

BERRY, COLBY & COMPANY, } VOL. VII.

NEW YORK AND BOSTON, SATURDAY, SEPTEMBER 22, 1860.

Whiten for the Banber of Light. THE LAND OF FOREVER. BT B. CARE, JB.

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

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

bere was beauty on earth, on the rea and the air, "t the radiant angoi of beauty was there," with a spell soft and sad, like the lingering breath

dat cleaves to a flower in the shadow of death. Three persons there same to the bank of the river And gazed toward the land of the glorious Forever: Then plunged in its stream and biensted the wave, And clove the dark waters with hearts stont and brave

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

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

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

Writion for the Bauner of Light. MAUD MORETON;

THE REPENTANT COQUETTE.

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

" Not I, indeed," said Mabel cheerfully, "for 't is s story from you, dear grandpa."

" Well, got your chair, and sit down close beside me. which I must relate have been spoken of by me, " It was in the second vacation of my junior year at Harlow Hall,

college, that my dearest friend and class mate, Harry Harlow, Insisted upon my spending the holidays with him, at his home in Savannah, instead of pass | cordiality, which I returned with freezing politeness, ing it with my parents in this city, as I had usually a demeanor I intended to maintain toward her. But done. I accepted the invitation with pleasure, and my resolutions vanished when about an hour after for two reasons-the desiro to please him who had breakfast I met her in the hall, bound in hand, so often proved his sincere friendship for me, both by pecuniary assistance and otherwise, (for I was a thrilling glances, sayingpoor student, and he the son of a wealthy planter) and also to gratify my desire of visiting the South, this merning, and so I shall have to challenge your whither I had never been. His family consisted of gallantry for a while, for you know, she said, lookbrother, and at the time of my introduction into and leaving behind two such gallants as yourself and his homo, his sister was receiving her old friend and Harry ; and beside, your being a Northern man, I schoolmute, Mand Moreton, (the lady you saw at thought you might like to take a look at the negro Miner's) as a guest. When we arrived in sight of quarters as a pastime.' Harry's home, I could not resist the exclamation, of how beautiful, how perfect, for such a combination I reasoned that we might at least be friends.) but of nature and ort, I may safely say I had nover where is Mrs. Lo Grange ?' I asked. before seen. The broad, gravelled walk that led up to the magnificent mansion in the background, was place I never get into, replied she, laughing gally, bordered on either side by luxuriant magnolia trees, while the wide spreading garden plat was inter since poor Arthur died." spersed with flowers of every hus and variety, glad. lening both heart and eye by their unequalled felt convinced that Harry had, through his own die beauty and fragrance. Mrs. Le Grange, Harry's appointment misjudged her, for she seemed to me to sister, was the first to greet us on our arrival. Hal be everything that was pure and beautiful. That ambraced her warmly and affectionately, and then day was but the history of many others that followwith pride glowing upon his manly face, he present ed; there were rides, walks, and sails, plaaned for our ed her to me. She extended her hand with genuine cordiality, saying, 'The friend of my brother will drank it in at every quaff. find a warm welcome at Harlow Hall.' She then led us forward, and presented us to hor parents. The meeting of Harry with his father and mother portrayed vividly the beauty of filial and parental affection, and gave me an 'at home' feeling which I certainly had nover before felt among strangers. The hospitality of the South is proverbial, and I think not unjustly so in many cases : but I am di-

' running away from the promised story ; but some how 'tie hard stirring up the memories of the past; I had not thought it to be so." " You need not tell me, dear grandpa," said Mabel

tenderly, " if it pains you to do so."

The genial warmth of a summer had passed away, "Nonsense, child, 't is but a passing cloud ; you that love I might wait; so I schooled my tongue to loaving a silent remembrancer of its departure in shall have your story. We were all sitting in the silence until I should graduate and decide upon my the drooping heads of the faw remaining flowers that spacious drawing room at the Hall, conversing gally, profession. had obesen the last warm days of summer for their when the voice of a lady was heard upon the plaza, glory, and in the varying tints of the forest trees, exclaiming to her pet spaniel, 'Down, Lunn, down whose richness of color defiel even the most glorious you are too lavish with your caresses; you should production of the enthusiastic artist. Autumn had comport yourself with more dignity. orine, with its instructive days, so becautifully so At the sound of that voice Harry started, paled,

your sake that I am."

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

We all mot at breakfast, Miss Moreton appearing a vision of loveliness. She greeted me with great equiped for a walk, and she gave me one of these

"Mr. Clevland, Hal pleads a severe headache a father and mother, a widowed sister, and younger ling at me archly, I could not think of going alone,

'I will accompany you with pleasure, said I, (for

In the domestic world a little this morning, a and beside, dear Belle is very and most of the time

We had a delightful walk and ere I returned I pleasure, and pleasure it was indeed to me, and I

Maud and myself were almost constantly together -whom in despite Harry's warnings, I wildly and deeply laved, and I could not but feel that she returned the passion, for abe seemed studiously to know my wishes in everything; if I spoke of a favorite flower I was sure to find the same one nestled and her glossy braids-if of a favorite color she would don it, or of a book I was certain to find gressing, Mabel dear," said Mr. Cloveland, sadiy- her slyly perusing its pages, and in a hundred other ways did the language of her heart flad expression. The time for our departure from Harlow Hall had come, I could scarcely resist a declaration of my love before separating from Maud, but pride forbade it. That I loved her, she well know-if she returned "Nonsense, child, 'tis but a passing cloud ; you that love I might wait ; so I schooled my tongue to

> Mand and I parted kindly and affectionately, and even Hal was forced to acknowledge that she ap-

peared to love me sincerely. I will pass lightly over the events of the year and

my introd

taking off his glasses, and wiping a tear from his Walter," continued Harry, seriously, "and trust for eyes into your soul, and I read its secrets. I can her side, and told her my wishes and my feelings. 'Walter,' said she, after a few moments' strugsee love and pride combating for the mastery; pride, for a time, seems conqueror, and love lies gle, 'I thanked God that you had saved my life, and bleeding, but not subdued ; for in after time 't will I blessed you for it ; but if my words gave you wrong rise up and ory loadly for its mato, but cannot hopes for the future, I can only say I am sorry. find it. But the dream - the bright, beautiful dream You told me once, Walter,' continued she, eadly, over. Mand, farewell, farewell,' said I, and ' that you pitied me ; and you had need to do so, for natching my hat, rushed out beneath the starry in that hour-long years ago-that I sent you from canopy of heaven, where no eye, save my God's, my presence, I entailed upon myself a life long miscould witness the tempest in my soul. What should ery. You said truly that I had desolated my life, I do? where should I go? I questioned, when some for it led me into recklessness and size for which I familiar lines from the gifted pen of Cowpor came to must receive a just punishment. I refused your my ald. They were thesehand once, dear Walter,' continued Maud,' through caprice : I do so now through duty. I may not, nay,

"Up1 God has formed then with a wiser view, Not to be fed in chains, but to subdue."

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

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Five years fiel away, and then I led to the altar a lleaveforth our paths must diverge. You can go to are and gentle girl, whose sincere and tender love the bright fireside of your own home, where the hed sunshine in my path way and around my fire sunny smiles of a darling daughter, who can often sliv, until the dark death-angel called her up to be with you, will gladden your pathway through life, serven. 'T is years, long years ago, since I laid my I to the storn duties which I have meted out for mygentle Mary down amid the flowers to rest; but the self to perform -a friend to suffering humanity. emory of har sweetness will live forever. Think not, my friend,' said she, ' that I shrink from

But of Maud, dear Mabel," said Mr. Clevland, those duties. No, no-they afford me a satisfaction viping a tear from his eye. "you are impatient to that is invaluable. And now, Walter,' said she, learn more. She continued in the same reckless rising, and taking my hand, farewell. We may parcer, toying with hearts as if they felt not, luring sometimes meet here on earth, but not often them into her' keeping but to wound them, until a 'Twere better not. But, ob, let us strive to meet circumstance, fearful in its nature, recalled her to above.' And thus we parted. er senses.

Clarence Leland had loved her with all the depth | draw instruction from what you have heard," said of which a noble nature is capable, and believed Mr. Cleveland, laying his hand affectionately upon her true; but she scorned his love, and, in a mo the bead of his grand-daughter. " Ever crush from ment of desperation, maddened at her rejection of your boart the slightest appearance of coquetry, if his suit, he put an end to his existence.

I avoided doing so.

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he was, and what had happened?

as I could command.

laa.'

posed buried, or crushed out of my heart forever.

He was the idelized and only son of aged parents, down punishment upon the head of the effender, and and their groat and uncontrollable grief brought it is not often, as in the case of Miss Moreton, that terror to her bosom and contrition to her heart. A repontance comes, until it is too late to make long and severe fit of sickness followed ; but when amends."

Maud Moreton arose from her bed, she was a wiser | "I know I should love Miss Moreton now," said and a better woman. 'T was like the refiner's fire Mabel, giving her grandfather a good alght kiss; to the gold; those noble qualities that had lain so and I will strive to avoid the wrongs of her early oug dormant in her heart, or had been hearly life, and follow her present example." "Do so, my child," said Mr. Cleveland, tenderly,

crushed out by her insatiable love of conquest now " Take the golden rule for your motto, and you canbone forth with dazzling brilliancy. Tongues, that had once uttered bitter invectives not fail to be happy, both here and hereafter." gnipst her, now sang her praises. Many a cheerees fireside was made bright by her presence, and onny an aching head and heart were relieved by her

kindness, and her purse was over open to the neces-BY KATE &. OKELY, sities of the poor and needy. I frequently met her CHAPTER I. in the street ; but as it seemed to be painful to her, " You think baby has no fever, doglor ?"

" Not the slightest, madame. Give him the drops, Nearly twenty years had passed away since the and he will soon be better. I will see him again

I must not graut myself so great a joy as to dwell in

"Maud, Maud,' said I, 'you know how freely J

"I have repeated of the wrong, I trust ; but oh,

Walter,' said she, beseechingly, 'do not seek to do-

ter me from my duty, for I am weak, very weak.

"And now, Mabel, I have done; and may you

you would be happy, for it is always cure to draw

Written for the Bannor of Light.

THE FATAL PRESORIPTION.

vening that I stood before Maud Moreton, and to morrow." istened to the words that sent me out into the cold "Now, doctor, I want you to step into the library world feeling desolate and forsaken. I was one day as you go down, and prescribe for Marous; he does going down the steps that led from my own dwelling not complain, but has no appetite, and is so pale to the street, when I saw a horse with a light car and listless. You know his three sisters died of consumption, and I have a haunting dread of it all

All business lotters must be dressed, DANNEL OF LIGHT, Dosros, MASS TWO DOLLARS PER YEAR } NO. 26.

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

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

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

"Why, Pet, you grow postlaal. I am afraid Bet-, sy's muffine and tea will suffer if we sit here ager."

CHAPTER III.

Rain sleet, and sluth ! For two days it has never seased, but to night the wind is setting in sharp, and the streets will soon be in a glare of ice. In a small frame house on a side street in the city of -, sits Katherine Ormsby, in the dim light of a poor fire. An uncarpeted floor, a bedstead, bursau, and a few chairs of common material, are all the com contains, except under the gas bracket stands ajrosewood workstand, and on it a pearl inlaid writing desk-relies of past days. She had been writing, and the ink is still damp on her paper, but she has turned off the gas as too great a luxury, and now its looking into the red cinders, knowing well she must not replanish them, or it will rob them of tomorrow's allowance. She sits alone. The town look has struck cloven long since ; she draws the thin black shawl round hor and looks dreamingly on the red coals. Twenty years have passed since that Indian summer-evening, and Katherine Ormsby is a drunkard's wife-the hollow mark on the check. the dark rim round the eves, the sliver threads that lie thick on her brow, the thin hands which she presses hard on ber heart, trying to still a paig. which for five years has bafiled the skill of more. than one physician, all tell a and tale. The pure French brandy proved a wonderful tonic, but the one glass a day soon called for two, and whenever a little lassitude or fatigue was felt, it was recorted to, until the faste and the thirst grew strong and stronger, and the brain and will to resist grew weaker. Business suffered of course. In a reckless moment while heated and excited with drink. Mar. cus Ormsby endorsed for a boon companion for a larger amount than he could meet, and backruptoy followed. Brandy now was his comfort; drink,

sweetly expressive of our own passing away, (for and hearsely articulated, 'Belle, 't is Maud; why "Who would live niways ?") with its gentle, quiet did you not write mo ?"

"I could not, for she arrived yesterday," said Mrs melancholy, its chill and sighing winds, making us Le Grange. wish for the bright, blazing fire upon the hearth-By this time she had entered, and Harry, who had

stone, which had been so long unneeded. quickly rallied, greeted her with surprising dignity, It was the evening of a cloar, bright day in Oatober, when our story opens. Mr. Cleveland had and presented hor to me as Miss Moreton, a friend always cheriebed a great love for the customs of his of Mrs. Le Grange, and a resident of my own alty. carly days, consequently he had an ample fro place She gave me her hand, and smilling sweetly said, That should most certainly ensure our friendship, in his house, supplied with huge brass andirons and Mr. Clevland.' fender, whose polished surfaces were only excelled

I stammered something as to the pleasure it would in brightness by the binzing blokory that threw its) olear, warm light upon them. His family consisted give me for her eyes were looking into mine with of himself, a widowed daughter and her only child such a fasoination that I was completely spellbound; 't was but for a moment, but it worked a -a lovely girl of fourieen summers-and two domestics, who had been in the family a great number of history of years for us both. Harry glanced at me and seeing my embarrassment, changed the subject YOATS.

and the conversation became general. The tea, things had been removed, the fire We retired for the night. Harry and myself conreplenished, and Mabel, wheeling her grandfather's great arm obair up to the centre-table, upon which tinuing room mates as usual. As soon as we were from the business, and thus my success was placed brightly burned a solar lamp, and placing his emalone, Harry said to me, seriously-"Walter, should you see a treasured friend stand. broidered slippers (the work of her own hands,) ing before a rattlesnake coiled for a spring, would npon a soft cricket in front of it, was preparing to sit down to her sowing, when Mrs. Leslie said : you not leap at once to his rescue ?' Mabel, dear, you have made one unusual "Most certainly,' replied I, wonderingly. "What

omission to your grandpupa's evening comfort, do mean you ?" You are in that same position, Walter, and you know it ?"

"What is it, mamma darling ?" said Mabel, smiling significantly.

"The evening paper is not in its accustomed place upon the table - why have you omitted to place it foo well its meaning. In a word, Walter, sho is a might have to give up forever. dangerous giri-a polished coquette-who glories in thero ?"

"Oh, I have other employment for grandpapa this her power." evening. He has promised me a story, and I am getting impatient for him to come in." "Do you know what it is to be about, Mabel?" said Mrs. Leslie.

"Not really; but to-day, when grandpapa and I for myself."

'I will. Maud Moreton is an orphan and an took our ride in the pany curriage, we stopped at heiress; left at an carly ago.under the control, (no, the broad, trackless ocean, in a rudderless bark, with Miner's book store, for materials to supply my new writing deak, when a magnificent carriage drove up, for she will not be controlled,) but rather in the care not one starbeam from lienven to light me on. of an aunt whose highest ambition is to see her ward-the struggle in my soul was almost fearful, from which a lady, richly attired and closely velled. neice the worshiped idol of the rich and great. Thus but [rallied, and, looking up, met once more that gaze alighted, and entered the store. We were about completing our purchases, when I remarked to grand. always encouraged in what seems also to be her which had been so fatal to my happiness. But the own darling pleasure, she cannot fail to be what she spell was broken-the idel that I had niched in the papa that the lady must be very happy to be so wealthy: but he looked at me carnestly, and is, a coquette."

said, in a low, serious tone, that wealth did not con-"Hal,' said I, evincing an interest which I would I had so long worshiped, had fallen from its pedesstitute happiness; and I think that the lady over | fain have concealed, I lave you once loved this beau | tal a scathed, ruinous, and worthless thing. heard the remark, for she looked very pale and tiful Maud Moreton, and found her falso?' weary, and hastened at once to her carriage. After "Yes, Walter,' returned Harry, sadly. 'I loved she departed, I desired grandpaps to tell me why she her once, but do so no longer; she triffed with as turns to bitter, implacable bate; but I am looking looked so and when she saw us, and he replied that warm a heart as over beat for her. But should you it was a long story, but if I wished, he would tell it love her-and I feel that yon will-may God save to me this evening, and hoped it would do me good.) you from that bitterest of pange." And here he comes I" said Mabel, and jumping up, "Why,' said I, with some surprise, 'is she

friend of Mrs. Le Grange?" she threw her arms around his neek, exclaiming : "Your chair and slippers are arranged, dear grand obilly evening."

"They were schoolmates, and Maud was a dea pa, and just see how cheerful the room looks on this friend and cousin of Isabella's lost Arthur, and the gem from your life setting - in a word, you have every association connected with him she oherishes desolated your whole life, at the instigation of vanity

"No paper, ch, my pet?" said Mr. Cleavland, with the greatest fondness. But I may be mistaken, -for I am looking through those dark, fascinating

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

half that follows

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

Maud's affectionate sympathy won largely upon my heart, still I forebore an ontire deglaration of my feelings toward her.

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

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

I hastened to her beautiful home, and was met by would save you. Mand Moreton will charm you to her with smiles, as usual-she had visitors but they her arms only to wound you to your deepest heart. seen disappeared, leaving me alone with her whom I saw her fascinating power over you, and I knew for years I had been worshiping, and whom now I

· I reflected that I was about to offer my hand to one far above me in point of wealth - one who had "I do not think there is any need of your caution, rejected offer after offer the most eligible, but I countbut it seems impossible that one so beautifully fair ed apon her supposed love, and like the gamester in could be so bad as you represent her. But tell me his last, desperate hope, threw the dice and lest, ay, something more definite of her, then let me judge ay lost, for she rejected me, and in a cold, uoneha. lant manner declared that she had never loved me.

> I felt, for a fow moments, as if I were east upon most sacred temple of my soul, and at whose shrine

"Maud, Maud Moreton !' said I, ' you have heard it said that the deepest, the intensest love sometimes into my heart, and I find nothing there akin to hate; but from my very soul I pity, ny, pity you! that beneath so fair, so beautiful an exterior as heaven has given you, there dwells so much of wrongwrong not only to others, but to yourself. Nay,

start not 1 'tis true you have knowingly cast away

inge attached, dashing and plunging along in a furious manner. I saw, also, that the carriage con- the time."

tained a lady, and that her fate was inevitable, if Marcus Grmsby rose from the lounge as the door the animal was not immediately stopped. I rushed for entored, with a languid air. He was a slight at once to the spot, and caught him by the bridlo: made man, with an carnest blue eve and brown but the sudden stopping overturned the carriage, wavy hair; his mouth was small, but the lips were full and the expression of the whole face was kind. and the lady was thrown.

Imagine my feelings, dear Mabel, when I saw that uess. There was a dash of pleasantry in his manthe lady was no other than my early love, Maud her under all circumstances, and naw, as the doctor Moretan. Oh, how I thanked my Ged for the blossed prescribed a glass of good brandy every day before privilege of saving a life, and that life here. I dinner, as a tonic, he shook his finger at bim, saying, ook her in my arms, (for she was faint and bleed- " Take care, dooter-that is dangerous medicine." ng.) and bore her into my own house, and laying "Yes, I know it is, Mr. Ormsby; but with your principles, instilled by a Quaker mather, I am safe. er upon a sofa, called for restoratives. She soon revived, for her wound was comparatively Good morning."

light, and, looking around the room, asked where " Now, Pet, do not neglect your ride to day, and take Jules along; it will do you both good. The doctor says there is not much out of the way, and The sound of that well remembered voice beneath my own roof, and under such peculiar circumstances, his grandmother wants to see him every day. Good

thrilled my whole being ; the love that I had sup bye. I will try and be out early." Katherine Ormshy stood watching the light rockame rushing back like a mighty torrent. I stopped away as it flow down the avenue, hearing her busto where she lay, and answered in as calm a voice band off to the bustle of the city, and wondered if all wives were as happy, and all husbands as good

'Miss Moreton, you are with friends. Be calm, and noble as hers. It was a pretty picture as she beseech you, for you are hurt. You were thrown stood-one hand shading her eyes from the hazy from you carriage in front of my own house, and I autumn sun, the other holding a branch of crimson bore you hither until I could summon your physiand yellow maple leaves, which Marcus had playfully thrown back. There was dignity and grace in the

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

morning gown, with its silken cord and tassel, and "Saved-and by him ! My God, I thank thee !" I was alone, almost, in the world; for Mary, in the delicate embroidered slipper. She watched ny gentlo one, had long slumbered in the quiet until he was out of sight ; then turning round, she hurshyard, and bright eyes had won your mother paced slowly along the plazza, through the hall, and from her home, dear Mabel, to grace another; and up stairs to the nursery, murmaring, " Dear, dear

balm upon my lonely heart. That she loved mo once, I knew; but did she love me now? I ques tioned, but could not answer.

Marcus Ormsby sprung from the carriage, and . Walter, when I have recovered from the excite- throwing the reins to black Ben, who stood, hat in nent of this accident, I would see you, and thank | hand, ready to receive them, threw his sens round rou, as I cannot now, for what you have done. Ob, baby and mother, at ence, in the fond embrace of a Walter,' she continued, looking at me carnestly, loving father and husband. "Take out the demijoin, Ben, and carry it to the

dining room. You see, Pet, I have provided myself tion to you."

Three weeks passed away, when I received a note with the medicine Dr. Giles prescribed. I tried it rom Miss Moreton, saying the wished to see me. today, and I believe I felt stronger. I know I exer-Since we particly I had been traveling back through clised more without feeling fatigue than I have done a dim vista of years, into the eventfel past, thinking for many a day. And how is our darling? He over those scenes o'er which I supposed I had drawn | certainly looks better. Did you take your ride ? and curtain forover. But, alas I I found my weakness. how are Ma and Bella ?"

had never loved but the two-Maud and my gentle "Oh, Marcus, it would make your heart ache to Mary; and now Mary was at rest, and Maud had see poor Belle. Alexis has been drinking hard for been spared to become a true woman, and I was sigh- two days, and it is the old story over. Ma urges her ng for companianship. Why, reasoned I, should I to leave him, and she, poor thing, loves him yet too animal and accepting in return only an animal'a not seek hers? I want to her home, sat down by dearly to listen to such advice, but shuts herself up pily?

drink, to drown care. Wife and children were but secondary. Ho took his family from place to place, trying to regain what he had lost, but disappoint. ment followed his steps, and poverty and privation were all they found.

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

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

"Hilloa old wife, are you up yet?"

A bloated face, an numeaning glare of the eye, a silly attempt at talk, and Marous Ormsby, the tender child of a sweet Quaker mother-the fond, devoted husband of a noble wife, sinks down on the floor in the heavy sleep of the drunkard. With a weary sigh, she takes the heavy comforter and pillow from her bed to shield him from the air which, comes biting in every crack of the door and window, and drew off his muddy boots. Sinking down on her knees, she prays that God, in his mercy, will take him, before er, for who would care for him if she were gone. Oh, men !- Lords of creation you call yourselves-hew can you thus trample out the rich goms that glow in levery true wife's heart, sinking yourself into the

those words, murmured so soft and low, fell like Marcus! God keep you from harm !" CHAPTER II. "See papa, Jules ! Clap pretty hands, for papa is

When she was sufficiently recovered, she wished coming! Look through the trees, and see how Dash

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

You have saved a life; let it be a lasting consola.

BANNER OF LIGHT.

Written for the Danner of Light. ONE TAKEN, THE OTHER LEFT. BT JOARNA OBANT.

2

The leaves of the milk-white Roses lay scattered like fragrant mow,

And the flamy oups of the red Itose like altar fires did

While the fair immaculate Lilles waved sweet incense to and froj

The trees howed down their regal heads like Araby's mystic palms,

As the sighing breezes over them ewept laden with odars and halms!

And the winged, exulting singers chanted their lauding peating.

Crystal shafts from a fountain leapt, that no carthly wave might peer.

Then fell again. in joweled rain, on the flowerets blush ing near;

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

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

While the sun shed royal largess down from his sap-

phirs throne on high. And the breath of the undulant, baimy air, was rapture, and music, and joy.

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

the did flow. In that lovelicht garden 'neath the sun in the hours of the long age;

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

Far down in a sombro valley stood a city old and lone; Another, with portals golden, on the distant hill tops

shono: lletween was the garden rich with bloom, engirt with an lvory zono.

From the glorlous mountain city there came a messen-

ger bright, Whose kingly brow was disdemed with scintiliant class ters of light;

Bat his deep voice smoto the heart with a pang-like dirges chanted at night.

He clasped the yielding hand of one, and "Thy work Is

done," he said; Then hald his touch of blessing and calm on the other's

behded head. Saying, "Grieve not child to return alone to the valley

of shadow and dread.

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

Inspire with hope and lofty aims, the hearts of the sorrowful poor;

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

Fear not the garden beautiful, it shall know neither

blight nor pall; Not one of its Eden blassoun from their tremulane sprays shall fall,

For day and night the angels keep watch on the ivory wall.

And when thy sojourn is ended in the valley veiled and din.

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

Then the loved, bentified one thou'lt most, the Fath er's home within:

Providence, R. L. August, 1860.

GLIMPSES IN ENGLAND.

By Our Junior. NUMBER TEN. YORKSHIRE_YORK MINSTER.

Yorkshire is by very much the largest and most interesting County in England. Although its commerolal importance, were we about to give a lengthened bletory of it, is worthy of great consideration, still, as a tourist, it is secondary, to us, to its historical importance, and the many land marks it possesses of a former age and its glories. Its original inhabitants, the Brigantes, were unknown to Cusar, who planted his standard in Britain fifty years be fore the Christian Era. Olaudius left them unconquered in A. D. 44. But in A. D. 71 Vespasian subducd them to the Roman yoke. But year after year this fearless tribe rebolled-until we find the Emperor Serverus, leading his legions in person. The Romans finally, in order to defend their continental passessions, abandoned Britain A. D. 427. Shortly after, by a slow progress of conquest, the Angle-Saxons conquered the Island, divided as it was by the civil discords which arose after its abandonment. by the Romans, which from thom has acquired the name of England. We now see England a seene of constant war. York seemed the centre, from which poured every overwhelming torrent. The Danes succeeded the Saxons, and they too branching out from York, converted Eugland into a scone of desolution. A succession of barbarians, who sat on the throne of York, is known to bistory only by casual intimation and even the Danish kings, important as was their connection and final blending with the Saxons, who filled the throno for 80 years, appear in history like a distant forest at the last refraction of the departing sun-we behold only a dark gloom in which we can trace no shapes and can scarcely distinguish individuals. In 1065 we find Edward the Confessor, sending an army against the usurper Macbeth. Siward, a man of gigantio stature, of an athletio form and strength, and extraordinary courage, was appointed its leader. One decisive conflict terminated the war-thousands and thousands of both armies perished, the usurper was defeated, and Malcolm placed on the throns of his aucestore. Siward returns to York with great booly, but on his arrival fell sick with a disease which terminated his days. The glory of a warrier was in his opes the greatest felicity, and when he saw his dissolution approaching, be sighed for the funeral trophies of a field of battle. " I feel disgraced," said he, "to have survived so many battles, to perish thus; clothe me in my mail, fusten on my sword, and give me my shield and battle are, that I may dia like a soldier." Ho was obeyed, and, clad in his worlike habiliments, he expired. About 1066 we find Harold seated on the throng and the Norwegians, led on by his brother Tosti and the Norwegian King, Harrald Hadrada, Testi had represented to Hadrada that Harold was ex tremely odious to the English, and would be mostly deperted by his subjects on the appearance of a foreign army. The King, already devouring in his imagination such a glorious prize as Britain, was easily personded by the brother to lead him aid. The preparation for this grand expedition being completed, a fleet of five bundred ships set sail from Norway, accompanied by Hadrada and Tosti. They entered the Type, and ravaged the country on both sides of the river. Again re-catering their ships, they doubled l'oint Spurn, entered Humber, and ad. vanced up the Ouse, ten miles below York ; here they were stopped by the earls of Northumberland and Chester, who were, both slain with the greater part of their troops. Plushed with success, they marched upon York, the inhabitants of which, in order to avoid impending ruin, surrendered. Har old, on receiving this intelligence, began his march

had already assembled, expecting an attack from stained glass. At its base is a row of fifteen state ues of the English kings from William the Conquer Normandy, whither Tosti had first gone to solicit ucs, supposed to have been intended for some of the ald. On his approach, the Norwegian army withobaraciers of Scripture.

1.

drew from York, and encamped at Blamford Bridge, The buttreases at the corner of the cast front are adorned with plehes, statues and pedesials, which some eight miles east of the city. This strong poststrongly vie with the richness of the west and. tion, having the river Derwent in front, presented a formidable barrier against the attack of the enemy Over the window is seen the statue of the venerable from York, and was favorable to a communication founder of the choir, Archbiehop Thoresby, mitred with their fleet, which lay in the Ouse. Harold and robed, sitting in his archiepiscopal chair, having fearing, while he opposed this storm in the north, a in his left hand the representation of a church, and descent on the south from the Dake of Normandy, with his right seeming to point to the window. was sensible of the importance of coming to a York Mluster is so unfortunately hemmed in by encedy decision. As it was impossible to approach houses and buildings, that the south side can be but the enemy except by the bridge, he immediately imperfectly seen. The south transcept is by far the ordered it to be attaoked. The Norwegians main. most ancient part of the building, and is distinguished by a number of narrow, noutely pointed tained their post with great obstinacy, but could not withstand the efforts of their assallants, though arches, with slender plilars, orowned with either animated by the astonlahing prowess of one of their plain or slightly orgamented on pitals. The windows men, who, for a considerable time, defended the are comparatively small, and there are no buttresses, bridge, alone, against the whole English army, and, and the whole arrangements distinctly murk an is said by Brompton, to have killed forty of his earlier and simpler style of art than either of the opponents with his own hand. The brave Norwegian other fronts. Between the south transent and the at length was slain, and Harold became master of south-western tower rise six small pinnacles, originthe bridge. The English, then rushing forward with ally intended, most likely, for buttresses to the nave. resistless impotuosity, attacked their entrenchments. In the niches are many very old statues, supposed to and commenced an obstinate and indiscriminate represent Christ and the four evangelists. The south slaughter, in which no quarter was either asked or side of the choir is strikingly beautiful. The mussy. givon. Each of the contending armies consisted of columns, finely decorated with a variety of figures, and terminating in richly ornamented pinnecles; sixty thousand men, and the dreadful contest conthe windows, large, and displaying a beautifu tinued from seven in the morning until three in the afternoon. Victory was at length declared for the tracory ; the small transcet of the choir, with its English. The king of Norway, and Tosti, Harold's superb light, and the peculiar screen work before the brother, perished, and the greater part of their army three distant windows of the highest tier, all unite were destroyed. Five bundred ships were employed to render this external part of the building strikingin bringing the Norwegians to Yorkshire, yet twenty ly beautiful and magnificent. The north side is not were sufficient to carry back the miserable remains so crowded with buildings as the south, and consoof their force, which Harold suffered to depart with quently displays its beauties more uninterruptedly, Olave, son of the Norwegian monarch. Three weeks and which, with few remarkable differences, greatly after his victory at Stamford Bridge, Harold last his resembles the ordinary gothia,

orown and his life in an engagement with the Duke The central tower is heavy and dumpy, and from of Normandy at Sussex, at the famous battle of its exceedingly low situation, is the least attractive Hastings; and here terminated the monarchy of part of the building. Tradition says it was the inthe Angle-Saxons, and began the Norman rule. tention of the architect to surmount this tower with This little historical sketch has exhibited York. a lofty spire of wood, covered with lead, but the shire successively as the focus of Itoman power-as design was abandoned on the apprehension that the British, and as a Saxon kingdom. basis might be overweighted by such a superstruo-Asking pardon of the reader who has grown ture. It is, however, to be regretted that the intendrowsy over our prelude, we invite him or her to tion was not carried out. Let us enter the building. take a seat in the comfertable rail carriage, and no Here presents itself a scene which is almost unani company us to York. We need not speak of the mously admitted to be unequalled by any cathedral different views seen from our window, because they in the united kingdom. The cross also displays a are pretty much alike, whichover route you take, all most superb specimen of the style of architecture run together, nothing individually discornable-so which prevailed in the latter part of the reign of let us imagine ourselves in Youk at once. As it Henry III. The circular, which at that time was may be readily perceived from our little historical not entirely laid aside, still appears in the upper indulgence, this fine old city is one of the landmarks part, enclosing others of a leter style, and polyied of time which point to a period very far back in the form. The pillars that support the larger arches history of England. Its associations with war, with are of an angular shape, encompassed by signder royalty, with foudal struggles, otc., must give it a columns a little detaohed; and the rich leafy capivonerable claim to all who delight in famillarizing tals of all the columns unite to form a foliated hemselves with the past. wreath round the head of the pillar. The windows Railways have made it an infportant centre of

are long, narrow, and pointed, consisting of one commercial operations, but this has been rather the light, or divided into several by tracery, and decoresult of other oiroumstances, than design." Certain rated on the sides by slender freestone or marble angineering difficulties arose, else Leeds would from shafts. Between the upper aroles appear the quatrethe beginning have filled the office of York. Leeds, fouille and cinque fouille ornaments, afterwards transferred to the windows, and there forming the from its manufacturing importance, would have been certainly a more fitting centre-for it represents the first steps toward the beautiful tracery which is displayed in the naive and choir. The windows in the present with the foverish activity of commerce and south end are arranged in three tiers; the uppercailways; York represents the silont past. most, camposed of two concentrio circles of small York stands on the rivers Ouse and Foss, just at

the point where they join, and is one of the few arohes is a wonderfully fine piece of masoury, and English citles which yet retain their boundary walls, exhibits a noble appearance. The first window in These afford an opportunity of getting some of the the second ther affords a representation of St. Wilfinest views of York Minster on all sides, which may liam ; the second consists of two lights, one of which bo had by traversing the city wall, as far as it is is decorated with the portrait of St. Peter, the other open for this purpase, and turning the eye toward with that of St. Paul, each with his proper ineignia. the venerable structure whenever opportunity occurs. The four figures of Abraham, Solomon, Moses and And well will the visitor be repaid if he catch the Peter, occupy the windows of the lower tier; they reflection of the morning sun from the east window, are of modern workmanship, and reflect no little credit on the talents of an English artist. The or the setting sun from the glorious west front. York is entered by four gates in the wall from four north and south transopts display the same style of architecture. The windows are disposed in two lifferent directions; and, on going outside of the tions, the lower of which consists of one window of dity and re-entering it again, you can fanoy yourexquisite beauty, containing five lights each, upwards olf walking into a city of the ancients.

We shall not keep the reader in York any longer of fifty feet high and five . In breadth. These are than it may be requisite to give a just description of separated by plain stone mullions, which are conits celebrated minster. Let us look at its exterior, cented from the eye, placed at a distance by a cluster It is an uniform structure, having nave, choir, and of elegant shafts attached to them only at intervals, transept, and is by far the most complete text for a and rising to support arches richly ornamented with history of Gothic architecture in England ; since the a kind of obevren work, a relie of the Saxon style, portions successively erected exemplify the various Architecture perhaps has never produced, nor can

or to flenry Sixth, in ancient regal costume. Above, the three rows of smaller figures represent the au

THE SUPERSTITIONS OF IRELAND. gelle choir, so that the whole screen presents nu extraordinary display of inclicital aculpture. In the Satelualism has opened to the inagleitive mind a niddle of the streen is the entrance to the choir, a beautiful canopled receas with muldings and soutp ares around the arch and elaborate fron gates. The old organ was destroyed by fire in 1829, but an or. hud, if not their profusely ornate superstructures, at iloved that death was the end of all sensation, and gan now rests on the soreen deemed the finest in least their foundations, in truth; so that one might thought it was an eternal slumber; and she did dis England, and in every way worthy of the building accept, in reference to these, the maxim of the calmity in this opinion. Doubtless she has found out which contains it. The expense of its creation was Church, that " what is true is not now." We begin her error.

horne by the munificent Earl of Scarborough. There to see very olearly that these facts are not to be held Now here are two cases which rest upon testimony are three sets of keys of six octaves, and two os amenable to the dicts of the modern savans, whether as good as any we are in the habit of receiving in taves of pedal koys. There are ninety stops, and in literature or philosophy ; and that in spite of the support of apparitions generally. I do not know over six thousand pipes. If ever the sublimity of discoveries of physical science, there is something why they should not be cutitled to our oredence. I sound can be brought home to the feelings of all, it behind the natural phenomena of visible sights and would like very much to see them elicit remarks must be when such an organ is pouring its vast sounds, which, though it defy the test of the ernoible from some able correspondent of the BANNER. body of harmony through the raulted arches of this and the blow pipe, is none the less real, none the Nothing could be more interesting than the disinless substantial, than those phenomena themselves. ancient and impressive cathedral. In the architecture a variation from that of the Spiritualism teaches that the means must be suited

Original Essays.

nave is perceptible. The roading displays more tradie to the ends. The application of the fumes of mer cery; an elegant kind of festoon work which form oury for the discovery of arsenic poleon in food the capital of the pillars from which the vaniting would not detect the presence of a vogetable product under the same circumstances. Nor has any one springs ; through every part is seen a greater pro liquid a like power of dissolving all collids. So in fusion of ornament, and the whole exhibits a near er approach to the highly florid style which prevail-Spiritualism, visions are revealed only to the spirit. ed sometimo before the filteenth century. The unl seer; and the conditions of mediumship have no windows of the choir shed their richly varied light relation to intellectual qualification or professional standing. Perhaps the advantages are on the side through numerous figures of kings, prelates, saints, of unsophisticaled ignorance and oblidish credulity escutcheous, and representations of sacred story. The righly carved stalls, the archibishops' throng And this is -- or may be-the reason why the testi mony of these is so often impeached ; while in fact the pulpit, are all of the ancient style. Beneath they are the most proper instruments for the disportion of the choir is an ancient crypt in fine ini-

covery and revelation of the superpal. tation of Saxon architecture-one of those selemin impressive, sublerranean vaults, peculiar to but few English cathedrals. But all the sanctity of these crypts is gone in this latter day it is to be regretted. "Our Junior" does not appear to have given any at-But the eastern window-here we find representa tions which belong indeed to the building and to the age when it was built. It may be said to be unrivalle in the world for magnitude, beauty and magnificence This great production, as we before said, is divided into two hundred compartments ; caoh. occupying about a square yard, and each filled in stained glass, to, that flowed from the lips of farm servants luto being? If truth be eternal, then how is it with figures about two feet high. The soriptural gathered about the kitchen fire; and though long possible that this universal mind, which is the persince surrendered to unbelief and partial forgetfulcharacters and incidents recorded in this way are extraordinary for their number-the Saviour, angels, patriarchs, prophets, apostles, confessors, and mar. passing over a blank of many years, Spiritualism tyrs; the creation, the temptation, the expulsion summons them again before me for fresh inquiry. he deluge ; the stories of Jacob and Joseph, the find I ask myself, is it any reason that these seers being ing of Moses, the scenes of Mount Sinal, the exploits unlettered men and women, they should not be onof David and Abraham and Samson ; the scale and titled to more confidence than the world is disposed vials and trumpets of the apocalyptic vision, inter to give them ? To be sure, those Fuiries are quite preted according to the notions of the time-in fact all form of transference of the Bible to the stained uplike our American apparitions. But though diminutivo in form, they are endowed with human glass of a window. Some idea of the size of this stupendous window may be had when we consider ideas and passions; and their size may be assumed that John Thernton of Coventry, glazior, took the with reference to elimatic conditions or some pecu contract of glazing it, and was to finish it in three liarity of olroumstance unknown to us. That is granting that such beings do appear. What has years. He bogan it in 1405 and finished it in 1408been written by such, literary caterors to popular ome few days before the expiration of the time. He received for his work four shillings per week and ales laste as Croaker and Hall, ought not to influence one hundred shillings per annum besides, and £10 our judgment; nor indeed the success of what are nore if he did his work well. Who can imagine the esteemed the "better classes" in Ireland itself. mighty structure lit up by the raddy blaze of the morn | whore I doubt not " Our Junier" has felt the point ing sun, and not exclaim " How wonderful is art ?" of their elegant disdala of all such low notione The Chapter House is the only building exteriorly Notwithstanding all this, is not the mass of testimony, as to numbers and length of time, greatly in of which we shall make mention. It is a magnifi favor of the fact of their existence ? Could a whole cent structure and singular of its kind, and consid antion, for so many years, hold fast to such a super ered to be the finest in England. Its form is an octagon, sixty three feet in diameter, and sixty eight stition without any ground to sustain it ? It is not feet high. This wast space is not interrupted by a to the point to say that other nations have held to single pillar, the roof being entirely supported by equally abourd views; for, we do not know what its ingenious workmanship, which depends on a amount of truth may have leavened the error, or to single pin geometrically placed in the centre. The what extent the drapery of language has distorted stalls for the canons, ranged along the sides, are the native form. The fables of the ante-historical highly finished in stane, and the curlously wrought periods of a nation's life, cannot be all fables. Nor canoples are supported by small elegant columns of should we be eager to allow that priest-oraft in-

the finest marble. The entrance from the north vented where it only embellished. Let me now relate one or two circumstances which other side of the octagon is adorned with a window have suggested these reflections.

rich in tracery and figured glass, rising from the Several years ago I became acquainted with an part just above the stalls and reaching to the roof. frish woman, much superior to her country women in Encus Sylvius, afterward Pope Pius the Second. in character and judgment, as we meet with them bero. speaking of the Cathedral of York and the Chapter She showed, by her conversation and manner, that House in particular said, " It is famons all the world she had been well educated and enrefully brought over for its magnificence and workmanship, but up. I therefore thought it a good opportunity to get especially for a fino lightsome chapel, with shining some reliable information upon this subject of the walls and small thin walsted pillars quite round." Fairies. So I questioned her, She said that her pa. brings forth nothing profitable to man-how by An old menkish verse bestows on it this encenium- rents had always ridiouled the belief in the exist ence of Fairies as an idle and vulgar superstition, With this we quit the fine old Minster. We are and that hence she herself had become carly settled aware that its description will not be found among in the same opinion. But one day, she continued, the most interesting "Olimpsos" which we might when between eighteen and nineteen years of age, have given. If it have no other value than that if she had gone about a mile from home to visit some hereafter will serve to facilitate retrospection, it is friends in the country. When within a short dis. tance of their bouse, ber attention was suddenly arrested by an assemblage of some dozen or more men height, elad in a neat, though rather ancient costume. earnostly engaged in conversation-so carnestly as

upon the circumstance, she could flud no sublerfuge amid her general skepticiem to encourage her to think it was an Illusion. Everything about her, she declared, was too real to adult of doubt. It was an objective fact, for which she could not account. She large field for speculation in regard to what have was far from being weak-minded, hervous or oreduheretofore been looked upon as the superstitions of lous; nor would she believe that it was a waraing. different peoples and countries. All of these have As for dying, she was not afraid of that, for she be-

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

> > MORAL EVIL.

BY REV. ROBERT HARRIS.

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

This being the case respecting the spiritual and inrisible body of Doity, let us now remark briefly on his physical, which is the whole material universe, comprising all organized and all unorganized existence. And here, also, we find that progress may be unbesitatingly affirmed, for it is palpably manifest. The Delty, paradoxical though it may appear, is constantly gotting a more progressed and therefore a superior physical body. See the sterile waste that man's skill and labor it becomes improved, and from bearing only useless weeds, pr duces

changes which this style underwent in the space of imagination easily conceive, a vista of greater magtwo or three centuries, from the earliest adoption of nificonce and beauty than that which is seen from simple pointed windows, to the rich aderament of the western entrance of the cathedral. This enbe decorntivo stylo.

The west front is, perhaps, the finest west front Westminster Abboy, is reserved for state occasions of any English cathedral, parily on account of its Whether this species of exclusion in such a place is great magnitude, being upwards of one hundred and altogether judicious, we leave the reader to judge; ine feet in breadth.

but it certainly takes away much from the impres-Its window is inferior only to the west window of sive effect which would be wrought on the mind of Carlisle Cathedral; but in other respects it is per an observer by making this entrance a general one. haps unrivalled. It consists of a central portion The sorcen which separates the naive from the between two lefty towers, the lower part of which is choir, rising only first high enough to support the occupied by the deeply recessed and richly adorned organ, does not intercept the view of the eastern entrance ; exhibiting a series of side columns sup [end of the church, with its columns, its arobes, and porting arches which become smaller and smaller as its most superb window. In proceeding from the we advance further. Exteriorly this doorway is western to the eastern end of the cathedral, the probounded by a triangular canopy ; and on either side gressive improvements in the architecture are visiof it are rich niches filled with statues. Above the ble-quite in contradictiontion to the idea (national

optrance stands the great west window, with its we must confess.) that progression, like Ulyases fol eight lofty lights, its rich tracery, and its surmount lows the setting sun-and the contrast between the ing onuopy. On either side of the window is a paneled old and new is easily made. .

front, partially occupied with statues in niches, and The pillars and shafes of the nave are not detaob bove it is a battlemented pediment. ed as in the transepts, but form a part of the col-Next we approached the towers-these most ma- umas that support the arobes of the side side ; this

estic productions, standing at the north-west and vaulting of the roof, unlike the circular arch of outh west corners of the building, forming the most | Henry Third's time, does not rest on slender pillars onspicuous objects on three sides. Each tower rising from flowery corbels placed above the capitals consists of a central compariment, flanked by two of the clustered columns, but upon tall and elegant eries of magnificent buttresses. Lowermost there pillars rising from the ground and attached to the is a recessed porch, above this a canopled, beauti columns. Tracery of the richest kind appears in fally traceried window; then follows a fint space of the windows, especially in that which occupies a old panneling, and another window, without a can. large portion of the Western front. When we saw opy ; then a short battlement, and above this a double it, the last rays of the declining sun were illuminawindow, much loftier than either of those below; ting it, and shedding over it a bue of gold, which and, hastly, shooting up to a height nearly two mingling and changing with the various colors of hundred feet from the base, a series of turrets and the stained glass, formed a scene of quiet grandeur crochetted pinnacles. Ingenuity and skill could far exceeding our powers of description. The figscarcely have produced anything more complete in ares of the first eight archbishops decorate the lower the style of architecture. On either side of, this compartment, and above are represented eight saints, central compartment, as we have said, are the but. Under the window on each side of the great door is treases, rising tier after tier, and most richly adorned an esoutcheon, one bearing the arms of King Ed. with panneling, niches, statucs, canopies, tracery, ward Third in the beginning of whose reign this etc. Among the statues near the great doorway are part of the structure was finished ; the other is said those of William de Meltan, Robert de Varasour and to bear the arms of the Saxon Prince Ulphus, one William de Percy, carly benefactors of the cathedral, of the chief benefactors of the church. The upper In the arch over the door, in full tracery-work, is windows, though not so richly decerated as those

represented the temptation and expulsion of Adam below, are elegantly decorated with imagery and es cutchcons. Under these runs an open gallery, in and Eve. The east front is very little less beautiful than the which, exactly over the points of the arches, we were west, excepting that its beauty loses much from its told formerly stood images of the tutelar maints or

comparatively lower elevation. The great window patrons of the several nations of Christendom, has been considered the finest in the world of its These, however, have been displaced; but that of St. peculiar style. It is evidently much newer than the George remains, and the resemblance of a dragon west front, and displays a more florid style of archi- protrudes itself from a neighboring point and ever tecture, orowned with elegant and airy pinnacles. grins definnce to the sword of the holy champion. It is unquestionably a grand work, whatever it may The organ screen now meets our view. In the richlose by newness or comparison. The window occu est form of the perpendicular shape, it closes in the ples the entire width between the buttresses, and choir from the rest of the building. The lower part toward the north with a powerful army, which he comprises no less than two hundred compartments of is divided in fifteen niches in which are placed stat. be "macadamized."

·. · .

trance, like the western entrances of St. Paul's and not worthless. And we are sure if Interest or ouriosity lead any of our reador to visit the scenes which wo have endeavored faithfully to describe, they will find the time spent in the perusal of our labors, not entirely lost.

" Ut rars flos florung Big est domus isla domorum,"†

transcept is in the form of a mason's square. Every

" Candon's Drittannia, fol. 721. + The chiaf of houses-as the rare of fowers

The Locust Army.

We know of no greater scourge, in this country, than the grasshopper. Were our grain-crops bable arriving at her friends' house, related what she had to a bigher point on the margin of its shores than to be destroyed by the locust, as in the southern scen. Her friends did not appear at all surprised, he had ever proviously reached. The ladder of eterprovinces of Russia, we might lament with exoceding bitterness of spirit. Foreign accounts tell us people" were frequently seen, and sometimes even collective capacity, must ascend. No matter how; that, very recently, in Bessarabla the population has conversed with, by the whole family. But, they add been called out against the advancing swarms of this ed, they had not spoken of it, because it would ex inscot as against an invading army. A cordon of pose them to the ridicule of their acquaintances. Such things were not believed in respectable society. twenty thousand men, under military orders, was drawn round the district in which the loousts had The narrator further said, that, having remained through pain and discase, through a sudden transiappeared, and the measures taken for the externi- about as hour, on her return toward home she again tion to the land beyond the present, through slow gy nation of the pest had to some extent succeeded when another band appeared in the same district. This insect army spread over the country till h appear to notice her presence, although she lingered covered an area of eixty wersts in length by twenty for some time within a few feet of them. She had no opportunity to see them again, for she soon afterroad. It crossed the Dolester, and settled down in the forests and fields, devouring every blade of earn ward married and came to this country.

and every leaf. The cordon of dofense extended along ficen wersts, and an active war was carried terested me. The Banshee is the apparition of a feon against the insects ; but by the last accounts the result was doubtful, as the locusts had broken streaming eyes, and lamentable voice, who appears through the line and advanced into the interior of to a person shortly before that person's death. I of Odessa.

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

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

We understand that a certain Mr. MoAdams is about

en crops, gladdening the heart of the husbandman. and augmenting the store in the granaries of the world, for the support of the human family. The wilderness thus " becomes a fruitful place, and the desert rejoices and blossoms as the rose."

The physical body of Deity, then, as well as his spiritual, becomes developed, progresses.' And this and women, apparently not over fifteen inches in brings us to consider more immediately our subject, Moral Evil' Pursuing the same line of reasoning as They were grouped under a large oak tree, and that already adopted, it is evident that if the whole Deity progresses, each part of him must also progress, not to notice her presence. She stood a long time and that perpetually. This being the case, it seems considering them in utter amazoment, hearing very clear that man, being but a small part of one vent distinctly the sound of their voices, without being whole, must also progress continually. He appears able to distinguish the words. After having satis- to descend occasionally in the meral ocean, of which fied her ouriosity, she continued on her walk ; and his meral nature is part ; but soon does he rise again but, on the contrary, assured her that those "good nal progression, humanity, in its individual and there is no alternativo; forward, toward a higher degree of perfection, all things tend and move ; and, whether the ascent be made pleasantly or painfully, slowly or quickly, through suffering and torture, saw the same interesting spectacle, but that now rations, somi pleasurable and semi-painful, through only four or five remained. As before, they did not the devotion of life to duty, or through an earthly sojourn spent in the sinks of iniquity and the dens of crime, it matters not as far as the fact is concorned ; for in each and all of them he is ascending,

never descending, the ladder of elernal progression. Another superstition-that of the Bansheer-bas in-By moral evil, men mean a line of conduct which is believed to be bad according to the customary order of things. But man's faculties being comparatively male, with dark, disboveled hair, wan features, limited, he is seldom, if ever, able to perceive the general consequences of actions. What is near at Bessarabia. They have also appeared in the vicinity knew a handsome, spiriced frish woman, the wife of band, and strongly impresses his boility senses, either a well knows public man in the city of New York, to favorably or the reverse, he readily perceives and whom the Banshee appeared. So she said at the apprehends, but in general is unable to say that an time, and her denth, which occurred a few weeks afaction which is considered by him evil, will, in its terward, seemed to confirm the truth of what she general results, prove evil to individuals and to said. This will appear more probable when I add society, and this on account of his inability to see for that only. The price of the whole was demanded that she, although a member of the Catholic more than the present and palpable effects. Accord-Church, was in reality an atheist, believing neither | ing to the physical organization of each individual the door; there was no time for discussion, but enough In God nor in a future state. This showed, if noth will be the tendencies, joys, pleasures and pains, or, for action. Hastily paying the demand, and directing ing more, that she was a woman who thought for to use the words in general use, the goods and evils hereelf, and was in no sense superstitious. The ap- attending his existence on earth. What is pleasant, parition occurred in this way: She was sitting agreeable, and conducive to comfort and happiness, alono in the basement room of her house, just after men call good ; what is unpleasant, disagreeable, breakfast, when she saw a female approach, seat her | and conducive to discomfort and unhappiness, they self upon the sill of the window which looked into a call evil. Everything they dislike and disapprove of pared yard surrounded by a high wall, and, fixing is an avil, just as, on the other hand, everything her eyes upon the astonished spectator, begin her they like and approve of is a good.

melanoholy wail. The lady was fascinated for a mo. The English languago does not, it may here be ment, but a sense of extreme terror succeeding, she remarked, farnish any better terms than good and ran up stairs, and with every expression of horror ovil to designate the opposite qualities of things, of to wed a Miss Street. If this happens, sho will then in her face, related to the wife of the writer what men and of actions ; and while both are rightly she had seen. After becoming calm, and reflecting employed, we entertain the belief that the term ovil

is used only in coincion to the present and transient effect, and is evoked by the feelings of indignation and condemnation produced in the minds of these who have even or heard of the notion denominated evil. It should, however, be noticed here, that good which is at once pronounced so by men. The appelation ovil is given to an action from its present consequences, and to the fact that it is but the car. [ism !"-Eus.] rying out of the divine plan by which a lower degree of good is exchanged for a higher. The Deity we believe to be ctornally good, and all auimate and inanimate existence to be but Deity, the actions of men being the evidence of the portion of him dwelling in them; therefore we conceive that no evil can or how can anything proceeding from the indwelling Delty be ovil ? All the actions, events and ecour rences of human life, conduce to the production of universal hoppiness, and therefore, on the principle that we judge of the quality of the tree by its fruit, we caunot see how these can of themselves be essen. tially ovil. What is called ovil is, as we think, but the developing of good. The outside appears repul. sive, but when the dross is removed the genuine you must break the shell. If you wish to see a beautiful interior human nature, you must not any that the process which produces and leads to its exhibition is ovil. All good is positive : all evil negative. first cast off your impure garments, and call not the very pertinently here,) it matters not concerning this lattor process avil; for it is only preparing for question of right and wrong, good and evil, in man. greater good ; it is but becoming better. If some men are so rule as to knock loudly at the door of by be opened, and they will receive a hearty wel-

their state ; they will reach before the door is shut. Two or three men may lead an or to the water,

but cannot make him drink ; so a few paid officials may manucle a thief or a murderer, and a number of divines denounce him as a brate, and his orime as diabolical; but they cannot make either enter this temple after their fashion ; but they do so after their own. Attempt to force nature with a pitchfork, and she will bid you defiance ; push her from you, and she will endeavor to return. Love her and she will loso you ; be gentle to her, and she will not rebel. Observe her operations, and if you cannot approve, before condemning, wait awhile. The water rushes down the precipico with noise and tumplt. but in the valley below it is calm and trangoll. The road is rough here, but at a distance it is emoother, so don't complain. All cannot hit the mark the first shot; but let all practice, and then see the result. Many stumble and fall; but the And it is simply because we are so related, one with bruises they receive will after a little make them surefooted. When things appear wrong, have pa tience, and they will right themselves. When men any that is evil, ask them, will the wound heat? If they say it should never have been, then ask, how did it come to pase? If electricity kills a man, it is perceived to be a fatal acoldent, and is not considered ovil; if a bullet from a well-leveled rifle kills another, the effect to both is similar ; but in this case it is pronounced an evil. A spark drops and acts the promises on fire; an incendiary else where applies an ignited match : the result in both cases is similar : the former is pronounced accidental, but not evil-the latter intentional and evil The motive determines the character of the action and the agent; but without a motive no man becomes better. It may not accord with our views of right ; but he is made better for it. The slough from the moral nature is cast off by it, and underneath is beautiful; the house is swept and nextly garnished. When the leaf is blotted and defaced, turn it over and see the other side. Man is a book of many leaves ; but all are not blotted. For every blot he

makes he pays the penalty, and soon learns to use his pen with the skill of a master. After a time

"WHATEVER IS, IS RIGHT."

The first of the two following letters, is from the pen of a well-known author, who has contributed largely to the literature of the New Church, and is also, we believe, a member of that religious sectis but a comparative term, and that evil, as wo un, niso, we believe a member of that religious sect-derstand it, indicates a less degree of good, being in stronget to subject the grant stringer to easy is probably as derstand it, indicates a less degree of good, being in strongly opposed to Spiritualism as any religious de-fact good in a lower stage of development than that nomination. It will be strange if Dr. Child's new book, like Spiritualism, out of which it has grown, and palpablo effect, without reference to the general does not meet the severity of "Christian antagon-

I see that the book with the above title is meet ing with a good deal of com-undation from a kind of persone who are immersed in certain naturalis. tio principles, and I therefore have a word to say of It. In this, as in every other contemplation of an Intellectual character, there is certainly some truth. proceed from him. If the whole bo absolutely and and it is the truth partially expressed, and plainly stornally good, how can a part of that whole be ovil, recognized, that blads the mind frequently to the enormous fulsity which such truth is made use of to cover.

First, there is certainly a truth in the connection of all things-in a chain of causes and effects which extends from eternity to elernity, including all or unto himself. All are dependent on the laws a things la its infinito embrace. I say a certain truth, eternal truth, and whatever their condition or their I say not how much, nor precisely what, as it relates to moral svil. And here let it be observed, once for all, that whatever view we adopt concorning the charmetal will appear. When the rude and rough coat acter of God, the Infinite -- whether we include him is cast off by man, a fuer and botter garment will with nature in one eternal, all-comprehending necesbe found boneath. If you wish to get the kornel rity, or whether we take a more Armenlan view of the will of man, it matters not, so far as this ques tion of human right and wrong is concerned. I would have this point especially understood, for it is important, and vital to the question at issue. What The farmer, therefore, is real-the latter unreal. [[ever view, then, we take of God and Infinity, necessi you wish to enter the temple of purity, object not to tous or non-necessitous, (and much might be said

And here is the grand source of fallacy-in puny mortals assuming to look on things as God looks this temple, be not affrighted ; the door will by and, upon them ! Now this cannot be done. God is infinite ; man is finite. We have no right nor ability come. If all enous walk as steadily and decorously to presume to stand in God's place, and from the as yoursolf up to the entrance, be not alarmed for point of view of the Infinite, look upon events as He looks upon them. He sees all things, and all their connections and tendencies. We are purblind, and must not take the responsibility of doing murder, then, adultory, etc., as good and right things. or even to think of them as such after they are performed. If God can overrule these things for a good that could not otherwise be so highly promoted, that is his work, and his prerogative. Man must not do evil that good may come. I say not that God may-I only propose this for the sake of the argument. 1

> distinction between designing and permitting is all a fallacy; (still I do not believe that it is.) but whether it is or not, these things are wrong and evil with man, simply on the ground of finite relation. Surely it does not require to be argued here, and to Christian men, that murder and robbery are good in the same sense and tendency that charity und honesty are, or that they are even desirable in good society another, without any regard at all to the accessity or the infinity of the contemplation, that it becomes wrong and ovil to transgrees the commandments.

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

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

Now suppose some philosopher who wished to be wondrously comprehensive, should set up the theory i and apply tha f

· BANNER LIGHT. \mathbf{OF}

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

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

OVERCOMING THE WORLD.

DT JOHN LATHAM.

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

It is vastly easier for us to crucify, to amputate some function that we have not courage to regulate, than it is to purify, perfect, and make healthy its action. We may live the life of anchorites-denying, restraining, inflicting hardships, even inshing our own backs, and still not remove or overcome the cause of penance. The very thoughts and desires for which we incerate and terment our bodies, still suggest themselves to the mind ; they still continue to say admit that he does these things-admit that this arise unbidden ; involuntarily they come, to the exctusion of loftier, boller thoughts, holding the mind in despotism to their presence and the unhallowed associations they bring. And why is this? Because the cause lies deeper than we have looked for its removal. It is among the essences that give form to our thoughts and desires. We may sit clothed in sackoloth and ashes, but it will not affect the fourtals of bitterness. It can, at most, bo but a sign of humility, the actual of which must be possessed. Being really and truly possessed, it would not then be inappropriate to give it an outward expression for the feeling and action would suitably accord with the dress which otherwise would be a hollow mockery. Then let it over be borne in mind that the first es sential is to purify and clovate the source of our thoughts and affections. We shall then cease to feel an unholiness and impurity, from which to hide ourselves away, or inflict our bodies with pain or de-1 rement

The only way to overcome the world, is by putting out of our thoughts and effections all that is not nuro and true. This we are to do, not alone by ar. lent desire and fervent proper, but by a onre of our dict, by seeing that we est no uncloan thing, or, in other words, no low and unprogressed substance. Such things, as our experience and that of the race teach, give rise to low thoughts and desires. We must be cleanly in body, regular in our habits, cultivate charlty, exercise kindness, deal justly, and the spontaneous result of a truly regular life. Seleet our food principally from the vegetable king dom ; eat of fruits and vegetables which, from growthat overything was white, because this is the solor ing in the sunlight, have become filled with a higher

OUR GAUSE.

and robning his elements of mind for a higher and Since the first gleam of light which went forth still more reflaed condition ; the second man is the from the rising sun of Spiritual truth to illumo a angello condition, born out of the rudimental into a world buried in the night and gloom of Orthodox more harmonious element of existence, still not yet bigotry and superstition, when Davis first uttered pure and perfect. The third man is the cherubic, his oracle of truth and wiedom as the Foughkeepsis born out of the angelic. The fourth man is the ser-Beer, and the first "rap" was given at Ilideaville aph, or degree of celeatial beauty, when the pure by the Fox family, there has never been a time so Hight and life pervade his whole being. Understand redolent of hope and cheer to the cause of Spiritual ing and knowing all the laws of his being he com ism as now. I have been a careful render of all the prehends the universe, and is then just fit for use, literature bearing upon Spiritualien since its ad. which is to impire and instruct the minds on the vont, but never do I remember to have met with future planets. As man passes through seven oranything so glowing and soul cheering, among all ders of refinement, or degrees of unfolding, it might the Spiritualist journals, as the first Sopiember num. perhaps be more consistent to say, that the insect bers of both the BANNER OF LIGHT and the Herald of was the first man, the feroclous animal the second, Progress. Verily, there is being a Pentecostal out the domestic the third, the rudimental or present pouring from the Spiritual spheres upon the advo- form of man the fourth, the angello the fifth, the ontes of the cause, that looks as though they were cherub the sixth, the scraph the seventh. fully determined not to merit the charge any longer Now, gentle reader, the end of sudimentality is at

of being slothful or penurious. The numerous and largely attended Spiritual Con-

about to have instruction in the laws of their being. entious which are now everywhere being held, the They are about to be able to stand above physicality multiplicity of uble trance and other lecturers which and learn the causes of sha and error. They are are sweeping the country from Maine to California. about to know who the Lord their God is, and stand before him and be judged. The day has come that nd the rapidly increasing extension of Spiritualistic ournals and pamphlots, are the powerful leverages was to burn as an oron, and burn up all the proud, that are inaugurating the fust-approaching new and all that do wlokedly, and leave them neither era. Our lecturers, who now essay to speak-trance | root nor branch. speakers, in particular-are generally of a much Dundee, Illinois.

higher order than formerly; and the promulgations of the new religion are so grateful, and replete with joyful costaoy-when compared with the sirocco of orthodex teachings - that it has "leaked out" among the "faithful" that "there is something so unearthly beautiful, rolining, inspiring and clevating" in what Spiritualists say and preach of their botiof, that incidelity and scotarianism are vanishing before it like the mists of morning before the genial and respiendent rays of the rising sun.

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

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

oulled Orthodog and secular world. It may be that privacy will be enjoined in making donations, yet they will be conferred cheerfully and gladly, if sought for in the right manner. SHORT TRAOTS, giving a brief summary of spiritual

Asking the question, What is the saviour of the nineteenth century? implies that there have been ane or more saviours bitherto. Ever since man had a truthe, that can be thrown broadcast over the land is another desideratum with us. Let us have the being, as an imifiertality, on the earth, divine wisdom epheres, the instruments of God, have sent main features of Spiritualism in a nut shell, so that a dollar will pay for a hundred copies, that we may r raised up, in accordance with natural and spiritual laws, great teachers, who, in the measure that they taught elements and principles of divinity, and pracsend them out upon the wings of the wind throughout the land. in short-let Spiritualists be "Wing ically lived them out in their daily lives, breams to AWAKES". in the most thorough sense; for though others exemplum saviours. In the first place, it is proper to inquire, what is solvation 7 Balvation is harmonization. But what the present is teening with promise, the future of our cause, aven to the most sanguine expectant of is barmonization? It is that resultant notion of the s ultimate universal triumph, has searcely as yet

ingly adjust the body's ways to the requirements of divine law applicative to the outer. Besides, even here, knowledges of methods may be taught us from above-even reach us inspirationally, as well as by reflection. We can get no knowledge to regulate oursolves, physically or mentally, save as we ar mpregnated by divino elements in external naturo, r in the spirit-all divine. Man does not walk into the various kingdoms of beaven, on earth or in the spheres, by force of his own intent divise germilife; he is belord on the way by the very impregnation of these germs. And spirits and angels guardianize him through - not because they distatorially assume such office, if that were possible, but because they are obedient to the divino law of their being. Now are obscicled to the driving law of their being. Now a man may be bodily saved who is not so spiritually. He may enjoy harmonio physical health, and gildo screnely into a ripo old sge, ready them to relapso into the arms of spirit, as a mature apple falls—but yet be spiritually deformed and affectionally damned. Lacking the crystalization into obtactor of divine elements within him, because the possibilities of his soul have not been touched and called forth by the positive impregnation of divine elements without him, he for a time is damaed, is splittually inharhand, and is about to pass away, and mankind are monized, is small, and leso, and weak, in a harmo-nic or saved individuality. It is not sufficient to be his or surved individuantly. It is not sufficient to be boiling surved alone, nor yet to have a fair mind-harmony. The very essences of the soul, the im-mosts, the celestial substance, must be intensified, so that what is there, richly there, may flow forth and through all the mind character. It is the highest divinity, the highest divine principles, life and inspiration and impregnation, which largely, whelly, tuly, eave or harmonize men

JOHN ROMMAON.

Written for the Banner of Light.

AN IMPROMPTU.

BT LITA II. BARNEY,

When to those sturdy, rock-bound sides,

That battle back old Ocean's tides,

Gaze o'er the wide extended swcen

That spreads before us, broad and deep,

And true, though changing-to shall keep

My mind in retrospection glides,

I think of thee, only thee :

My love for thee, thee only.

Again beside thy form I stray,

Like changes of life's onward day,

High heaven and ocean's blonded blub-

Thus shall they blend, thy love so true,

And thou hast thought love nevermore

Should bloom for thee, so lonely,

But, roused from out its wintry tomb,

A snirit wrant in saddened gloom

Around thy path will shed perfume,

A day may bring things new and strange.

And changes that Time cannot change.

For I have dreamed a pleasant dream,

Disturb it not by mockery's gleam.

SUNDAY LECTURES IN NEW YORK.

L. JUDD PARDER AT DODWORTH HALL,

Bunday, Sept. 9, 1860.

Reported for the Bannor of Light.

The theme of the morning's discourse was, " What

Conturice ?" That of the evening was, "The New

Dispensation," in continuation of the morning's las-

ture. A condensed and revised abstract of both in

with the harmoni

My soul is brightened by its beam.

And ever more aball dwell serene.

My trust in thee, thee only [

1858.

one is reported.

And bloom for thee, thee only.

But never may his art estrange

Thy love from me, me only.

And think of thee, thee only;

And mine for thes, they only,

Thy life, as mine. is chequered o'er,

O'er the nueven, turfy way,

Or sitting by thy side I vlow

Like the Mosaic mason-floor.

wholly, truly, save or harmonize man. What are, distinctively, the divine elements or principles? If God were Love alone, then love alone light save man. But I find Deity to be a trinity-Lave as to his essential life; Wisdom as to the form that life takes; and Truth as to the methods and use flife and form. And man, to be entirely barmonized, truly saored, must be addressed by the complete divinities. Not with one only, but with all. Hence the falsity of the teaching, that because God is love, and because the man, Christ, was sent or raised up as the embodiment and teacher and exemplifier of divine or celestial love, that, therefore, fore alone saves, and that Jesus.is the only Saviour of man. What was the mission of the Nuzareno? I most What was the mission of the Nazareney 1 most deveatly believe that Christ was specially—that 16, adaptively—raised up or sent. All representative reformers are specialists; they come to do a specific work; they fill a special niche. The very speciality is in harmony with, not in antagonized to, the general divine methods. Because the advancion ages needed such a demonstrator as Christ, such an came; and I see in him the first practical one camo; and I see in him the first embodiment and exemplification of the he truths of universal or celestial love. This Christ of eve did not come so much to exhibit natural or spiritual lovo - natural toro, that which individuals exhibit for family, relations, clan, church, party or nation, and which may have nothing or but nation, and which may have nothing or but little to do wish the great tendencies of the spiritual in man, the divine allinities of the internals; spiritual love, that which is exhibited by estimation of the spiritual worth and spiritual state in any one, but which may lack that unctional charity, all embracing and universal, and estimating and feeling all the race, of whetever Suttoor pation is whether any shift. whatever State or nation, in whatever condition, to be as one family of the Henvenly Father, and porcolving the most degraded to be candidates, through darkened and cellpsed by mistirestion, which is sin, for high places in the kingdom of humony. Unrist, I say, came not especially as an oxemplifier of such natural or spiritual lute as of the bighest and divinest-the celestial. I know the laws of affinity must ever more or less rule, but we can look beyond its bounds, and feet all to be brethren, even while we cannot associate with their states, or with

Now as Jesus was raised up as the first and fullest and most practical embodiment of divine or co-lestial or universal love-in this souse, receiving and teaching and living out the highest, he became embodiment of one divine element of the trinity, and so the God of celestial love incarante. Here is the sense of the' belief of eighteen centuries. So while Ohrist inught nothing new, where in history do we find such embediment and teaching of God. like or universal love as this man showed s the Saviour of the Ninoteenth and the following Uhriet. then, examplified celestial love; dud ho, likewise, enholy colestial wisdom, or celestial, universal truth ? I think not. Shafted, himself, to the celestial consciousness, he sought to strike a shaft to the like deeps in the souls of others; so that harmonic here deeps in the sound or others; so that harmonic cloments might come forth, flow out and over man, and still, like oil, like must holy oil, the waters of human passion, and of human life; or, as through himself they flowed, to cause course through the channels of men's mental beings the silver streams of divine, celestial tore. But I do not see that he embodied comptete and composite divisity. The abnor accept the man Jesus as embodying celestial wiedom and truth. Undoubtedly bo had great wis-dom, and he taught the truths of universal love-for no love can be without some wisdom and truth ; but in him was not, I think, nor do his tenshings show to be su. a. b dina of was the Christ of the heart, not the Christ of the head, nor yet the Christ of heart and head copjoined in perfect celestial unity. The workl is yot to have and see the complete representation of the trinity; - and God, through man, re harmonized and made the type and image of the inflatte, shall yet reveal himselt as never before." Is this estimate of Jesus mero assumption? We rightly revero hum ; we never in the love sphere, can go beyond him; we never, in the love sphere, can go beyond him; we neved him teaching still, as divine and mighty to save us when he lives; and the harmonial philosophy comes not to contradict but to affirm the mission of the man heave "But it contradicts" in a dimension of the man Jesus. But it comes, also, to allien other missions, and that of wisdow and of trath. How is it? While and that of wisdom and of track the might say, but Christ had many things which he might say, but the did not say because such say could not be which he did not say because such say could not be understood or received, while he had much wisdom from the perception of his incultives, couring forth from the sphere of his divine love; while he undoubtedly must have percepted much striotly defined doubteally must cally fract truth, jet, prominently ho and mathematically fract truth, jet, prominently ho did not teach a universal, judicial, constructive, and excoutivo truth-gospol. He lived from back and top brains. He was not, prominently, an intellect unlist ;- he did not teach graud, scientilio, govern-mental, and social laws for the broadening and strengthening of civilization and the re construction in be coming days, if not then or now, of societies-and to offirm that these are not divino, is to spit in the face of the very progress and civilization we enjoy. While Christ taught men what to be, he did not-for it was not his mission nor was he sent so to doeach them the best various methods, addressed as woll to their understandings or head as to their feel-ings or heart, whereby they might observe the law and enact it. The profoundest religious genius the world ever saw, this man was, yet not its profoundest legislator, nor scientist. And the world of indi vidual mind, attaining to a rational, and even marching on progressively to a divine, individualian mands and must have an address to the head. Hence the use, so divine, of all science. As love alone is not the complete saviour of mankind, the redeemer of to day so wisdom alone is not -but, rather the grand three, the Christ of love, the Christ of wiedom, and the Christ of truth-celescial or universal (universal as respects all below its sphere). Truth is the result of the combination, the childef the narriage, of divine love and wiedom-and therefore Instrings, of divine fore and wiscom—and therefore the true Christ unto the compositely unfolding pre-sent and future is celestial truth, inspired by celes-tiat love and guided on its unfolding, applicative and conquering way by celestial windom. Let us see what is the essential difference between here window and truth, and then we shall see they lore, wisdom and truth, and then we shall be that even colestial wisdom, through unison with the na-tural and spiritual, is not, of itself, that grand constructively executive Christ the world will sconer or later deround. For instance, take the ponderous locomotive engine which dregs a train of cars at the comotive cognic which uses a time of curs at the rute of forty or more miles an hour-what would the cogine be without the steam? What the steam without a directive use, that is to carry or drag safely, any load? Now all life and force is love-all method of direction of that force is wisdom, and the resultof direction of that force is wiscour, and the result-ant use is truth. The steam, which owes its propol-ling power to the electricity in it, is love, the engine is wiscour, and the use of the whole is the truth or is wiedom, and the use of the whole is the tract of grand fact of performance. In use and for avail the three are one. Still further, take an ordinary lamp three are one. Still further, take an ordinary lamp -- its oil is the life or love the method of its burn-ing in the lamp is wisdom, and the two together give us the light, the truth and fact of the oil and lamp

3

is recollected. He has paid for his lessons and benefited by them. He would not now blot his book over again if you paid him handsomely for it. The penal. ties were evils he thought at the time of payment : he now believes they were blessings which his into rior vision could not then behold. His sight has now become strong ; he is thankful for it. His view of the populties he sees was false. His heart rejoices over the benefit the apparent ovils produced, and his memory fuithfully cherishes the recollection of them for good. Thronto, C. W.

18 THE BIBLE RELIABLE!

In Genesis, according to Bible authority, God was wanted, bedaub it with a most villanous smooth. promised Abraham, through a spirit or angel, that Would that be good-right? Ob, yes ; " whatever in his seed should all the nations of the earth is, is white;" of course, then, this is just the thing be blessed." The entire Orthodox-the professed for that ploture !

Christian world-claim that in the appearance, or No, the whole theory is of the blackness of darkbirth, of Christ, was this prophecy fulfilled ; proving ness. It comes from powerso and valu speculations thereby the infallibility of the Dible as authority, on the nature of the infinite-the abstract Infinite-Again these same authoritarians (Orthodox people) and it has no practical truth in it whatever. On refor to the first chapter of Matthew, to prove that in the contrary, it is only calculated to unsettle men's some mysterious manner, contrary to nature, was notione of good and evil, and to confound all dis-Christ conscived. In reading that chapter, we find tinotion between them. Weak heads (and who is apparent authority for this unrensonable and un- not more or less vulnerable?) may be turned by it. natural belief; and by a closer reading of the same, and encouragements to sin, and excuses in it, will we find that Joseph, the husband of Mary, the be the tendency wherever it prevaile.

mother of Christ, but not the father of Christ, was a lo all this I have, of course, no intention to im lineal descent from Abraham, in regular gradation peach the author's motives or purity. I know no the forty-second. However, this Scripture says not thing of him ; but I only write to provent, in some one word about Mary, Christ's mother, or the Holy small measure, if possible, the prevalence of so greas Ghost, Christ's reputed father, being of Abraham's and mischlevous an error. Whatever is, is not seed, and the logical inference is that they were not, right, practically, nor in any true theory; but,

as the Bible in the 18th chapter of Leviticus forbids providentially speaking, all things are lending to the heat possible good. the marringe of any near of kin. It is therefore So much for plain, common, practical couse. Such presumed that Mary was not in Abraham's seed ; and none will have the hardihood to say that the Holy Ghost was.

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

Will some one, whp is a strict Orthodox, give us when this is answered. J. WRALBY BATLET. Waukegan, Sept. 1, 1860.

of pure, undecomposed light. Black ?---why, there is no such thing. Green, yellow, blue-wby, there are no such colors. "Whatever is, is white." To be sure it is, in the whole, in the abstract, (not applying this, however, wholly to the Deity, as it relates to evil.) but is there not a specific reflection of gross, blue, yollow, red ? And is it not very proper and well that there should bo? Are they not beautifully related, in combination ? Who could paint a picture without them? Who would want to live in thoroughly white universe, or a blue, or green ona? And suppose, to come to the practical of this

matter, one should go into a painter's studio, where most beautiful work of art was in process, and take the black bresh, and, where the white color

most spontaneously points out as being pure and elovating. There is much in the associations of the mind. 1

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

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

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

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

Thus can you overcome the world, and not only be able to resist temptation, but the waters of bitterness shall all be washed away. They will no more

have power to color or darken your thoughts. Their light on this point? We have more nois to crack now, has received at your hands new and practical crystal flow shall ever increase, becoming purer, interpretations, which cannot fail to adapt them. clearer, grander, with each new effort to bless and

thrown its first day-beam upon the horizon of its and jegitimate ways of the divine existence, mani " SPECTATOR." dawning. 'New York, Sept. 2, 1860.

THE FIRST MAN 18 OF THE BARTH. BARTHY.

If the gentlemen of the Boston Conference could soo as angels see, on the question of evil, their dis-most, taking what nomination they may, either of soil, cussion would have ended by a conclusion, instead of its present undecisive finality. However, I think lores, it these do not find, because of mal organizathey did well, considering their development, not having the angels' ken to sean the dark field of rudimentality. Well, now, says the reader, I'd like appurtenant to the sphere of mind, the grand medito know what the angels ace. In the premises, Friend, they see over a vost field ; they see the laws of being, of organization, etc. ; they behold Nature as a grand refining inboratory of the elementary sys tems of the universo; they discover man to be the grand object involved in all Naturo's efforts; they behold matter progressing from grossness and dark ness to the most refined of all refinement of light and intelligence ; they see man standing, in princi ple, in the darkness of material elements, from all

eternity, walting a suitable condition of these obaotic naterials, that Nature may effect his organization Previous to man's organization, they see one of the conditions of matter to have been a congulated state : then after incomputable/ages of unfolding, they perceive it to have attained a glutinous condition : then it became particled-refining all this time-being fitted for organization; and just as soon as that time arrived, a planet was organized; then they beheld matter progress more rapidly than over, and

just as fast as the elements could be fitted, by the three great powers of unfolding and development, Light, Life and Motion. Organized forms of life appeared on said planet, in their order -- first, inscete of a very minute size, and low form of life; second, the ferocious animals, simultancous with regetation. The order that appeared after the feroslous, as a milder order, was domestic, simultaneous with higher developments of vegetable life. The ferosious animals include every species of animal that devour their own species, whether 6sh, reptile, bird, man sucial or mammalial : the domestic includes all the herbiterous tribes.

All tho above orders of life were man, in his in cipient stages of development. Then appeared man, in his rudimentality; (I can only give you, kind

reader, the radest eketoh of the matter,) not in his therefore divinest? And we, to get the present noble form, but comparatively a manstrosity barmony, or adjustment of divine forces or life withwhich has by refining and reorganizing, been im. in us to dividest spheres and states of the Infinite

sertion may be, yet I speak defaulty of all contrary with the objection that builly salvations, or saved intelligences. intelligences.

Now, then, the angels see man, in his rudimental ondition, struggling with grossness, light, life, and this end the inspirations of the divine on the outer, metion, all the while at work unfolding, developing, from carth, and air, and sun; and we must know-

festel outwardly, inwardly and inmostly. All misdirection-is not that the only bell? Bodlly misdirection is physical hell; mental misdirection is mental bell; and a stagnation of the essences of the individual soul, is inmost bell. It may be said that the very inmosts cannot stagnate, cannot be lamned. In one sense that is true. But the essences of life, as they go forth from the sauctuaries of the in tion or miseducation, a fit channel of exhibit-if they are depurified or warped-become either stagnated or misrepresented. Call that, if you will, as m and machine of the soul in connection with the bady. We have then, at least, predicated mind. dampation and body-dampation -- temporary, of course, though it . may cadure for centuries in the lund of spirit, and not be eternal. Damnation is misdirection, and inharmony hell. All inharmonio and misdirected action of divine forces, in the sphere of body or mind, at least, if not of the very inmosts, the soul, is to use the only damnation ; and salvation must be the reverse. Is there not need of salvation ? Cupsider how we ail have inherited the stamp, faint or strong marked, of misdirection from the past. And we, therefore, stand in need of such develop and Intensification of the Christ or divine and saving elements within, as thall save us bodily and men taily-and so our soul and its expression

In the next place, what is it that saves? Certainly, as indicated, it must be alvine elements, must it ot? It is said that man is his own saviour. That is only parily true. While he must work out his own salvation, he needs aids and helps, and gets thom. The Holy One sends them by his special teachers, or imparts them in a general way to every especial, or any other age. Man, being a negative microcosm, must have the manipulative touch and magnetic impregnation of the positive microcosm. We stand not alone; the wide universe of divinity objective to us, extends around us. Influences descend to man from the spiritual sphere, and from the celestial, higher and diviner than it-the one to his mind, the other to his soul. Impregnations ensue; substance marries with substance state is begetten-a child of different condition is born. Do not all births and new states result from coningations? And if a man is to be saved, while h is saved within himself, he must be impregnated with divine inspirations, magnetizations, and Holy Ghost or Holy Emanation, descents, without and objective to him, touching his body, heart and brain, each in their spheres, so that saved states and salvations may ensue. Now, must not the saving elements be divine? It may be said all elements are divine in their sphero of use. True; but there are relative divinities. The celestial-is it not the higher, and which has by refining and reorganizing, been im-proving, both in the spheres and on carth-for our planet has never yet developed an organism out of the rudimental condition; however strange my as-the individues of the infinite the rudimental condition; however strange my as-the individues of the infinite the rudimental condition is however strange my asrequire the inspiration and impregnation of spirit or angel thought. True; but we need to receive for

a man, at least, is in the most useful knowledge. "lie knows what's what, and that's as high As metaphysic wit can fiy."

W. M. F.

Letter from Dr. Paige to Dr. Child. In connection with the above orlitaism we presen as any living author.]_

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

The dectrine, Whatever Is, is Right, though not selves to the approbation of the more spiritually in selvate humanity.

LIGHT. BANNER \mathbf{OF}

as an available thing. A man on a dark night on a generations this truth, and thus bring it homo in a dark roat-of what avail to him is mere oil without a lautern? Of a lantern without oll? The two conjoined in the fact and use or truth of an opera-tion may light or save him. Neither alone would do t. The three, oil, lamp and light, carried by that man, may save his neck.

4

Now did the man Jesus, I ask again, exemplify these three? We must judge of a man by his thought and works. We cannot predicate he has more developed than he, in some way, shows; as the Nazarene, notwithstanding his holy and divine lore-speech and much wission light, did not embody the complete, harmonial union of universal love and universal wisdom, producing universal truth. The evidence of this is plana. He addressed more the feelings than the understanding, and unfolding no grand science, no great constructive teaching, in the sphere of socials and of governmentals. We must bok Aurther, and while indispensably acceptive of Jock/further, and while indispensably acceptive of him, be open to the grand unfoldments the spirit and angels world have since him given, and more than all, will yet give. Had Jeaus been this com-plete embediment indicated, he would not at all have been alapted to grant uses in his time, nor to those uses which since have followed from his tenchings. I know men this facto to to well from his tenenings. I know men like Fourier and Swedenborg have given forth thoughts and inspirations which were many years before their time_and so is Christ's great and undying gospol ahead of all the ages yet, till understood and practiced. But a certain adaptation must ever obtain, even while the teacher speaks to the years to come.

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

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

love and directed by colectial wisdom. Such a dispensation as this comes as the Christ of the nineleopth contury and its many successors. That it must find embodiment, I doubt not ; and women it must had embournent, i head not, and worked and mon are ripening up to recover it, to examplify its spirit, and aim, and use. It comes to re-affirm the good and truth of all the past-the real divine uses of whatever system of government, religion, philosophy, solence and art, and teaching over promulgated, or applied. In no else wise could it make good its claim to be a universal, cotectio, composite and colestial, as well as natural and spiritual unfoldment of truth. It must however, and spirituit be-foldment of truth. It must however, and will, do more than this. It must hok through all religion and acience of the present—and then transcend them, and rising toward the future, anticipate its grant, orderly march outward, and presentment of a diviner to be in actuality. Reasing its own sizes a diviner to be in actuality. Bearing its own signs, as quietly coming as the dawn, it will be known by

proutleal sense. Ma. Onnie thought the great uso of Spiritualism

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

Die HALLOCK .- The use of spiritual manifestation, the that of anything else, depends upon how we use 3 1-2 Brattle St., Boston : 143 Fulton St., New York. it. The estimate of the value of anything differs in the julgment of different individuals. Speaking from my own experience. I would say that the par-ticular use of Spiritualism in my case was, to solve the problem of immortality, which was pressing upon me, as years rolled by, with continually in-creasing force, and was inducing a state of mind not at all calculated to develop what little good there was in me. Not being able to reconcile things, from the investigation of natural phenomena, I became sour. It seemed to me that human life was a grane hoax-a cruel farco; that the unimal was to be envied, who had his physical wants supplied, who iminated in entire composure, and who had no fearful forebodings in reference to final dissolution With a perpetual aspiration to know, I found no antisfactory response to my inquiries. And so for several years there was a constant conflict between my instincts and my intellect, until Spiritualism

The general uses of Spiritualism courist in its deand teacher will always stand--that of priest and people will come to an end. The priest is the teachtion between you is severed. mind of the child.

children to teneners. They look up to these who are supposed, from superior advantages or greater ex perfonce, to know such occult matters as the will and arpose of God to man, what constitutes right and has been full down by the thousands of self constihas been tath down by the tousands of soil consti-tuted toachors, has been verified or demonstrated. Do you wonder that the pupil lost fulth? Very naturally he says, "Well, I guess the dominie don't know any more about the secret will of Ged or what constitutes divine worship than I do. When I ask is to way of salvation he refers me to a book, and who is to wouch for that book ?"

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

MR. DEAN considered one of the great uses of y. And upon this subject he begged leave to report matiful communication given at a circle, through word in its memory, and the cheery old tavorn fre-John F. Coles, as taken down at the time by A. T. Deano.

OHABITT.

How heauliful are thy ways, O charity! How comely art thou to behold! Thy breath is like the perfume from the hills of Araby. Thy words are sweeter than honey, and thy speech as charming as the music of birds. Blossed is he who listens to never been developed, has not yet discovered the upon the storing occan at life; and when the bit lows of passion surge, and roll, and break upon each other's back, poureth the oil of peace upon its beson, and levelsth it down to the still quict of the summer's lake. Charity seeth no loprosy in the leper-no poverty in the begar-no sin it he orim inal; but seeth one of his own kind needing help, inal; but seeth one of his own kind needing help, and when the beson that guality. The stuff they were

Banner of Light.

HOSTON, SATURDAY, SEPT. 22, 1800. Herry, Colby & Co., Publishers,

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

PUBLICATION OFFICES:

EDITORS: WILLIAM BERRY, BOSTON. R. B. DRITTAN, NEW YORL LUTHER COLBY. J. R. M. SQUIRE, LONDON.

mar Business Lotters must be addressed. "BANNED OF LIGHT," Boston, Mass.

For terms of subscription see First Page.

Berry, Colby & Co.

HOMELY PLEASURES.

Since Homespun made way for Broadeloth, the sturdy old virtues have been crowded by modern accommodation morals quite out the back door. Our came and made peace between them. From that fathers treasure the coarse jacket and trousers that time forward there has been no rurtors. Were so serviceable in compacting their early characwere so serviceable in compacting their early character, and show them proudly to us as they would a monstration. The grand mistake heretoiou has been that men have percepted and dogmatized, with out demonstrating. It is a terrible mistake, and those horses and long wine lists, ingenious devices by who have anything to do with instructing the young which they lose their feet and head together. In will be able to perceive it. The relation of pupil the days of Homespun, they defied the Devil and and fought him high and low, hand to hand; in these er invertied. The first words almost that the young days of glossy nap, he is politely asked in at the bolid utters are in the form of questions. It natur front door, and the trick is to see how soon we can and had be a be a set of the set so long a you are trustworthy. The delid asks a advancement to confess, not that we are better, but question and you vouchends an abswer which you ouncel de not know or feel to be true—which you ouncel scennplify or demonstrate. It has an insting tive consciousness that you do not know any more and solace ourselves with the thought that they about it than it does, and thereupon the eternal rela | have gone forever ;-- but nothing but the form of the Now careful should thing has shanged ; instead of the thumb screw and we be therefore in answering the thousand questions the rack, we employ social soundal, we run down a of childhood-either to say we do not know, or to work business to that he connet set on hence the give such an answer as we can demonstrate to the man's business so that he cannot get an honest living, we drive him out of the church, out of tewn. Now the whole race stands in that relation of and, it is not always our fault if he is not crowded

out of the world. Much as we like new things, we like ald things, too. It is certain that except they were good, they wroug, what constitutes worship or the service of could never have acquired age; time proves virtues, food, and they expect an answer. But how have just as it does wince. Young America, kicking and those questions been met? Not a single precept that crowing in its warm blankets with its hands excrowing in its warm blankets with its bands extended to the West, was never taught to value age ; hence, for generations, its growth must be rapid and rank, and its fruitage coarse and watery. When we come to own a Past, we shall have a ripeness to correspond, and catch new inspiration from the lights It throws down, like auroral streamers, upon our

What Irving says is true, that "Society has no. quired a more enlightened and elegant tone ; but it has lost many of its strong local peculiarities-its ralernal accord. Every provious system of divinity home bred feelings-its honest freside delights." And with these changes, the general character changes, too. Perhaps railroads and telegraphs are Bpiritualism to be to inculate and induce obarity. vory good things we include to think they are; its honestly conceived that it had taught him ohari but the did starse-coach shall not go by without a but the old stage-coach shall not go by without a

places still flicker with the blaze of associations that are rooted in the very life. A dry and dusty thing, like Gliddon's mummy, is the human heart that

thy tenchings. Biessed is he who taketh thy mantle other hemisphere of his nature at all. Home life good in everything; and where the good may not be, there they dost ereate good. Charity looketh upon the stormy occan of life; and when the bil roof tree. Until a man is furly domesticated, he has

and support, and consolation, and brotherly assist made of would wear and wash, it was homespun, ance. Charity strides toward the gates of heaven, but what service it performed ! About these former and with giunt force knocks for admittance; and when the gate is opened, steppeth not in bimself, times there is both a strong sentiment and a pro-

TO OUR READERS.-READ ATdirect and simple and well grounded in popular

TENTIVELY! preaching and talk, all that is strong and homeir in Much has been sald and written of the insufficient popular phrase, has its healthy root here. Tear up every broad and bright hearth stone in the land interest taken by Spicitualists in the success of their on account of the rain, postponed to Friday, the 14th. to day, and these hallored memories would start papers. Of all these which have been started to On that day not a large number-compared with like grass around them at once, to make heaulful spread before the people the light of the new dispen- former occasions-went out from Boston ; but a hapthe placestwhence they sprung, and keep them green sation, but few remain ; about forty, first and last, have been abliged to suspond from want of support.

foreveri Who that clothes at least his spiritual part with The BANNER or Liour has met with a more decided At the stand, P. W. Robbins, Esq., of Plymouth, homespun, but delights in the recollection of long, success than any of these publications. It has prerainy days, whether in the Spring, the Autumn, or sented claims, also, that no other paper has done. the Winter? When the Spring buds, for example, We have spared neither time nor money to make it are burstlag in millions of little green parachutes, worthy of the cause, and of the support of these who II. Garney, of Duxbury; Mrs. U. Clark, of Auburn, and brooks are rising fast, and trout leap for their believed in the fact of spirit communion, and in the N. Y.; Lizzia Doten, of l'hymouth; Mrs. Pratt, of stray tributes as they come swimming down-to be untural religion it has given to man. At the time East Bridgewater, and Mrs. Puffer, of Hanson. out in the rain is a bliss that "dry thread" men when we commenced the publication of the sermons never know how to estimate. The drizzle then is of Mesers. Beecher and Chapin, we had attained a The weather was delightful. The sun smilled not too delightful. It takes the starch out of the character circulation of ten thousand copies weekly. Upon warmly, nor did Boreas breath too coldly. New till a man becomes limp enough to feel thoroughly the publication of those sermons it rose rapidly in friendships were made, and old ones strengthened. human. The sound of the running brook is in per- point of circulation, and while it held the monopoly Happy spirits-embodied ones at least-swung in fect tune with the rest. In the low, alluvial tracts of this branch of matter, held to a healthy state. the many dance, fipated on the smooth basemed sprout great sheafs of marsh plants of gigantic Attracted by the novelty of our enterprise, and its lake, or wandered among the music playing trees. promise, monarche and caoiques among the weeds success, other journals entered into competition with And, we venture to say, nous were there without feelthat people swampy regions. The rain drops fringe us, some of which copied our reports, for a time ing they had fallen onto pleasaut times, nor came the black birch and alderboughs like lines of little without even an acknowledgment, and never offering away without feeling that this was a day well speat.

bolls, that break with their own airy music. The any remuneration. This detracted from their usetorpid old fisherman, living in his loady hovel, may fulness to us. Circumstances, which we do not care be seen, like a sun loving turile, glued to the rock at this time to make public, readered it necessary at the pond-side, waiting for bites and a precarious for us to discontinue this feature of our paper, and written upon their papers this week. If they desire: dinner; and if you go and sit down beside him in with its discontinuance, the BANNER has again set. a continuance of the BANNER, they will please remitthe same spirit, he will let you further into the still tled down into the maximum circulation afforded by at once. scorete of nature-concerning fish, new moons, mink. Spiritualists-about twelve thousand copies weekly. traps, high water, wood craft, and river lore-than This circulation, owing to the size of our paper, and you will get out of the poets from a three months' the immense amount of reading matter given in its reading. Or, if you stay at home in these rains, to columns, and the expense attending a considerable listen to the water rilling into the hogehead at the portion of it, is not a remunerating one, at its preshouse corner, is better than Casta Diva, and the eut price ; and two alternatives are before us. The first is to reduce the size of the BANNER, which melodies stick faster in the heart. The dog goes we do not wish to do. We believe there would be no from the shed to the barn, and from the barn back to the shed again, throwing up a weather wise eye necessity for this if Spiritualists would come forward renowned Feast of Balshazzar. West's Klug Lear; Ary at the clouds as he goes. The cows are all under and exert themselves to increase the circulation. the barn, steaming and ruminating. The borse looks out through his stall window, grows disgusted with the prospect, and draws his long face in again it possible that they can not give the BANNER OF About the sheds huddle the poultry, with seaked a material point of view? The second alternative. feet and soggy tails; and there they group in 4 silence, watching the rain, listening to its sounds, paper, which would then be dheap for so large a a dollar procures a licket for the season. and fairly falling asleep on foot from the narcotism sheet, and to receive no subscriptions for less than f their monotony. two dollars per year. If the class known as Scirit.

Or who has not the kesnest recollection of an oldfashioned country Bunday ? That day is unlike all unlists cannot give more than twolve thousand and. others, especially in summer. Who has forgotten scribers to an enterprise of this character, and it is but the Bosten Recald says she was a church member. the "meetin' clothes" pulled out of the drawers, and to be sustained, one of the two changes must be made and having attended a meeting of the Spiritualiete taken down from the nails in the closet-the dried at the commencent of our next volume, and we shall with some friend, she was excommunicated from the orange peel, folded away in the handkerchief-the probably adopt the latter course of increased price. church to which she belonged, and talked to in such a There are probably as many borrowers of the Banbays' hair pasted down for the last time over the forehead-the gay spike of like blessoms in the NER, as there are subsoribers; to such we must say. hand, and the frisky two year old colt running back. if the paper is worth reading, it certainly is worth ward and forward at the door ? Who, the bell the price of a subscription. Will you withheld your solemnly, and even sadiy, sending its sounds over mite from its support? We must plainly tell our the still lake of the holy morning air-the open readers that upon their generosity, and such a conviction of the necessity of the continuance of the farmers' wagons creeping on over the quiet roads-BANNER, as shall prompt them to strenuous efforts to the dark knet of men gathered on the grass beside increase our list, will depend the fate of our enterthe church door ? Who romembors not the preliminary twing twanging of the fiddle up in the singer's prise. We have spared no pains to please our pagallery, before service-the shy looks cast by frisky trons, and have thought there was sufficient demand . hearted young folks over the floor-the blowing of the sweet summer wind through the open windows, want the BANNER, sufficiently to support it in its appointed Chief Justice. firting ribbons and leaves of hymn-books -- the present character, we shall be willing to bow to such fifthly, seventhly, lastly, and finally of the preacher, a state of things, without repining. with the good deacons asleep under his eye-and the With this number closes our seventh volume. last scraphle strain of the choir, singing a hymn as one never hears hymns sung elsewhere, though be went all the way from New England to Rome 7 Who needs refreshing as to the transactions of the farmers

Volume eight will commence next week, and will becontinued to its close. Whatever change we make will be appounced in that number. Meantime we at the neon intermission, swapping calves and colts call upon our friends for such an expression of their or talking of the highway taxes? Who, as a child, opinion in dollars, as shall enable us to go on in our has not counted all the long, doll, dead hours after course.

How it Would Work.

in his band," like Capitain Kyd in the song, and wishing that Sunday was gone and Monday had The editor of the National Reference, of England, come ? or does not remember the taking off of the says, in relation to the power and influence of the Sunday slothes, not to be worn again for a weak of press, "it is nothing except as it is worked. It is occasion to exhert his congregation during a revival, simply an ongine, and does good, or ovil, or nothing be "dattered himsell" that more than one balf of them st all according to the hands into which it fails, would be damned. natural days-the preparation of the wash tubs for at all, according to the bands into which it falls. early Monday morning-and the scasobable retiring to bed for all but the oldest sister, who received her In the hands of the superstitious it works mischief : In the hands of the philosophio philanthropists it is the hand below it is the philosophio philanthropists it is the hand below it is the philosophio philanthropists it is the philosophio philanthropist it is the philosophilanthropist it is the philosophilan bashful "spark" every other, Sunday evening, "re does good; in the hands of those who do not use it. all bis wonderful, not to say miraculous, powers are lt does neither. To trust in the press for reforms, is not wholly confined to prophecy. These are plotures; and pictures are preachers, foolish, unless we take care to place it in the hands An israellie lady, sitting in the same box at an refreshing, repleniablng, and renovating the world. They touch the chord of sentiment, and it is the of reformers. To trust in the press for reforms opera with a French physician, was much troubled

while the press is in the hands of these who are with ensui, and happened to gape. Excuse me.

The Plenice

The Spiritualist Ficale, announced to be held at Abington Grove, on Wednesday, the 12th inst., was, pler company was nover scen-excepting, we might add, at similar spiritual gatherings.

was chosen President of the day, and addresses were made by Dr. H. F. Gardner, Rav. Robert Theyer and Dr. P. B. Randolph, of Boston ; Mrs. Chandler and F.

Nothing occurred to mar the harmony of the day.

Renew your Subscription.

Many of our patrone will see the word "out"

ALL SORTS OF PARAGRAPHS.

The ATHENNEW.-- Une can spend time no more prof-Itably-when he bas it to spend-than by visiting the Boston Athenmum, on Beacon Street. In lis gallery are to be found the works of the best masters, both in, painting and sculpture. Nearly a score of Aliston's paintings are in the collection-among them the world Shafferos' Dante and Beatrice, Stuart's Washington. It is said there are three millions professed believers and the whole of Thomas Dowse's collection of waterthe truths of Spiritualism in the United States. 18 colors-fumous as they are-comprise bat a small part of the attractions of the picture gallery ; while in the Liant a plroulation which will ensure its success in statuary room, are the best works of the best scalp. tors, beside numerous casts from ancient Roman and before us is to add one cent to the retail price of the may be procured for a quarter of a dollar, while balf-

MORAL INQUISITION .-- A young lady by the name of Miss Rose committed suicide in Potnam, Coun., re-cently. We are not informed of the circumstances, manner as to produce the serious consequences related.

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

NOMINATION FOR JUDGE .- At a meeting of the Governor and Council, last week, Reubon A. Chapfor such a sheet, to ensure its material success. If man, of Springfield, was nominated as Associate Judge we have been mistaken, and Spiritualists do hot of the Supreme Court, in place of Judge Bigelow

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

An anaconda, which escaped from the showman's box, in the Munsion Bouse, Truy, some weeks since. has been found in the kitchen of that hotel, in anug quarters, between the elstern and heater, making himself known to a frightened coak by protrading his head and running out his tongan at her.

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

Elder Kimball, one of the leading Mormon Saints.

own beauty, breadth, universality and divinity. Men and women wait for it now, and men and women must become the living embodiments of its various principled life, staking all, like John Adams, if need be, for it. And as a revolutionary struggle aniedated and ushered in the peace and firmness of a new constructural, governmental and social state then, so must there first be disintegrations before there can any great and general new combinations. God works from the circumferences of his own

existence first to centers, and then from centers to circumferences again. So, following the divine methods, contors are first to be established. Not only are individuals first to be contralized in a com posite 'religious and scientific, a natural, spiritual and celestial unfoldment, but combinations of indi-viduals, as they may be divinely attracted, like the constellated groups in the skies, shall seek a com-mon center-and so center after center, and group after group, may be formed, till, step by step, grand external, constructive kingdoms of heaven may be reached on carth. First, individuals ure to be purifed and unfolded, else pothing can be done. Next, combinations are to be as formed by an attractive affinity; and the damned or inharmonized addressed from without, as well as to the within from the un-scop, will gradually seek, like estates. We shall grow, step by step, year after year, generation after generation, to an exemplification on earth of the kingdoms of heaven regulant in the realms of the higher spirit and augel life.

THE SPIRITUAL CONFERENCE.

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

Mr. Cones was chosen chairman.

Mr. LAING suggested that an opportunity should be allowed in these Conferences for spirits to communicato through mediums.

Mr. TATION accorded the suggestion. He said that objection had been made by some that the relation of facts and the utterance of mediums were not usoful. The circle that met at his house every week was almost as large as that which meets here, and bething attracted them but the utterance of mediams, and the manifestation of facts.

The Charman stated that by the rules of the intering spirit uttorances were always in order.

Dn. Gomp said that all the speakers had been directing their attention to the first part of th question-the fact of spirit communication-and acgleeting the uses. He would like to see a practical exemplification of the uses of Spiritualism by their doing somothing.

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

but threasteth in his brother, whom he hald dragged from the guifs below, and hasteneth back for anoth-er. Charity wenceth no arown liself, but beareth after. Both aro ours, to extraot from them hints as er. Charity wearous to stown to alway have a shappiness. berefore enjoyeth all things. Charity seeketh noth

For the matter of the sentiment, suppose we go ing for itsulf, and therefore possesser all things for the matter of the seatiment, suppose we go itself. Charity is like the dove, which, though long back again to the Old Hamestand under the trees. confined, being sont forth from the ark, stoppeth not or in the valley slope, or with the ordered inst to cat the olive, but bringeth the branch back to gladden the bearts of these who sent it forth. back to bohind. We enter the low door, and walk straight Charity condemneth not, but weeps over and part to the chimney corner. There sit the Old Folks, dons the condemned. Charity is like the sun, for it dreaming away the winter afternoon; the fire getis all brightness; it is like the moon, for it is all ting sleepy, too, like the cat in the middle of the purity; it is like the stars, for it is all bumility; it is like the carth, for it is continually giving forth increase; it is like the grent ocean of waters, for it is always bearing burdens for others. Charity t le like the stars, for it le all humility ; floor, or the buzz of aunt's wheel in the kitchen Those honest fires-how social they were! The Fire God has playful and tender sympathies, though its tougue be fierce and its maw ravenous. We sit a like itself, Churity. down before the hearth in the evening, and look into

"Excuse me, Madam ("

These long trails that a body can't step over in the trips on the mimic waves of flame, and becomes too street, and is not allowad, of course, to slep on, are excited to bear them company. Our imagination nuisances that deserve abatement by a public stat. boldly plunges into the abyss of the white and red heats, wallowing in their swelling and retreating ute. The New York correspondent of the Boston Journal has stopped on one of this sort, and get his tides, and dragging out in triumph drowned images pay for it, too. This is the way he writes the mat freshly cast, newly drest, dripping with the molion shean of a brighter beauty. The little sprites that tor up for his paper :---

"The English language is quite expressive. A sin-index of a subscript of the solution of this the other day. The New York ladies have a way of spreading their robes over the whole sidewalk when they promenate Broadway. A genteman to go by them, must fread on their gar-menis or go into the strets, miless be watches hit chance when the bolies take in their akins to pase each other, and then rushes by. A lady in full dress was walking down Broadway at a fast gait. Her dress was walking down Broadway at a fast gait. Her dress was walking down Broadway at a fast gait. Her dress was walking down Broadway at a fast gait. Her dress was walking down Broadway at a fast gait. Her dress was other, and then rushes by. A lady in full dress was mother a tar supertable distance, but a much the same rate of speed, walked a gantieman, quiety whiching for want of thorght. Without giv-ing any warning, the belle suddenly hauld up as a groad out her dress wider than ever, if possible. The skit of the lady. Almost lumediately the lady moved and crinoline yielded. The beautiful belle guither and with a fasting experi-tion were the solute with wisps of paper, and watch, and crinoline yielded. The beautiful belle guither and with a fasting experi-and an indignant tone, exclaimed, wire the all wowd, and the single winter evening stories. The skits of the lady. Almost lumediately the lady moved in the genetican did not, silk could not stat the pressure of one headford and reverty-five pounda, and chinding and with a fasting eye, a curied lip, and an indignant tone, exclaimed, wword. All that hat, pride, indignation could utter, was comprehend will in that single expression." "The English language is quite expressive. are "pegged in the knotty cutrails" of the oaken A sinfame ; they climb into towers and steeples, and hute, pride, indignation could utter, was comprehead-ed in that single expression." beckon at windows through which pour the flood of vellow sunsets. All this out of the singing logs

The Maluria of Thought.

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

veriest dullard who fails to respond. But out of these home bred scenes and associations against reform, is as whee as it would be for an madam." said the doctor, "I am gind you did not off attractively. We talk and think much about it is a tarrible curse. If we want the press to be a old postmaster, the district school, the first boy-love. its face for our long-sought revelations. Our fancy

gular 🖊

ten, sitting in a hard bottomed chair with "a bible

truth-of purity, and devotion, and love-of content. and singleness, and thrift-and of all good and lasting qualities, that, like Homespun, will outwear protension and decelt, and put vanity and affectation o shame—we babble like children whose little feet stray unguided in pleasant places, and confess to to philosophizing-perhaps it would better be termed Pilgrim's Progress 1"

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

moralizing ; for if they are moralists who aim to find

Mayli and John Brown,

The story was, we believe, that the free black population of Hayti had subsoribed the amount of \$25,000 for the family of John Brown, which fact was very gladly learned by many who heartily sympathized with them in their poverty and suffering; but it appears to have been an error of statement, after all. The entire subscription amounted to \$18150. Haylien currency, which owing to depreciation would realize in this country only \$11 07. The neand perfection of their work, will force their progoes of Hayti, says the Boston Journal, were quite ducts into every market, in spite of every obstacle, demonstrative in their sympathy for John Brown, There is nothing to be said against the machines, but when an appeal was made to their pockets they nothing to be done. These grand inventions are, in

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

springs a light and airy philosophy, imparting to army to trust in Armstrong guns and Minie rifles swallow me." "Give yourself no uncasiness." replied them all a meaning, making them instinct with life, for victory, while they allowed their enemies to get the lady-"I am a Jewess, and never eat nork !" holding them fast and close for ever present pur possession of them all. Armstrong guns, Minio This is what Henry Ward Beecher says about these poses. Howevery thus may come to mean more rifles, and Cold's revolvers, are fine things when the who pause and fold their hands, and say they have than the bright hearthstone, the happy family cir- right men have them ; but they are things that can found all that is worth finding in the world; ... I tell

powers, while others use them for our destruction. of mumules, these are the most hideous that are ranand huckloberrying in the old home.let, but except The press is doing good, no doubt, on the whole, but | ning about the streets and talking !" there was a soul in the talk, we should make vain how much more good it would do if it were worked utterances ; except we meant, by these things, to as generally, and as vigorously, by friends of selence to the top of a two story grocery, and amused himself, bint of simplicity, and virtue, and honesty, and and human progress, as it is by the friends of super- by pulling bricks from the chimney, breaking them stition and despotism ! What a vast and happy with a batchet, and hurling them at passers by. ohange would be speedily effected in the community." if really useful works and tracts were printed as freely, and oirculated as widely, as the mischievous spot, and directed a powerful stream upon him. So publications of the religious Tract Societies [What | burprised was he at this novel mode of attack, that he good would be done if as many copies of Buckle's the ground, and was taken into custody. the ownership of locked up wealth which we do not flistory, and popular versions of our best works on know how to get at and use. And this leads as direct science, were published as of the Bible and the and wives

Woman's Employment.

An obsorvant and thoughtful writer remarks that within the course of the last few years, two immense events have changed the lot of European women, Woman had only two grand trades to follow-spin. ning and sewing. The others (embroidery, flowermaking, &c.,) are hardly worth reckoning. Woman is a spinster, woman is a scametrees. That is her work in all ages; that is her universal history. Well, such is no longer the case : a change has lately taken place. Firstly, flax spinning by machinery has suppressed the spinster. It is not her wages only that she has hereby lost, but a whole world of babitudes. The peasant woman used to spin, as she attended to her children and her cookery. She spun Garibaldi. Faro is an infamous place for knaves to at winter evening meetings. She spun as she walk. ed, grazing ther cow or her sheep. The scamstress there in company with there. was the workwoman of towns. She worked at home. either continually, or alternating her work with do. valuable horse belonging to Capt. Isaac Farnam, was mestic duties. For any important undertaking, this fastened near a number of bee bives, and becoming state of things has ceased to exist. In the first restless, kicked over one of them, when he was soon place, prisons and convents offered a terrible com- attacked by the whole swarm of bees, and so hadly petition with the isolated workwoman ; and now the

the end, and in the totality of their effects, a benefit

ing the moments of transition.

ole, the saintly Old Folks, the cozy rainy days, and be worked by Frenchmen as well as by Englishmen. you if a man is come to that point where he is conole, the saintly Old Folks, the cozy rainy days, and be worked by Frenchmen as well as op Englishmen. tent, he ought to be put in his coffin, for a contented the long and silent Sabbaths. It is a *quality*, more so it is with the press. It is a fine thing in the live man is a sham! If a man has come to that state. the long and short Sabourne. It is a guarny, note of its with the same, but in the bands of wrong men live man is a sham! If a man has some to that state than a scene; the scenes only illustrate it, and set it hands of right men, but in the bands of wrong men in which he says. I do not want to know any more.

obimney corners, rainy days, Thanksgivings, har bleesing, we must get hold of it and make it so. We which he ought to be changed into a mummy. Of all or do any more, or be any more,' he is in a state in vest moons, hard winters, barn life, mill ponds, the must not content ourselves with taiking about its bideous things, mummles are the most bideous; and

In New Orleans, a few days ago, a inpatic mounted When he had continued the sport for some hours, one of the fire companies brought its engine to the lost his foothold, slid down the roof, came safely to

A correspondent asks why it is that, when husbands and wives are divorced, the obliden are generally assigned to the husband. We don't know. In our opinion a waman is, as a general rule, cuttied to the proceeds of her own labor.—Louisville Journal.

It was a clever remark of Hood touching a child emarkably small of his age that ... his parents did n't make much of him."

Ron. John S. Wells, for many years identified with New Hampshire politics, and once a United States Sonator, died at his home in Exeter, N. H., August Blat.

An Ex-Governor of Maryland has retired to hermit's life in the woods, determined to pass the remainder of his days in obscurity and poverty. Spurgeon, the English pulpit sensation, has given such offence to the Baptists by preaching, at Geneva, In canonical robes.

A Calabrian, recently detcoded at Faro, conferred to having been bired by Count d'Aguilla to assassinate turn up, even kings and queens being often found

A singular event occurred in Essex, recently. A stung, that he died within three hours. The becs sewing machine annihilates her. The increasing clustered upon him in great numbers, almost covering employment of these two machines, the cheapness the barse to suffer the atmost torture. his body, and penetrating his nostrils and cars, canse

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

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

were corry only a dozen dollars' worth.

LIGHT. BANNER OF

Reb Norh Department.

H, D. Brittun, Meskient Editor. OWTICE, NO. 148 FULTON STREST.

THE PHILOSOPHY OF SLEEP.

The remarkable physiological changes invariably developed in Sleep, and the mysterious psychical circulation at once exhibits a similar tendency tohave engaged the attention of anoient and modern Locke, Newton, Stewart, Abercrombio, Macaish, and the giant is as powerless as the child. Dr. George Moore.

speet to the true philosophy of Steep, and the imme. may be induced by various artificial means. Sev. mosphere. diate or remote causes of its corporent and meta- eral expedients have been successfully resorted to physiological treatise, commences his chapter on this ever may serve to disongage the mental faculties, or view of imparting instruction to others. That the duoing the psycho physiological condition that reto presume that he will be able to afford such a Po- adapted to excite a variety of sensations-whether judgment of the reader. Nevertheless, the discovery and elucidation of certain fundamental principlesoverlooked or disregarded by others-may furnish to to our elernal life.

vegetable as well as in the animal kingdom, the ne horizontally to the rising sun, or vertically

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

of certain animals. The exeptions to the general law may be few or many; still light and darkness doubtless sustain natural relations to activity and repose. The world awakes in the morning, not so much from the force of habit as by the power of an irresistible law. The god of day opens the palace halls of the Orient that fall, and the waters ascend and descend ; all Nature the earth may rejoice in the light of his smile. In expands and contracts at the approach of the Seahis prosonce the majestic mountains are arrayed in sons; there is perpetual influx and effux through soft robes of living beauty, while the valleys bloseom and offer grateful incense. Weird streams of sweet and joyful music cohe through Nature's airy halls; there is prayer in the aspiring tendency of all things ; the Divine presence is everywhere visible in outward forms ; and life itself is a manifold benediction. In the morning, man goes to his labor with a light heart and elastic step : and millions of contient beings are made glad by the passession of conscious and delighted existence. Labor and rest are alike divine benefactions. When they succeed each other at proper intervals, they are cousily pleasurable. After protracted toil and incessant activity we be the discordant sounds of day give place to sllence, sllence to the Inward World.

dent degree. But as the vital motive power-acculactivity of the hymphatic or absorbent result." 6. The diminished action of the ganglionic nerves of mutated during the previous searon of repore-is gradually dissipated, by the mental efforts and in- of common sensation, and the limited circulation instrint pursuits of the day, the whole body is through all the superficial channels of the arterial, afcebled ; a feeling of general institude seizes every venous, and capilliary systems, is further confirmed faculty; the functions are all performed with greater by thermometrical observations, showing the influabor, and are attended by a coustantly increasing once of flicep in reducing the temperature of the sevention of fallgue and exhaustion. At length the surface of the body.

electro nervous forces suddenly react, and the whole 7. Diseased persons, who have an unnatural heat and dryness of the skin, are often relieved from these phenomena that frequently accompany the state, ward the centers of nervous energy, and the organs symptoms during the senson of rest and unconsciousof vital motion. Sensorial succeptibility is rapidly ness. These results are to be attributed in part to pbllosophers, and given birth to many curious consetures and speculative theories. These who desire ally obscured, distorted, and, at last, obliterated; face; and, in a greater or less degree, to the dissipato become acquainted with the facts and theories ab. there is less action in the sub entancous nerves and tion of animal electricity from the body, which ocastred and entertained by the most distinguished in all the superficial ramifications of the arterial curs on the conductive principle. The increased perauthors who have written on the subject, may pe and venous systems; the muscles are completely spiration while we sleep renders the cuticle a better rune the works of Aristotle, Lucretius, Democritus, relaxed ; every limb is chained and motionless, and conductor, and the subtile agent-an excess of which never fails to produce fevers or inflammations-is

It is worthy of observation that the reaction of more readily disengaged or imparted to the sur-Yet so little has been positively determined, in re. the nervous ferco-as it occurs in natural sleep- rounding objects and elements of the earth and at-

8. The vital action and reaction, or the periodical physical concomitants, that the author of the last with a view of producing this state. Indeed, what, ebb and flow of nervous energy, is still further illustrated by the pyscho-electric or magnetic powers particular subject, thus: " What is Steep? We do to limit their exercise; in short, any device that of Man. Many practitioners in the department of not know." After this very modest confession, the will call home the thoughts, and fix the attention on Animal Magnetism bare observed that this power author referred to occupies twenty two pages with a a single idea or object, will materially aid in pro- gradually increases during the morning hours-exbibiling the utmost strength and intensity as the subject presents many difficult problems, is readily sults in Steep. When the mind is withdrawn from sun approaches the meridian-and that it as regu granted; and the present writer has not the vanity the external world, and the forms and elements larly declines toward the close of the day.

It should be observed that the propertion of time Jution, in every instance, as will wholly satisfy the pleasure or pain-are persistently disregarded, the required to testore the vital energies to the normal senses, one by one, cease to act, and we approach the standard, is varied by the age, health, habits, purmystical realm of forgetfulness. When a single suits and other oircumstances of the individual, seneration or thought is all that yet remains, it is illenos arbitrary rules and authorities that preseribe some future inquirer a key where with he shall un only necessary to obliterate the last impression from the same limits in all cases are manifestly incom-Took the Arcana of our unconscious existence, and the mind, and total obliviousness must necessarily patible with the laws of health. Young children more fully explore the enchanted avenues that lead supervene. . Hence these occupations that demand require more sleep than adults, and unless this dethe combined exercise of several facultics, render mand of Nature is duly respected, the developments The state denominated Sczep occurs with cousid the actors wakeful, while monotonous employments of the body will be slow and incomplete. Moreover, erable regularity through all the gradations of hu. are quite likely to produce opposile effects on all invalids and all persons where vital constitutions man and animal existence. Moreover, a condition who are thus engaged. Monotonous sounds invari. are feeble, must have more time for repose than resembling this-in its essential nature and pho- ably exert a similar influence on the sensories and those vigorous persons in whom the recorderative nomenal aspeols-is scarcely less perceptible in the the mind. When Beerhaave had a restless patient powers are strong and the processes of physical economy of vegetable life. The leaves of plants al. who could not sleep, he prescribed the regular drop renovation more rapid and uniform. Whenever ternately droop or assume an creet position, and the ping of water on a brass pan as a soporific. Lock the vital ilde reaches the proper point, the reaction flowers open and close their petale, as they are ex. ing steadily in one direction, and at the same object, occurs naturally ; the nervous and arterial currents presed to the alternations of light and abade, and the will produce the same general results. For this rea flow toward the surface in an increased measure, and vicissitudes of moisture and temperature. In the son the psychological experimenters are accustomed the sleeper awakes in obedience to an essential law to place a small coin or other object in the hand of of his nature. This rule, however, admits of sever. ried of repose is not the same with all the species the subject, and on which he is required to fix his al important exceptions. These consist of occasional and genera. While the Acacia spreads its leaves attention. A speaker who chiefly exercises a single examples of profound mental abstraction or intro-

faculty, will be sure to make his hearers drowsy, version ; a predisposition to congestion of the vitat while one who agreeably diversifies his discourse, by organs, and other forms of physical derangement, successful appeals to a number of different faculties involving a temporary loss of the vital balance. will so excite the electric forces of the brain as to Such persons are liable to be suddenly deprived of render the hearer wakeful and attentive. The ora- generation, voluntary motion or consciousness; and ter whose voice is skillfully managed, whose argue they sometimes relapse into cataleptic trances in ment is clothed with poetio imagery, and whose which the organic functions are entirely suspended " cloquence is logic set on fire," will always com- for several days together. It should be remembered mand attention, and sway a scoptre over the realm that a vigorous application of natural agents and of thought and feeling. artificial means may-in such cases-aid in the re-

In every part of the universal communy of boing covery of the vital equilibrium. Nevertheless, the there is constant action and reaction. A common organic forces react with remarkable precision, as law-variously modified by the simple elements and often as the process of assimilation has repaired the the organic structures which it governs - runs diurnal waste of the system; and with occasional turough the entire creation. Light and darkness exceptions, (the more important ones are compre. succeed each other in regular alternation ; the flowhended in our specification,) Nature should be al. lowed to determine the respective limits of our sleepers open during the seasors of their waking life, and close when they sleep; the ocean tides rise and ing and waking existence.

The regular alternation of the periods of conscious and unconscious life constitutes a wise and beneficept arrangement in the Divine economy of human all things, animate and inanimate ; and plants, and existence. We could not long exist without Sleep. animals, and worlds respire. The same law that The constant tension would soon destroy the integridirects the atmospheric ourrents regulates the pulses ty of the nervous system ; the continuous action, of of the sea, and governs alike the attractions and outward cloments and objects on the sensories, and repulsions of atoms and orbs, of souls and systems, the perpetual exercise of the voluntary faculties-Action and reaction are thus beautifully illustrated without so much as the possibility of repose, would in all the phenomena of life; especially in respire drive the world to madness ; the very tissues would tion, and in the diastaltie and systelie motion of the waste away like parchments exposed to the fire ; and heart and the arteries. Moreover, the vital tides the brain itself soften and decompose under the have their diurnal abb and flow. In the morning, ceaseless and intense action of electric forces. But and during the season of our waking existence, the slumber is our saviour from these terrible evils: nervous forces and the arterial circulation flow out nor does its penceful ministry terminate here. View. to the surface, and with evening comes the period of ed in another aspect, Sleep comes to the restless and come weary, and a season of relaxation is required recession, when the tide of life sets back, the out sorrowing world with a heating balm and a hely bento restore the normal energies of the system. Then ward channels are closed, and the Soul retires in ediction. The poor forget their poverty, and even • beggars become princes; the friendless and forget. This alternate ebb and flow of the nervo-aura, n ones are 1 red • orations : the chains of While the basy world quictly slumbers through the and, consequently, of the finide of living bodies, is the enslaved millions fall from their weary limbs : clearly illustrated by many of the phenomena of the searred criminal may dream, at least, of his organio and animal life. Moreover, if we may pre. [childhood-of innocence and freedom-while Sleep sume that the sun and moon regulate the ocean. with her magio wand dissolves his prison walls ; and tides, and otherwise modify the elements and deter ithe poor exile from his country and his home returns interrupted during the periods of embryotic forma- mino the conditions of physical existence on earth, beneath heaven's triumphal arch. The prayer of tion and fostal development. This is doubtless true it would be prepesterous to affirm that human beings the great world for test is thus promptly answered : and

-at this time-an intricate question that is so re-

motely related to the subject of the present inquiry.

of the vital functions, may be placed in a clearer

1. It is well known that the objects and element

viotims to the Southern pestilence, and this beautiful child was lefs to the festering care of an uncle. child was to the heart of a father away from his home, an inspiration of natural beauty, of innocent affection and sparkling joy. These who do not love children have but a questionable title to an immodiato heaven hereafter. The unclouded light, the tion. Liberal discount made on standing advertisements, spontaneous feeling, and the demonstrative warmth which characterize the young-while yet the heart is unoccupied by fashionable follies and conventional deceptions-serve to dissipate the darkness of years, ence. They touch a yet deeper chord, and recall the rust of the transmost we have faid up where the and first world can not corrupt, and where the rust of this world can not corrupt, and where the faint fictures that rob so many of the hopes and graces of the heart and life, break not through and steal. DiANOS, MELODEONS, and Alexandro ORGANS-New Melodeons as how as \$200; Faines \$35. Biombly payments received for stitute. Heat showed it purchased, MOHACE WATERS, Agent, \$33 Broadway, New York, Bopt, \$2. 13w

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

Mrs. W. R. Hayden.

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

DIED.

In Hingham, Anguei 30, 1800, Mas. SELINA M., wife of Gapt Fanas Jansins, and sister of Dr H. P. Gardner, of Boston, was born into the spirit life, aged 44 years and three months.

was born into the spirst line, agen a years and entrop investor Passed on to the better land, August 28th, Jutia Arm, on-ly shill of whiter Rura Quarra, of Hanover. She loft us fur-her journey to the Spirst avalues, in the bright morning sunlight, when the glad song-birds were warabling forth their juyons strakes of music, is sourced, in henor of the bright im-mertal who was than storting to the horne in Linearei; and the gontle winds murnuring through the tree tops, uitsred a, sed, saf repleoun to that bere should whon sho was called upon to park with hor dear mother and to juin her failer, whis had preceded in but her save mother and to juin her failer, whis had preceded in the faw short mother and to juin her failer, who the "hope one" left bebind. the "innee one" left behind. Prose converte and upward, becoaved eleter, and may the bright "radiance of the "botter lend," ever shed over you a cuin so awent, so becauthul, that you can truly say "Well doue." May the cross of Faith, and the anchor of flope, or-er dwell' within your leart, to strong then and sustain your your hours of despondency. A FREED.

our hours of despondency. Houover, N. H., Sopt. 8, 1860.

In Iron Bilge, Wicconsin, Auguet 24, 1850, Marris, adopted laugitar of Jaws and Mesor Marnzwson, aged three years lavon monits and seven days.

- h noning and seven days. No more we'll hear hor centle voice. No more hor kieses feel. No neore neound our nock sho'll ellog. Or at our aid(will hince): These ruby lips and cherry chocks. Thus irightly beauting spo-Ohi who would thought so sweet a flower Gould ovur droop and die i
- Deep in the cold and silent earth Her livin jimbs are laid. Nor filentis with aching hearts their last Kind offices have paid :

Enterview with as Little Child. While traveling some time since, we met a little girl eight years old—a radiant ohild with source eyes and somey hair—whose sweet voice and smilling face were like travels in the marrier. She scened irre-sletibly drawn to the writer, and the attraction was certainly mutual. We learned her brief history from an elderly haly who accompanied her. The family lived in New Orleaus, but both parents had failen viatims to the Southern pestilence, and this beauti-

ALL WHO SUFFER from Coughs, Colds, Suro Throat, Asthma Bhe was too young to mourn, and we felt thankful Bronchild, Group, Whooping Gaugh, and incident Consumptions that a sure antiklotofor that a sure antiklotofor the fair brow when he invited her natural guardians | these compluints exists in Dn. Wisran's Batsan or With to the repose of their last slumber. That laughing where sold by druggists and egote.

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ent and su Signed, B. WEERS, T. J. GOBE, J. DEMERITT, J. M. JONES.

J. M. JONEN. Bostom, Aug. 2753, 1600. My Dana Bin—I have called upon the partien above re-ferred to, have heard thom read and converse, and am con-vinced of the completences of the curre In cache. case. Yours, very searcefully, Bigued, Win. B. Harron. To B. G. PRATT, M. D. 1w

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nsio. Physicians throughout the United States use it in their

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WHATEVER IS, IS RIGHT,

• 65

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OBDERS should be sont mmailately to locare the promp & receipt of the first edition.

-------Good and Evil.

Questions and Answers: What is Natired What is Godf What is the Word of God ? What is the Dible of the Sould What is Rollgion ? What is Prayer? What is Virtue? What is Vice? What is the Human Roult What is Dellaff. What is the Human Body ? What is Death ? What is Buicids? What is Life? What is Intuition? What is Human Reason? What is Infidelity ? What are Human Distinctional What is Humanity ? What Where is Hell ? What is Reavon ? Where is Heavon ? - How do we get to Heaven ? - Are we in Hell or in Beaven ? What is Christ? Who are the Followers of Christ? How do we Become Followers of Christ f What Foods the How do wo become rollowers of Christ? What Boods the Soul? Can the Soul's Injured? Can the Soul Retrograde? What is the Soul's Innortality? What is a Step In, Fro-gression? How is Truth Developed in the Soul? Is there a Standard of Truth? Can a Man Make his Bellef? What is a Lief Is Public Opinion Right? What is Imagination ? Who Loves Not Godt What is Prostitution ? What are Wicked Men ? What are Great Men ? What Form of Re ligion in Best? Is one Man Superior to Another Man? Is One Soul Superior to Another Soul? Who will Oppose the Truth that Doclares Everything Right? Who will Denoupoe this Book ? What will the Sectarian Press say about this Book ? What Greed does this Book Accept? How can that be Right which sceneth Wrong 7 Does impurity Exist in the Boul? Do we Make our Thoughts? Can the Soul Purget 7 If Everything is Right, why should we make Efforts in Good-What is a Miracle ? What is Association ? What will Sustain the All-Right Dostrine? What is Evil ? What in Good? Can the Laws of Nature be Breken? What will Disarm the Antagonum of Opposition? What will be the Principal Objection made to this Book ? What Gondillan f Boul will make our Heaven ? How Broad is the Plat form of the All-Right Belleft What Condition of Sout will nos that Whatever Is, is Right? Is the Doctrine of this Book now to this Ago? Can one Boul Freduce & New Docteinet For What are Human Reforms? For what are Written Commandmenta? Do Written Procepts and Roles of Action Influence the Soul? What is the Qure of what is Called Evil? Is it Wrung to Curse and Swear? Docs Imprisonment Aflect the Soul of the Prisoner? May we Work Sondays? What is Spiritualism? Row much is a Man's Reputation Worth? Who are Notiums? Which is the Way that Leads to Reaven? Is it Murder to Hang a Man 7 Jalt murder to Kill a Man in Warf Ja Ignorance the Cause of Suffering f. Is ignorance the Cause of What we call Sin ? What Makes Suffering and Sin ? What are Spiritual Manifestations? Who are Dangerous Mon?

What shall Destroy the Fear of Death ? Will the All-Right-Destrine Increase Immorality and Crime? The following subjects occupy separate chapters. TRUTH. THE PURSUITS OF HAPPINESS. ಿತಿಂತ NATURE, 1. 1.36 NATURE RULES. WHAT APPEARS TO BE EVIL IS NOT BYIL, 198 14 A SPIRITUAL COMMUNICATION. CAUSES OF WHAT WE CALL EVIL. EVIL DOES NOT EXIST. 1. (* 1. (h.) 10.00 UNITAPPINESS IS NECESSARY. те.5M (п.7 HARMONY AND INHARMONY. THE SOULS PROCHESS. ખેતમાં સ INTUITION. 111 33 RELIGION: WHAT IS IT! 10, 4,000 SPIRITUALISM. ्यक की म THE SOUL IS REAL, 1.10 SELF RIGHTE OUSNESS. สาวระส เหลือ SELF EXCELLENCE. VISION OF MRS. ADAMS. HUMAN DISTINCTIONS. EXTREMES ARE BALANCED BY EXTREMES. THE HES OF STRPATHY. 170.91 ALL HEN ARE INNORTAL. THERE ARE NO EVIL SPIRITS. HARMONT OF SOUL THAT THE ALL-RIGHT DOCTRINE PRODUCES. OBSESSION. THE VIEWS OF THIS BOOK ARE IN PERFECT HARNONY WITH THE PRECEPTS AND BAYINGS OF CHRIST. WHAT BFFECT WILL THE DOCTRINE OF THE BOOK HAVE UPON MENI . Long Chapter of the Opinions of the following named Persons, with Bemarks ustin Lillie; S. S. W.; T. O. Diskley, M. D.; E. Annis

Eingsbury ; Maggie ; Correspondent of Spirit Guardian ; A. P McCombe; Warren Chaso; Mrs. J. S. Adame: Charlotie H. Bowen ; Miss Fannie M. ; Miss Liszie Doien : J. C. W.; A. J. Davis ; Miss Emma Hardinge: Lita R. Barney; Mr. Uush-man; Mr. Weiherbee; Mr. W. H. Chanoy: M. J. W.; L. C. Howe; 'P. B. Randolph; Mr. Wheon;

TO THE AFFLICTED!

ROOMS, NO. 31-3 BRATTLE STREET, BOSTON.

and vigorous action is succeeded by profound repose. night watches, the carth is clothed with fresher verdure and more vivid beauty ; and with the coming light Man goes forth with all his powers renewed.

In the opinion of many physiologists Sleep is unso far as regards consciousness; the use of the are utterly free from the influence of all foreign organs of special rensation, and the exercise of agents, and beyond the dominion of super terrestrial all the voluntary powers of mind and body. Thus powers. It is not, however, my purpose to consider we commonce our individual existence in a state of oblivious repose, and having completed the curcer on earth,

"Our life is rounded with a eleep."

Moreover, with the new born child the extraordinary summary statement of physiological facts and ob. tendency to somnolence continues for some time Bervations. after the outward conditions of being are entirely changed ; and very young children-so long as they are neither disturbed by pain nor the imperative organs of sonsation during the continuance of perdemands for food - pars most of their time in sleep. At this early period of human life, a strong inward concentration of the electric forces is doubliess required to develop the vital powers and to stimulate the functions of the entire nutritive system. The processes of digestion and assimilation are known to be extremely rapid in infant children. Hence the from the extremities of the nerves. growth of the body is greatest during the earliest periods of our existence. But by degrees, as the human coonomy is unfolded, the chemical action and organic movement become slower, and the molecular deposits are proportionately less. The furnishes another proof of the absence of the prinindividual is more wakeful, and the electrical motive power of the organs exhibits a greater deter. ciple, that (under the direction of the will) Imparis to them a surprising activity and power. mination to the nerves and muscles of voluntary motion. This is accompanied with increased vascuiar action, a higher temperature, and the develop or most newerfully concentrated, there the most decided effects will be produced. Hence the greater the motive forces of the system, and one that accords activity of the digestive and nutritive powers of with the writer's theory of electrovital action and

young children, and their amazing growth during reaction. 4. In Sleep the circulation through all the organs

actively employed. During our waking hours the opened in the morning, or whenever the cerebrum forces of the nervous system go out in an increased resumed its functions.

degree to the extremitles, and to the entire external 5. A similar contraction of the whole body occurs surface of the body. The voluntary nerves and in Sleep, and edematous swellings frequently disap. Mrs. Grace L. Bean, Test and Claircoyant Medium, muscles are electrically obarged, which quickens the pear in the night, or during the intervals of oblivious formerly of Boston, is at present at the Emithsonian vascular functions in all the organs that are directly repose. These effects doubtless result from the in- House, corner of Houseton and Broadway, New York, influenced by the will; at the same time the tem i tornal tendency of the forces that govern the circus room 146. Hours from 10 A. M., till 2 r. M., and perature at the surface is increased in a correspondation of the animal fluids, and the consequent from 4 till 9 r. u. Terms, one dollar per hour.

· Despairing nations in their misery came, Ilaggard and spectral, through the gates of Sleep Each aight,"

to realize their great deliverance in the repose of Paradise.

But the philosophy of Sleep, and the writer's theory Nor is the moral influence of Sleep less conducive to the highest human interests. The peace of multilight and more foreibly illustrated, by the following tudes is daily interrupted by unpleasant discords, and the elements of our own little world are frequently and harshly disturbed. Many are annoyed and not a few exceptrated by the experience of every of the external world make no impressions on the day; but slumber subdues their resontment, and they awake at peace with the world. It is worthy fest sleep. As life, however, romains, and all the of remark that capital offences are rarely committed faculties of the mind still exist; and especially as early in the morning, unless the perpetrators have the organic instruments of sensorial perception are been awake through the night. It is usually after the in no degree impaired, we are left to ascribe the battle of the day, when the selfish passions are excittemporary suspension of their appropriate functions ed : while the blood is beated, and after the nerves to a withdrawal of the subtile medium of sensation bave been subjected to the daily torture, that men of discordent natures become reckless and are driven 2. The relaxed state of the cutancous vessels and to deeds of desperation. To all such Sleep is a minthe voluntary muscles; and, withal, the total abister of righteousness. Next to DEATH, the supreme sence of the contractile force of the muscular fibres phoificator, it is the chief conquerer of the passions. -possessed and exercised in our waking boursand the great harmonizer of the moral elements of the world. The frequent recurrence of this state prevents our becoming wholly absorbed with the affairs of earth and the ophemeral interests of time. 8. The circulation is less rapid in sleep, and a Sleep disengages the mind, temporarily at least, from similar change occurs in the thoracio movement; at the scenes of its groveling and its imprisonment, ment of muscular power. Wherever the agent of the same time, the processes of digestion and mole. Angels some and lead us away to the very confines vital motion and sensation is especially employed, cular assimilation are accelerated. These facts in of mortal being, that we may stand for a brief season diente an important change in the determination of by the velled portals of the invisible Temple, and question the radiant beings who frequent its courts and worship at its shrino,

young onlates, and their initial growth during reaction. the first year of their lives. Here, also, we may dis-cover the reason why the subsequent stages of cor-porcal development become slower in proportion as function is materially diminished, while the organs our years are multiplied, and we are prompted by inclination or necessity to expend a greater portion of vital energy in the active pursuits of life. I propose to discuss the philosophy of Sleep chiedy in its relations to human nature. The electric agent of all vital and voluntary motion, and of our sen-sorial impressions, is rapidly expended while we are sorial impressions, is rapidly expended while we are actively employed. During our waking hours the our waking hours the cover the reason why the subsection of the party may in a first here was an obvious con-in the optime the point was an electric agent to close like the flowers at night; and like them it to close like the flowers at night; and like them it to close like the flowers at night; and like them it to close like the flowers at night; and like them it to close like the flowers at night; and like them it to the party expended while we are the to provide the flowers at night; and like them it to allow it to portion and the flowers at night; and like them it the user of the party expended while we are the to prove and the flowers at night; and like them it the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended while we are the user of the party expended whi

Mrs. Beau in New York.

Kind offices have paid; But look aloft foud mather, 'With fullt's inspiring cyc. And view thy lovely cherch Where pleasures never dia.	their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. Takka-Examinations and Prescriptions, at office, \$1.00;	-restricted sy- BERRY, COLBY & CO., 81-3 Brattle street Boston.
Sny, would'at theu wish to call her back To this cold world of sin,	by letter, \$1,00 and two three-cent postage stamps,	BOOKS FOR CHILDREN,
Where were unnumbured might be bers, And dark pollutions state ?	Office hours, from 0 to 12 o'clock A. M., and from 2 to 5 r.	VOLUME ONE OF A BERIES OF STORIES FOR THE
A grown been her brow;	 Patients visited at their residences in the city, when re- quired. 4f August 18. 	TOUNG,
See, mother, seef no harm can reach Thy lovely cherul, now,		BY MRS. L. M. WILLIS,
	SEWING MACHINES.	
Then may the fours and walt awhite Till God's own time shall some, Till he in bounteous mercy calls	SAMUEL C. HART	SURIPTURE ILLUSTRATED BY MORAL AND RELIGIOUS STORIES.
Thy weary adrit home: Then shalt thou class this own dear girl		FOR LITTLE CHILDREN.
Within thy food embrace,	RESPROTFULLY calls the atlantion of the public to his complete assoriment of	-CONTENTS-
And over dwell together ibere Dobro the Barlour's face, R. M.,	FIRST CLASS SEWING MACHINES:	The Little Peacemaker, Wishes, Ohlid's Prayer. The Goldon Rule,
As the morning light of the last day of July had spread	NORBE & TRUE. 8INGER & CO., WHEELER & WILSON. LEAVITT & CO.,	Dosire to be Good, Little Mary, Voices,
its purple thats over the earth, EVERADD M., only con of J. D. and H. P. Houros, aged force years and nine months,	LADD, WEBSTER & CO., BOUDOIR, GROVER & BAKER,	Herry Marshall, Filial Duty,
left his carthly form, and was been into the higher life. Ille disease was engostion of the benie, which befied the skill	SEWING MACHINE NEEDLES, BINDERS,	Unfading Flowers, The Dream.
i of the best medical AIG; but his departure was so near-afrit.	HEMMERS, GUIDES, SHUTTLES, BOBBINS,	Bound in Muelin. Price 25 cents, postage paid.
that the change was hardly percentible. By was a happy child, possessing a mild of more than ordinary capacity, and	AND ALL OTHER	233 Volume two, containing a choice collection of Tales, will be issued shortly. BERRY, COLBY & CO.,
lived in advance of his years. He was much beloved by all who knew him; and long belove his sickness his mind folt.	Serving Blacking Flatnes.	July 7. 51-2 Brattle eircei, Boston,
improved of his approaching change, and he preformed to go rather than stay. Often times he would tell of sering angels,	Persons taught to operate machines.	NOW READY!
and the loving influence they threw around him spatialized him in his hours of sickness, causing the attractions of the	SEWING MACHINES TO LET.	Dr. Warren's Great Work.
spirit hame to appear brighter and more beautiful. Comforted and strengthened are the bearts of the parents	AT BEWING MACHINE RIGHANGE, AUR. 18. SW 17 FEANKLIN BEREEF, BOSTOL	"THE HOUSEHOLD PHYSICIAN."
by the glorious truths contained in the harmonial philoso.		SLENDIDLY ILLUSTRATED WITH TWO HUNDRED and THIN- STR-SIX BIRE ERGEAVINOS, and eight superb Colonny
phy: oud though they miss his merry laugh, and gaze with tearful eyes upon the many memouture of his, and hearken in	MRS. H. F. M. BROWN,	LITHOGRAPH JLATER.
vain for these und of his footstop, yet southed are their hearts by the happy truth, that his spirit hovers near, striving to cheer them in their ionelines.	288 SUPERIOR STREET, 288 A few doom onst of the Public Square,	The apthor treats on all the different systems of Medicine, Atoparaty, Hypeoparaty, Honsoparay, and Eclipetia or Bo-
The functal was allended of Brothols Dewey and Classen	OLEVELAND, OIIIO,	TANKS modes of practice-designed not only to show the REMEDY for each Disease, but how to PERVENT R-also CX-
and the words of inspiration there given mot with a grateful	HAB for sale the complete Works of THEODORE PAR- KER ANDREW JACKSON DAVIS, BARON	plaining the Laws of the Constitution and how to guard against the violation of them.
the grave was thrilling and impressive; and as the sisters	D'HOLBACH, REV. ROBERT TAYLOR, ROBERT DALE OWEN HENRY C WRIGHT THOMAS L	It must be admitted that there is no Sourace so hitle on-
Closed remarked, "We commit the casket to each conse-	AB for sale the complete Works of THEODORE PAR- KER, ANDREW JACKSON DAVIS, DARON D'HOLBACH, REW. ROBERT TAYLOR, ROBERT DALE OWEN, HENRY C. WRIGHT, THOMAS L. HARRIS L. MARIA CHILD, and other Reformatory Books. A printed catalogue sept to thuse wishing its Next 6	derstood as that of PavetoLogy and MEDICINE; and the im- portance of this work to MALES and FREALES, and especially
response in the hearts of the detraved cutes. The singing at the grave was thrilling and impressive; and as the sisters dropped their wreaths of flowers upon his little coffin. Bro, Closen remarked, "We commit the casket to earth conse- erated by the dust of an Edwards and Brainard," and in beautiful and appropriate words cobinated the glowny faith, the cast it derivative haddness were shale midday with,	Bept. 8. 1m	W MOTHERS, IS OF IGESIIMADIO VALUE. BOSTON, JUDA 12th, 1800.
blest assurance drawn from the living inspiration of our		This is to certify that Mr. Z. V. Wilson has the evaluation
angel faith, Look away, oh mother, to the spirit land,	OB,	right to sell Dr. Warron's Household Physician in the State of Michigan. All applications for scencice in that State must be made to him. BRADLEY, DAYTON & CO., Publishers,
And there behold in the angel hand Thy own little Evy, so happy and free f	Footprints of a Presbyterian to Spiritualism. . BY FRANCIS II. SMITH.	Mr. Wilson, who is now lecturing in the West, may be ad- dressed at Detroit, Mich.
HOW CIDEL LOOD WISE DIGL DUCK WICH LDEST	BALTINGES, MD.	June 25 13w
lie comes, ob father, at the twitight hour. To soothn thy heart with his spirit power;	Price 50 cents, bound in cloth. Such, postage free, on re-	BOOKSELLERS' AND NEWS-VENDERS' AGENCY
Bo genue, so sweet! On, look up and see Thy bright abget boy is waiting for thesi	ceiving the price in stamps, by the author, or by July 1, BERRY, COLBY & CO, Hoston,	ROSS & TOUSEY,
Yonder, oh sisters, lies his little form ; But upward look-thy brother is gone	A DISCOURSE ON	121. Nassau Sireet, New York, General Agents for the
To those fairer realms of love and light, Be peacefully happy, so screnely bright,	Faith, Hope and Love.	BANNER OF LIGHT,
The first, oh mother, to welcome thes To his anget home will be thy own Evy-	DELIVERED in New York, Sunday, April 234, 1857-10	ers in Cheap Publications, and Periodicals, to her uncertain led facilities for packing and forwarding overything in their line to all parts of the Union, with the atmost promptitude and dispatch. Orders solicited.
The first, on father, to grasp thy hand Will be thy boy in the spirit land.	BY MRS. COBA L. V. HATCH.	tine to all parts of the Union, with the atmost promptitude and dimatch. Orders solicited.
Weep not, oh slaters, he seems to say, Though the only brother has passed away,	To which is added A REPORT OF A PHILOSOPHICAL IN VESTIGATION	NOTICE I hereby certify that I have given in my non. PHINEAS A. CLAPLIN, sminor, his time; that he
Boil be the first to veloeme thee home. When then with earthly things are done.	OF THE NATURE OF MEDIUMSRIP.	14 son, PHINEAS A. CLAFLIN, a minor, his time; that he
Northampton, Lizes, August 10th, 1860.	Phonographically reported by M. A. Claucoy Price 10 cts.,	I won restored A. CLARCIN, Emisor, histime; that he is free to not and trade for bimrelf, and that I shall claim none of his carbings nor pay any debts contracted by him after this cato.
ANOTHER BUD IN SHRIT-LAND! An infant child of Bro.	postage bald. BERRY, COLBY & CO., Publishers. August 18.	Winers-Lawie B. Wilson.
ALLIBON L. DROWN has just been carried by angelic ones from	CIELF-CONTRADICTIONS OF THE BIBLE -144 proper	WEDTA T. TOP ATRICE MINED
We material to the celestial world. Little George L. was a bady-only three-and-a-balf months	D sitions, theological, moral, historical and speculative, proved affirmatively and negatively, by anotations from Sector-	MEDICAL TREATMENT-NUTRITIVE PRINCIPLE. DR. ALFRED G. HALL, M. D., PROFISSOR OF PRINCIPCE, Nutrily of the New Theory of Medical Practices on the Nutrily of Principle, may be consulted as
numbering his time in the earth-life; yet, beautiful, as he was, a tender card from affection's fount bound him to his	ture, without comment; embodying most of the pairable and striking self-contradictions of the so-called Word of God. Bes-	L'author of the New Theory of Medical Practice on the Nutralive Principle, may be consulted on the treatment of overs form of human weakness and descent of
parants, which, when severed, must bleed. But, bright angels came to buoy up the afflicted spirits of the father and cheer	ond Edition. Frice 15 cents, post paid. A. J. DAVIS & CO, 274 Canal street, N. Y.	have a provide the state of and allocate, in person or hy
the and mother in the latter moments of trial- This treasured bud, so early plucked	August 18.	effects, reliable in the most prostrate cases, and justly worthy of the confidence of the soliderd. All the light
From his material slein.	\$500 WILL FURCHASE THE RIGHT FOR TWENTY STATES, of a valuable PATENT GAGE for Car-	affects, real and part of the country. It is restorative to its effects, reliable in the most prostrate cases, and justing worthy of the confidence of the afflicted. All the Medicines used are purely regulable No 18 Femple Flace Boston Mass. Set 1. Isly
Will bloom in paradies above, 'Nid starty diadoms,	pentera use. Address box 87, Brooklyn, N. Y.	JOB PRINTING,
The America services were conducted by Mrs. A. P. Thomp- son, in a very interesting and appropriate manner. Text-	Auguet 25. 4m ^o	
"It is sown a natural body, it is tailed a spiritual body." Her remarks were of a high order, and well calculated to	A. B. CHILD, M. D., DENTIST, NO, 15 TREMONT STREET, BOSTON, MASS.	NEATLY AND PROMPTLY EXECUTED At this Office.
	· · · · · · · · · · · · · · · · · · ·	

BANNER LIGHT OF

The Messenger.

Each needange in this department of the Bannas we chim was spuced by the spirit whose manne it bears, through firs J. ft. Jonaar, while in a condition called the Trance Rate, They are not build and on scennet of Hivary morth, int as base of spirit communion to there friends who may recog-

text in optics when that spirits carry the characteristics of We have to show that spirits carry the characteristics of their earth-life te finst beyond, and do neary with the errono-ous plea that they are much than sentra belogs. We believe the public should know of the opticit world set is schould lears that there is will as well as good in it, and not expect that public aloue shall flow from spirits to match.

mortain. We ask the reader to receive no doctrine put forth by pplrite, in these columns, that does not compose with his reason. Each expressive on nucle of truth as he perceives-bo more. Each can a peak of his sew condition with truth while he gives ophisions merely, relative to things not ex-sentenced.

Answering of Letters.—As one medium would'in no way suffice to answer the latters we should have sent to as, did we undertake this branch of the spiritual phenomeas, we cannot attempt to pay attention to entruin present as, we cannot attempt to pay attention to letters addressed to spirits. They muy be sent as a means to draw the spirit is aur circles, however.

Visitors Admitted,...Our sitings are free to any one who may desire to attend. They are held at our office. No. 3 1-3 Instile street, Boston, every Tuceday. Wednesday functing, Friday and Batusday atternoon, commoncing at satersast two evides: after which time there will be no simittance. They are closed userally at half-pest four, and visitor are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 2202 14 No. 2251.

Saturday, Aug. 4.—The Ancient Drukin-who were they, and what was their radigion; Ellen Kelly, Byringfield; Augmins Weithertues; Oleuneat 6. Johnson, Taraday, Aug. 7.—Is there an altoried time for the exist-ones of non is mortal f Jerone Cabet, Heitsst; Paul Taylor, New York; Ella Brances kobinsun, Osmas; Mary Lucias

Femila. IFednesday, Temulo. IFederaday, Aug. 8.—16 Spiritualism be of God, why did at Ool the Father manifest through his cheen people, the church? Leopold Guatze, New York; Taomas Lord, Rox-bar; Jaegh Huttey, Thurrday, Aug. 9.—16ow can Christ's prayer be reconciled to the teachings of spirits? William Pairce, August: Bobort Shom, Drokiyn: Ospi, Nat Rogers, Boston; Guiharino T. Bondiny, springfield. Friday, Aug. 10.—1a there a suiril-world secret? 1 so.

Bondiny, mpringhold. Friday, Aug. 10—15 there a spiril-world eternal? if so, whore is it? Clara Nute, Winsor, Cann.; Samuel Green; Orisaid Jonka, Valemunut, N. II.; Joseph B. Witherell, Ho-

Man's Taculties.

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

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

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

According to our understanding. God will not hold an responsible for anything. Ils is at no time his man respon man responsible for any call, God's life may return, tolling you that you are all free agents, and are responsible for every act of your lives; yet I, the spiritual intelligence controlling at this time, caunot understand you are free agents in any sense.

Look you at the little acorn ; it possesses the gorm which may produce the oak. Place that germ under false conditions, and will it bring forth the oak? No: and because it has obeyed the law under the conditions in which it was thrown, it has given as positive a proof of God's wisdom and power, as it could in the oak. It is the conditions that form the man or woman. The poet tells you that "Just as the the twig is bent the tree's inclined ;" so as the the twig is beat the tree's include "so that man lives, moves and acts, being in perfect harmony with the law in which he is surrounded. Place a spirit ever so pure in evil conditions, and it will draw to itself evil for life. By a law of God it takes upon itself evil, and by the same law casts it off. Now will you call this manifestation evil, which the same power controls, yesterday, to day, and for-ever? You are enob moving within the great law

given me light enough to distinguish between good and evil. I believe he withold nu accountable for it. If don't use it at all, I shall be published. If I misuso it, I shall be published. But who is this God ? It is The last year I lived I drank, and drank on pur-the last year I lived I drank, and drank on pur-chus di do hot wish to be rude or ancharitable)—has

my own connectence, my own haw of right, that is post to fail inyself, because J was the do filling dod, and will paulish me. I have done expecting a here, false to inyself. These who should have helped personal God, but I beliere my God dwells within me up would not do it, and so I belped myself on the me, judging and condembing, according to bis own other alls.

so particles years ago, I was here in the body, but with her, as I do here, I will convince her that if Addressed years ago, I was here in the body, but with her, as I do here, I will convines her that if was abliged to give up the use of that body by that may as well be called accident as anything close. I is she. If she does not give me a chance bere, i will received an injury in the stomach by a kick from my horse, and although I lived many months after it. I as soon as she comes here, for I'm blessed if she think I am safe in saying it was the onise of my de-will go on any higher plane than I am. Aug. 2. parture. Now I have but one near relative on earth but I am just as anxious about that one as some

Invocation,

rould be about many. That one near rolative Almighty God, our Heavenly Father, we again s a child-a son. And if I should return preaching find ourselves clothed with mortality, and from out this mortal temple, ob, hely father, we offer our gifts uch doctrine as the good intelligences have preached. I should sny, "My son, go on in sin, for God desires you so to do." But I want to be distinctly underunto thee. We praise thee for the gift of immertali ty thou hast cushrined in every soul. We praise thee for the day, that calls us to activity; for the used as living apart from such intelligences-not. hat I am better than they, but that I see differently. night, that woos us to repose. We thank thee for the highway theu hast opened to us, for all thy chil-My son is a professional gambler, and I will prove is a sin to him by showing him a little pleture in drea to walk in. We thank thee for thy volce, that his interior life. I see my boy in this pleture often is aver calling the children to these and that epirits is over calling thy children to theo, and that spirits itting, as far as the outer world is concorned, alone : sitting, as far as the outer world is concorned, alone; ever obey thy valce, and come forth at thy call. We but he is communing with a something. He says to thank thee, oh God, that thou art a just and holy it, "Arm I right in living as I do ?" This something being; that thou art here to bless, and everywhere answers "What do you think about it." Hars world being; that thou art here to bless, and everywhere it, "Am I right in iving as i do ?" This containing being; that thou art nero to otes, and the answers, "What do you think about it? Have you to bless; that thou will never frown upon no computetions about your course of life?" The cause thou hast molded us to thy will. us, be

answers, "I want up your course of life?" The ne computations about your course of life?" The boy answers, "I am ill at ease-unhappy;" and the something answers, "Tura and live; follow a different accupation; serve a different—what? a God?-mo; a principle that will bring you no cert God?-mo; a principle that will bring you no cert it rise and ultimately come to thy kingdom. We feel, oh God, that thou will give them all that

e: that which will sny every night when you to rest, is leep sweetly; you are at peace with Is necessary to give them. Oh God, while mon come before these clothed in Oh God, while mon come before these clothed in the for the interlar light

Now this is a real ploture—as true ploture—one Now this is a real ploture—as true ploture—one which will not faile away. Now cannot my boy see there is a principle of good, and one of evil, and that be is serving the evil, and suffering is consequence? I have not said what that something is. Perhaps it is his guardian spirit of good. I believe and in dividual has two guardian spirits—one of evil and dividual has two guardian spirits—one of evil and the there is a principle of good. New more than three heat is around and be is serving the evil, and suffering is consequence? I have not said what that something is. Perhaps it is his guardian spirit of good. New more the structure heat the solution of evil and dividual has two guardian spirits—one of evil and to the for everything. As then has the leave the natu-ral and enter into the spiritual. Aug. 2. Now my son has thrice been thrown into prison, ral and enter into the spiritual. Aug. 2. in consequence of what? Serving God? No; I shall affirm he has served the Devil, and he has paid him well—well, after the condition he has worked.

The Human Brain.

QUEBTION. -- What is the human brain, and how an isombodied spirits able to manifest to mortule without it He has worked evil, and has reaped an evil reward. My boy has said, "if I could believe my father and my mother could see and understand my situa Kee T

-The human brain, when physically con-ANSWER. tion, I believe it would give me strength to turn and walk the other way." I am here to day to tell him sidered, is the central heart or fountain of the nerv ous system. It is the mirror which reflects all it hath gathered to itself from the outside world. It we do see and hear, and to hold the picture that he may see and tell him God is not pleased. To tell him, may see and ten him God is not pleased. To tell him, hat gathered to itself from the outside world. It nee, that as soon as he sees fit to change his course, of life, strength will be given him. He has got to take the first step—and that is to form a resolution to do different — or, to sow the seed, and the good guardian angel will water it, and God will claim an foremas for it. I will not any that the doution for m har here to inform an eventual that the increase for it. I will not any that the doctrine held forth by our brother is not a good doctrine to preach in the higher sphere of life; but according to for we have neve to more to more our questioner, that he spiritual brain is an exact counterpart of the ma-terial brain, possessing all the functions of the material brain, and all its organs. So, then, we have a spiritual brain—a crucible to my understanding it is productive of evil here. We all have the privilege of swing and hearing for our-

which all thoughts and all scenes are conveyed. It is the fountain of life to our senses; it is the mirror solves. I am nut compelled to bear with my brother's ears, or see with his eyes. God has given me a mathe spirit world and the antural. chine to see with, and to hear with, and to under

There are various ways of manifesting to spirits in the body. Sometimes we find it well to manifest stand by, and so far I call myself a perfect God. I have told you I left this life fourteen years ago. hrough things which seem to be dead. Tables. At that time my boy was nineteen years old-just stopping on the stage of active life-just emerging chairs, oto, are sometimes used as molilums of com-munication. They possess no brain-shey have no from out the control of his natural protectors, and I physical form. How then can we use them? n sorry to come here and affirm that he has chosen

That we do use the human brain in coming to the Evil angel for his guide, and discarded the Good. ommunicate to mortals, we do not pretend to dany But when I have the blessed privilege of coming here again, may I be able to say that my boy is living as but not as our questioner supposes. He suppose that all our communications are given through the brain of some medium. This is not always so.

That hoy is now living in New York city. He was born there, and his mother died there ; I died further Again, we say the mode of communing with mor tals varies according to the condition we are thrown into for the time being. Sometimes we find it West. Now shall I give you his name and my own? I wholly impossible to manifest to mortals by speak ing through our mediums. At such times we find must give the name his mother gave him — Francis wholly impossible to manifest to merials by speak P. Kendall. The letter you have there, you will say ing through our mediums. At such times we find came from the father, Harmon Kendall. God grant the modes of communication through the new rest penderable bolles far better than any other method, But in manifesting through these dead forms, the communication is directed to the brain, and con-Aug. 2 veyed by that to the spiritual brain. There it re-mains forever and over. No thought which has mains forever and over. No thought which has been conveyed to the spiritual brain, no not, can be Talk about God's giving us a light so we can al-ways tell whether we are doing wrong or right 1 I do n't believe it. Some folks may know, but others do n't. I know that when I tried to do right the blotted out, but has a germ capable of reproduction From the lowest state of moral life to the highest conception of the spirit, there is nothing forgetten. Every scene stamped upon the infant mind from its earliest life, contains the germ of reproduction. It hardest, the devil made me do wrong. I suppose it was the devil, but I never have seen him, nor God, either. I said, when I got away from the world, I boped I should never know anything, and now I am here, knowing more than ever I did. I died in passes, to be sure, from the surface, and is forgetter in the outer ; , but it lives in the interior life, and will be reproduced.

Again, we say, no scene written upon the spirit will ever be effaced. The little child may forget scenes that have occurred, in the outer; or, in other What's the use of coming to Boston, when you name was Clarissa Ann Parker; I was sometimes called Clara, and sometimes Anna. Talk about people's being free agents, and doing just as they want to 1 I tell you it is no such thing. Folks have to go just as things roand make them. 1 tried a good many times to get up, and the more 1 tried, the worse 1 did. I have a sister, who is pretty much what I was. She do n't think much of God, and thinks she shall live a good while, just as 1 housebt. 1 died at the state of any. When the brain is incanable of performing its times called Clara, and sometimes Anna. Talk about words, so many other soones have come to the outer

conv (i do not wish to be rude or ancharitable) - has To Dear Velewis Everywhere, requested sus to one here and tell them, or here.

elie, why I cannot return to cartly, take a human of gauism to myself, and labor for the cause of humani ty, as I was wont to labor in any own body. I sup-pose my questioner wishes to know why I cannot re-turn, following the occupation I followed while in the body? Simply because I do not feel it to be my duty so to do, and because I find more happiness in other pursuits. The time may come when 1 shall journeyed with our own carriage and horse, so could find happiness in following the old occupation 1 have the pleasure of calling on friends as we passed followed here.

It is not to be presumed that our tastes are alike, but we are thrown into places which harmouize with self. I do not feel it to be my duty to return and glad to aid mortals in the weary pilgrimage if I

could, and do justice to myself. I will here premise that the question put, ema nated from some spirit in the form who was under my care when in mortal. 1 will also premise that that spirit had more coundence in me than in any other person; and I will here say that friend had better transfer that confidence to some one else quite is reliable as myself may have been.

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

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

into growth.

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

My dear father and mother do n't know abou ossible to write them a communication through ome private source; and send it to them, I shall do 30

Spiritualism. The little ohild I lost a few months before I cam

over it here as if we were on earth. I hope to b able to sond some medium to my own home in Call fornie hat I do n't know as I can. There is a me lium in California I once saw in Boston, and there also, and if I can procure her assistance I shall not

gnize it here. I have been told that my parents have been misin

formed in regard to my matrimonial connection in California. I will here inform them that my com-panion was one of the kindest of men, and every way calculated to make me happy ; but the seeds of Disease were sown before 1 left for California, and were only developed by the change of climate. If my dear parents have been misinformed on this subect, they must change their minds.

cannot. I shall try to come here when I have more positive control. You will attach the name of Ro anna Jane Nathan to that you are writing. August 9.

that's never laving. Mary thinks I'm laid, gone intirely ; and just to

The praise has told her I was goue to hell, and could attend a functal at Ludiow, on Tucsday-the next come no more; and 1 'm here meself to spake for day. It was the request of the departed, the huscome no more; and I in here neget to spike for ms. I moself. I don't ask no praist to spike for ms. I want Mary to know the praist is a liter, He ites when he says I'm in bell, and can come no more. I'll come and tell them so. I want be lied about on another constion of similar nature, and Thursday

any more than when I was in the body. Mary is in Doston now, and if she'll come where I can spake to her, faith, 1'll toil her things that she and I only know about, and I'll take away that the praist has covered her all over with this long

Correspondence.

abouts, and of some of my gleanings by the wayside formation regarding our place, Mr. Bloue or Dr. Geo. as I journey. With my dear busband I left Taun- Ingkell, the fruit grower above referred to. Across ton, Monday, August 13th, to seek again the home the street from the Sominary is my own little oet. of our dear parents among the mountains. We tage, where any of my friends, or enomies, are re-

When any great work is to be accomplished, God break its mortal chains, she threw her arms lovingly always raises up some one to project the thought bearound his neck, and said between her groans, "I fore the people; and although that one may die with,

dying? When we left in the morning, we thought from his shoulders, and lead onward to victory. never to see " Hattie" here again ; but I have been Thus no great moral truth, or beneficent purpose informed that there are hopes entertained of her re- was over projected before the world, which did not covery. We passed from thence to Fitchburg, where gather new strength at each fresh sacrifice of itself; I spoke to the people on Sunday, August 19th. Big. for, Phoniz like, a new being, crowned with all the otry and pride are strongly rooted there; but the virtues of its predecessors, was sure to rise from out air is good, and I trust that better plants will spring the ashes of the dead.

The venerable Father Beeson came to Rhode

ally find labor in the summer and support them-

selves, but it will be necessary for them to avoid tobacco, and all bad habits, to live in this community

and he respected and prosper. The fall term com .

quested to call when they pass this way, and see if

harmony dwells here, and what is the effect of the

WARNEN CHASE.

On Monday we continued our journey as far as Jeland, at a time when the State was alive with the Burry, where we stopped at a hotel for the night. question as to how it should hoper the memory of Tuesday, moved on to Cavendish, where we balted its founder, Roger Williams. He proposed a monuagain with the good and true ; and on the morning ment of those deeds that made Roger Williams's life of Wednesday, 22d, we looked once more upon the glorious. He pictured to us the good man telling beloved faces of our earthly parents and friends. | alone with no eye but God's upon him, and no wish You may talk to me of earthly fame and glory, of, but good within him, while his dream-eye was lighted wealth, power, yes, all that this world can give, with the vision of a future race of Indians, who and there is not so much value in the whole, as I should ewn him father, and who, with all their experience in the arms of my dear mother, as she native majesty of character, adorned and modulated back, he would like to have me give him advice as takes me fondly to her faithful bosom, after my long by the spirit of Jesus, should send up waves or to what he shall do. I do not wish to do that here; and weary journeyings, and sheds her tears of love gratulation and praise to the All Father, from, souls takes me fondly to her faithful bosom, after my long by the spirit of Jesus, should send up waves of

and gratitude upon my face. My father's welcome | rich with the music which he had planted. home and kiss! My dear old grandparents' wel. The spirit of Williams arose from his ashes and these spiritual things. I do not wish to frighton come, and my young sisters', as they foundly oling plead the cause of Father Beeson; it laid bare his them, but oh 1 wish to speak to them. If 1 find it around me, with, "Sister, how glad we are that soul before our eyes, burdened as it must have been you 'vo come home again." But some of the people with prayors and aspirations for the children of the think the mediums have no shorifices to make, and forest, made potent and living by the breath of

only see the sunny side of hie's picture-have "a gratitude; for he was a stranger and they took him good time," boing waited on, etc., ote. Wish they in ; destitute and friendless, and they provided for could have the experience of six months or a year his needs, and became his champion ; and his spirit themselves; that 's the best teacher, you know! ablured us, in the name of the living God, to do Well, we weat, on Friday, to South Royston, the honor to his memory with our consciences and with spot consecrated with the influences of siz Convon our deeds, and to repay the debt of gratitude which tions, and were again greated with a kindly welcome he owed to the Indian. That volce could not go unfrom the good hearted host, Mr. Woodard, than whom heeded ; we must receive the Indian into our hearts, no man provides better for the physical demands of we must recognize him as our brother, we must rehis visitors. I do not mean to report the proceed. gard his rights as man ; wo must have compassion

upon him in his helpless and suffering condition; report than 1 could give ; but suffice it to say, we and so the word has gone forth for a convention to had good conferences, good regular sessions ; and 1 sit in solema council upon the question of our duty think that all who partook of the magnetism of that to the Indiane, and if we get all the nation to join convention, must grow better. I must, however with us in putting forth to them the hand of assistrefer to the outpourings of truth from our sister and ance, who doubts that the work of their redemption coworker, Mrs. Fanuie B. Felton. The deepest as a race will be accomplished? And the greater truths of our natures were nictured forth with such good will be for ourselves; for if we are able to simple language, that a shild could but understand, raise the Indians to a condition wherein their native while stout hearts throbbed, and the tear drops fellcharacter of heroism and moral recticude shall be Also, the great truths from that noble, self-possessed adorned with the graces and arts of civilized life, man, II. C. Wright, whose principles in relation to they will form a balance to our own power to check woman everybody knows, or ought to, were poured that spirit of aggression which first destroys others, forth as clear and pure as the waters that came and then destroys its own, and form a crest upon gushing from the spring on the mountain side, our star crown that will be a glory forever.

M. A. B. Providence, Aug. 31, 1860.

Ada L. Moyt in Chicago.

This superior test medium, so well known to many f your readers, has already done a good work in this city. Her romarkable tests, so well adapted to the intellectual ekeptic, have reached some of the best minds in the city ; even the Mayor, who is the tailest man physically, and not much short mentally, in this region, has been compelled, as one of a committee, to acknowledge the unseen intelligances; he did it boldly in his paper, as he is said to be one of the men who never dodge, and one whose head has ever been too high for the lasso of any church. The

Through the kindness of this mouthpless to the menoed Sept. 12th. Inquirues oun address W. B. people, 1 am again enabled to tell you of my where Btone, Principal, Battle Creek, Michigan, and for in-

along. We called at Dr. Tucker's in Foxboro', and had a pleasant visit; found him doing a driving business among the slok and suffering, and I think generally meeting with good success. Next we rested follow my former occupation, nor do I think it my generally meeting with good success. Next we rested duty to return and answer many foolish questions in the genial atmosphere of our dear friends, Lam-sent to us from the earth-life, though I would be bert Bigelow and fumily, of Marlboro'. Then called at Charles Brigham's and Mr. Houghton's, in Feltonville. Found Mr. Brigham's little "Hattle" very sick. In the night that we remained beneath his roof, he watched with her; and he told us in the morning that when she was writhing in pain, so

spiritual philosophy which we teach and try to prac-Battle Creck. Mich., Aug. 25, 1860. They never state and conduct a several state of the Convention for the Indiana

that it seemed as though the little spirit would

love you, father !" Oh I what holier words can come his plans and hopes all unfulfilled, yet some Elisha from the lips of those we love, when we think them is always prepared to receive the falling mantle

Rosanna Jane Nathan

I do n't knowns i have strength enough to control well; perhaps I have not waited long enough. I have a husband in San Francisco, California; a father and mother, and other friends, in Vermont, I have brothers in California, and I wish very much

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

exert myself so soon. My husband thinks if it is possible for me to com

if I onn commune in a private way. I shall be glad to assist him, but I cannot do it here.

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

here is here with me, and I have as much control

now and if is an provides her assistance is shall not an provides better for the physical demands of full to give such proof as will convince poor mortals of the trathe of Spiritualism. My child was not old enough to recognize me, its stay on earth was so short; but I did not fall to re-report than I could give; but suffice it to say, we

I wish I could speak full and freely here, but I

Patrick Murphy. Well, it 's meself that 's here again. It's meself

ments in this life, and we returned to our Father's

of your being, each moving within the grout law of your being, each moving as God will have you, notwithstanding the dark emanations from your being. Who calls forth that darkness? who com-mands you to throw it off? God the master; and you but obey him by living out that which has the appearance of evil.

Our God is a God of justice, never claiming more than you can give. If he controls you by the right hand of his power, be sure he will not charge you with eril for obeying the law of your nature. When you shall threw off the material, you shall mered in direct providence with the direct

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

Although the man on the material shore of life may see evil arising from you, the eye of God the Father seeth good in all his creations; in all he gov orns-in every atom in the universe. In every thought, however dark-in every act-God is found governing by his almighty power. Oh, that you could but cast yourself at the feet of Omnipotence. and feel you are safe ; that no austere and vengefal God will call you to account for doing what he compoly you to do.

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

X

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

Harmon Kondall.

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

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

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

would have him live.

New Bedford.

have got no folks here?

that it may have the desired effect.

Clarissa Ann Parker.

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

another time. Woll, mister, I onn't talk emart as some can: I don't know as I am any better now then I ever

¥1.8. My sister is just about as had off as I mag and I hould like to help her if I can. ther name is Mary. She is younger by three years-yes, between three and f nd four years. You know I told you of an old woman who pre-

tended to bring me up. Well, she has get plenty of money, and belongs to one of these places you call churches. I know nothing about them, but I know bat she did not live up to her pretensions. I hear got nobely to leave ber money to, and it sceme to me if she is so good a Christian, she had better give er money to my alster, to help her and others like her. This old woman would be frightened to death if she knew I could come back—she would n't rest anywhere while she was here. I do n't want to ter ment her; but I must tell her if it had n't been for er i should n't have got into the company I kept. Acr is anotice it into got into ine computy i nepro-if she had kept her promise to my mother, neither me or my sister would have been where we were. I'm not going to tell my sister to do different, as the du man who just epoke did his son, for I know

she can't do different, unless she has money. Give her money, and she will do better. Ans.--No, I'll not give her name. She knows who 1 am, and who she is herself. 1'm just going

way empty handed, as I have many times from her. went to her once, and said ; " Mother, if you will do something for us we will

"notice, it you will do something for us we will try to lead holy. Christian lives." She did not bo-licero us. "Well," said I, "wont you give us ten dollars? that will save us from a good many sins." "Oh, my child, I'll pray for you," she said.

"To the ---- with your prayers," said I, "we can pray for ourselves."

Ans .- No, I am not happy ; I am chained to poople on earth; I am playing between that old woman aud my sister all the time.

An. - Nature has given my sister a good consti I have been so constantly importance to come here tution and a good spirst. We both inherited a proud within the past few months, that I find myself unfit disposition from our father. She would n't go

o work, and I would n't. I worked with my needle to support my sister and myself, and nights, when When I first came here, I found your apartment sho was unwell, I said, "Wo will do right," and I filled with smoke; now I fould it filled with some worked till I got sick, and there was n't a saint that I thing worse, and I am expected to use your medium would do anything for us, and we had n't a thing to do for ourselves, because these eniats would only give us a shilling for making a shirt.

My father was a captain—as smart and as good a man as ever sailed the seas. My mother was good a man as ever sailed the seas. My mother was a minister's daughter, brought up religiously, as open.] loubt, and the old woman 1 speak of is a relative of If I

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

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

having perfect control, while occupying the form of the medium. The connection or positive force existing between the brain material and the brain spiritual, and the physical forms of mediums, differ materially and

spiritually. In some forms the connection is capable of being speedily removed, or held in obcok, at any time. This constitutes a trauco modium. We might try for a thousand years to convey our thoughts through forms which have not this glft, and not be able to do so. Because we do sometimes convey our thoughts to mortals by the brain, it is not always our medium. Therefore, dead forms, the orentions of man, are aftentimes used for high and holy pur sho is going to die pretty soon, and I don't know but the devil is standing ready for her now. She has in high pedestal, and consider Spiritualism in in poster bar with the standing ready for her now. orented in whin, but that every atom in the universe my be made a medium for spiritual communication

in some way. Life 1 ob, how vast the problem 1 Who one solve it while dwelling here in the matorial life? Who can grap and hold all her realities? None are able, and yot it is man's imperative duty to seek to understand all that nature brings him in with, to know all the forces of life, and then he shall better understand his God, and happiness shall be with bim while here be dwells. Seek on I And while scene after scene, and thought

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

Doctor Dwight.

There used to be a snying affant when I was on carth, something like this: "Where there is a will, there is always a way." And I suppose we may add, When there is not much of a will, there is not much of a way. I may as well say, also, that I do not care to hold converse with the people of earth, be-cause I cannot have campuning with my friends.

cause | cannot have communion with my friends; consequently I do not care to speak to others ; but

out to infor within the sphere of my capabilities, eedle I seem to find much difficulty in coming here.

[Repairs were being made upon an adjoining

building, and at this time our room was filled with

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

the praise to be & liar. I wont do any barm; but I wont let praise nor saint lie nue out; but if God says, come here, Pat-ualism is really unning down fi

their own God. Praists are good for those that likes them. 1've got nothing to say against them; but I do n't care-if the. praists lle I will come and toll about it. Aug. 3.

John P. Hollington.

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

came to my death by accident : I fell, and struck bound-ten days' sall from London, bound to New

My wife's name is Matilda. My children's names are Matilda and John. I'd like to go out home in this way. August 3.

> Written for the Danner of Light. THE WAND OF PROSPERO.

> > BT Q L. DUBNAIDE.

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

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

I will call back the lost and leved of years, To the old homes where weeping mother's grieve O'er the frail relics, that, seen, through their tears, The fading image of themselves receive.

These shall not want a lay of other years To ease the anguish of the siricken heart. When from its airy deep the strain appears. Won by the skill of my so potent art.

Give me thy wand ! I long to call them forth-The bards of other days-a welcome band. They shall entrance the swift winds of the north With the enchantment of thy magia wand.

Bome men admire woman as she is: and others a

wir and a half in consequence of the central train Faith, I hear some of the people talk that I have being thrown from the track. We arrived in Camscances of Miss Hoyt awakened quite an interest, ere begad 1 tells no lles, and I tells the truth, and that took my baggage in hand, and marched down North tory to her friends, and very perploting to her ene-will stand anywhere.

The end came, as it does to all our best enjoy

Mary is looking for something from me, and Avenue to our friend's. H. Potter's, where I am mics. There is only one cseene for a candid inquirer after the truth, and that is to keep away and avoid

where we " went up to worship."

I am better satisfied to day than ever " that Spirit saint he nie out; but if trou suys, come here, ras unlism is really enning down from the head into rick, and he yourself, 1'il come. Tell Mary 1'm getting along well here—learning the heart," and 1"hope it will continue to do so untit more than if I had stayed with her a long time. There's plenty of praists here. Everybody prays to by its truths. Ever the same,

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

Bedford Seminary.

Five miles West of the City of Battle Creek, Michigan, and one mile from Bedford Station, on the Central Railroad, is our boautiful little settlement of Harmonia, where about twenty familles are already biter home. Shall you write or myself? I're got a wife and two oblidren living in London, Bloomingdate street. My name was John P. Holling-standard of popular religion and business. Our trans a street live was also present; and through ectilement is perfectly healthy, and beautifully laca-I came to my death by necessary 1 ten, and strated ted on a plain of light, but rich soil, admirably on the head, neck and slide-something penetrated ted on a plain of light, but rich soil, admirably the neck, which I can't tell you much about. My adapted to fruit and grain. Apples, peaches, plums, folks do n't know I am dead. I was at sea, outward grapes, and mest small fruits are abundant here, and strawborries, blackberries, raspberries, etc., are be-

Well, I'm happy enough. Can I speak freely, Well, I'm happy enough. Can I speak freely, and toll what I like? The ship should be in New York, an we sailed in May from London, the last of Strawberries, and over forty acres of oroharding. Our smallest village lots contain one acro, on which each family can raise much good food. There is no

only two or three who use tobacco, and they are near-

ly shamed out of it, and, being new comers, will soon be oured. Tea, coffee, and pork are but little used ; profanity, vulgarity, and gossip, are also rare, and nearly extinct. Deing five miles from the city, our

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

has undergone some essential changes, and opened reputation. with brighter prospects under the present faculty, To know Frederick Robinson is to love him. The giving perfect satisfaction to all students and citi- blessel and truly Christian cause of modern Spiritusens during the last year. Malos and females have alism will be strengthened, and I had almost said equal advantages in this school, and Mr. and Mrs. hallowed, by such accessions to its ranks. Among all Sione are now propared to take charge of and board, who know him well, his testimony and example will students who may be committed to them, and I can be alone sufficient to put lingering doubts to flight, assure all persons that such as are committed to and establish a firm belief ; for they know that he is their care, will have the best of care and instruction, distinguished for Intelligence and sound judgment, and the ordinary expense, (beard and tuition,) will which are prompted to action by a heart overflowing not be over two dollars per week. Henest young with love for the whole human family.

men, who are industrious and economical, can usu- | Greenville, Ill.

W. 8. W.

the tests through Ada, or only got enough to wander, and then keep aloof and wonder on in wonder to the end. She has closed her public circles for a few weeks, but will soon open them again, as she is now residing here with her parents. . The friends in the large towns and cities of the West who want a medium capable of giving demonstrations before large audiences, and tests sufficient to convince the greatest honest skeptle, will do well to write hor, and if possible secure a visit from ther while she can be engaged. I had a pleasant interview last evening, through her mediumship, with several friends in the other life-one of them, Mrs. IL F. Huntley, long one of

cause. T. G. Foster was also present, and through him Dayton gave us one of his inimitable speeches in both poetry and prose, so beautifully blended we could not sort it more than we can the rich colors of the rainbow. Mr. Ferster is out of health, but is fast recovering under the treatment of Mrs. Green, and will soon he ready to take again his place on the platform. Neuralgia has passed from his head to the nerves of his body, by which he has been a great sufferer ; but we cannot well spare him yet porson among us who uses intexicating drink, and from the field of earthly labor. WARREN CRASH

Chicago, Sept. 4, 1860. Hon. Frederick Robinson. Permit me to express my sincero gratification that the llon. Frederick Robinson has come before the

LIGHT. OF BANNER

Warren Ohass in Oblengo,

Light Advancing Amongst the People.

"As cold water to a thirsty soul, so is good news The friends in this city have secured an elegant ball till next Bpring, and are prepared to sustain to a far country." Your numerous renders in the subscriptions to the Dianess, and are requested to call atten hall till next Boring, and are prepared to sustain to a her county. Four numerous requests in the sion to il during their lecturing tours. Bample copies sent meetings whenever speakers compatent to draw an East may be pleased to learn that the great work of free. Lotiners named below are requested to give notice of audience sufficient to puy themselves and moderate mental and spiritual emancipation is most grace. Any change of their strangements, in order that the history expenses, come here to speak. The deak is to be fully enfranchising the "sons and daughters of be as correct as possible. oxponses, come here to speak. The desk is to be tolly entrineenising the "sona and daughters of best correct as possible. cocupied during September by Warren Chase, who commenced his course, before a good audience, yes: terday. The morning fecture was upon "Reveta. him in codinct with all classes of the people, both in address, the shore places, or New York Olty. and out of the folds of secidom, and has enjoyed tion," and the subject treated comowhat peculiarly. and out of the folds of section, and has enjoyed peculiar advantages for becoming familiar with the views and feelings of the masses. Amongst the "Orthodox" denominations, generally, there is a "Orthodox" denominations, generally, there is a manifest alarm for the sector of the masses and being fourth Bunday in Oct; at Format a Vorteolox" denominations, generally, there is a manifest alarm for the sector of the pinang The speaker, taking Webstor's leading definition, contended that revolution extended so far, and only so far, as knowledge extends, and that all subjects or coner, speculation and controversy were as yet manifest alarm for the safety of their Dianas. unrevealed ; that solonco was the instrument of This is evinced, in the first place, by an almost uni-Divine reveletion, which had revealed to us the consets of cellses, rainbow, thunder, day and night, the form and diameter of the earth, etc.; that only the form and diameter of the earth, etc.; that only the me of reform, who is not "well vouched," or who by solence had we become acquainted with the cannot pressure the accustomed "Shibboleth" of

human body, and only by science can we become variformed Orthodoxy. acquainted with the human soul; that God had revealed usthing by word to us of our bodies or souls, but had placed both before us and within us, with intellectual powers to examine and know them; that our whole system of theology was theoretical, speculative and ideal, without demonstration, sci Not long since, in a city of some size, the writer speculative and ideal, without demonstration, sci- lecture was to have been delivered. But, after the ence or revelation, and consequently unreliable and refusal of the house had been secured by the concent ever changing, as were the theories of sun, moon and of the minister and " proper authorities," the followearth before the revelations of science brought ing composition of your humble correspondent fell knowledge to man. The speaker contended that into the hands of the "Watchman on Zion's Walls," words, written or spoken, could not convey knowl. having been mislaid by the writer. Upon its dis edge from one mind to another, and instanced, as covery, the preacher and three or four members got proof, our system of jurisprudence, in which the together and resolved that the spoaker could not witness is required, as a qualification for a witness, have their house, as had been promised. Being at to know, but is not expected to convey his knowledge their meeting in the morning, and not hearing the to the court, and hence the judge only renders the notice of his lecture read as had been agreed to, he opinion of the court; that belief does not qualify a inquired the cause of its failure, and was gravely person for a witness, and that, by this rule, most of informed that the "suspicious communication" jus our preachers are incompetent to teach or testify tifted them in refusing the house and notice of les about another life, and their testimony not sufficient | ture. However, after a few words, it was concluded evidence for us to found an opinion or belief upon; to let the arrangement go on, and one lecture be that words, at best, are only representatives of given under the personal surveilance of the Reverend things, or nothings, of facts or fables, and by the dictator. The dangerous production was the follow

words we cannot tell which they represent; that we ing :cannot live in house, nor ride on horse, and that the words may be presented to us where no house or harso is behind them; that the words of the Bible were like other words, and could at best be no more than the words and figures on a guide-board, and the man who should read them and pray, and pray and read, all his life, would know as much and make as much progress in it as one who should sit at the street corner and read and pray over the words on the board, as long and earnestly. If the Bible pointed to another life, and told the distance and direction, we must soarch it out by experiment and trial, to know and obtain the revolution which the words never could bring to us. He also took the position that feelings were entirely unreliable, and conscientiousness as ready to support falsehood as truth, and cited the case of the mother on the Ganges drowning her child, conscientiously, feeling it tol be required by God as a sacrifice-of the Mabometan who could murder a Christian, but dare not neglest an ablation or a prayer-and of the Christian who could kick his wife out of doors, or whip his slave, but dare not retire without prayer, or eat without a blessing on the food. Several other novel positions were taken, which we have not time to review at present.

The evening discourse was upon Inspiration, and not less radical than that of the morning. The speaker contending that Divine Inspiration was uni. affecting prayer by the preacher, in which he told yersal, and never partial; that God as readily inspir. God to provent the speaker from doing any harm to ed a person to speak or write a falschood as a truth, the Sabbath, do. And the people dispersed without and that no person could speak or write at all with, any severe injuries, save the jestling of the sacred out the Inspiration of God, as all "live, move, and gait of the divino, who groaned some, in consequence have their being in God." That Divine inspiration of an agreeable emotion new and then manifested by produced motion in the mineral kingdom ; life in the a smile upon the features of the audience, at the regetable, sensation in the animal, and intelligence bearing of anecdotes from the lecturer. in the human, but did not produce uniformity in the Notwinhstanding these things, it is manifest that forms or actions of either-that by our standard the more intelligent members of most of the churches worthless minerals, vegotables, animals and humans are every day becoming more and more loquisitive can be found to abound in the respective kingdom of and less susceptible of pricetly control. The writer each and yet all are dependent on the Inspiration of heard a clergyman remark to a "brother of the God, and for ought we know, may be good to him and filling the uses for which he designed them. The "We must adopt some plan to keep our members speaker contended that the laws of nature by which away from spiritual gatherings, or our churches all things were ultimated, were perfect and immuta- will all be broken up! Our meetings are very ble, and never had been nor never could be broken thin, and it is hard work to enforce our rules of disnor violated by any fluite being-that God had no ciplino ! What shall we do?" forgiveness, and no penalties for man or beast, plant With a deep groan, the inspired counsellor replied : or rock, body or soul-that we had ever yet been able ' by and in it, and that only by scientific knowledge old divines. This is unfortunate." and intellectual power can we know the true from who prays and the man who curses aliko, and does and stale. -not favor the one who blesses him more than the one. But, like rivulets from a pure and powerful spring, . W. listened to with deep interest.

MOVEMENTS OF LECTUREDS.

Parties noticed under this head are at liberty to receive

Rev. JOHN PERAFORT. West Modford, Mass., will receive calls to lecture on Bidritualism.

CHARLES H. CROWELL, IMPEO Speaker, Boston, Mass. Ad-dress, Bannen or Light office,

N. YAANK WHITE WII Decirci in West Winfield, N. Y. 233; Conceas, N. YA Uci. 7th; Charrin Balls, Obio, 1sth; Toledo, O., Sist and 28th; Lyons, Mich, through Nov; Chicago, III, Bee, 2d and 9th; Beloit, Wis, 16th; Janesville, Wis, 23d and

G., Siat and Szhi, Lyona, Mich., through Nov.; Chicaro, III., Bec., Si and Schi, Lyona, Mich., Wis., 2014, Janoszillo, Wis., 2014, Mis., 2014, Janoszillo, Wis., 2014, Mis., 2014, Janoszillo, Wis., 2014, Janoszillo, Wis., 2014, Janoszillo, K., 2014, Janoszillo, Ja h, at Poinam, Ot. ; iwo dist Sundays in Jan., 1861, at Port-nd, Mo. ; two first Saudays in April at Providence, R. I.

Man. B. W Marke's post office address during the month of Ucrobel will be Xenia. Clay Co., Illinois. She will speak in Tuicdo, Olio, the four Bunkays of Nuvember; in Elkhurg, Ind., fro Sundays in Doc. Those who wish to secure her labors for the winter, and spring of 1861, will address her as above, or at Milan, Ohio.

above, or at Milau, Ohio. B. P. FATERED Speaks in Pulnam, OI, first Sunday in Octo-ber; in Warwick, Mass, second Sunday in Oct; in Leomin-stor, the Lifted Schulay in Oct; in YaLuco, first Sunday in Now; in Perland, Ma. the three Sundays of December. Ad-dress, Greenwich Villago, Mass.

ures, grootwich vingo, sizes. Rayra L. Waoewonth speaks at Plymouth, Mass, Sept. 23d and 30th f at Providence, R. L. Oct. Tch. 11th, Sist and 28th; at Williamanic, Count., Nov. 4th and 11th; at Patnam, Ct. Nov. 18th and 25th. Address accordingly.

Particular, e.e., Nov. Join and Bath. Advess decompty. Wasaw Ortson Storage in Oct. In Ethiori, 10d.; two last Sundays in Oct. In Storgis, Mich. Ho will receive subscrip-tions for the Bankins at club prices. Lee Mitting and Storage Particles. In Lowell, Oct. 14th. Site and 25th; In Portland, Ma., Nov, 4th and 11th; Taunkos, Nov. 15th and 25th. Mr. M. will no-swer calls to locture work evoluting. Address, Hartford, CL, are an above. r as abor

or as above, Mas. O. 2., Wohns, trance speaker, will locture in Duckfield, Me., Sopt 23d; Lowision, Sopt. Soth: Rockland, Oct. 7th; in Jover, 14th; Guilford, 21st; Abbott, 23th; Unity, Nov. 4th; Belfast, 11th; Elleworth, Dec. Jollh; Union, 23d; Bollast, Soth. MART MARTA MACCHER, will becture at Cambridgeport uring the mouth of October. Bhe may be addressed at the janner of Light office, Buston, care of Chas. H. Crowell.

Mise ELIZABETH LOW, ITADORSPORKOT, of LOOD, Ostianaugus Go., New York, Joctures at Ellington and Rugg's Corners, (Cattornugues Co.,) oropy fourth Sathonth. Sho will answer calls of locture in Chautauque and Cattaraugus Countries, Mas. A. P. TROMPSON, will lecture in Holderness, N. H., Sopt. 23d. Sho will answer callato locture in the surround, ing towns, addressed to her at West Campton, N. H.

Mas, H. M. Mithar will devote one half her time to hertur-ng winrowrs sho may have calls; sho is single signaged permanent y due half the time for the could your. Address, Ashta-uia, Ashtabail Co., Olio. Well, the lecture was given, after a short and

Juia, Ashtabula Co., Ohlo. Lewes B. Monsoz, loctures in Milford, N. R., Bepl. 50th; in Milford, Mass. Oct. 71; in Furinam, Conn., Oct. 14th and Slat; in Leominstor, Mass. Oct. 28th. Address No. 14 Brom-teld street, Boston, card Bris Mursh. Mns, M. J. Witcorstow, would notify the friends in New York and Ohio, that she will answer calls to lecture during the Fall and Winter in that direction. Address soon, at Breat-ford. Gt.

the Fall and Wither in that direction. Address soon, at Strat-ford, Gt. Mag. M. B. Export, of Lawronco, Mass., will speak in Cambridgeport, Boptember 30; in Charlestown the low of firit Sindays in Got.; in Combridgeport the first Bonday in Nov. Mass. ANNA M. Mindelendow will fedure at Willimmulic Ct., Boptember 231; at Stufford, Ct., 30th; during October, at Portland, Maino. How, Prenarack Romissow, of Marblefield, has prepared a source of tectures on Spiritualism. Which he is ready to re-peat before societies of Spiritualism.

peat before societies of Spiritualians. MATTIE 2. HULETT, Ruckford, Ill. She will speak at St. Louis in September; in Tohnessee and Georgia, in October, Norember and Hecember. J. S. LOVELAND will receive calls for locturing in Now Eng-land, for the months of September. Address, 14 Drömtich street; Deston, care of Beh Marsh. Hiss M. MUMSOR, Olsirvoyant Physicisc and Lecturer, Ban grancisco, Oal. Miss M. is authorized to receive subscrip-tions for the HANNER.

Miss M. Mussow, Olsirvoyani Physician and Lecturer, Ban Francisco, Cal. Miss M. Is authorized to receive subscrip-tions for the BANNER. Mas. Z. D. Bruoss trance speaker, will lecture in central New York in Sept. and Oct. in New Boston, Mass., Nov. 18th and CSth. Address. Horizato, C. Mas, J. D. Suttra, Manchester, N. H. Will speak in Went-warth M. H. Sowe Okt. in Weren Sant Spitch in Company.

NATURE'S MUSIC.

DT WALTER WILFORD. There is music in the torrent, In its wild and troubled flow:

And there's music in the streamlet, In its murmur soft and low. There is music in the breezes, As they sweep o'er hill and date; There is music in the storm wind

Which reads the swelling sail. There is music in the sala-drop As it patiers on the roof ; There is music in the snow flake.

As it falls beneath the hoof. There is music all ground us. In the field or in the wood.

Would you listen to the music? Then endeavor to be good. Tork Centre, Ill., 1860.

Bostou Idbertisements.

ASYLUM FOR THE AFFLICTED !! DR. CHARLES MAIN, NO. 7. DAVIS STREET.

Boston, Mass. TEIS is an Institution having for its basis the alleriation of the sufferings of our common humanity. It claims no superiority availke establishmonts. Its does claim requality with also, like it, or unitkelt. The Doctor gives particular altention to the ouro of

The poor gives particular attention to the cure of CANORES, ULCARS, TOWOA, and Sonns of all descriptions. Firs not of a *kereditary* na-ture, iteated in the most satisfactory manner. Ite would call attention to the newly discovered REMEDIES (

ELEMENTS IN CONTROL OF A CONTRO

manufactured from directions received while under split-influence. App Forsons intending to visit the above institution for treatmont, are requested to give a faw days' notice, is avoid confusion on their arrival. Thuse who desire examinations will please enclore \$1,00, a lock of hair, a return possage stamp, and their address plainly written, and state sex, and age. Office hours from 0 a. w. to 12 w., and 250 5 f. w. The doctor would call particular attention to his invanable Differ the state sex.

DIARKHEA CORDIAL, A medicine much novded at this sensor of the year.

Juli 91

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the difficulty is caused by any local affection, the oure will be speedy and permanent. Price 60 cents. SPIRIT EMBRODATION. For Totter, Ergslpelas, Bait Rhoum, and all Barofulatic oruptions of the skin, an invaluable comedy, and warranized to cure in all ordinary cases. Price, §1. CANCER BALVE. This Saive, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, to a single instance, failed to effect a permanent and positive oure, ho matter how aggra-a valed the case. It will be found triumphanity effectious of it scott medium, whose powers are madated to such compleaus, when Dr. Scott's services cannot be obtained, these of any geod medium, whose powers are madated to such compleaus, will answer the purpose. Price, \$10. This preparation is guaranteed to cure all kinds of Infam-matory rhoumatism, and will leave the system in a condition that will positive forbid a routure of the discase. Price, \$ por bottle. For \$10 a positive ours will be guaranteed. ALATIANA, OII HAR RESTORATIVE. This artematism and powerful Medicines can be used for The stomisting and powerful Medicines can be used for huse of her sex. The Dr. has spored no pains in fitting up his Institute for

the accommodation of the sick. Give him a call and test his remedice. 13: June 80.

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MRS. MARSH'S MEDICINES.

DURIFYING SYRUP, price \$1 herbottle: Norse Bothing Elizir, 50 caute; l'almonary Syrup, \$1 per bottle. Heat-ing Olutiment, 25 conts pet box. Sor sale by BELA MAIISH, 14 Dromdeli Aricot Boston. Also, for sale as above, all Mrs. METTLE'S MENICIPAE, at her regular bridge

Also, for sale as above, all Mrs. MgrTLRM's Mgnicernes, at hor regular prices. If August 18. N may be bound at his residence, No. 13 Oslorn Place, loud-ing from Fleesant strong. Boston, Ladius and genicemen with be favored by him with such account of their past, present and futbroas may be given bin in the exorcise of those pow-ern with which he feels binned is endowed. Price 30 cents. Nate titles written when desired. Charge \$3. N. B. Prof. H. promises no more than be can accomplish. Sept. 16.

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N. B. Prof. H. promises no more than be can accomplish. Bopt 16. M. EDICAL NOTICE.—Da. T. K. TAYLOR, in addition to his general and family practice, continues to give on-probal attention to the treatment of Diseases of the Blued, and of all completent precular to Fomales requiring medical or surgical add, at his Rooms, No. 17 Banover street, Boston. A varied and extensive prawtice during the last filteen years has made him familiar with, and ought to qualify him to require states and the Brown of disease to which the system is fiable. M. R.S. M. J. (BARKINGTON, Medical Clairroyant and Heal-ing Mrdium, has resumed her practice at No. 33 Barach breed, third door ceast from Hoisen street. Where she can be consulted by those who distro her evides. Especial at-tention paid to female compliants. M. R.S. L. Y. HYDE, Writhng, Trance and Teat Medium. Sugar-of-Milk, Arales Plowers and Plasters, Atconst: Booxs on Homospathy, &., &c. N. B.--All medicines sold at this establishment are pre-pared by D. White. M.-D., formerly of "White's Homesopathic Pharmacy." Bt, Louis, No. The attenuated preparations are manipulated by the orderated Dr. John Scott one of the greatest healing mediums in the world. Address, D. White, M. D., 36 Bond sireet, New York, I and F. 19 TROY LUNG AND HYGIENIC INSTITUTE Established by Special Endowment. COMBINING THE MOST ADLE OF THE ECLECTIC FAC-ULTY AND MODELIN SCHOOLS OF MEDICINE.

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I

The Truth well Spoken.

This village and vicinity has been for many years

ning over-the Rev. Mr. Farge came.

him should not perish but have overlasting life."

She took the thing up methodically and spoke over the work of human rule." two hours to that breathless audience; after which The blow was struck-Bro. Fargo got more than he pleasant companion. bargained for - the victory was won - and she taken any particular interest in such questions. Clockville, Aug. 22, 1860.

Indeed, brother, I do not know. I am troubled in to discover. That we are all accountable and res. the same way. And what makes it the more per ponsible to the laws of nature which execute them. plexing, is, that many of our best members are among selves and bend or break us physically or spiritually the malcontents ; and, worse than all for us, they as we run against them, or contend with them. quote some of our own familiar eld hymns to show That the Bible and all other books were written by that the terrene visits of spirits of the departed inspiration and all forms of dootrine are preached saints has always been believed in by many of our

"MY SPIRIT BRIDE."

I off rejoice To hear thy voice, At hours when then comest to me, Nor then, I leel, Thy nobio zeal My deart from every pain to free.

From bigatry, I would be free, That, to the loved of higher spheres,

I may be known, That they may own My name, as it to them appears.

It is any pride, Whou men deride. That, I the courage have to say, "I 'ye found the rad The leads to God."

And joyfully pursue my way,

Uolestisi glesms Of brighter beams, Will fill my spirit visions fair.

It is a joy, Without alloy To think that I shall soon he where,

Truth's porcises light Dispets the slight Which mutas the mind is ignorance. And will (ulfi) Its mission, 'till Each soul shall reach its recompense.

I doubt no more, As of bolore, As of bolore, That angel splits of aro near, Uur ways to guide Upon life's lide And make cach path of duty clear.

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

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

I find in this place several intelligent men, who bound down by sectarian erceds, but like other places have formerly stood aloof from the investigation of there has been a general loosening up on the masses. all religious themes, from the fact that they had The ground has been broken up and for a long time become disgusted with the gross and extravagant has been ready for the seed. Finding that Miss Do teachings of the ministry, who held up before them Force was at Oncida, a few enterprising citizens of the God of lust, of war, and of oppression. They Clockville prevailed upon her to speak at that place, did oot love such a being. But they are now ready on Tuesday crebing last. Rov. A. G. Fargo, the and anxious to learn "what is truth?" Among Pastor of the M. E. Church, feeling confident that them is Judge Parker, "mine best" of the White else was an imposter and deceiver, consented to be Pigeon House-an old and respected citizen, who present and give her a subject on which, she was to holds a commanding influence over a wide circle of speak, and to interrogate her after the discourse, friends. He is a man of fearless mind, and dares The evening came, and Laura came (she never to utter what he' believes, and to do what is made disappoints an audience,) and the congregation plainly right. As an instance, he became satisfied came-the meeting house was packed full and run. that the practice of selling the abominable alcoholie

compounds of the day was permicious, and delib-After Laura arose, she requested a subject. He crately ejected them from his bar, to the great angave her, St. John Sa 16r., saying that it was an noyance of others engaged in the business, and to easy text-" For God so loved the world that he gave the annoyance also of some who had used it. But his only begotten son, that whoseever believeth in his noble answer to all is, "I believe it is wrong, and does injury to my fellow-man, and I will not do

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

At Constantine, four miles distant, are many warm triumphed. By this discourse she has made a host friends of progress, and the leaven of that rightof friends ; and brought many to believe and advo. cousness which, working in the souls of men exalteth cate her cause, and the truth, who before had never a nation, is already diffused amongst the reading portions of the community. Esq. Coffenbury is doing B. F. C. a good work P. W. W.

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There's polling lost. The soud that's cast By careless hands upon the ground, Will yet take root, and may at last A green and glorious tree he found. Beneath its shade some pilgrim may Book elielter from the best at neet While in its bought the breezes play, And song-birds sing their sweeters tune,

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

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

ASPIRATIONS.

eas the bart panteth after the water brooks, so pastoth my toul after thes, O God. My soul thirsteth for God, for the liv ing God : when shall I come and appear before God t My team have been my meat day and pight, while they continu illy say unto me where is thy God ? When I remember their things, I pour out my soul in me: for I had goue with the multitude, I went with them to the house of God, with the voice of Joy and pratec, with a multitude that kept builday. Why art thou cast down, O my soulf and why are thou dis-qpieted in mof hope thou in God; for I shall yet praise him for the help of his countenance .- [King David,

C03(3	DOIL	BLIES.

Respects with threshold grace endue The right to be familiar t none Whose ways forgot that they are two

Perceive the bliss of being one. I yow'd unvarying faith ; and she To whom to foll I pay that yow, Rewards me with variety

Which men who change can never know. The man seeks first to idease his wife." Declares but not completes Saint Paul : And other loves have little life, When she's not juved the most of all.

Coventry Patmore. A CRADEN-TINW,

When one reads of the haby boys and give sont yearly int the world, epangling the earth plentifully as dataics, it is a curious apcoutation to think how the with lies in the cradie, thoughtiess of the tyrant who is destined to onstave her; and how the despot bimself takes his morning pap, his white sheet-of-paper of a mind yet unwritten with the name of her who may have in the the far years to all up for him: ing with the resolution to tell him what sh sitting and watch thinks of him, when at the unseasonable hours he shall re turn zig-zeg home .-- [Douglas Jarrold.

[Reported for the Danner of Light.] ROSTON SPIRITUAL CONFERENCE. TURSDAY EVENING, BETTEMBER 11.

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

DR. CHARLES H. CROWELL Was called to the chair. LYSANDER STOONER .-- In what I have to say, I do not propose to discuss whether there be a future life, but take that for granted, and give my attention to the question of what it is. I do not pretend to have so much knowledge of a future life as many do; 1 shall speak of the subject from svidence obtained aside from Spiritualism. It seems to me analogy is all we can reason from. Analogy teaches us that to-morrow will be like to day, though we shall be older, and know more. And this is about all analogy does teach-that the future life is a continuation of this but that we shall know more in the life to come that we know here. It seems to me analogy teaches us we shall have material bodies-not spiritual ue we shall have material bodies-not spiritual by our physical organs, never tested by our physical organs, bet the some poor wrotch offends us or the laws, bodies, but those of absolute fiesh and blood. It instrumentalities. There are different degrees of af But when the soul of Spiritualism comes to the naseems to me that in the next life we shall live our three score and ten years, and go to another higher still. We know that in the present life we cannot dispense with bodies; then how can we there? It seem to me that nearly all we have to do in this world, is to take care of our boules, and our moral nature depends for growth and action on our bodies, and our intellectual faculties as well. It seems to me we shall have the same daty to do there, though we shall have some better way of doing it. Nearly all the knowledge we gain in this life, would become useless, or lost to us, if we were to have no use for the body in the future life. I do n't see what our life experiences and suffering are for in this world. unless to be of use to us hereafter. It seems to me when we leave here, we shall go to another sphere. where we shall cat, drink, sleep and work-perhaps as hard as we have to here. There is great reason for separate existences, and that those existences should be short. People do not remain long complanions in this world, and so should be in continual change and progression.

GHEAT TRUTHS. house ; and when the wind comes and the storm rages, their house will not fall, for it is built upon a The following in the substance of a speech made by 100, 15, 11, Resconcert at the ophelicial picula at rock. Build your houses upon a rock, then. Rendling Last July-]

REMARD BERRE.-It has occurred to me, what a aurious state of mind a man must be in to question When great truths, or what assume to be such, the existence of a life hereafter. I suppose that in come up for investigation, and challenge our acceptthe present nge, and in every past age, the people, ance, we are rather too prone to look at them through uncontaminated by learning, believe in a future life. the glasses of our individual, or educational prejudices. We take a long time to acquire either the You will find that these who have called into ques tion the problem of immortality, were those who habit or generosity of judging ideas, principles and imagined themselves wise beyond their time. Yet, persons by their own inherent importance and value. when they come to die, they generally wish they so it is with reference to the new truths of the could live longer, to make up for an ill spent life. present day and age. We fight hard against inno-How is it, that with such, when the last hour comes, vation, and weigh things in false scales. In a word, there is a shrinking away? I think the Creator has we are not as yet just either to ourselves, the new placed in every mind a manitor, and that monitor thought, or the spirit of the age |

We are equally unjust often in our estimate of reminds us that there is a day of reckoning coming. 1 believe much my friend Spuoner has said. We can persons, their actions, expressions, principles and reason from analogy alone ; we work through life to | motives.

iny up something, as they say, " for a rainy day;" and, reasoning from analogy, we must lay up something against a rainy day in the state hereafter. If we live for the future, I see no way it can be evaded. There's a lust in man no power can tame, of loudly publiching his neighbor's shano; On cagles whing immortal candals fly, White virtuous actions are but both to die.

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

used to stop a hole in a beer-barrel. Rongert THAYER .- We are not called upon, nor ex coted, to furnish any proof of life beyond the pres-

ent; but, by interchange of opinion, we mayiget a is practically ignored and forgotten, else is a more better idea of what that life hereafter is. It is sontiment-very pretty, indeed-but only a sentithe future life, and among other things I hope to see the system of Sabbath observance done away with. ourselves too much about the life to come, but leave the future with him who is to control our destiny. suppose, is admitted. The time has been when it was denied, and that, too, by those who were thought only un theological, but un philosophical. It seems to me that there is just about such a state of things on the other side of Jordan as we flud in Boston and the United States to day. We have no reason to the body 1 suppose otherwise. The change is only to be made suppose otherwise. The change is only to be made in our own solves. If there is a change, it must be link between the human and the brute.] carried there in our own hearts. If we should go to the other world to night, we should be, when we orms in the other world, but I do n't believe our his present flesh and blood. Every physical body en. folds a spiritual body. Even science demonstrates this, and that not only human boings have spiritual adies, but animals and oven vegetables.

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

H. B. Srongz,-The subject is one which, above all beyond this sphere, which we have never cognized by our physical organs, never tested by our physical fection existing in the world. Loving does not de tion and the age, as it is slowly but surely coming the organs of the b or, perhap:

We too often, alas | judge a man or woman by his

"Teach me to feel another's wee-To hide the fault 1 see; The morey I to others show That morey show to me,"

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

[At this point the orator displayed a full length

I have seen the original of this picture, and I show got there, just the same moral beings we are here. It to you as a type of that state of mind which makes agree with my brother Spooner, that we shall have a man condemn what he cannot comprehend fullythe fool of the ninetconth century-the man whose brother Spooner will go to the future life carrying mind is on the gerrilla plane cannot understand the sublime ideas which carapture the souls of these who move upon a higher, and a spiritual plane. Gerrillas give place to men ; so also do gorrilla like doctrines give way to nobler, manly ones. That man who condemns a thing merely because he is opposed to it, and not because the thing, principle, thought or idea is in itself bad, is the fool of the nincteenth century ; his obarities are no more truly human. than the original of this picture was a man. I have labelled this figure, Investigator, to enable me to teach a practical truth in a practical manner, for mind. All these things go to assure us that there is a future life. My brother draws consolation from all personal allusions, I submit that the gorrilla soul; and to mistake, underrate, or confound these is to exhibit the gorrilla method, and not the manip one. Bpiritualism comes to the senses : pert to the understanding, finally to the soul. When it reaches this point it is well. Now we have obarity, where before was prejudice, and we flad how sweet, how good, how divine a thing it is, not only to suffer and H. B. Sronzn.—The subject is one which, above all grow strong, but also how ennobling it is to brave-others, should occupy the attention of Spiritualists. Iy set a good example for the sake of good alone. We intellect and of the affections. There is something throne of God. How seldum we consider circumstan-

fortunate. It is not long any that he knocked life head

fortunate. It is not long ago that he knocked his head against the Chechant ghost, and got a secret relatif bot now that his able first has rentured to give a fair field to the statement of the catabilit observations and perfect convictions of the trath of these psychological facts—he comes forward to announce that he has the overed them to be the number forget into heat the data the fair and conserved these forget that and the states fair and conserved these forget than?—in the states fair and conserved these heats of highly respectable, and flendy believing private people, who can have to possible motive to dereke to take his observations? Has be sat down in the circles of pur-sons as concated and innorable as him-elf, note who have the most sections and search cated coviciting of the have the most sortous and sacred conviction of the have the most collobs and saided conviction of the reality of these phenomena; who would revolt at any imposing, and who would inment, as the shaking of their faith in a most confortable persuasion, the po-ality of any tickery in these summers? This, at least, Mr. Dicken should have done before he impugned the high veracity, the honor, and the common serve of hundreds, and of themesult of meanle in the contry.

the 17th the people of Villa Foggla ross in insurred hundreds, and of thousands of people in this country of clear-bended and observant as himself; of million in America and other parts of the world,

lio mind, for the past week, with subject for metroes and solean thought. Without offering any comment upon it at this time, we will merely give the and story of the disaster, as it has been taken from the story of the disaster, as it has been taken from the insurrection has broken out at various places, some insurrection has broken out at various places, some Correction has broken out at various places, some

"I was on board the steamer "Lady Eigin" when she collided with the echooner Augusta, askeep in my berth. I immediately jumped from my birth, and saw herth. I immediately jumped from my birth, and saw the schooner floating away. Did not think any serious damage bad been done at first, but soon discovers that be steamer was settling. I immediately left my berth, which was in the after cabin, and ran toward the pilot house, where I found Capt. Wison on the hurricane deck. I asked him if there was any danger, he replied that the thought is an void float. He told me where an end and the set was any danger, he replied that he thought is an void float. He told me where an end and the set was any danger, he replied that he number came and the art told me where an end and the set was any danger, he replied that he number came on deck, and I went and passed them down to the passengers in the cabin till they were about exhausted, when I took out myself and whited on the hurricane deck. While here quite a number came on deck, only a few of whole were females, but how many came up I could not ray, it was very dark. From a quarter to half an hour after she was struck, sile broke up, the hurricane deck in the as an attog, we have landed as accessfully; our people are bard. We have landed successfully; our people are she was struck, she broke up, the hurricane deck non-ing of and the hulk going to the bottom with a tre-rendous noiso. As she bucks, i jomped with uy life Later accounts people are flocking to us." Intendous noiso. As she bucks, i jomped with uy life Later accounts state that Garibaldi had quitted preserver-a board six or eight feet long, and about one wide-into the water, which was at this time only a few feet below us, and palled with all my night to army had reached the main land. she was struck, she broke up, the hurricane deck float

scape from the mass of the wreck. After the confusion had somewhat subsided, I heard After the confusion had somewhat subsided, I heard the voice of Copt. Wilson, cheering and encouraging the people on the wreck, telling them that the shore was but a few miles off, and that if they kept calm, and obeyed his directions, they might all be saved. I beard him speaking in this manner for perhaps ten minutes, and then I had separated so far from the hur-ricene deck, on which the captein and a large number were, that I heard no more. All around ne were num hear of mercane floating on where of the wreck until it ricano deck, on which the captain and a large number were, that I heard no more. All around mo were num-bers of persons floating on pieces of the wreck until it became daylight. When it became so light that I could see some distance, I discovered a large mass of the wreck a little distance to the windward of us, covered with people. I then got on quite a large piece of the wreck a little distance to the windward of us, covered with people. I then got on quite a large piece of the wreck and no person got on it after I did. The large mass to the windward, of which I have just spoken, now began to separate. I then left the piece lwas on, and got on a large piece of the hurricone deck, on which there were four other persons—do n't throw who they wore. On this fragment 1 remained when our rat broke up, snd two of the four on it with me were washed off and drowned. A moment aftor the remainder of our party were washed off by a heavy set. and ene more of on I little party were drowied. My remaining companion contrived to regain the raft, and I again took to a life prearved which 1 found afflor, From the time i was encept from the raft, un-til I reached the shore. I was several times hurid dicer under the waves. When close into the shore just below the throw who me y user was nover a times hurid dicer under the waves. When close into the shore just below the throw while there were and meen the shore. I was several times hurid dicer under the waves. When close into the shore just below the throw here waves washed off the the shore, and mass acred fifty Christiana at B. Jean d'Acre, and that IGOD English and IGOD French marines hare throw afrom my life-preserver and went to the bottom.

man and three men. Sho was so much exhausted that she seemed unable to keep from dropping to eleep. i skibough the excitons of the three men were con-tinually in use to prevent it. She was finally drowned, while remaining on the wreck, being unable to keep her best from the water. Her body remained on the fragment of the wreck as long as it was in sight. I saw many pieces of the wreck, containing from two to furt merana, convict, almost inextinally drowning all saw many pieces of the wreck, containing from two to but it was thought that the turn of the chief olded-fourt persons, copized, almost invariably drawning all ers would soon come. The troops and the Meslem that were on them. To avoid the capsizing of our frail bark. I instructed the men with me so to slt on it so to keep the edges under white. This provented up from capsizing, and at the same time enabled as to disting and at the same time analy of the other rafts. I saw one woman, alone, floating on diming-table, and as short time after I discovered her sent back a true Moslem and Pasha to be tried for the tuble capsized and short of an onder works where a the discovered her sent back a true Moslem and Pasha to be tried for

Voreign News.

Gammatot's Moreneurs.-Genos, Arc. 0.-The Genera Journal of to day publishes the following

Genuess Journal of to day publishes the following report: "On Manday last the Reapolitan Generals assem-bled in council, and, with the exception only of Gen. Bosco, unaphrously resolved to advise the King to take his departure from the city." A report was current in Naples that the officers of the army and may had tendered their resignation comments to the King. The Times Parks correspon-dent runarks that the demands of the French gov-ernment, on account of the recent outrage on their mainsmaler at Naples, cannot be viewed otherwise than as a lift to Garlbald and the revolution. A leiter from Naples, of the 21st states that on

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

tion; that the troops in the garrison Joined in rais ing cries for Garibuill and Victor Komanuel; and that the two companies of the 18th regiment des patched to the place made common cause with the insurgente. Bari and followed the example of Ville

The Western Tragely. The disaster on Lake Michigan has filled the put-lio mind, for the past week, with subject for scrious and soloan thought. Without offering any comment

ister Marino has officially announced to his diplo-inatic corps the defection of two battalions of Neapol-itan army at Reggio, and the surrender at disorction of the fort. The minister is said to have added to

style, It is dated eleven a. I., from Melito, and suye, "We have landed auccessfully: our people are

THE PAPAL SPATES .- Rome, Aug. 24.- A detach-ment of gendarmes which had been sont to Bonevonto, was repulsed by the population. A political imanifestation took place at Civita Vecchi, ou the oc-casion of the obsequies of Alibrandi, ohief of the previous the obsequies of Alibrandi, ohief of the provide the prime to previous the department of the M. Merode has refused to permit the departure of the volunteers under Cathelineau, and the latter has left

til i reached the shore, I was severat true shore I was ander the waves. When close into the shore I was thrown from my life-preserver and went to the bottom aud although the water was not more than three or four feet deep. I was so exhausted as to be unable to rise, and crawled for some distance under the water, until I reached dry iand. Early in the morning T discovered a fragment of the man and three men. Sho was so much exhausted that she seemed unable to keep from dropping to sleep. when a some distance the three men were concommissioner is enutionaly working out a well-con-ceived plan. About seven hundred and fifty persons (not eighteen hundred, as before reported.) had been arrested; they belong chiefly to the lower classes; but it was thought that the turn of the chief offendtinople, were openly cursing the Soltan in the bazaars, and calling him a "Kaffir," because he had sent back a true Moslem and Pasha to be tried for "merely killing a few dags of Christians." Ahmed Pasha, who is believed among the Christians to have been the oblef instigator of the massacro at Demoserty may in cutted in the Turbick bernetz

dining-table, and a short time after I discovered her the table capsized, and she disappeared under watch for soveral seconds, but flually reoppeared on the sur-face etinging to the table, and eventually, by great exertions, and regained her seat on the table. When I last aw her she was near the shore, and as I heard of a woman being raved shortly after I was taken to a house near by. I presume she must have been the one. By my instructions, our party most of the time turned our faces from the shore, and has faced the breakers as they came toward us, and be prepared for being washed off, while almost sever on near ns watch arried from theif rail barks, and perished. Under one piece of the wreek, which was floating near us, were four dead cattle, fastened to it. On this were

NOTICES OF LIBETINUS.

GAUMATICAPERAT. -- Morting in Cambridgeport ato hald every Study afferment and evening at Anat 1.1.2 of lock, r. M. at Chy Ball, Main street, ... of mission 6 cents to de-fage exposes. The following named speakers are engaged: Mas, B. Felton, Rept. 16th, John and Study, Mar. Mary Marin Massinker, during (ic.; Mist. M. B. Kenney, Nor, 4th 2 Miss Yanny Davis 18th and Statis Mist. A. M. Spenne, during De-fault and Statis Miss. A. M. Spenne, during De-fault course. CHARLESTOWN.-Bunday meetings are held regularly at Course [to], afternoon and evening.

Control Holl, aftermoon and ove blog. Lowats. — Thu Bylritualist of this city hold regular meat-ings on Hundays, forchoon and afternoon, in Wells's Hall, and a free conference of 6 oclock to the atoming, for discus-loson. They have engaged the following numeric sports are stated and the state of the state of the state of the state (it, gits and 20th and Oct. 7th, Miss A. W. Staten; Cot. (it, gits and 20th Leo Millow; free, 2d, 0th and 10th, Mre. Mary Maria Macounter.

Mary Maria Madamoer. LAWAENCE.—The Spiritualials of Lawrence hold regular actions on the Sabiath, foreneen and alternoon, as Lawence fiail.

rence fuel. Formes fuel. Formes in the Sharitunlists of Formers' held free moel-logs in the town hall story Hunday, at balfport one, and hulf-post free ordeck, s. s. Laostrawren, Mass - The Spiritualists of Leominster held regular merchage ou Hunday, at the Town hall, services com-mence at 1-2 and 7 1-7 s. s. The following samed sp akors order engaged : J. S. Loveland, Sept. 226; Leo Miller, 2016 and Oct. Thi; Mrs. R. H. Burt, 1sth; H. T. Fairfield 21st; Low-te R. Monreo, 23th; Mrs. Yunals D. Felton, Nov. 18th and 25th.

Woncestram.-The Spisitualists of Worcestor hold regular Sunday meetings in Washburn Hall.

aud 23th; J. S. Lovoland, 196 Brat Bundays in December, PUTNAM, CONK.-Eluggenments are numbers follows: Leo Millor, Beidember 23d; F. L. Wadeworth, Nov, 18th and 25th; M.s. Fauole B. Bellon, Dec. 2d, 6th and 16th; Mra.-M, M. Ma-cumber, Upc. 283 and 60th. PROVINENCE.--A list of the ongagemonis of speakers in this city:--Mra. W. O. Hyzer, four Sundays in September; J. S. Loveland, the 5th Sunday in Sept. Frank L. Wade-worth, in Oct, Mra. M. S. Townsend in November; Miss A. S. Burgen in December: Leo Millar in January Mra.

W. Byrogue in December; Leo Miller in January Mrs. A. M. Nionce in February; Hies Lizlo Doien in Marchi H. B. Storer, two firstand Warren Chueci two last Sundays in April; Miss Euuma Hardingo in May; Laura E. Deforce in

NEW YORK .- Mootlogs are hold at Dodworth's Ball reguarly overy Babbath. Meetings are held at Lamartine fiall, on the normer of 20th trend and 5th Avenue, every Bunday morning.

Rende and out Avenue, every Bonday Intrainty. Dewroo, N. T.-Meellings are held overy Sunday Atterboom and evening at 2 and 7 1-2 o'clock P. N., at Mead's Hall, East Bridge strees. Beats free, Breakurs engaged:--Miss Ross 7. Amedey, Hvo Bondays in Sectember; Mrs. J. W. Cur-rer, four Sondays in October; S. J. Funney, Exg., four Sun-rer, four Sondays in October; S. J. Funney, Exg., four Sun-

Columburg, PA.—The Spirifualisis of this place hold meet-ngs the first Sunday in each month in their church. Mrs. Prances Lord Boild is engaged to proach the spirifual gospef or a few Babbalis.

OLUTELEND, OHIG. - Speakers who wish to make appoint-ionts at the claud, are requested to address Mrs. H. F. M. frown, who is authorized to confer with them.

PAINENVILLE, Ohio.-Miss Emma Hardings, will lockure on ne evening of the 19th, and attentions and avoiding . Oth, and evening of 21st of Sept.

Waux han evening of first of sept. Waux han, Wig.-Miles Emma Hardings will leature here Detober 10th, 17th and 18th. Br. Louis, Mu.-Micetings are held in Mercanille Library Hall every Sunday at 10 1-2 o'clock A. H. and 7 1-2 o'clock R. Byukere engaged :--Roptomber, Miss M. F. Hulett; No-roonber, Emma Hantinge.

New Bettlement.---- A Home within the reach

New Metilicancai.---A Home within the react of nit. Parameter Parabout---it has been much talked of and not a listic written, by these whose miwels involven enlighten of, respecting a brackion where these in favor of all that is right, and opport to all that is wrong, where land that is good, in a heading of matte mare good markets, such much fails far is right, and opport to all that is wrong, where land that is good, in a heading of matte mare good markets, such much fails far is right, and opport to all that is wrong, where land that is good, in a heading of matte mare good markets, such much fails far is right, and inclusion. I lereidoire no location has been found which has been in all respective suited to the enterprise sought, and alchough it is endenity denired by thousande, still whoir de-lares have not found a suitable response. We having ob-tained a tract of a number of equare miles of good land, at have so long wiched it. an opportunity to obtain that which they desire, bringing it within the means of reary steady, industrious individual to have a homestead of his own, where used family can live upon their ow land, and each laid-vidual possess his proper miles out below of the most suc-continued two years sayo, and the population now numbers some two thousand propie of enlightenine of the most suc-continued two years sayo. Market have been the liveling room. In large part, they are from from Kung kughted and the West, and have culturated the land, and planted extend of the verture of fineyards and Provide and properio. The orige raised into a store, mille, chick, chirch aervice of various dominimutions, nurreries, brick-yard, and alf these from the West destore, mille, the obselves of pusitions, the related into we too the there or the inspective of various dominimutions, nurreries, brick-yard, and alf these from the West ching a first of population. The sail produces the west, and profession of the respons, white and awest, and orears prediction of any culture,

The prime of the set of the set

PLAN OF SALES AND OPERATIONS.

The course pursued has been to sell only to those who actually improve within a given time, and the result has been thus we have a large and fourishing actioneed, and hash has been known to rise four fold in value within the sturt space of one year. The object of this operation is that of an extensive and actual improcement, and that the complete success of the estimation is and actual support to place upon a sure foundation, and at the annual the state a successive formation and at the

as Ismail Paeba, the Moslems do not hesitato to suffer
that they will not allow Kursohid Paeba to suffer
that they will not allow Kursohid Paeba to suffer
the they will not allow Kursohid Paeba to suffer
the Christlan population.
T Damascus advices of the 25th ult, state that the
and shot one bundred and ten soldiers in Syria.
Great terror was excited by the executions. Others
and other officials were being tried. There was perand the frend that difficure there ther

8

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

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

any. I do not place a great deal of reliance upon evers, on the question of the spiritual body. I cannot reconcile the statements of snirits that animals tions to us are symbolic. We only know the spirits not conceive that we occupy bodies in all respects like the physical body, only more refined, in the world to come. Give each organ its appro alaying this life over again-and I do not see where soul. he progression is. Affection is rotained by the apirits, though that affection may have obanging ed the close attention and unmistakable approbjects. The spirit's memory, intollect and love still continue, and are its marked characteristics in the other life.

G. 8. Phan.-How can we exist in the other world, nust be an organized body of some kind, to concentrate these immortal faculties and hold them to gether.

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

The Rowe Sewing Machine.

was first made known to the public in 1816. He re- lowing strain :--ceived no remuneration, however, till 1853. Illa invention was introduced by other parties-the compensation being, at first, ten dollars for every machine sold, afterward five, and, for the last two years, three

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

Beauty without virtue is a flower without perfame.

to the few, our prisons and our fails will be no longer institutions of punishment, but will be changed into moral and intellectual infirmariessoul hospitals, the gynmasia of virtue, where the exist in spirit life, with those who say they do not sin sick shall be healed, the wayward soul reclaim-We have not learned anything definite as to the ed, and the spiritually weak be readered sound and mode of existence or employment in the future life strong. This day will come, just as surely as that -only the fact of that existence. Their representa gorrillas recede before the lower orders of men ; and as surviy as old worn out nations die out before live on, and love on, in a world berond this. I can the advance of new and more vigorous ones, just so will old worn out notions of human duty, faith, practice, and religion recode before the advance of new and higher forms of the self same deific principles. priate use as it has on earth, and you will be merely This is the belief of my heart, this is the hope of my The speaker proceeded at some length, and elicit-

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

Dickens and Thackeray.

It appears that the two great English novelists stand on opposite ground in relation to the spiritual phenomena. Mr. Thackersy has admitted into his Cornhill Magazino an article, from a competent A good deal of interest has been excited by the and worthy source, descriptive of certain startling application of Elias flowe for an extension of his manifestations that took place in presence of Mr. amous sewing machino patent. It now appears Homo-while Mr. Dickens, per contra, refuses utterly that the Commissioner of Patents at Washington has to put any faith in the manifestations, and, not only decided in favor of the extension of this patent for that, but attempts to cast ridicule upon them from another period of seven years. Mr. Howe was the beginning to end. Upon which the London Spiritual first to invent a successful sewing machine, which | Magazine for the present month remarks in the fol-

It is a purious fact that our two leading novelists, each in his own particular periodical, have come out precisely at the same time on the physical phase of Spiritualism. The battle that has been fought out in America to the great discomfluer of the press, and to the greater each he for four interment to have the based An argcd minister would be thunkful to any one for any information respecting the tast two years, three and solutions are solution to the press, and to the read of another seven years for them, that at the end of another seven years for them, that at the end of another seven years for them, that at the end of another seven years for them, that at undoubtedly be one of the weatthiest men of the hand. All from a single invention ! Auan Maria Unidevin. An argcd minister would be thunkful to any one lady's place of address. She was in Washington City in the fall of 1845, at Mirz. Deborah Dashiele's, caders for these many months, on the authority no-alg of our own eyes and other senses, but also on hose of some of the most learned and acute men in those of some of the most learned and acute men in this kingdom, some of whom have been previously as determined in their opposition to the bellef in these things as Mr. Dickens himself. We cannot but think Mr. Dickens pro-eminently un

carried from thei iran bains. We a floating near us, one piece of the wreck, which was floating near us, were four dead cattle, fastened to it. On this were two or three persons. The buoyancy of the dead bod les of the cattle kept this piece of the wreck almost is of the cattle kept this piece of the wreck almost entirely out of water, and when last seen this peculiar life-boat was very near the shore, and the persons on it were doubtless saved. two doubtless saved. The base of the cattle kept the shore, and the persons on the persons of the cattle kept the shore, and the persons on the persons of the cattle kept the shore, and the persons on the were doubtless saved. The base of the cattle kept the shore, and the persons on the persons of the cattle kept the shore. Chat terror was excited by the executions. Others

when I masted through the onthin, on my way to ine pilothenese, immediately after the collision; there was much could use there. Many of the passengers, owing to the scarcity of berths, were asleep on the floor, and when the collision took place the vessel listed so much that all rolled is a pile on one side of the cabin. This caused much confusion, and when persons from above ommenced passing down life preservers, and

below commenced pulling down the doors and there footing material, the anxiety to obtain there pre-servers was great indeed. About daylight I saw one boat, bally stove, boltom up, six or seven men eling-ing to it. Whether or not they were saved, I cannot

A Placid Temper.

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

John II. Randalk

I have lately met, in my travels, the enthusiastiand talented J. H. Randall. He is an inspirational and talented J. H. Randall. He is an inspirational speaker, and one who will attract the attention of these who are interested in the investigation of poien. R. -Refreshmenis to be had near the place of meeting. P. S.-Refreshmenis to be had near the place of meeting. B. -Refreshmenis to be had near the place of meeting. H. Bannez, H. Bannez, tillo and philosophical subjects. He is young, and has not yet established his reputation as a sneaker The love of truth and right is a prominent feature in his character, and he enters heart and soul into the work of reform. I thick that one whose aims and aspirations are so clovated, whose intellect is of so high an order, cannot fail, in time, to become a star of the first magnitude in the Constellation of Modern Reformers. C. C. S.

The Beston Investigator says the following is a lite ral quotation from a collection of Methodist Hymns

"The World, the Devil, and Tem Palos, Have tried their best, but all in vain; They can's provail; the reason's this; The Lord defends the Mothedusa."

Reverie of a Bachelor. As your head falls back upon the pillow, you think in a whisper be it spoken-how pleasant, in these night solitudes, would be the rise and fall of a softer

breathing than your own, the slight pressure of a tenderer besom, the gulet throb of a purer heart, im parting its peacefulness to your troubled one, as if the fond sleeper were involving you in her dream .--Hawthorne

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

Picnio and Grove Medilas. The Spirituslies and friends of Progress of Pranklin and Fleinity will have a Fienlo at the Grove between the Raitroad and River, fifty rous north of the "Wobster Flace," Lower Panklin, N. I., on Thursday, Beyt. 20th, (if stormy, fast fair day following) at 1 o'clock r. M. A general invitation is, ex-lended to all who may desire to be present. Brients are solicited to bring refreshments for furnishing is a the other correlation.

Grove Meeting. The Spiritualists of Logan County, Uhlo, will hold a Meet-ing on the Camp Ground, at East Liberty, on faturds and Bonday, 22d and 23d of September. A. B. French and Dr. James Cooper, will be present as speakers, probably assisted by others.

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tion, with condition what they want we wanted in which consistent and the solution with the solution of the so

nos in one year by quarterly instalinents. WARRANTS for two and a half acres for \$70; one balf cash.

balance in three and six months. WARRANTS for one acre lots for mechanics, and others, \$40

cash. Those who improve first to have first choice of location. The warrants will be located when gaid up, and when partices are ready to improve, and deed shiftered when said improvement has been commenced, and chipdisions in re-gurd to shade freer complied with. The former entraced the farm Pict. In the Town Pict, free acto lots soil at from \$175 to \$200, and small Town Lots at \$100.

The former ontenand the farm Piot. In the Torm Piot, and the cashier for his wages, with the amount due to him chalked on his back; and when the cashier has paid to a former ontenand the first of \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and small Town Lots at form \$110 to \$1200, and the priority is given to those the othermat, and end priore of at and comments at \$100 to \$100, and \$100

And watch unloss that will be given to purchasers. An Indisputable title will be given to purchasers. Under the line impression that the foregring arrangement presents an apportunity to thousands to obtain a homestead, and will bring about a change for the better in the condition of thousands who delete it, and will open up a new country to practical utility and beauty such as has never been hereto-fore witnessed, we bay this proposition before the eyes of the world.

North. In the State of New Jersey there is a liberal Homestead Law, which protects a man's homestead to the extent of one thousand five lumided dollars. All persons withing marrants, will enclose the first install-ment in cash dra dra to our ones for anot any married to the to dra the to be a dra to be one of the content marrants.

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

formation. Address, or apply to LANDIS & BYENES, Bammonton Aliantic County, New Jersey.