which method the physician will come into down while on his way to Damascus, and the case of magnetic rapport with them. a learned professor of Greek who-in the presence of a public assembly convened in our modern Athens, -was instantly floored when the demon of Bocrates was introduced.

#### ----To Correspondents.

(We cannot updortake to return rejected MSS. Our conributers will save themselves and us much frouble by always bearing this in mind.g-Eps.] P. E. M .- Your poetry, the sentiment of which is pure and toned. Is defective in thyme and motor; other wise we would publish it gladly. Practice in our language will soon

In the vorses you have sent us that which warrants us id IT WILL NOT WASH OR RUB OFF, predicting that you will yet establish your fame as a writer. ar from you in prose-less perpicking to those not skilled in the English tongue.

#### Meeting of the Friends of Human Progress

The Sixth Yearly meeting of the Friends of Human Pro-gress, will be held at Hemick Hall, in Tucker's Grove, and mile west of Kerr's Corners, Eric Consty, N V., on the 7th, 5th, and 9th of Reptember, 1860, to commence on Friday, at 10 o'clock A. M. A cordial invitation is given to all person JAMES A. F. VARNET, ALONRO M. MAWLEY, WALTER WOOD, LEVI BROWN. LUCY W. HAWLEY. PRUDENCE X. BINTON, Јозгри Вівтон, Рикож Ш. Уляявт.

#### To the Friends of Progress,

3. There will be a Convention of Reformers at the grove of J. P. Dauleis, in the rown of Manchester, Boone County, Illi-tude, at unlice east of Belon, Wieconsin, on Saturday and Sun-day, tau Sith and 18th tays of Beylember, 1860. Allo apach-ers from abroad will be in attendance. Spiritualities and the unble memory is a start of the format.

the from an observation of a tendance. Spirituaness and the public generality, are invited to bus present. The houses of friends in the violaticy will be thrown open for the entertain-munt of people from a distance. J. P. Datareza, F. L. Et.trs, G. H. Ritts, G. Wantreza, G. H. Ritts, B. C. MARBTON, G. H. BLLTS, Committee, 

#### Pionic and Grove Meeting.

Pionio and Grove Meeting. The Spiritusians and Freeze Meeting. All Spiritusians and Freeze Area of Franklin, and violuity will have a Picula at the Grove between the Railroad and River, fity rods worth of the "Woster Place," Lover Franklin, N. I., ou Thurtiday, Sept. 20th, (if shortay, first hir day following,) at 1 o'clock F. Z. A general invitation is ex-tended to all who may desire to be present. Briends are solicited to Uring refreshments for furnishing the tuble for the occession.

sciences are solicited to bring refreshments for furblehing the table for the occasion. The "Franklin Band" are invited to be present to blend their weeds notes with the voices of nature. Rev. Joseph Elilott, of Franklin, and J. F. Boody, Etq., of Laconia, will address the friends. Uther speakers are expected from aliroad.

# Grove Meeting.

God's spacious Tem; lo open stands Where Nature's andelnit forests graw; There Trath and Light from angel bands Free as Life's waters over flow. The friends of Byfciual Progress, will hold a Grove mech-ing on Saurring and Sunday, Kepk John and Jöhn, 1860, in a Drave near Equitre Gluba residence, in Maton, Loratis Go. Onto. Able speakors from abread are expected to be present.

## August 10 · Grove Meeting.

Dr. James Gooper of Bullfunlaine, and A. B. Clyic, Ohio, will hold a Grove Meeting at West Grav-Indiana, on the Sth and Sch of Septembor,

## \_

DIED.

DIED. In Cambridgeport, August 17, 1680, of consumption, Mas. Jaws D, Lazon, widew of the late lamented Geo. W. Leach aced 20 years. Site in how a bright and guiding star in the frimment of low. During her pulnful and protosted sick-the sentire of her neut-hor trues in the living ded unshak-on to the last. In her were blended the rarest virtues of truth, chastly, fibelity. Site level us a she lived, with a neme unsulled, with a neur blended the rarest virtue of truth, chastly, fibelity. Site level with a living ded unshak-and practical experimers the source above the contracted universe in the source of the us, as she lived, with a neme unsulled, with a neur were blended the rarest virtue of truth, chastly, fibelity. Site level with a liveral education and a magnatimous coul-oblightened by extensive trarel and practical experimers the source above the contracted conventionalities of creeds and names, and grapped the whole universe in the source of above the source above the contracted conventionalities of creeds and names, and grapped the whole obarity. Her band, her heart, her purse were always open and fredy extended to the used, the suffaring, the source-ing of all earth's children, of windower sex, arel, or coint-liter generous, unselfah and unit conted levels of lure consti-lites her best epithsh-her highest menument. Of her it may traly be suid she lived not for herself. And when do-prived usgletath' of her good and devoted husband, the seeds rown bob by him and her herse abundant fruit through "yriendship. Love and Truth." which will again spring up and hear an inuurbit field. Bite sleeps side by sile with him she loyed mode an oarth. United hers, two promising little player and bear at heard field rature reward. Alast for us who live oaily to harmont that a flower so dalicate, yot so transcendantify lovely, should be cut down in lite vory morning of her coust light eye, which, his the play early dew, refreshed our sou, we no longer existority bo-hold, her, here

we still hear, as drop calledt unto deet, in tones of angula sweetiles, asylars glowed and the deet, in tones of angula "Di ye rous and daughters of affliction—ye loved ones of arguing a structure of the stand of the standard public years arrow be seed the unit of the standard public with the standard standard standard st

# TO THE AFFI.ICTED I

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m zsrEOTFULLY}}$  calls the allention of the public to his complete assortment of

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2. Can the various phenomena known as Spirit Manifesta-tions be satisfactorily and philosophically necounted for with. out admitting the agency of departed human beings f

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to Prayort What is Viriset What is Vicot What is the

Human Boul? What is Ballef? What is the Human Body?

What is Beath ? What is Suicido? What is Life? What

is Intuition ? What is Human Reason? What is Infidelity ? What are Human Distinctions? What is Humanity ? What

is field? Where is field? What is liesven ? Where is

Reaven ? New da we got to Reaven ? Are wain field or in Reaven ? What is Christ ? What are the Followers of Christ ?

How do we Decemo Followers of Christ? What Peeds the . Soul? Can the Soul be Injured? Can the Foul Retrograde ?

What is the Boul's Immortality ? What is a Stop in Pro-

gression I flow is Truth Developed to the Boul? Is there &

Standard of Truth ? Can a Man Make ble Boliof ? What is

Wicked Ment What are Great Ment What Form of Re-

ligion is Best? Is one Man Superior to Another Man? Is

One Soul Superior to Another Soul ? Who will Oppose the

Truth that Declares Everything Right Who will Denounco

this Book? What will the Sectarian Press say about this

Book 7 What Greed does this Dook Accept? How can that bo

Right which sceneth Wrong ? Does impurity Exist in the

Souly Do wo Mako our Thoughts? Can the Soul Forget? If Everything is flight, why should we make Efforts in Good-

ness f What is a Miraclo ? What is Association ? What

will Sustain the All-Right Dectrine? What is Evil ? What

is Good? Gau the Laws of Nature be Broken ? What will

Disatm the Antagonum of Opposition? What will be the Principal Objection made to this Book? What Condition

of Soul will make our Heaven ? How Broad is the Plat

form of the All-flight Belleft What Condition at Bout will

see that Whatever Is, is Right? Is the Dootrino of this

Book new to this Ago? Can one Bout Produce a New Doc-

trine? For What are Human Reforms? For what are

Written Commandments 7 Do Written Precents and Rules

of Action Influence the Boulf What is the Ours of what

is Called Evil ? Is it Wrong to Carso and Swear? Docs

Imprisonment Affect the Boul of the Prisoner? May we Work Sundays? What is Spiritualism? flow much is a

Man's Reputation Worth ? Who are Mediums? Which is

the Way that Leads to Heaven? Is it Murder to Hang &

Man? Is is murder to Kill & Man in War? Is ignorance

the Cause of Suffering ? Is Ignorance the Cause of What we call Sin ? What Makes Suffering and Sin ? What are

Spiritual Manifestations? Who are Dangorous Mon ?

What shall Desiroy the Pear of Death f Will the All-Right

The following subjects occupy separate chapters

WHAT APPEARS TO BE EVIL IS NOT EVIL.

EXTREMES ARE BALANCED BY EXTREMES.

THERE ARE NO EVIL SPIRITS. HARWONY OF SOUL THAT THE ALL-RIGHT

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STRONTED VERBATIN FOR THE BANNER OF LIGHT.

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human spirits can and do communicate with mortals in the

T THE MEIONAON HALL ON THE EVENINGS OF

Destrine Increase Immorality and Origen

THE PURAUITS OF HAPPINESS.

A SPIRITUAL COMMUNICATION. CAUSES OF WHAT WE CALL EVIL.

EVIL DOES NOT EXIST. UNHAPPINERS IS NEOESSART.

HARMONY AND INHARMONY.

THE SOULS PROGRESS.

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SPIRITUALISM. THE SOUL IS REAL.

SELP RIGHTS OUSNESS.

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THE TIES OF SYMPATHY.

ALL MEN ARE IMMORTAL.

SELF EXCELLENCE.

DOCTRINE PRODUCES.

BOOK HAVE UPON MENI

OF CHRIST,

TRUTH.

NATURE. NATURE RULES.

INTUITION.

6

method of discriminating a correct idea of what the immost sanctuary of the affections. These Spiritualism is, and of removing all excuse for the another of their these serves peace and heaven on mistakes and misropresentations which are common.

Permit me to say that any contributions which friends feel disposed to offer for this purpose, will be faithfully applied, if sent to the undersigned at No. 15 Water street, Beston. A. E. NEWTON.

A New Lecturor.

10

The many friends of Mr. Delifield, who have had the pleasure of henring bim as he has become developed, are happy to learn through the BANNER that he is about making the tour of the Middle and Western States as a public medium, and we feel listening to him, will be both gratified and in-2 strusted. 1.

Grand Mass Grove Meeting of Spiritualists at Island Grove, Abington, on Wednesday, Bept. 19, 1860. The Spiritualists of Boston and vicinity invite all their friends to meet them as above, for the purpose of a grand Boolal Union. Eminent speakers are expected to take part in the exercises on this oceasion.

An excellent band of music from Boston will furnish the masic for dancing. No refreshment stands, or exhibitions of any kind allowed upon the grounds, (for supply will be found.

A special train of cars will leave the Old Colony A. M., and returning, leave Abington Depot in season for the friends from Lowell, Waltham, Wobarn, Salem, Marblebcad, Lynn, Nowton Lower Falls, Readville, and the South Shore Railroad, and stations between Boston and the above named places on the different railroads connecting therewith, the same evening. On the Fall River Railroad and its branches, the friends will be conveyed to and from the Grove at half the usual fare by the regular trains.

ever parelleled this saurian gospel I It outraged throughout the country. This would be a cheap the inmost sanctuary of the affections. These monized the organic functions and the outward life account of their innocence, helplessness and spotless great interests of time and eternity. Thus shall we purity, were consigned to misery forever. A sincere belief in this revolting doctrine was enough to drive the Christian mother to madness. The Hindoo who casts her babe into the Ganges, to be embraced by crocodiles, bolleving that it will fortwith rise, be cared for and happy in the beatific kingdom, is in-

finitely better off; and yet this miserable dogma was devoutly believed and preached for hundreds of venre. What tides of agony it has occasioned in the human bronst! What fearful desolation and despair in the mother's heart! And yot infant damnation is a logical deduction from the Calvinistic postulates assured that those who may have the privilege of of original sin and the atonement. For, assuming that the race by reason of Adam's transgression is intrinsically evil, and under the curso of God-and that reinstatement or salvation comes alone by a bellef in, and acceptance of the merits of Christ. and his sacrificial atonement-it follows, of course. that infants and children being, from immaturity of mind, incapable of this belief and acceptance, die irretrievably under the curse, and are eternally lost [ We have heard this preached with great wchemence,

from many orthodox pulpits, in our childhood ; and we have had occasion to observe that the joy of the sale or for exhibition) except such as are formished by converts to this wreiched faith was not inspired by the proprietors of the Grove, and of these an abundant the reflection that they had deliberately and unself.

lahly entered on a life-long labor of love, and the business of fashioning a truly noble character; but Railroad Depot, Boston, for the Grove at 8:45 p'clock rather by the consciousness that they had narrowly escaped some imminent and deadly peril.

But the age of theological saurians is rapidly passing away, and the saturnatia of Satan presents amali attractions in our time. His festivals are no Times, in his account of the proceedings of the more celebrated by the offering of innumerable babes American Institute of Instruction-on the occasion and sucklings. The clergy are conscious of the of its late annual session at Tremont Temple, fur growth of a diviner gospol on the subject of human nisbes, in the following paragraph, the testimony of

On the Fall River Road, from all the Stations be- is not only the outgrowth of the humanitary in-

" Then shall the reign of Truth commence on serih And, starting fresh as from a scend birth, Man, in the scuather of the world's new spring Shall walk transparent like some hely thing."

Expesing the Secrets. |

The Boston correspondent of the New York Daily destiny. A new faith is in the world-s faith which President Folton, respecting the locomotivo capabilitics of the tables, in modern Greece:

On the Fall River Road, from all the Blations be-tween Fall River Road, from all the Blations be-tween Fall River and Middleboro', the friends will be conveyed to and from the Grove at ONE MALE the namal fare, by the regular trains. The friends In New Bofford, Fairbacen and Tanihou, can make their own arrangements upon favorable terms, thus proventing confusion. Fare from Boston to the Grove, and roturn: adolts 60 cents, children 50 cents, by special train. Friends from all the Way Stations between Boston and South Breinines will take the regular train that beares Boe-ton at 3:50 o'clock A. M., just in advance of the Breinines, 40 cents, for adults; children haf price. N. B.—Sbould the weather be storny, the excursion will take place on Friday, the 14th inst. Boston, Srpt. 1, 1850.

when there is interviewermore." Gows ro biostauros forverimore." Gows ro bio An Avone Morunan I-Más. MARTIA ORAN. Dath, wife of Philander P. Crandell, of Ludiow, Vt., passed from her cardily tenoments to dwell with the angel hest, on Standay, Agust 26th, specific Strengt S

her lovely ones; In Charlestown, August 16th, Enward L, son of Ernan and Euraterit P. Davis, aged 24 years and 6 munths. An gels came and in inlistored unto this so howas pressing unit a brighter home. One controlled a Brillum present, and apoke undying words of love and truth, turning tears or sort ito tears of joy; causing the weeping mother to may he (Boo) doubt all things well. This is the third time within a parente for loved children; but Spirit communion has wheel it tears way, and for very tear they have sched, thoy are not sched. Furthers, is of lacetumine for generations for seconcies in that Batate parente for loved children; but Spirit communion has wheel it tears way, and for very tear they have sched, thoy are not bitten. This is to obtain the schedule of the sc



#### ADVERTISEMENTS.

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Bepl. 8.



# The Messenger.

6

Rach measage in this doposition of the DANNER we cloim was apoken by the spirit where many it bears, through Str. J. H. Conare, while in a consilion: called the Trance State, They are not published on account of literary morit, bus as tests of spirit contaution to those friends who may recog-ment them.

The them. to show that spirits carry the charactertailes of the tops to show that spirits carry the charactertailes of their settle life to that increasing and the structure on size that they are more than restrat letter. The tellore the public should know of the spirit world as it is-should lette that there is only as well as goed in it, and not expect that purity slong shall flow from spirits to more the spirit set of the spirit store the spirit so

motals. We sk the reader to receive no destrine put forth by spirits, in these columns, that does not compart with his reason. Each can presses so much of traits as he perceives-no more. Each can be peak of his sum condition with truth, while he gives cylatons motely, relative to things not or extended. with truth.

Answering of Latters, -As one medium would in no ray suffice to answer the letters we should have sent to a, did we undertake this branch of the spiritual phenome na, we explore attempt to pay attention to joiters addressed a spirite. They may be sent as a means to draw the spirit circles, bowever,

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#### MESSAGES TO BE PUBLISHED.

The communications given by the following spirite, will be published in regular course. Will these who read one from

#### a spirit they recognize, write us whether true or false?

From No. 2166 to No. 2231. From No. 2166 to No. 2231. Auratay, July 12.—Invocation; What did Christ mean, when he and, "I come not to bring peace on earth, but a sword"I Lorenzo M. Perloy. (paupor); Ihm. Carnentor. Wrdnerday, August 1.—Invocation; Why do Spirita ad-dross Gudas both Father and Mather I Jacob Boil, Mont-polior: Loop Jano Macomber, Usica; Maria Louisa Ober, Yow Orikans.

Follor: Luby Jang Alecomulor, Utlea: Anna Louisa Cool. Thursday, Aug. 2.—Is man responsible for the uso of the faculties God has given hint 8 Harmou Kardall: Clariss Ann Farker, N. D.; Invocation. Friday, Aug. 3.—What is the human brain, and how are discubbled spirits able to manifact to morials without His use 7 U. Owight, Partsmonth. N. D.; Neasann Jane Na-than, San Prancisco, Gal.; Pat Murphy, Duver, N. H.; John P. Hollington, London, Eng. Saturday, Aug. 4.—The Ancient Drukts-wine wore they, and what was their roligion; Ellen Kelly, BpringSeld; Augustus Welherbee; Collement R. Johnson. Tzeeday, Aug. 7.—Is there an shotted time for the exist-ence of mas is morial? Jorome Caubu, Belfast; Faul Taylor. New York; Elle Frances Hobinson, Causia; Mary Louise Tennple.

New York; Elle Fraces Icolusen, Causaa; Mary Louine Tranpia. Wednesday, Aug. 8.—17 Apriluatism be of God, why did not God the Father manifest invough his chosen people, the church? Leopold Guatza, New York; Thomas Lord, Rox-bury; Joseph Hersey, Thursday, Aug. 0.—110w can Christ's prayer be reconciled to the teachings of spirils? William Peirce, Augusts, Robert Salom, Brooking: Ogatz, New Kogers, Boston; Catharles T. Houdey, spingfield, Friday, Aug. 0.—15 there a spiritworld eternal? if an, where is 1t Clara Note, Winser, Conn.; Bannel Green; Orlando Jonke, Fairmount, N. II.; Joseph S. Withetolt, He boken.

Saturday, Aug. 11.-Invocation; Is all matter immorial? Helon Bauerot, New York; Lizzlo M. Hassa, and Ella Frances Proston; Ethen K. Vipal; William A. Drown, Balt-more; Col. Hastings.

Invocation.

Almighty God, thou Father and Mother of all things, once again we approach thy inner hely temple, offering prayer unto thee. Once more we praise thee for the gifts theu hast bestewed upon us. And more especially will we praise thee for the gift of wisdom, and the book of Nature, and that thou hast given us intellect to understand the book. Holy Father, we will not ask then to give us the blessings thou hast already in store for us, for well we know that in thise own time thou will open the door of heaven and shower upon us that blessing. Thou Mother of the universe, thou loving parent, we tak thee for nothing, save that we may know thee better, and thereby be botter fitted to see theo overy-

where. We praise thes in behalf of those mortals who are gazing up to the future, asking for more light, and who offer not that homage that is due to thee. They have failed to know thee, to improve well the talents thou hast given them; but we bless thee that thou wilt give them strength in time to come, to return thee tonfold.

Ob, thou Oreator of all, shall we ask thes for strongth at thy hands? No; for thou will give it. That which had birth in our interior solves, will draw from thes strength sufficient for the hour. Thorefore we ask thes not for strength, well knowing that we shall recolve it. July 10.

#### Phrenology.

What is Phrenology, and what is it worth to man I This subject has been offered us for discussion at

This subject has been onered as for alreassion at this time. Phrenology, when properly understood, is the true index of the soul. It is a solence by which all the hidden mysteries of nature in the mental and in-tellectual are brought to light. It is the surface of all things mental, the shadewing forth of the true character of the man. It is the book of mentality, the open page that all may read. But man must first be able to read ore be one comprehend character. He must first study to know, cre he can know.

etudy to know, ere he can know.

ture. It may be culled the index of all thing mate dlum forces on earth. Will thou so implies them that if you would know what is in the interior, read that they may seek into wisdom, and will thou give well the page-practice upon it-study each truth them of the birlos Love, that they may see thee found thereon and you shall not study in vain, for aright. We praise thee in behalf of the vast family

found thereon and you shall not study in vain, for each truth brings its reward, each its own recom-pense unto you. When you shall have neconded to the world of spirits, you shall have neconded to because of understanding; you shall have neconded to because of understanding; you shall fock have you have read well the book. As you read, oh let us feel that you have profited thereby. When gazing phrenologically upon the weak of earth, oh couple charity will your wisdow, and thus you shall have strength to fight all the battles of the mental world. (I) wisdom and char-lity I Ministering angels are threy to you. Bo, call there to your add the north of the you shall praise and adore thee, lity I Ministering angels are threy to you. Bo, call the work of over add the and world. On wisdom will be the battles of the mental world. (I) wisdom and char-lity I Ministering angels are threy to you. Bo, call the work of wor and the own of no better avenue to them to your ald; and we know of no better avenue to

July 10,

call them through than the science of phrenology

James Rollins.

poronet of God.

hero and hereafter.

while

to ensy,

#### Réformers.

And, when these angels are in your midst, con-tinue you with them forever and ever. They shall ald you while here and in the higher life, with the "May not all References be fauly called the Saviours of the world I"

right genus that shine forever and ayo, in the Coronet of UGU. Bo theo, seek, our questioner, and when you seek, behold you the angel of Progress waiting to assist and to guide you, as you pursuo your journey of life how and however.

lights of life; but, according to our understanding there are as many Baylours as them are individual soule; and no man should rely upon any Baviour outside of himself. Men are to redeom themselves, to seek out and find their own heaven, each accord-

If I had known when I was coming, I should n't another; it is not in accordance with nature's laws.

wanted to get back so. I wanted to get back as much as I tried to get away. I was in the Tombe for mur-the mark and the tried to get away. I was in the Tombe for mur-who make the individual was a factor of the individual who is a judge, a God.

equal to the individual? No one. Who is better capable of finding heaven for self, then self? No one, has no foundation in truth. When we seek in I did n't do any thing, for a white. Then I got to tending bar. I got to be the best customer, after a

and got turned out. After that I got to set high esteem by thousands dwelling on earth. Yea, while, and got turned out. After that I got to set in the esteem by thousands dwelling on earth. Ten, ting up ten pins. Oh, there's a good many ways to bying a follow down. I was noast thirty when I hung myself; I looked as though I was forty. <sup>1</sup> I was nost thirty when I hung myself ; I looked ss the Saviour any more than any other 7 liceause they though I was forty. The nearest relation I have got, is a half-brother. The nearest relation I have got, is a half-brother. It and I were never on very good terms, and I have instant of the swell. But as the great and mighty is they shall be able to discart their own Sylvester Harper. He's most filteen years older than Book given to each individual. There is no general ken up for murder; but filter I about me, if I was ta-look given to each individual. There is no general with a speak with. He's the man that stabbed her. I saw God fit for self, a Saviour fit for self, a judge fit for her own for the stabbed her. speak with. He for the man that stabed her. I saw God fit for self, a Saviour fit for self, a judge fit for him do it. He taok me there; I did n't know he was self. My God is not your God, your God ennot be going to do It. He was going to introduce me, and my God. The God of the past is not the God of to by \_\_\_\_\_\_\_ she died right there. He ran away fifteen or twenty minutes before I, and I was taken while I within; there erect your own altar, there find your was running away. Two girls came in, and they fown Saviour, there give your effering, and your suc-bereamed murder, and I run. I'd like to talk with him; I'd like to know why he took mo there. He Great and mighty is the mission of all true Re-Great and mighty is the mission of all true Re-

hung,o very minute, and the feeling was so strong, I good. So, then, we cannot call them the Saviours of the hung myself. No, I am not happy, I am in the same stupified world, for nature has not given them the title, and state I was in, in the house of the murder. I can't certainly we cannot. Not even a Jesus of Nazareth be happy till I know what is to become of me. Now the sin is on myself; if I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been on the State. If I had waited, it would have been to know what he did it for. I want to talk with him, and if I can't do it any other way. I want them to hang him, and then I'll be euro of a talk. I never went to sheen a night mither of a talk. I never went to sheen a night mither to be one of a talk. I never went to sheen a night mither the talk of the to have been a night mither the talk of the to have been a night mither the talk of the to have the talk of the to have been to be the talk of the to have been a night mither the talk of the to have the talk of the talk of the talk of the to have the talk of t and the darkness comprehendeth it not." It was thus the darkness crucified Christ.

talk. I never went to sleep a night without dream-Was Christ a Saviour to those who crucified him? ing I was on a scaffold. My mother died yoars ago. So did my father. Oh, I forgive II\_\_\_\_\_; I only want to know what Never. Nature has not given even him the title. The brightest star of reform who ever shone on Oh, I forgive II .....; I only want to know what be did it for. I think he was crazy. The place was on Centro at. We both drank a glass, and he wanted me to drink another. If he's orazy its well and good. I'm here because he's crazy. Yes, i have seen the earth, whose light shall never grow dim, shall never eot. If nature and God fail to endow him thus, surely there is none on carth who shall claimfit.

So cease to go abroad to find your Saviour. He is not to be found in the external. He lives within

had no counsel, and i knew I should be convicted, so the closet of your own soul, commune with your own I hung myself. My God, I was close to the woman as I am to you, and strongth, and he, through the great sources of never see any body dis before, and it was herrid to me. I was struck dumb, and could n't more for a bestow all necessary things upon you; will redeem long time. I want to see the man. He was a good you from the past and present; will open for you fellow. I never thought the thing of him. I think he the gates of heaven, and close for you the gates of was crazy. I only want to know the truth and I shall bell. He will open to your soul the rays of Divine know whether he tells the truth. He talked to the Love, which are ever found around the wise man ; woman a few minutes, and she turned to leave. and the wise, man is he who best understands self. July 10. [Following this there is part of a page lost; It is Tak prayers coming from the inner temple of each, are alrays acceptable to Jehevah; these which arise to God, are formed and born within the man's inner ot material however to the communication. ] July 11. solf.

# said, I desire to tauch money to get along happing ; years on my head, I should see different and do dif. Letter from Providence.-Filenic in France. but I found, as i gained one penny, a percerted nature forent. I will here any that I have seen much more As I enjoyed to such an extent the visitors which gained another, and I was never satisfied. When than I ever naw on earth, although I naw much for we had during the Convention here, I thought to set the body has plenty of clothes to wear, plenty of one who lived only fifteen years. July II. about "returning calle?" and last floaday took a

William Mayo,

become stronger. WILLIAM MAYO. July 11,

Josoph Graham. "Let us come in and consult the King of Na-tions." These were my last words on carth. They were called for. JUSETH CHAMAN, of Wheeling, Va. July 11.

> Writton for the Danner of Light. COMFORT IN AFFLICTION.

#### BY BARAN D. JENHERS. Angels come !- 'tis no vain fancy-

Come to guard my footsteps here; In each hour of dark affiction, Whispering words of hope and cheer-

Yes, when round my lonely pathway Dark and drear the shadows fall. Life ! how like a dial-picture:

Here a shade, there sunshine all ! Evermore kind angel guardians.

Come as though my griefs to share: Then they press me, oh, how fondly! To the bosom of their care-

Care which knows no dearth of kindness. Dearth which oft ead mortals prove: Groping in the dreary mazes Of an uncongenial love.

Tell me not, thou self poleed sophiet, That the loved ones gone before To that Land of fadeless heauty. Can return to us no more 1

No more to the olden hearth-stone-To its kindred scenes return! Those who in the soul's affections

Live enchrined in memory's aral Nor I they come at morn-st evening-In the calm, still shades of night;

Hovering round in fond affection Whispering of their home of Light. And this knowledge-oh, how cheering

To the true, confiding heart | In the bliter hour of trial, When all earthly joys depart.

Correspondence.

etter and send it myself. We have a father in Dublin, Ireland. May be he has gone to England, to Liverpool. I think likely be may be. My father has a brother who is a prices. A startling Test.

Minmi, Jud., 1860.

I have just received the following statement, from a reliable source, with a request that it be printed in the Banner :

On the 13th ult, a little child belonging to a Mr. Leary, residing near Caledonia, Min., wandered from home and was lost. Search was at once commenced for the missing child, but without success till the following Wednesday, when the father decid ed to " try the spirits," and accordingly visited La Crosse, Wis. He was directed to Miss Augusta De Porce, as a reliable medium, and accordingly called I began to think my chance to pass that team was rather small. I see I'm going to have a, little bad upon the young lady, and requested a sitting, with-luck about speaking—can't you do anything for a follow? B'pose I do a't have command of the talk. his arrand. She was at area commiled but the spike out acquainting hor with anything connected with als errand. She was at once controlled by the spirit She spoke upon the distrustfulness of coelety, and You have a few things you are particular about, have of you?-that is, you want to know my name, of an Indian girl, " Pale Lily," who told him he had and if not vary soon, it would go to the Spirit Land an arbitrary God. "Whenever we acknowledge last a child : that they had not found it, but would. and if not very soon, it would go to the Spirit Land as it had had no water to drink and but fow ber-ins to say the star directions in reserved to the like him. It is the adults that have the ' depravity,' pears old; was born in Now York City, but I sup pose, according to all accounts, I died in Obio. I have a father in Ginelanati, and I'm bound for that rice to eat. She gave directions in regard to the land as be could himself. She said they would find been dead only about a year and a hair, and have n't learned much about these things. I never was very fact at picking up things. When I was quite young, I had what they used to call the St. Vitus' dance, and ever afterward, when I got a little weak, by my own a piece of one of the child's garments as they came near to it, also the marks of its feet and hands, in a little muddy pool, very near to where it would be ships?. Strip a man of all these, and he becomes as the strip are at a strip are bars and he becomes found. He returned to Caledonia, and continued to search

ever intervaria, when I got a latte weak, by my own exerciton, I could n't talk well--could n't esem to command the muscles of the face well. I've a moth-er living, also. God bless ber I I'd give all the bopes of heaven I've got if I could speak a bull dozon words to ber I hly father was one of these notive till Thursday evening, and then went to La Crosse, stating that the child was not found, but many traces of it, such as where it had picked borries, and laid down, were found, as " Lily " had previously Crosso, to proscoute the search. On Saturday, the child not having been found, Mr. II ...., the medium, Benefit and provent their hurting us ! and will not believe it is use. I know the wish in her soul is strong enough to meet me, il she can only know I am outside the gate waiting. I can't

about "returning calls," and last Monday took & morning ride of thirty miles to Putnam, Conn., Tell my mother I was not able to come to her in arriving there at the quite genteel dining hour of the way she desired. I will do so when I shall have dre s. w. I had been invited to make my home, through the week, with Mrs. E. R. Davis, the inteillgent and high-toned Secretary of the Spiritualist Committee there, and in a pleasant little cot I found her, too ; trees and shrnbbery, (in roso time, fity kinds of roses,) running brooks, meadows and woods surround the cosy little nest where I was glad to find a resting place; but, above that, was the warm beart and kindly welcome from all the family, that makes you feel at home at once.

Connecticut has been called the "land of steady habits, wooden hams and nutmegs," but it is certainly a land of well cultivated farms and excellent water privileges, which are well improved by the cotton and woolen mills scattered in every direction, each surrounded with its own neat, little hamlet; and with its strong hands, it can , also hoast many strong, true soule, that make us know that this world is not all "a wilderness of we," the psalmiet to the contrary notwithstanding. One of Connecticut's sweelest female poets has truly queried ....

"And though 't is called the 'Nutineg State," Where shall we find a grater !"

But one of the first reasons for our going to Connectiout at this time, (there was quite a party of Providence people.) was to attend the Picate at Saunders's Pond, which has been so long advertised in the BANNER. The day it was to have been onjoyed being stormy all the forences, it was postponed until Thursday, when quite a large party took the cars for Dayville, the location of the grounds, and arriving in about twenty minutes, were soon increased by carriages from all the villages round about. Even some manufacturers stopped their mills to allow their help to come to the " feast of fat things." What say ye to that, yo who think that Connecticut people are so terribly grasping after the "almighty dollar ?" Does it not do good to the lover of his race, to see dollars and cents laid aside once in awhile, melting into insignificance before the dawning of the almighty Truth, that shall make rich the soul, pouring in its inexhaustible fountains until from every barren place shall spring up sweet flowers and fruits?

We had a merry, frolicing, joyous time. Children cried, laughed, and swong, and old people like myself, laughed also, and chatted both nonsense and sense, though I shall not take much of the latter as. belonging to me, (the nonsense will fall to my share.) Frank L. Wadsworth entertained us with some excellent thoughts, (vocalized, of course.) upon the need of a "romodeling of society, so that man shall stand by man, nation by notion, and institution by institution, striving for the general good; that we must find the fraternal principle within us that shall bind us all together;" and a great many more good things he said, that I should but illy report if I tried. Suffice it to say, that those who have beard him know that he always speaks well, and those who have not, will be obliged to take my word for it, until they can. He was followed by our eister, Susie M. Johnson, of New York, as interesting as ever, and making each word tell to some purpose. said it was founded mostly upon the fulse theological ideas of mankind concorning "Total Depravity," what there is of it, and not the innecent children route the obild had taken, in the meantime giving, that more is of it, and not the innocess children. as Mr. Leary said, as good a description of his cound trust in each other, and not anticipate evil. Religion-what is it but to love and be loved? neither angel nor human. If you have not religion in life, God has none for you."

After this we had our dinner; where the table was bountifully spread with clams, baked a la little Rhoda, sweet corn; ohowders, and " little fixings " to to with the aferesaid ; ples, eskes, ices, fruits, etc. assured him: Priday morning he again returned keeping their water so long, and very kindly let us And, to crown all, they got tired, up in the clouds, of have a nice little shower to wash down our dinners.

child not having been tound, air, it ----, the mean of the clouds for a while, just long enough to bear our the clouds for a while, just long enough to bear our good Sister Spence, of alarming memory, who held ing on a Mr. Wilson's land, some distance boyond, ber audionce spell bound, as usual; for about half an and they need not fear, though the cyll one himself stood in their way. When this was concluded, the slates were again removed, and the flood gates opened, and we were blessed with two more as heavy showors as I ever saw. But few of that company can now say they have not been sprinkled, if not immersed, by the wholesale baptism distributed alike on the just and the uniont that day. Your humble servent had the good fortune to find a place of safety in the carriage of a friend, with whom she had started on a tour of discovery, the lands about being strange to her vision. Not many were dronched by the storms, as they sought shelter in a house and barn near by, and the trees were very dense in some places. But we all had one thing, and that was a good time.

#### BANNER LIGHT. OF

This question we have been requested to speak all reformers may be justly called the bracon

ing to his spiritual nature. One cannot seek for

have come. My name was James Rolling; I hung myself down in the Tombs, in New York. That's the Jesus Christ was not the saviour of the world, more than any one before us. The reformers of anway - you cannot como here without telling all about gient and modern times are not so more than any

der-yes, murder. Answer,-I did n't murder any body. They sail t murdered a woman, but I did n't do it. I never did It. I don't care now, I knew I should get convicted; I knew I should, and I preferred to be my own exe-outioner; and so I was, and so I died. I was in to death, and bis prayers would be of no avail to wom never high pray for you from the time of birth to death, and bis prayers would be of no avail to wom never high pray for you from the time of birth to death, and bis prayers would be of no avail to the death, and bis prayers would be of no avail to the death, and bis prayers would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to the death avail to prayer would be of no avail to be the to be the top top the t company with come one called, and he mardered her; you. You must prayfers would be the available of the start of company with come one called and her mardered her; you. You must pray for self, each for eelf, judge for IIe left, and I stayed. He is hing. Yes, I can tell, self, redcem self. God has placed in the soul of erbut they 'll hang him if I do. They took me where ery one a judge capable of judging for each. Then they saw the women I murdered her. I tell you I did n't. of such an one; and the ballef in Christ as such an Before I got down in the world, I was in a grocery born in Hartford. After I left the grovery business. ceive shall never leave us, for the finger of God hath

touched it, and it cannot pass into decay. Full well we know Christ of Nazareth is held in

acreamed murder, and I run. I'd like to talk with bim; I'd like to know why he took mo there. Ho was among the fancy at the time; I onn't tell you what he did, he had money enough. I know what bé did once. He stabbed that woman. She died right away, and I felt as though I was killed too. I stood and looked till they came in sorreaming, and to tho thongbt never struck me that they would take me for the murderer, but they said I could n't get away the more from the star which shines through the access. the reformer. How then, can they be your Savioure Oh, my story was n't believed at all, I was so frightened. I had n't been in the house fire minutes when she was stabbed. Oh, I fult I was going to be, not understand them—who cannot see their theory

woman, she is sulky; wont say any thing to me. I guess sho thinks I did it. I don't live with her, would n't keep her company. guess and thinks I thu it. I don't new with ner, would n't keep her company. I 've got an islos that he 'll find I am not dead, and I shall run afoul of him some day. I didn't seem to see only one idea; I must hang myself. cross; come serve the living God within nature's temple; come comprchend yourself, and knew that you alone are the Saviours of self, the light by which and I did it. I was n't long in going, knew all about you shall enter heaven. The star by which you it, meant to do it. I used my handkerehiof, tied it shall and the promised land is within, and ever to the grating. They told mo I should be convicted, with you. Go seek for it, where it is to be found; Every thing was against me, and I saw it was so. I worship within this holicet of holics. Enter within had no counsel, and I knew I should be convicted, so the closet of your own soul, commune with your own

food, and enough for the requirement of the natural man, I found it asking for more, and I did too much for it. All do so. But when we cast off the mortal, we never eat too much, our elething is always appro printe, our homes are adapted to our case, our thoughts are what they should be, and we live in harmony with nature's law, for we cannot do otherwise. Nature's law may be trampled upon in the body; but when we lears it, we cannot tranple upon it any longer. We must obey it—it governs us, con-trols us. In this respect, 1 am better off than when

I will take my leave, wishing you prosperity, and that you may be blessed in all natural undertakings.

Bridget Leary.

My name was Bridget Leary. I fired in Boston, and die hero. I live with Mrs. Wilson, and was ook sick and die of fever.

I likes to talk with my sistors and brother. I have

two sisters-Margaret, the younger, and Mary, the elder. She lived in Cambridge when I died. My

brother's name is Patrick. Margaret lived on Har

rison Avenuo when I die. There's plenty of people that brings you here. What will I do to speak to my sister and brother? I know they will not go where I can talk to them. I want to take a medium there, and then I can speak, and they will have to hear mo. They are

Catholics, and the church will not let them. I think I 'm in a had position. I have got things

I want my sister Mary to write home to Ireland. I want my sister Mary to write home to Ireland. I want her to tell them about my coming back, and that I'm out of purgatory, and am happy. If I could speak with her, I'd make her do it. She can

write-I cannot. 1 'vo been dead only a few months. Mrs. Wilcon knows about spirits coming. When I was here, and know I was dead, I thought about

what I heard there, and that perhaps I could go back. Then I ask the folks here, and they tell me I

can go back; but the most I like is to take a me

diam and talk to them as I talk to you. My brother was in Manchester. He is not mar

I'll tell something what happened to me when

was a small, little girl, and may be it will do to help make them know who I am. I was burned very

bad when a small girl, on my right shoulder. May

be that will not do anyhody clea any good but my solf. May be there's more Bridget Learys than one,

and I do n't want to be thought to be anybudy else but who I be. I hope Mary will get this letter. Maybe if I was so I could write, I could write a long

James is my unde's name. He was in this country once, but it's a long time ago. I don't know what this will come to, but I try

likes the rest. 1° am as good à Catholie as ever Are you a Protestant? Well, I think there is goo

in all. I lived with good Protestants, and I do not see why their religion is not as good as themselves. Everybody can't be alike, and there must be some

Charles Henry Lane.

ago, and so forth ? My name was Charles Henry Lane; I was fifteen

place, or, that is, I want my letter to go there. I 've

een dead only about a year and a half, and have n't

business mon, who do n't pay much attention to the children. My mother was just the opposite. She

was one of the best mothers God ever gave anybody. I was prompted at times to do what was not just

right, and she would shleld me, and do just what s

work to approach her, for she is a rigid Christian,

come back here and put on the cloak of a saint, be

ver could know of. I found myself in L

but I am willing to wait any necessary time. J

to the scrutiny of the world, as they are opposed to

get out of it.

hurch of home.

wher should do. I am afraid I shall have hard

July 11.

Catholics and some Protestants.

ison Avenuo when I die.

o say I do not like to any here.

July 11

Ma

here. I have some ideas I am anxious to give my chil-

dren, in reference to the law of self gratification, be cause I know they will be benefited by them, both now, and in they will be beneficied by them, bear Since I have nothing more to give till I shall be

The phrenological study of the man, may be com-pared to an apartment wherein is found all that be. ings to the man. You have but to look at the Phrenological developments of the man to know what he is, and what he is enpable of doing. Here is the law of the Individual perfectly dis-played. It anys, "I can do thus much for the Individ-unt. Certain facehics have been given the Individ-ual by neuron and these I can act through." But

unl. Certain faculties have been given the ladivid ual by nature, and these I can act through." But where there is no seed sown, how shall we in wis dom look for the flower? The science of Phrenology is one all should per

fectly understand. It is overything to man. It will not only give you a perfect knowledge of self, but come in contact with. It gives you all you i power not only to read bearts, but spiritual capaci-tles. It points out either the path to hell, or the path to beaven. In plain, unmistakable terms, it gives you the true character of the individual.

If men and women understood those with whom they are brought in contact, the knowledge would bring to all true happiness. Phronology will not only point out a correct spiritual fature, but a phys-ical, a material future. It will tell you what course you should pursue, in order to be successful with the murdano things of life. It gives you the light

nothing else can give. If Phrenology is the true index of man, it is worth ererything to the human race. It not only endows them with the power of a God, but it gives them full knowledge of that power. It tells them how to use their faculties. If parents understood the science of phrenology, their offspring would not be what they are at this time. We find the mental and phys. they are at this time. We find the interior and pay-ical not evenly balanced. If the parton had read well this science, it would not be so. The men and women who truly understand this index will be able to guide not only themselves but their offspring. It gives you the supremacy over all things else. It tenebes you what nothing else in the wast kingdem of neuer will tell you. If you would have a partor teaches you what nothing else in he wast kingdom of nature will tell you. If you would have a perfect mental development, you should have a perfect phys-ical development also. If you truly understand one, you have the key to the other. Men go forth into the external world blindfolded. They come in contact with this one and that who only begut inharmony sue external world blindloded. They come in contact with this one and that, who only beget inharmony with them. And why? because they do not under-stand these they come in contact with. Inharmony thus reigns about them, coming in contact with their feithers. their fel

You have much power over the child, if you un derstand phrenology. You have the schere, if you do rating these organs not well developed, bringing them into action, by force of action. If you would give the child that holy feeling that is reaching con-tacting that the formator you must such to being stantly out to the Creator, you must seek to bring into action that organ through which the Great Spirit can be seen, and felt, and understood, by mortals here below. Phrenology is but yet in its infancy. It is a little child with you. The great author of all things hath turned over a new page of his book of wisdom, and bid you read it well. If you do this, you shall have command over the external of life, you shall be strong in spirit, fully endowed with the mirements of a God.

So then, our questioner, read the page, make the study a familiar lesson to you. It hath been given you to benefit solf and all you come in contact with, that the element of strength within you may assist up the hill of life. Oh then, grasp the knowl. edge, for it is your key to the great book of naJames Allen Graham.

My name was James Allen Graham. J was born ons twenty-two years old-was lost on the passage Cronstade to London. I left Canton when was between five and six years old, and moved to Charlestown, in Massaobusetts. My mother was a Scotch woman, my father a

Kankce. I was on board the Potomas, of New York. suppose my folks know. I am lost; but as every

body is bound here, I felt like coming. I was a green hand-I'd not been lost if I had n't been. It was in a hard blow. This was my second

royage. I was cook, the first voyage. I have brothers and sisters in Massachusetts. My father

ad a noor education—could read a very little, and bad a poor education—could read a very little, and esamet conscientionsly preach it. write my own name, but I had n't much to brag of. I shall find a deal of pleasure in having the it's my own fault, for the rost have all got botter privilego of talking in private with the children and bo much as I wanted to; but they said I must come do n't feel in any way above any child of Gol, but this way first, eo I came.

It is likely my brother will see this, for he reads he is, and I know he wants me to come.

Invocation.

and understood.

Spirit of Divino Power and Wisdom, once more we offer our gift to thee, in the form of praise. Once dest, but I are not quite sure. I will tell my more we life our thoughts in holy espiration to thee. I friends here that the spirit world is not what I are More we hat our thooughts in holy espiration to thee. We ask thes not to shower down these bleesings upon us that we see in thy temple; but we ask these to so endow us with strength, and faith, and hope, and all bright gems, that all we say or do will be acceptable to thee. Father, do thou look with especial favor upon those who are seeking light through the me.

#### Robert Williams.

My name was James Allen Graham. J was been a Canton, Pa., and died at sea-was lest overboard. I have got some folks I would like to come to I hope now I am free from the bedy of flesh, I shall not trendy inv years old was lest on the nearenge not do any less. It seems to me the doctrine just I offered, teaches us to worship solf. That don't suit aftaid if some of us depended upon ourseives, we should never get to heaven. The Bible tells us we must ask strength of God, and not rely upon our own strength, for it is weakness. But I did n't come to speak about my particular.

religious belief, but to open communication with some relations and friends 1 loft here.

werage. It was cook, the first voyage. I have brothers and sisters in Massachusetts: My father was by trade a tailor. I was lost in 1862, just be fore 1863, I think. I had a vory poor memory. I feel quite suro I have a bother close here-1 feel it -I know he must be, and I feel as though be wants to hear from me. His name is George. Ho goes to sea, and is older by six and a half years than 1 am. I wish I had learded more when I was bere. I had a poor education—could read a very little, and

than i, and they had not so good a chance as I. I friends. I esteem the blessing of coming here, as object to coming in this way, because I did n't know much as any one, but it is not just what I desire. I

a good deal. If it was me, I'd have to wait a good very apt to choose this society as much as we can, if while for to read it. I know he's near-I am sure left to ourselves. But in order to come, we must be as we think, and like what we like; and we are subject to a great many inconveniences and things we do not like. I do not suppose my friends will July 10. fancy my coming in this way; but when we see bul

Tiny. My dear mother, you told me to come and speak hero; but I cannot, so they let me write. I am well, and love you, and father. You said, tell us hero way, we are apt to try that way. I call Bosten my home. I did business here a number of years, as a dry goods dealor, and formed many attachments. I feel as though these attachwell, and love you, and lather. Jou satu, where we have left us. Grandfather Gray says, two years ago last May, in Georgetowa, D. C. Tiny, to Joseph be, so far as earthly ties extend, but it is not so. July IO. July IO. July IO. July IO. They was three years old. we often find the desire within us so strong we are Our Father, who art everywhere present, we hal-no other road to heaven.

low thy name. May thy kingdom come; may thy will be done here, as where thou art better known of my life here, than would serve to make me known

kind of people who do n't onre what is said of them, to my friends. I have a cousin Henry here. My out in. I abandoned the ship after getting into port not liking the trade as well as I supposed I should

> I suppose you get your fee from some other source than these empty pecketed spirits who come this way?

My mother used to say that when I got a few more Rome, Michigan, Aug. 20, 1860.

and would certainly be found on the day following hour, arging Splritualists to be true to themselves, cause I aint no such thing. I don't see that death has changed me, only it has taken my old body, and put on a better one. I have the same tastes I had

The next day being Sunday, the whole neighborhood was astir to search for the lost little one. One

put on a better one. I have the same tastes I had here, but I am deprived of indulging in some of these tastes, because they can only be indulged in through the use of a merial body. Two years before death, I ran away, and sorry enough was I for it, too; but I never would own it to any one here. My mother always said I should come to her, and tell her I was sorry for it. I thought I waves abauld but I do come to her year one call of the company was sent to Mr. Wilson, to request him to mark out his land, that they might be able to test the medlum's statement by searching on his land for the body. He readily concented, and at once started out for the purpose. As he was cross-I never should, but I do come to her now, and tell her I am sorry for it, and her prophesy is fulfilled. ing his land on his way to the company who had de I suffered more in these few months, than any one sired his services, be accidentally and unexpectedly came upon the body of the child, lying in his path. ever could know of. I found myself in London without any money, and no acquainfances except the ship's company, and I was hard off. I formed some acquainfances there and got into some trouble, and as I had no money nor friends, I had a hard time to The company, approaching him from another direction, found the child's apron hanging upon some bushes, a small muddy pool, bearing the marks of My friends do not know of this ; bu its fingers, as it had evidently endeavored to sorape they can find out about it by writing to the captain up water in its little hands; also the footprints of of the ship. He kept my scoret because of my pa rents and friends: But I am in a safe harbor now the little one, as the spirit had affirmed. The shild had and have got as good a craft, and as good a channel been dead four days, confirming the statement that to get along in as any one. To be sure, I have the same feeling I had when she was alive on Wednesday.

To be sure, I have the same testing I had when here. I do n't appreciate some of the so-called high-er things of life; but if my good mother will give ine the credit of being decent here, I'll try to prove myself her good son. If I do not, she need not claim 'me as such. I do n't care about waiting any longer than it is necessary for an invitation to come home; but I am willing to wait any necessary time. Those wishing proof of the truth of this, can ob tain it by addressing M. W. Dennison, of La Crosse, or the father, Mr. Leary, of Caledonia, Min. LAURA DEFORCE.

Oneida, N. Y., Aug. 21.

#### Spiritual Diagnesis.

they don't think best to take me in without trial We have been favored, during the present summer as the Methodists do, I'll try to win my way to the with the services of several lecturers on the Spirit-I died at home, and have not given the cause of ual Philosophy. Dr. Mason, of Deerfield, in this county, is a trance speaker of great power. The Rev. my death, for it is not necessary, and 1 do not care to give it here. I shall hope to see you again, sir, but I hope I shall find favor at home before I come J. G. Fish of Three Rivers, St. Joseph Co., and Gco. Marsh, of Adrian, both inspirational speakers, have o see you again. Answer.—My father is a clothing dealer in Cincia also been here. They all hold themselves in readiness

portunity to go home, I shall be very glad to come of Linden, Genesee Co., in this State, has also spoken bere, and use his name as freely as he wills. I here. She is a very ready improvisatrice, and has take the liberty of giving my own name, and all facts belonging to me, without subjecting my parents also, at times, spoken in unknown tongues.

Mr. Fish was at my house about a week, and during this time I took every occasion to test his pow-

Ant .-- I know very well that they will say that the ers as a medium to diagnose disease, and with much facts are true, but that some one gave them who was well acquainfed with me. I hope, however, to insalisfaction. To show his power in this respect, we will relate the following case : The patient was a spire my mother with curieshy enough to desire an interview with mo. Then I have no fear but I shall make myself known to her. Ans - I ill give you the name of the ship I sailed in, and the capitain's name-for he is one of that is don make myself arown to her. spire my mother with curiosity enough to desire an

cordingly, been treated for many complaints, such as female weakness, liver complaint, bronchitis, This of people who don't onre what is call of them, or where it is said; but father is not. His name was Taylor, I. believe he belongs in New York State. The name of the ship was the Water-Witch, of New York. She was the ship I went only in the imagination of the ignorant pretender. only in the imagination of the ignorant protender. Mr. Fish visited the patient and received by sympa-He is known to my father, and he is knowing to some of my troubles while in London; and my father can easily ascertain of them by writing to him. A spinosit con set and father is a was found on dissociation by Drs. Kimball and Baraard of

DR. EPHRIAN LAPHAN.

"And when he next dolh ride that way, May I be there to see ?"

There were present from four to five hundred. Goodspeed's celebrated Brass Band, was also an aid in our entertainment, and although the leader was away, he left behind him as leaders, Messra. Williams and Kingsley, who gave us some beautiful melodies, Saunders's pond is an enchanting place, surrounded by forests, groves, mendows, and a gravelly beach, like the sca shore. The waters are remarkably pure, and I longed to throw myself into them as I would into the bosom of our own river, and drink in the exhilorating influence at every pore. The pond covers seven hundred and fifty acres, and is the reservoir for the mills below. Near this spot resides our friend and sister Macomber, whose stay in Oswego, deprived us of her genial company. Frank White was also expected, but indisposition prevented. Excuse my long letter-I will try to do better next time, not in quantity but quality.

LTTA H. BARNEY. Thine. Providence, August 26, 1860.

Save us from our Priends."

We are promised another effort from the " Profes. for " to prove most of our little ones who have passed from earth, were only soulless brutes, and their caresses of no higher significance than puppies'. Him we will leave to others.

And now I see that we are threatened with a spiritual platform, or creed. Christ had a platform of Love, but since, they have only been standpoints. for denunciation, and apologies for persecution and bloolshed. In our day we cannot persecute unte death, but we can denounce. The Orthodox denounces the Unitarian, the Unitarian denounces Spiritualism, and, with a platform, what will the Spiritualists do? Why, it will still be denunciation ; one

will denounce the pulpits of the day-others would, reform our habits, by denouncing what they do not like, and others again will denounce slavery as a

#### BANNER OF LIGHT.

#### ourre, and the owners as man-sicalers. Now as do. Success and Rucouragement.

nunciation nover made a man religious, or reformed source of crime, I would not have Spiritualism be made responsible for its continued use.

to the ellent workings of the heart-which is to leave prescriptions for the sick. ft with God. PAUL Par.

#### Cottage Home.

Once more under our own roof is the family circle complete, and glad hearts are joined in feasting on the ripcaed and abundant fruits of our Michigan soil. In our garden may be seen growing, apples, pears, posches, plums, figs, and grapes, and the stocks on which were borne lesser fruits in their season.

and lectured in all but Maine, and in Maryland and Missouri. Have visited hundreds of happy, and some unhappy homes; have found the BANNER floatthem send a glow and thrill through the countemust be extended to fifty thousand, so that the enegreatly beloved by its friends, and worthy of the support of every reformer. The demand for lecturers 1 know to be constantly increasing, and in many this benighted world of ours; and even in the midst sphere of a less selfish land, of the political, social and religious strife, commotion and turmoil, we can see the day star, with unmistakable promise of a brighter merrow.

I have occupied the pulpits of several prominent elergymen during the present summer, and found many preaching the Harmonial Philosophy to a greater or lesser degree, usually unconsciously to perishing, and an ago of reason, of rationalism, of swered yearnings of your own spirit, is written the solarge and knowledge, is soon to give the world a break in the grand chain of sympathies. Not a better religion and better government.

Spiritualism has already ceased to be a stigma in nearly every intelligent community, and in many [ places it is respectable, and in some even honorable. To be a true, consistent, and rational Spiritualist, country ; and, to bo a sectarian, a sign of weakness in the upper story.

Last Sunday I lectured at Grand Rapids, the last station in my circuit, and had many familiar and some stranger faces to prove the cause had pro gressed there even in the hard times. The city and our onuse are both looking and waking up there, and in the region "roundabout."

Yesterday I reached home, after an absence of over a year, during which I have loctured every Sunday but one, and averaged over four lectures per week during the time. When our little family group have posted and encouraged each other a few days, we part again-I to my wandering work, a son to his studies at college, and the daughter to her new task and relations in life, yet all laboring to the same great end, and bound in the cord of affection that only tightens by our separation.

WARREN CHASE. Bottle Creek, Mich., Aug. 22, 1860.

#### A Talented Lecturess.

Miss F. E. Washbarn, of West Warren, Bradford Co., Pennsylvania, has been lecturing through the different towns in this county, to large 'audiences I was present at two of her lectures in the Methodist Church in this place, and she met with complete success. There was no failure in anything she at-

We have some very sealous friends of the new him of a bad habit, or effected the liberation of a faith in this vicinity, and the cause is making some slave, but always has been, and is now, a fruitful progress here in the West. We now have a church built by the Spiritualiste, that cost about one thousand dollars, in which public speaking is held twice The work before us is glorious, but simple ; it is a week. Mrs. Ammon is one of the best writing

to teach the world the fact of spirit communion, and mediums in the State, and through her a great many the destiny to man that It unfolds, and leave the rest fine tests are written out. Bhe also writes many W. R. Holfebort. Yours truly,

Alton, Crawford Co., Indiana.

## WHY ARE WE POORP

## BY JOHN LATHAM.

The world in which we live has by God been made fruitful. Enough there is, and to spare. Not for a Since I left the Cottage last year, I have traveled few have the riches of earth been by the Father In all of the free States east of the Rocky Mountaine, given, but that all might share and be made giad. And yet who is happy ?

The poor are those who have wants unsatisfied; and yet there is, in the provision of our loving ing everywhere, gladdening many bearts, making Father, a supply for every need. From earth proceeds that which is fitted to feed and clothe the nance, as it made its weekly appearance, reminding body; while from heaven descends that which deus of the gardon's after a shower, refreshed and lighteth the spirit. Still, how few there are who strengthened. Many friends declare its circulation | have security oven in their temporal needs! Selfish ness, the bane of our social structure, has made the mies may know the cause has not died out. The interests of man to differ, while in the economy of Herald of Progress, too, is doing its work, and is God this is not so; yet, in the absence of a general spirit of philantbropy, each man, for self preservation, arrays his interests against that of all others. Each one thus laboring has to struggle against places our friends are building halls for constant great odds, and the weak, or the less worldly wire, meetings, and everywhere I have been the people are fainting, sink, in untold want, to solve the problem becoming acquainted with the facts and philosophy of their soul's use and destiny, only as the crushed of spirit intercourse. A brighter day is dawning on heart and withered spirit is revived in the atmo-

And can these who form a part of the human family, in which such flagrant injustico is so alarmingly prevalent, hope to escape the throbs of anguish which vibrate through the disordered harp of humanity? Can we hope for peace and happiness, until our full duty is done in repairing the great wrong? Is the Father so unmindful of his children their andiences, if not to themselves. Religious as to decree that a part shall suffer, and the serenity bands are loosing, oreeds are fading, sectarianism is of the rest remain unclouded? No! in the unan-

single soul of onrth is there, who has not unnecounted sorrows. Even in the silence of the midnight hour, comes the pressure of unknown griefs. Neither can the bright sun of noenday bagish the great borden of suffering humanity; it presses us will seon be an honor in every community of our as a sai reminder of the existence of want and wo. To banish it, we may try; but ever will our life vibrate between dark and light-between happiness

and we, until, true to our duty and the ever-presen admonition of wants unsupplied, we consecrate our selves to the common duty, the universal and God consigned destiny of imitating the Father in the care of his children. To this has he called us, and because we refuse to labor in his vineyard is it, that

we are all poor-needy in the things of this world, and suffering for a fullness of spirit such as comes from the other.

Each one is caring only for himself. God requires them to care for all. It is his will that all be happy; and think you our reward can be as great when we labor only for one, as when we do our duty to the whole race? Then is it strange that there is such poverty of spirit among us? Is it a wonder that there is so much want and wo?

God has provided the material, and the great problem of the "Kingdom of Heaven" is before the ages of humanity for solution. Each generation has

dono its part. Many valuable keys have been fur nished us by the past. Science, Philosophy, Art, Mechanics, have all contributed, and now it remains for the present age, in addition to its own contributions, to make most rapid strides in the application and use of materials which already so greatly abound. More advance has been made in discovery than in application. Here, then, should be our entempted, nor hesitation in answering any questions deaver. Can we not loss ourselves in the life of buto the persons submitting the questions. She is, or manity? Lot us have a noble ambition-one that shall not sink itself in an individual existance; but louis in Sopiember: in Tonuessee and Georgia, in October, lot the solution of the great problem which field beat

but our own is inseparable therefrom. God reigns

supremely in no breast, until it has a care for more

gold of earth. It will command that of earth, which

man needs, and beyond that the epirit does not re-

quire. In making this appenl, I am not inconsible

of the external pressure which obains most all man

kind. The fetters are strong, and the effort to rise

above them is, in many cases, a Heroulean undertak-

ing; but the interest of the race requires it. Within

it is embraced our own destiny-our destiny as an

Nover shall we be free, until the truth makes us

free: and never shall we be in the enjoyment of han

niness unalloyed, until like one of old, we spend our

lives in doing good. This lesson must be learned.

that, to labor for self alone, is to ignore the highest

truths of our being, and the greatest source of or-

der and happiness. We cannot too soon regulate our

est, by dovoting each spare moment to works of im-

provement and elevation. Not all at once did our

illustrious brother begin to exercise his divine pow-

ers, but they seem, from the accounts given of him,

to have increased with his years, until so great was

the development, that he abandoned his material labors, for the bread exercise of his universal love.

May not each of us begin, doing what to-day is

individual and as a humonity.

## MOVEMENTS OF LECTUREDS.

Partion noticed under this head are at liberty to receive subscriptions to the DANNER, and are requested to call attention to it during their lecturing tours. Sample copies sent from Lecturors tanned below are requested to give notice of any change of their arrangements, in order that the list may as correct as possible. Mas. AMANDA M. HERREN WILL lociure in

Mas. ANANDA M. Branca will lecture in Quincy, 4 Bunilys in Uct.-- Cambridgeport, 5 Bundays in Itee, Pitialaciphia, 4 Bundays Jam.-Provisi nec, 4 Banilays in Feb. Address, the shore places, or New York Uty. Mrus A. W. Brancous will speak at Portland, Mc., the three first Sundays in Repictmer; at Lowelt, Mass., the two last Hum-days in Bepl., and Gres Bunday in Oce, at Tipmouth, Mass., the second and third Sundays in Oce, at Tipmouth, Mass., the second and third Sundays in Oce, at Tipmouth, Mass., the second and third Sundays in Oce, at Tipmouth, Mass., the second and third Sundays in Oce, at Tipmouth, Mass., the Quincy, Gurth Bunday in Nov; at Providence, through Dec; at Moston, Mass., through Jamuary. Miss Passa Banesacz will lecture in Cleveland, Toledo, and adjacets places. In Boston in March, 1861. Address, No., 8 Yourth Arenue, New York; and during Soptember, caro of Mra. II. P. M. Brown, Cloveland, Ohio.

NEW, JOHN Pleasont, West Modford, Mass., will receive alls to locture on Spiritualism.

CHARLES H. CROWELL, STANCE SPEAKET, BOSION, MASS. Ad-

dress, BARKER of LIGHT office, Miss L. P. DEPencer lectures at Tolede, Ohio, Sept 5th & listh; at Lyone, Mich., 23d and 50dir, and Oct. 7th and 14th; Port Ha-ron, Folk, 20th and 21st; at Grand Enjade, 2tth, 25th and 20th; at Finshine, Oct. 24, 34. 4th and 5th; at toling, 15th, 10th and 17th; at Mitwaukle, Wis, Oct. 21st and 25th; at Reche, 23d, 2tth 25th; at LaCrosse, and Decotal, Iowa, Nov; in Towa in loce. Will receive calls to fectures in the South during the wintor. Address as phore, or Lyone, Mich. until 14th Oct. N. For Nurtz Willtre Will before the South during the N. For M. Wiltre Will before the South during the Math.

N. Frank Wurzh will feelve in Eyine, until 14th Oct. N. Frank Wurzh will feelve in Germour, Rept, 9th & 10th; West Winfleld, N. Y. 201; Onerson, N. Y., Oct. 7th; Chogrin Sale, Obto, 14th; Tolonto, O., 21st and 28th; Lyons, Mich, Intrough Nov: Obtesco, III., Dec. 24 and 9th; Ectoit, Wis, Idin; Jancewille, Wis, 23d and 20th; Milwaukie, Wis, through January. A philoculous for week orenings made in advance will be utlended to.

will bouttended it. MRE. J. W. CURNEE will lecture in Loominster, September 9th; 953; Meedna, CL. Jölh; Princeton, 16th; Milford, N. H. 253; Meedna, CL. Jölh; In Octoher at Osrego, N. Y.; in November at Cincibandi, O.; in Deo, at Mikawikia, Wie; in Jao, at Lyons, Mich. in Meb, at Eithart, Ind.; in March at St. Lutts. How will return to the cast in April. Applications for evenings should be made carty. Address Uox 515, Lawell, Masa, or us above.

Mass, or us abave. Joint II. RANDALL announces to the friends of reform and liberal southenet. In the West, that he designs making a trip through the Western States the conting fail and whiler, and would be happy to communicate with the friends wherever there is an uponing on ratiroal routes, to got shead. Adarces, until feet. Ist, at Northfield, lisse.

H. B., STORER Will All the following engagements, and the intervening Bundays can be engaged at any places not too ar distant from those annuoteed, by application to him at New liaven, Ct := The 3d and 4th Bundays in SoyL at Quincy, Mass. ; let and 2d Bundays in October at Taunton, Mass. ; ith, at Putnam, CL

II. P. FATREELD Sporks in Bristol. Ot., the second Bunday in et. C. CALEVELLD SPORK IN Bristol, OL, the second Bunday in optenther; in Putnam, Ot, first Bunday in October; in War-rick, Mass., second Bunday in Oct.; in Leoninstor, the third unday in Oct.; in Without, first Bunday in Nor; in Part-ind, Mo., the three Suudays of Decomber. Address, Oreen-the Village, Mass.

iand, Mo., the fittero Sundays of December. Address, Greenwick Village, Mass.
FRANK L. WADSWORTH Specks at Quincy, Mass., Beptembor John, Riymouth, Mass., Boytembor John, Sida and 20th; at Williamentic, Conn., Nov. 1th, 1th; at Putnam, Ct., Nov., 15th and 25th; at Williamentic, Conn., Nov., 4th sud 11th; at Putnam, Ct., Nov., 15th and 25th. Inter Standays in Cc. in Elkingt. Ind.; Standays the Control Standays in Cc. in Elkingt. Ind.; Standays the Control Standays in Cc. in Elkingt. Ind.; Standays the Standays in Cc. in Elkingt. Ind.; Standays the Control Standays in Cc. in Elkingt.
LEO MILLER Will speak the Detrum, Ci., Sopt. 16th and 25d; in Lowelt, Ocl. 14th, State and 25th; in Furthand, Mo., Nov. 4th and 25th; in Contart, Mo., Nov., 4th and 25th; in Contart, Mo., Nov., 4th and 25th; Nov., Milt answorells to locture wook ovenings. Address, Hartfurd, Ct., or an above. an above

or as source. Miss. O. S. Woaxs, trance speaker, will lecture in Auburn, Ne. Sout. Juhita Bockfield, Bept. 23d; Lowiston, Bopt. 20th Rockland, Oct. 7th; Dover, Hill; Guilford, 21st; Abbott, 23ch; Unity, Nov. 4th; Bolfast, 1th; Bilsworth, Dec. 16in; Unity, 23d; Beinat, 50th. MARY MARIA MACOMBER, Will lecture at New Dedford two

first Sundays in September; the month of October, at Cam-bridgeport. She may be addressed at the Banner of Light office, Boston, care of Chas. H. Growell.

office, Boston, caro of Chas. H. Growell. Miss ELIZABETH LOW, Indicessponder, of Leon, Cattaraugus Co., New York, locutres at Rillington and Rugg's Corners, [Cattaraugus Co.,) every fourth Balbath. Sho will answor calls to lecutors in Obsultatique and Cattaraugus Counches. Mas, A. P. Thionreon, will locture in Heidernes, N. H., Soph 202; In Kossington, Bept Sch and ISU. Sho will answer swer calls to locutor in the surrounding towns, addressed to her at West Gampton, N. II.

so her at West Gampton, N. II. MRs. H. M. MILLER will devoie one half her time to toctor-ing wherever sho may havecalls; sho is engaged permanent-iy onu half the time for the couring year. Address, Asbia-bula, Ashiabula Co., Ohlo, Mns. M. J. Witcoxesos, would notify the friends in New York and Ohlo, that sho will auswor calls to loctore during the fall and Winter in that direction. Address soon, at Strat-ford. G.

MRs. M. D. KINNEY, of Lawrence, Mass., will spenk in

Middle and Antones, on Maniaco, will spone in Combifdgeout, Soutenber 30; in Charlestown the two first Sundays in Sept. in Cambridgejort the first Sunday in Nov. Mas, FANNIS BURNAME FELTOY will lecture in Somera-ville, Cont., Schtember 6th, and in Cambridgejort Sept. 10th, 23d, and Such. Address accordingly.

234, and 30th. Address accordingly. Gasseoz M. JACKSON, (runce speaker, will locure at Pulsnoy-rille, Wayne Gu, N. Y., Grat Sunday in Bept.; n. West Wai-worth, N. Y., Srat Sunday in Oct. Address accordingly. Mas. ANNA M. MIDDARDADOR will Iccure September 6th at Troy, N. Y., 16th and 321 at Willmannin, GL; 20th at Staf-ford, OL. During October, at Fortland, Maine.

toru, U. Luting October, at Portland, Maine. Hos. Farbering October, of Marbiehead, has prepared a course of locitures on Spiritualism, which hus is ready to to-peat before societies of Spiritualism. Mag. J. B. Surru, Manchester, N. H. Witt speak in Camp-ton, N. H. Bopt. Oits, Huldernes, Join. Address at Oamp-ton, app O. W. Guok.

## FOOTPRINTS OF THE DEPARTED.

BE HENRY W. LONOFELLOW.

When the hours of day are numbered, And the voices of the night Weks the better soul that slambered. To a hely, caim delight; Ere the evening lamps are lighted,

And, like pluntens grin and tall, Shadows from the fiful fire light Dance upon the parlor wall; Then the forms of the departed

Enter at the open door: The beloved, the true hearted, Come to visit me unce mare. Ho, the young and strong, who cherished

Noble longings for the strife, By the roudside fell and perioled, Weary with the march of life 1 They, the boly once and weakly.

Who the cross of suffering boro, Folded their pale hands so meekly, Spake with us on earth no more i And with them the Being beauteous, Who into my youth was given. More than all things class to love me, And is now a saint in heaven.

With a slow and noiseless footstop,

Comes that messenger divine. Takes the vacant chair beside me. Lays her gentle band in mine.

And she sits and gazes at me. With those deep and tender eyes. Like the stars so still and saint-like. Looking downward from the skies,

Uttered not, yet comprehended, Is the spirit's volceless prayer; Boft robukes, in blessings ended, Breathing from her lips of air.

O, though off depressed and lonoly, All my fears are laid aside, If I but remember only. Buch as these have fived and died f

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The persons intenting a series of the second series and the second secon

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vious to every one that she has not above ordinary intellect, and her years preclude the possibility of her being conversant with all the topics that come to perform our part. before her. The closest observation of our professional men, did not discover the misuse of a single word, and her utierauce was as beautiful as her lan guage. Each meeting was closed with prayer-simple, beautiful, earnest, and spiritual. At the opening of each meeting, the audience were called upon ing of each meeting, the audionce were called upon to select a committee, to choose a subject for the dis-but it is our work. Who are ready to begin? Who and wisdom, though the question might be such that will devote a part of their time to a labor of love, Incourse, which was spoken upon with great eloquence not one in a hundred of the audience was estable breasing it daily, until the way is open for them to of investigating. She goes on as though she had studied the matter for a life-time. I never knew a only the common cause-the universal good ? Then man who could, on one minute's notice, lecture upon shall we no more be poor. Our riches will be the any subject that could be named, with the facility gold of heaven, and we shall be great as the angels dieplayed by Miss Washburn. I think she can be are great. The gold of heaven hath power over the classed with Mrs. Hatch, and Miss Hardinge. J. S. Tiegaboro', Penn. August 27, 1860.

Manifestations through Children.

I wish to say a few words on the subject of Spiritualism. I am not a Spiritualist, but very nearly one. Within a short space of time I have witnessed some very strange proceedings, and these were made manifest through the mediumship of quite young children. In two cases, children who cannot write an intelligible word, have been known to write intelligible sonteness while under some influence. Another instance: A girl ten years old, while in a Scientifically, as well as religiously, is it now known trance-like state, saw and described a person abe did not know, so accurately and minutely, that the mother of the medium recognized it as a cousin, who died nearly thirty years before, and who had not been Individual efforts, by the standard of universal interspoken of, nor sourcely thought of, for many years. As a matter of course, I have come to the conclusion that an unknown agent is at work among us What and who that egent is, remains for me to de-N. H. BARDEL termine.

Middlebury, Summit Co., Ohio.

#### The soil is broken and the flowers are spring. ing.

within our power, until the spirit of love shall so Perhaps it is due the cause of Truth, to say that the labors of our Sister, Mrs. A P. Thompson, have grow upon us as to expand our sympathies in one been "greatly bleet " in this place. Hers was the grand overflow of love and goodness? Particularly first lecture delivered by the aid of our spirit friends is this applicable to those gifted with spiritual powin this town. Since the soil has been broken, our ore.

For them it is to lead the way. Talents have been Sister, Mrs. J B. Smith of Manchester, has been intrusted to their care, and for their proper use will with us, and delivered two public lectures to good the voice of God through his humanity hold them andiences, and has given to several persons tests of responsible; in their own sight must they stand spirit presence, by which they have been led to seek condemned, if from selfishness they have forgetten for further truths. Old theology has held uninteror neglected the interests of the race. rupted sway here; and any effort to introduce the Lot us do all that lies in our power to elevate the beautiful philosophy of Spiritualism in this place, standard of humanity's attainments, and the approtime, has now arrived when the labors of Christian heretofore, has been unsuccessful : but I believe the spiritablists will be crowned with success in this piness of the race will add halos to our future, and approximations with be orowned with success in this a glory and rejoicing to our according pathway. C. W. C. mard

Campton, N. E. August 24

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ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN No. 11 Tremont street, (opposite Museum) Botton, CEP-He will give special attention to the onre of all forms of Acute and Chronic Diseases.

NATIONAL ROUSE.

BY OLIVER STACKPOLE. BI OLLIFE STACKTOLE, Corner of Blackstone and Cross Etrosts, Haymarket Equare, near Boston and Maine Dopot, Boston. 237 Dagage taken to and from the Boston and Maine Depot free of chorge.

A legal wag calls his matriage certificate a writ of attain'd her.

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#### LIGHT BANNER OF

### Benrly. ara in thaile an

And galed ofes, and Jowels for words long, and galed ofes, and Jowels for words long, and the stratched toro-flager of all time, milan koo war." Gaarbid forever." 

Wherever he revetly Wintever bailde, We will answer his calling, Will walk by his shie. If sickbess assail blin, A cop shall be given, fils formonts to solics. Of patience from licaven

If duty conduct him To ruin's dark brink, life eyes aball not waver. Tils porve aliali not abrink. If under notating it. lie shall pass 'mid temptation Untompted along. Let him fear-for his way Ho has chosen aright-Not the arrow by day. Nor the terror by alght. Though the carth reel around him. Ills apirit shall be Like a rook that back dasheth The foam of the seal-[This, S. Fay-" Ulric."

The same object, seen from the three different points o -the last, the Present and the Suture-often exhibits the three different faces to us like there sign-boards ever shop doors, which represent the face of a lion as we approach of a man when we are in front, and of an ass when we have used. - [Karanagh.

eious'

Thy toll us angels, good and ill, Attend our stops, to guide or to misicad; If such he true-with what imploring wonts, And clasped hands, and pitcous gaze of eyes, The one oft speaks that would perpuse sright, And in the hour by us securest deemed Whispore its foars and warns ; the while the other. With smiles assuring safety, strows the path With flowers which lead but to a field of theras f If this indeed he true, the instinctive tear, The shudder, or each inward faint recoil, Springing we know not whence, should be a voice To stay the swiftest step-should be a bult Transfixing where we stand-a giant rock Rising, like sudden gates of adamant, To bar our forther course! Also, the off We lay our hand on the good angel's lip-And mormur " Ponce," whence pence sione can flow; And list the alloring tongue, whose sweeter words Pour in the soul the sirs which yet shall wake The hewling storm of discord.-[T. Buchanaw Read.

Turn where we will, we see the ovil of what is called "re speatability." We hate the very word, as Salstaff listed lime has carried its whitewash into every corner of the land-it has made weak and insight the wine of life.-{Douglas Second &

> He who is only for his neighbors wise. While his own soul in sad confesion lies Is like those men who builded Nosh's ark. But sauk themselves beneath the waters dark. . [Alger's Oriental Poetry,

In a perfectly harmonious community, a great hearted we man would be the good gonius of maternal power, interpo ing in every case that the law doze not reach-a supplement to Liberty, a higher order of Liberty-a direct interposition of God.-[Michelst.

\* Tie our hope doth fashion us

For base use, or glorious.-[Lowell.

There are some characters that seem favored by nature t take delight in stroggling with opposition, and whose more greeable hours are passed in storms of their own creating. [Oliver Goldsmith 

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. WEDNESDAT EVENING, AUGUST 29.

The Boston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Tuesday ovening. OURSTION-Love.

Da Conto.-Lovel what is it? It is a recognition of goodness. It is a sousation of usefulness and beauty. This recognition is agreeable to our feel-ings, and this agreeable feeling we call love. To love anybody or anything, is simply to percoive that existing in the thing loved that is useful and agree-able to the lover. To hate anybody or anything, is to recognize no existing quality that is good, useful, or agreeable to the lover. The infant baby loves its mother's breast, and beyond this its early existence has no greater, broader love developed. Time de-velops love for other things. It is by natural development that the infant grows to see use and good-ness in toys and playthings-in things that lie besom. Hatred is a pathway for love to go in, where her tracks are not yet made. Hatred may be latent love, the same as cold is latent heat; as an-tagonism is latent harmony; as war is latent peace. God, we eny, is infinite goodness. Then to love a thing is to see God in it, for God is all goodness that exists. Everybody sees goodness in something and lores something, so everybody sees God in something and lores God in something. But few, if any, love and lores God in something. But few, if any, lore all things—see usefuluess and beauty, yet, in all things—see few, if any, see God in all things. To lore God is the only lore we know. To love God in fullness, is to love all creation; so our love of God is meanred by our lote of the things in existence. If we love one thing only—if one thing only appears useful and good, we love God a little; if we love many things—if many things appear good and use-ful, we love God more; but if we love all things, we have God bountonsidy and heautifully. When we see lore God bountcously and beautifully. When we see use and goodness in everything, we love everything, and see God in everything. To love a thing, is to see goodness and usefularss in it. Do I love the blow that gives me pain? Not without I can see gooduces in it-neefulness resulting from it. We shall love chastisement when we know that it is good and useful. We shall love evil when we can see goodness and usefulness germinating, budding and blossoming behind its dark, repulsive manule. Love is the motive power of all action veiled in shadows yet-yet unseen, but not unfelt. Love runs through all orcation. All forms, both animate and inanimate, are held by love. It is the power of love that makes attraction ; all attraction. Love that lives and grows in power, mightier forever; life that lives and grows in power, unghtier forever; life that lives and grows in power, mightier forever; life that lives and grows in power, mightier forever; life that lives and grows in power, bearer and more e throughout eternity. Love is the coment of all matter ; is makes things work round, and to work round is to grow harmonious. Love is the harmony of society-it links souls together. Love makes the endless chain of cause and effect, for it is the mother of all action. Love, in substance, is goodness and usefulness—it pervades creation. Take goodness and usefulness out of anything, and it becomes aching; so there is not anything that exists with-out the element of love. Take goodness and usefulness out of oregtion, and you take creation all away, and nothing romains. Love, in overy day life, in a life, is the open gate of paradies through which the toul finds entrance for the recognition of unaloyed dilights—unfading realities. Loro is the inner door that leads to heaven's joys-it is the glorious sum-mer morning of the eternal day of the immortal • al of man. Love is the harmony of the coul whose strain of melody ceases not when begun throughout elernal ages. The largest love of God is not made of the low o of a few selected things that his silent holy power produces; is not limited alone to the cleauest, purest things of the material world, that the airs of self-righteousness cling to. To love God pobly with the whole soal, is to love all the products pobly with the whole goal, is to lave all the produces of his wisdom and his power. Love exists no less believes. Pain is a in what we call evil, than in holinoss. Pain is a thing of creation, givon in wisdom by God's power; it is good for us; and all the causes that produce pain are necessary means to the end of human suf-foring. What we call sin and evil are the direct causes of pain and suffering-are God given, God-directed. And if we love God largely, broadly, we do not turn upour lips with scoru at his noble works which are useful for our good and means to our

future glosy. To see goodness and usefulness to suffering, is to love suffering; to see Goil's goodness in all things, is to love hits in everything. To see the limit of flod in chastisement, is to the store of optimers and cannister ; sends to the initial of flod in chastisement, is to the store of optimers and infesionales, and marks the property to flod for all things, without one single exception? Is virtue, kindness, charity and moralizy the whole pleture of human life inade by my father that appreciation and oppreciation of its is protocolling for a constitution frainfloar. This phase of love an apposed to be continue frainfloar. This phase of love an apposed to be continue frainfloar. This phase of love an apposed to be continue frainfloar. This phase of love an apposed to be contrasted with the best gift of floi to man-it is the gift of limits if a first frainfloar and myself should be called ind by our best friende, for trying to incule the ind the whole pleture of human life site in another the should be called in that has made all this beautiful pleture? or bas a first first of list is useful, is good, and makes a pla of the whole of life is useful, is good, and makes a pla tore whole of life is useful, is good, and makes a pla to tow for the whole wold with the whole poul, is to see useful future glory. To see goodness and usefulness to the literal word of Got upon that plane, and sea

To lose dod with the whole soul, is to see useful pess and goodness in the whole work of his hands; we repeat, without fear of successful contradiction, is to see usefulness in the night as well as in the that it the light of the All recing eye, as means to day; in pain as well as in joy; in repulsion the truth, everything that is, is right. And if these are same as in attraction; in degradation, which is only God's elect means, who shall lay anything to the material, as well as "virtue," "excellence," "holi-nees," "superior lore," " superior goodness,"—all of It is well to take a parting look at the first or low-

which are only assumption to the soul, and more of which rise only assumption to the soul, and more of which rise above the glorics of the material world. God is manifested in all these things that we call bad and good, and they are all good and useful far us; and a well developed love of God covers the whole us; and a well developed love of God covers the whole the state of the soul of as a null a well dereloped love of God covers the trade particle. We did it naturally, as the duck takes to water. The ground-not a part. It is a feeble, fractional dovel. We did it naturally, as the duck takes to water. The openent of the love of God that eally covers the ground sails and rigging attracted as rattention. The craft of what is called virtue, purity, excellence, superiori. appeared clipper built, staunch but crank. She ap-ty, justice and morality. The soul is a nighty peared to have an board the most improved patent thing, and its noble, innate love will cometitine reach, gear. We found by experience that she was good out berond the boundaries of such trashy appeliations for passage, considering her list; would bent against sating and its noole, make fore will cometine trach i war. To found by experience that she was good out beyond the boundaries of such trachy appellations for passage, considering her list; would bent against as these. I must repeat, that tirtue, morality and time, but could not bent swords into ploughshares or superiority belong to the trash of the material spears into pruning books, because in that sphere world-net to the heantiful, immortal soul, for it of love or perceptions of cools and uses, there apneeds no such ficilitions habiliment - no such " reli- peared more immediate necessities for steel. Good gious" cloaks of self right consucts, to cover up its in- was to be contended for, evil to be resisted. This I group charge of sciencing consists, to correr up its in-mate blazonry of sciencal glories, its stornal fonntain in the sphere of love that kills and hath not, from of love, that is to be unbosomed in its progress. Which must be taken even that which it scemeth to Who talk of *pure* love! Why, there is not a love have, in order that its positiveness for what it bo-in all creation that comes not from a pure source. Heres to be religion, or the highest good, may be ex-tracted in the termine of the state o The soul don't make its loves. God makes the soul changed for decility. Here also our external of and foeds it. No man can make a love, can stay a imal is brutish, our internal or spiritual is animal, love, can change or overshrow a love. The sonl, we while our more interior or divine, is scarcely human, say, produces its desires according to the nature of We believe in and serve a wrathful and revenging eas, produces its desires according to the nature of Me collect the new serve a written and reventing its creation. In this we admit an unseen existing God. It is good and right in its day and generation, cause of lore. Then go back one step, and still un. But as lore unfolds, we must repent, believe, and go seen there must exist a cause of causes; and still up bigher. "He that knoweth his master's will, go back, and back, and causes still will forever and docth it not, must be beaten with many stripes." rise before the soul's conceptions, which are to be Jeaus, the captain of our saluation, was made perfect developed, ad infinitum. All causes, all effects, all through suffering. Did he receive more than was beginnings and all ultimates, lie in the bands of a right? Shall we ask for less? In ignorance we put pure and good God. Does God then produce a love to sea, and, regardless of consequences, cast loose our that is now 9. Out to be the produce a love to sea, and, regardless of consequences, cast loose our pure and good God. Does God then produce a love to sea, and, regardless of consequences, east losse out that is not pure? God is love, and love is real ha. sails amid the storm, and learned by bitter experi man action developed. What is love? Why, it is ence that we might carry too much bush for a small the back-bone of all life; it is the stimuli of all cance, Dr. O. H. WELTINGTON .- It is of some little conse

action ; it is the generator, producer, and supporter of all forms that have existence ; it is the meat and a all forms that have existence; it is the ment and quenes that we should define correctly expectally at the drink of the soul; it is the elixir of heaven, and thing so important in its results upon human disting is a liquid that runs limpid averywhere and her and happiness. I cannot be as crudite, pollubed or vades infinitude; it runs into babyhood and into classical in my definition as some here; I do not childhooil; it expands the beauty of youth, thrills fael that it will be needed. It is understood we may manhood, and carries old men and women across the love or not love. Each man and woman should unwaters of self devotion, to the boundless ocean of derstand for himself and herself what love is. I waters of yell devotion, to the counciless occan of deritand for "himself and herself what love is. I eternal existence, whose waters are made of univer-eal love. What is love? I fall to tell. Jacon Epson...." But I say unlo you, resist net love as clearly as my powers of thought and language

ovil, but overcome evil with good." It is "faith that works by love," that "purifies the soul." In exam-ining man, we find him to be an embodiment of mind in matter, consisting of body, soul and spirit, will allow me to; and I shall be instructed by what others may add. As I understand it, love is the necossary and netural condition of the soul. Mortals comprehend it in many phases, and each and every soul loves in his or her own sphere, which love is the with an external or animal and internal or spiritual nature, and an inmost spiritually divine department which constitutes the progressed soul the temple of the living God. This temple consists of distinct result of the embodying action of the divine Creater. Bodies and scule domand certain things necessary for their health and development; and they demand low. There is a necessity for social relations, and whatever else will feed that love. Of the hundreds courts, apartments, or spheres of love. The substance of which it is formed must be broken, hammered and shaped, before it can be brought together, whatever end whit seek that love. Of the haddreds bero present, every one may have that element which nourishos my immortal soul. Of ten persons I meet to day, I sympathetically receive that which feeds my nature. Other ten may feed it tomorrow. But because I do not affiliate with all, I do not love them blended, and pelished as lively stones in the living reflector or edifice of love. Each apartment is constructed with a view to the work to be performed therein. The soul dwelling in the lowest or most externally natural sphere may any the less. There is an intense and universal demand for the domestic relation. The soul craves comprehend it-its good and use-but cannot pope

into the more interior and exalted ophere Euch serves the other, though the lower may not comprehend the service it is rendering. In the light of the All-Seeing Eye, heither could say to the other, "I have no need of thee," "I am most hely," or render more and better service than

you. There could not be an external to embody li there had not been an internal to orente and sustain. Neither could there be internal unfoldment, if there were not an external to provide for its wants. We find and matter blended together by love. Every thread of love running through the fibers of the soul, connects the faculties of the mind with the limbs and functions of the body, and unites the whole to the foundain of life. Each contributes to the other, and all tend to the bighest good in every Chairman and friends, I have committed to paper what I have to offer this ovening. The coincidence of statement between myself and Brother Wellington, so accidental, has, allow me to remark, naturally well-balanced soul. The progressed human soul, con trolled in all its departments with and in a perfect freided in all 116 nepurchate with and in an interview of statement between myself and Brother weinington, freedom, is a beautiful figure, expressing our relations of statement between myself and Brother weinington, and privileges as men and women, brothers and sis so accidental, has, allow me to remark, naturally interested me, and tended to confirm my convictions. There are many kinds of love. The varieties of me common Home. What a beautiful beaven this carth must be, when this flower of the soul are as manifold as the quali-

argument 'readers divinterested loso Impossible, 1 to the Gods, and Deity punished him because of Lis argument renders disinterested loss impossible. I notes dissent from him entirely. By disinterested love, I understand the desire we feel to unke others happy, without designing my particular good to cur-thappy, without designing my particular good to cur-definition and any argument or files I have all vanced. In conclusion, love is a spiritual magnetism that connects the human soul with the universe. It and interbiended in humanity, that we institucively unarcles all souls into a hallowed union of helpors and inches, forever and forever. Love in the spirit-uni world. By the latter, all the orbs of space material world. By the latter, all the orbs of space is then a substantial—if "not so unarbid in the substantial—if "not so unarbid in the substantial—aft in a substantial—aft in a substantial—aft and substantial—if "not so unarbid in a substantial—if "not so unarbid in the spirit body as are related in the inter, and the orbs of space

are retained in their trackless paths, and harmony real and substantial-if "not so material-an the and order secured. So, by the former, human beings material body. This while has its own stomach, are made akin, the whice world over, it leaves notices much regards. There is a perfect inward and oceans and continents—bridging all the guifs of social distinctions, all the valleys of degradation, and all the rugged mountains of prejudice and encember," not with the warm blood of the back bigotry. Oh, that we may so yield ourselves to the torata, but with fnoutiles interior and deeper down. divino impulse, that we shall see in every man, of "the deeper you penetrate into the soul of a human whatever class, or color, or clime, only a reflected being, the more divine he seens—the more divinity divine Image of ourselves-our friend and our brotherl and love you seem to find. Man cannot help loving and look upon whatever custam or law that opposed his enemies. There are elements in our souls and his growth and development, as something opposed bodies that have existed in and involved all other o ourselves-to be abolished and removed. bodies and souls. All the elements of the universe

controlled by judgment?

ove oversweeps all volition and mind power.

MR. HAYQOOK .- I have read that " love is-love."

"I would not outre on my list of friends (Though graced with polished manners and fine sense Yet wantings sonsibility.) Inc man Who meedicasily sets foot upon a worm."

If you wish to observe the character of a ma

speaks, There's a something that cannot be taid;

gelical, makes love the most momentous thing and

where it has long shed its fragrance, retaining only

so much of the Rev. as enables him to legalize marringes and sanctify funerals. When the company

were seated, and all was arranged for a wedding Prof. J. T. Wholpley, of Romo Commercial College, of

Rome, N. Y., led Miss Charlotte Chase, only daugh

ter of Warren and Mary P. Chase, to the altar; and

with heautiful and appropriate words, Mr. Averill

Compass the universe of form and space; Weigh all the spheres, or fix the comet's place; Count the nice rays that spay kis from the sun;

Do all by angel or archangel dutto-and then, perchance, with wisdom from above. Thou will have grasped the power and worth of Loval

DR. P. B. RANDOLPH .- Gentlemen, to judge you by your manner of speech, one would be apt to think you were altogether superhuman, for you all speak of "splitual love," "angelio love," "divine love," I may say it is like the vault of heaven-undefined and undefinable. Yet there are definitions cary and or "spiritual love," "augelio tove," "Givino tove," I may say it is like the vault of heaven-undefined and a thousand other transcendental grades of the article, while it devolves upon poor me alove, to speak of something nearer by; namely, plain, hon est matter of fact, every day, Human Love. Theoret as it is used in that sense. We may say; "give our ically, all your love is superfine and arch angelie, while practically I fear me it is quite as material and common place as that concerning which I attempt to hav a few words.

You all talk of something outside of us, and above my reach, and give us a great deal concerning that of which, practically, we can know but very little about. Now I know nothing about any sort of love outside the human body. You say that have is a quality of the soul alone, and do not scruple to observe the way he treats the animals beneath his subjection. I have seen boys catching and killing frogs. I have talked and reasoned with thom, and confound with it all the attributes of God and man, humortal namesako exciaim, " Mr. President, where's quoce them to annoy the frogs again. There is another that ?" Differing from you all, I insist that love is application of the term which I very much dislika-a reality, not a sentiment, that it is a substance that oan be fell, tasted, and treated precisely us you can carbople add. You de not tell us what here is, ex-land that only in its more beautiful sense we shall copt by means of these glittering generalities, where of this restrum is to problem. I say that here is a langular to me beautiful sense whith of this restrum is so prolific. I say that have is a lanether, to me, beautiful sense, which more particle substance, secreted from our food ; that it has form larly belongs to men or women, and is more interested. larly belongs to men or women, and is more inter esting to the ladies than any other kind. A poe and substance, taste and odor-the love of some and substance, tatte and purer than that of others, porsons being finer and purer than that of others, Love is a limpid, water colored fluid, which by the action of a certain set of gauglio, is reduced to an impulpable aura, which enters into the blood vessels and invigorates the system. When you are in the expresses it : "There's a language that's mute, there's a silence that action of a certain set. impulpable sura, which enters into the set of the s There are words, that one outy be read on the check, And thoughts, but the eyes can unfold. Though dumb, in an instant the part, Avd strikes in an instant the beart. And oh 1 the dolight, on the features that shine, The rapture, the because that melt, When blosed with each other, this converse, divine, Is mutually spoken and fok." in which it enters the circulation, and you are; straightway in a glow. All things look beautiful to you, and if this love bo not discussed—you act

straight way in a glow. All things look be utiful to you, and - if this love bo not diensed -you act and feel sobly; otherwise, if these glunds and their the very davil 1" Scores of persons are ill and sof. form this stand, that hincy just has hindly probable the very davil 1" Scores of persons are ill and sof. form this stand, that hincy just has hindly probable and the orime, sin, sickness, and misery within the reservice. It is assued when were account of the stand form this stand, that hincy just has hindly probable and the orime, sin, sickness, and misery within the reservice. It is assued when were account for our attraction nor form this stand, that hincy just has a stand blow. Urrequited love is publication, and the orime, sin, sickness, and misery within the reservice. It is assued when were account for our attraction nor faint that the presence of this did itoms of the physical elsement love. Remember this, in a that the presence of this did in the local and brain, is the grand pro-tal, moral, seedal, intellectual, emotional, and phys-ical Now, sirs, I see your objections, and will serve is, ilterature, a thousand things aside from wonan-medication for things above earth, is in any wise piper ion al two down and is origin to a mere fyrm? ion al way solut and things a the form wonan-medication for things above earth, is in any wise piper ion al fusion to that all this refuel and holy st fourtion for things above earth, is in any wise piper ion all usion to that all this refuel and holy st fourtion for things above earth, is in any wise piper ion all usion to the burst and in the presence of the which come from the greessness of earth, which are in a domination, and earth and the set in a low it a origin to a mere fyrm? ion all the is a time grang and things as the fourtion for things above earth, is in any wise piper ion all this a tring and the set with all the stand that the set are and the set in all the reflexion and boly st fourtion for things above earth, is in any wise piper ion all this at qualities to roundize and harmonize itself. Love is the craving, the outgushing of feeling toward that we need, whether it be in the spiritual relations, in solence, physiology or humanity. It is said frequently, and truly, that "God is love." But out of film come all the necessities, and be is the power which which all particles into their proper places, and all sculs into appropriate rola tions. There is a just and proper love, and there is an over-indulgence which surfaits and wearles. It is said, the lynch pin is as necessary as the wheel, in making a carriage. Everything has its place and use. God had constituted us individually to and use. God has constituted us individually to differ, in order that we might harmonize as a whole.

A man's body may be compared to a well ordered in the set of the sector in the most biolic from the sector of the soul so wills it. His stomach is a fine laboratory, the animan being. Yot it must be subsorbed to, as where chemical experiments are constantly going on. I fet my object is to say that it is utterly impossible The duodenum is a distillory, and the glands of which I have spoken are rectifying apartments, made. The duodenum is a distillory, and the glands of which 1 have proken are rectifying aparitments, where the onblage and beans, ment and broad, are faully turned into fourth proof spirit. The galvanic apparatus rerves as a furnace to warm this house, producing physical heat; for when we lore, we are in a glow—whot as love," you know. Well, this fuild love, as before stated; changes by the action of cortain nerves into an actiform state; and as all siry things rise, of course this does. It passes into the brain-tubes, or organs. Now these organs are so many windows, legs, arms, ores and limbs, not of things rise, of course this dominant attact, industry and any binin tubes, or organs. Now these organs are so many windows, legs, arms, oyes and limbs, not of the spirit, but of tub inmortal spark itself; nor can the soul go up the head, from its sent upon the cor-Instend of laying out the duty for others to follow, let us adapt it to ourselves, and to the present time. If we look right in the face and eyes of society we shall find as much prestitution inside of the legal paper-marriage, as outside of it. We can make our setves more and more beautiful in the eyes of the angel world, as we are more and more truly our setves. J. I. CURRIEN.—This subject comes home to the individual heart of every denizen of earth. As we look about us, we find all men and all weren governed by attraction. You are gathered here in this upper chamber to discuss an important ques-tion. We find men and women following out their attraction everywhere, and women following out their attraction everywhere, and women following out their attraction everywhere, and women following out their we have a love developed for eternal and spiritual we have a love developed for eternal and spiritual the have a love developed for eternal and spiritual the have a lowe developed for eternal and spiritual the have a lowe developed for eternal and spiritual the have a lowe developed for eternal and spiritual the set will positive our will be guaranteed. ALATIANA, OR HAR RESTORATIVE. pue collosum, unless the acry loso precedes it to paper marriage as outside of it. We can make our serve as a custion, or shield, to protect it from con- selves more and more beautiful in the eyes of the tact with gross matter. When the soul enters one of hese tubes, or chambers, it is in a certain mood, and can never be in that mood when outside of that par-ticular chamber. We call these moods, or chambers, Amativeness, in which case the soul has a partiality for good looking people of the opposite sex, and a great desire to demonstrate its high regards; or l'hiloprogenitiveness, in which case the soul delights in babies, as before it delighted in parentage, or conin babies, as before it delighted in parentage, or con-jugality. At other times the soul enters the chamjugality. At other times the soul enters the cham-bor of Music, or Art, and all the rest by turns. In the case of Dr. Child, his execceding targe amount of love inflates the "All Right" organ, and bis soul de-lights to look out upon the world through that apper window. Brother Edson's love gets up into the chamber devoted to super ethereal investigations of the hypostatic empound duplicate ratios, all of which are very fine. Brother Randolph's love enters the navel region, in consequence of which his soul is which are very fine. Brother Raudolph's love cutter the name region, in consequence of which his soul is enabled to "smell a rat," when one gets into the Conference, and causes him to ery "ceat it" Borber dowed divinity. Burke's love gets into the philological chamber- and The same subject will be continued on Tuesday dowed divinity. The same subject will be continued on Tuesday stays there—as a general thing. Lizzio Doten's ovening, Sopt 4. lovo—whole teening seas thereof—fills her entire brain by turns, and she looks out upon the great Matrimonial. uman world with the deep desire to bear it in road h On the evening of August 28th, 1860, when the ber arms to beavon, I expect gentlemen who attempt to refute this ourtains of night had dropped their folds over the theory, will do so by argumont, rather than words last rays of sunset, and Luna was trying her powers and diffuse philosophizing. Wo are on secred ground in full splandor of her pale wedding dross, an anasin full splendor of her pale wedding dress, an undsu tow, if we never were before, and the subject grows al activity and gathering of neighbors was seen in larger by degrees, and magnificent in proportions. We may talk as we please about the fur-off habita-tions of Love, but in the clear light of common sense the Cottage Home at Harmonia. There seemed to have been arrangements for company, and the boys to feel its presence in us as a material, substantive talked of an "occasion." Soon another guest ap-When love fills the amotive organs, we are entity. When love fills the amative organs, we are peared, in the person of ex Rev. J. P. Averill, from pareion filled. This is the case generally; but if we Battle Creek City, whose soul had outgrown the Directed its flow to other organs, the world would be lirected its flow to other organs, the world would be elerical bonds of the broadest and most charitable the better for it. sect some years ago, and blossomed into Spiritualism,

NOTIONS OF MACTINOS.

Causatorsponz. -- Meelings in Causaridgesars are held overy Hunday shirpnoon and avening, at if and 7 1-3 o'clock, r. M. at Uliy Hall, Mgin street. Heat free, The full manufactures are causardon-offse, R. U. Allow, Rept. 1311, 244 and Bults Ries, Marris Manualter during their street. na peakars are many at several e. C. D. Valine, Sept. 1916, 254 and Rute Mers. Sury Maria R souther during (Dcl., Mirs, M. B. Kunney, Nov. 461; Mies Wanny Davis Jbii; Mirs, A. St. ponce, during Dec. Oinstructor Wei.-Banday mentings are held veyslarly as Joutral Hall, stiercoon and evening.

Jolifal tank anonous and seven and Lowsta.—The Minifus faits of this slip hold requirer mach-ings on Bandays, forenous and afternuon, for Welker Hall, and a first conformed at 6 voluck in the evening, for discu-lon. They have organed the following gaund, pupeling as propriets and the following gaund, pupeling as the superior of the superior of the second oa. They have ougneed the following name, for discour-pp. 100, Juhn C. Oliory 2nd and 19th and bet, 1th, Miss W. Spragnost Oct. 14th, 21st nucl 28th. Les Atillory Dec. , Dib and 10th, Mrs. Mary Matta Macombur.

fawnunca.—The Appletivallele of Lawrence held requise needings on the Sablath, foreneeds and afternoon, at Law-rence linit.

rence itali, Forness',-The Spiritualists of Forbore' hold free mesi-ings in the town hall every Bundsy, at half-past one, and hulf-past five o'clock, s. s.

hulf-past first o'clock, s. s. — Laboritorra, Mass. — The Bylritualists of Leominster hold requise meetings on Hundsy, at the Town Hall, services com-mence at 1 -2 and 1 -7 s. M. Thu following barned py-skores are organyer: Mrs J. W. Gorrier, Sept. Dit; Lewis B. Mos-ree, Büth J. B. Loveland, 234; Leo Miler, 30th and Oct, July Mrs, R. H. Burt, 14th; H. P. Pairford 2 test, Lewis B. Monroo, 26th; Mrs. Famle B. Felton, Nov. Bath and 25th.

Wongepren.—The Spiritualists of Worcestor hold regular Junior meetings in Washburn Hait. unite in, and concenter in the microcosm of inan

Nuwsuurroar. -- Regular meetings are held overy Sunday at \$ 1.3 and 7 1.3 p. m. at Resox Liall.-- Mrs. Urlah Olark. of Auburn, speaks Sept. 9th and 16th.

Therefore, man is a manifestation of the bighest powers of Delty. Question.-Is love a volition, or an impulse un-TAUSTON.-Mrs. M. M. Macombor will openk Marember Answer .- Man never loves in obedlenco to his will.

41b and 11th. PLIMODTR.-W. L. Wadsworth, September 10th, 23d, 50th; Miss A. W. Sprague. October 14th, 21st; Miss Pafinle Davis, October 23th, November 4th, 11th; J. S. Lovyland, two frak Sandays in December. Purynaw, Corn.-Engagements are made as follows: Miss Loura E. -, DuForce, August 13th; Lon Miller, Bentember 10th and 23th; F. L. Wadsworth, Nov, 18th and 25th; Mra. Faonie 8, Selton, Dec, 21, 9th and 18th; Mrs. M. M. Macoun-ber, Jree, 23d and 20th. Paoving State 41th; Alth and 18th; Mrs. M. M. Macoun-ber, Jree, 23d and 20th.

simple enough, as when we write to our coverne, and "give our love." I am loathe to give up the word as it is used in that sense. We may say, "give our regards, cateen, etc.," but they save to highly of etiquetto and stiff formality. There are other defi-initions, however. We may show our love to the brute creation. The poet Cowper says: "give our love they have the save the Sunday in September; Miss A. Name the Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; He and Sunday in September; Miss Lizzle Dates in March; Miss J. Biorer, two Sundays in April ; Miss Emma Hardi day ; Laura R. Doforco in July.

Naw Yonz.-Mootings are hold at Dudworth's Hall regu-inly every Subbath. Meetings are held at Lamarine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

Street and set A reade, every guardy morning. Oawnoo, N. X. -- Meetings are itself out overy guarday afternoon and evening at 2 and 7 1.2 o'clock p. x., at Mood's Hall, Eash Bridge street. Scatt free. Spoakars engrged -- Mise Rosa T. Ameloy, five Sundays in September; Airs. J. W. Our-rer, four Sundays in October; B. J. Sinuey, Esq., four Sun-days in Nov.

Corranges, PA.—The Bibliushies of this place hold mest-ings the first Sanday in each month in their church. Mrs. Frances Lord Hond is engaged to preach the spiritual gorpel for a low Babbaths.

for a low BROWNE. OLEVELAND, OHIO.—Speckers who wish to make appula-monits at cloreland, are requested to address firs. L. P. M. Brown, who is authorized to confer with them.

PAIREFULL, Ohlo.— Aliss Emma Hardinge, will locate on the ovening of he 19th, and afternoon and ovening of the 20th, and ovening of 21st of Bout.

WAURSHIR, Will -- Miss Einma Ifandinge will lecture here kolober 18th, 17th and 18th.

Sr. Louis, No. - Miccings are held in Morcantile Library Hall Stury Bundley at 10 1-3 o'elock a. m. and 7 1-3 o'elock S. M. Speakors eignged :- - Sojtember, Miss M. F. Hubets; No-rember, Ramme Hardingo.

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#### PILE SALVE.

its denizens shall perceive and comprehend the sub ject under consideration, as we now perceive and nature of man, we find that each particular faculty comprehend the colors of the rainbow-its cause and effects. Surely, the bow of promise is prophetic. It, bespeaks the reflected light of love, that awakens bespeaks the relicoled light of love, that have the unto life the divine germ within. It practically ex-emplifies the power of love as opposed to passion and foreshndows the potential indwolling regency or di-vine power to assuage wrath, dispel fear, and reveal the glory of the oternal day. We have no words in the English language to describe, or even name, these departments of our triune affectional nature or berg absent. Schörze tell us that the angients had love element. Scholars tell us that the ancients had words ("eros," "philin," and "agape,") that were trus to li e.

These departments or phases of love we would liken to the sails, shrouds and masts of the ship of Church and State, or of individual man. The ship is the entity or soul, which has the principle of life within; Love, or God, is at the bein, though the individual know it not. He is guided in the best way that an Infinite Wisdom perceives to save from destruction amid the storms of temptation which clinition of the word love, with the relation of the save, as such as infinite with the storms of the storm of the sould be sould lash into foun the billows of passion that beat along the shores of life. In our simplicity, we think we are going when and where we will. Is it verily so? are going when and where we will. Is it verily so? noor have attempted to make, between love and Yes, it is. We know we have a freedom of choice, a affection. The attempted to make, between hus-power to will, to work, to stand, run, or fight. The band and wife is no more entitled to the descriptive prime above, as to the when, where and how to sprend our sails, and as to the endiess varieties of means to be used. This doctrine of free agency is not a fiction. It is the conscious practical computing different manifestations of the same average days different manifestations of the same average days different manifestations of the same average days days and others that need not be named, we perceive not a fiction. It is the conscious, practical operation different manifestations of the same general law. Man is organized with a consciousness of certain Man is organized with a consciousness of certain folds love in life. Every man knows this to be his folds fore in life. Every man know this to be net loves. I do not mean to say that man, before he loves. I do not mean to say that man, before he "makes love," or *feels* love, in a certain direction, will. We also know, or may, if we will but enter his always made it a matter of intellectual perceptical within the sphere of causation, that our will is sub tion, and taking, first, a careful and exact inventory of the vertex of the sphere of causation that our will is sub to a taking the to work to but up the correstion. ject to our love element or affectional nature-the ivent of individual action. Here it is that the sponding supplies, and then, with the same careful-divine begets and the human conceives. "Under, i thought, decides to bestow upon them his love. Un-standing is to him that bath it," a well spring of doubtedly, if manklad would think more, (without love springring up into aternal life. If we live in the facility life inaklad would greatly improve the character external, and do not enter within, conceive and af their loves, by changing the objects. In many, occupy the power of love, and employ it in the intellectual is so suborlinate to the emotional, growth of wheat, it will give its chorer and life to that their life resembles a steambest with one wheat of individual action. Here it is that the occupy the power of love, and employ it in the intellectual is so subordinate to the emotional, growth of wheat, it will give its energy and life to tares with which we may contend and resist, but Though they keep up a great datter and commotion, never crush or conquer, except we catter at the door of receptivity, and listen to the inspiration of a purcer love. It is our privilege to do this, and thus rise higher and higher in the scale of being, and purcer love and higher in the scale of being, and wilderness of week, gashed and torn at every step, consequently pitch our teat each night one day's and chased by wild and ravenous beasts; yet, as journey nearer home. Our love is an embedied and embedsing essence constituting a sphere or fount of causation in which the "great first cause" is ever anting.

and propensity has its own particular love. The intellectual faculties have their peculiar loves, the moral continents theirs, the animal propensities theirs. Do I wish to know the immediate origin of these loves? Every element of the human mind, in action, establishes, or creates, a natural need, or want. Whatever answers this demand of our na ture, becomes therefore an object of our love. The objects of a poet's love will differ from those of a philosopher's ; those of a religious devotee will differ from either; and as man is a complex being, the various forces of which he is composed will neces sarily modify and color the character of his control ing love. Hence, we have philosophical poets and poetio philosophers; bence, the poet, with strong animal propensities, will be sensual, and the sen-

E. R. PLACE .- Contrary to my usual oustom, Mr.

sualist, with large ideality, will be posite. My point is, that every power, quality, or element of the soul, is permeated and suffused with its own sexes, as such, is inacourate. Equally incorrect also, must be the distinction, which some on this floor have attempted to make, between love and Man is organized with a consciousness of certain needs; whatever supplies them, will become his loves. I do not mean to say that man, before he of his desires, goes to work to hunt up the corre-sponding supplies, and then, with the same careful

sensorying essence constituting a sphere or fount of in the giorious light of a sound philosophy, that a bigher and truer life. To such the enlightened, pro-bight and truer life. To such the enlightened, pro-gressive world say—Admit the intellect, the im-perial reason of man, to an equal share of your love. Immediate act of God or love through mind and mo immediate act of God or love through mind and mo it is in matter, exhibits the sphere of the soul, its affectional qualities, the condition progressed, and to what exteen, and the position it sustains in the foun-tain of infinite love. The external eyes of the mind are opened before the interior powers of the soul obtains to look through them. It must see and feel before it can appreciate. The lowest, most external, will there gradually become developed a conscious-or first phase of love is blind. At the fust giance at the ship affent upon the sea of life, or the occan of time, we see only the sails and rigging, the national ensign, its stars and stripes aurmoounted with its spread eagle, (the bird of prey). In this sphere of love we are delighted with yellow corred literature. The first phase of love first base af literature. The first phase of love first base af literature. The first phase of love first base af literature. The first phase of love first base af starbelliterature. The first phase of love first base af starbelliterature. The first phase of love first base af base appreciation is the shipes, or the deep inspira-tions of the opening lunge, as they drink the fire and thunder democracy, that distributes its Bibles,

"Oh, and are they who know not love, But, far from passfou's teats and smiles, Drift down a mucaless sea, and smiles, The silver coasts of fairy lates

And sadder they where longing lips Kies empty air, and aever touch The dear warm mouth of these they love Watting, wasting, suffering much i

But clear as amber, sweet as muck, Is life to these whose lives units; They walk in Allah's smile by day, And nestle in his heart by night !"

did his part of uniting two hearts and hands, long The love that binds me strongest to a woman or child, hinds me equally strong to the eternal throng plighted and attracted, in a union for life. Mrs. ef God. Whelpley was caluted by the company, but to me

is the most perfect and elaborate work of the Al-bighty, or the great First Cause; that it is the bights to zby reasion of mechanics, morals, splrituality, wisdom and loye in the universe. The old ideas of to oby another; but we had a wedding where all orthodory teach that man, by stealth, oblained an wore Spiritualists at the horm of she seemed still to be my Lottic, as dear as ever to a R. P. WILSON.-It may be truly said that humanit, erhodoxy teach that man, by stealth, obtained an were Spiritualists, at the home of amount of knowledge which made him almost equal WARREN CHASE.

Ο.

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