

#### { BERRY, COLBY & COMPANY, } TWO DOLLARS PER YEAR Payable in Advance. VOL. VIII. NEW YORK AND BOSTON, SATURDAY, OCTOBER 20, 1860. NO. 4

#### Written for the Banner of Light. THE ANGEL GUESTS. BY PHRANQUE FORANTIQUE. The big rain drops jump incanely 'Gainst my chamber-window valuly; And I hear the passers splashing, Through the mud and darkness dashing: And can watch the street-lamps winking. On this night, so dark and dreary. I am sitting, calmiy thinking, In my cosey little Evric. Of those angels who adore me With their love ! And they seem to come before mo. Shedding perfumed fancies o'er me From Above: And I feel no longer human. But have changed into a new man, me down to earth. And am boldly upward scaring Far above the tempest's toaring.

To the haunts of Heaven's Blessed who have passed the second birth I I can feel dear mortals grasping Me; and to their bosoms clasping.

While their hearts are wildly throbbing. And their tongs are choked with sobbing. As my spirit they would pinion Once again to hone and muscle, And would hold me Sense's minion, While I hear the soothing rustio Of the spirit-maids who fan me With their wings; But among the holy tidings (Not unmixed with tender chidings) MARY brings, She assures me that the vision Of the happiness Elysian, Though it stands a living picture in the chamber of my brain. Is to me but an ideal Of what Time may render real, When I've studied all the lessons taught by grief and joy and pain.

I stretched forth my arms to hold them, And unto my spirit fold them, That they never more should wander Toward the Siessod heaven yonder. Without leading my soul nearer To the bosom of Jehovah. But the struggle left me drearer. And the dizzy dream was over: For the angel-train had vanished From my soul 1 I was like a lost one banished, For my selfishness evanished Heaven's goal !----I came very near forgetting

That I still am only sitting In my chamber, whose bright window now and then a footstep nears. And the moon bright clouds are orinkling, For Nature smiles the sweetest, after weeping heaviest tears i " The Eyrie," Evening 5th Oct., 1860.

look, or like iron [ I know that none but one who came from his stout loins could ever bear up under what you have. And to think of that sweet face out in this terrible storm, with the wind beating upon it, and the rains, and the lightning threatening to scorch it up with its awful blaze! It's not myself who likes to think of yo in such a situation, and so I wont. Well, well, I'm rejoiced to find you're safe here, my pretty maid. You're highly welcome. The young man knew where you'd be safe, did n't be? Ah, yes indeed; nobody ever comes here; nobedy knows of the place; Old Mahala never has any company-you 're the first; even your own father never heard that this little cavern covers my poor old head and keeps off the lightnings and the And have burst the feeble sheckles which have held storms. If I let a soul know where I kept my old body, don't you see the charm would at once be broken ?- do n't you understand that I could n't stay here in this forest, for they would root me out? He -he-he! and so you're safe out of the tyrant's olatohes, hey? Well, he is a tyrant, and that I know; if he was anything else, would he ever have shut you up so in that cold and crucl tower-and your father, too ? How many times, my little girl, have I come over to the eastle and looked into your eyes-yes, even when you was nothing but a little baby! And didn't I know your mother, too, and all about her? of course I did. I know-alack, my little one-1 know a mess more than I ever told, or mayhap ever shall. Do n't I remember all about the wedding, and the other folks that made the trouble, and the quarrels afterwards, and when you was born, too? And do you think I don't know your father better than he knows himself? Certainly I do. He thinks I don't see much of him ; but I can tell him a good many things he never would faney I

of the blood of your own father, sure, who has a

heart that'll never flinch, and can endure like a

know off I have talked with him about them, only this very night."

"What! to night ?" exclaimed Gertrude, brenking \* in because she was no longer able to control her surprise.

"Yes, my sweet; I have mot your father, this very night, in the forest ; he was raving over your esonce ; he had missed you, and knew not whither you had gone. I believe he would have been glad to ask me some questions on the subject, but I never would give him a chance. His heart-alas! how full of misery it must be! For he knows that I have even what no other person living has seen. He feels the stains that rest on his conscience. He cannot get rid of the pricks of his conscience ! Oh, my pretty duckling, if I could but tell you what I know, what I've seen, I do believe your very hair would stand up on end l"

The poor innocent shuddered to hear the old hag run on in this way ; but she ascribed it to her semiinsunity, and let it pass out of her mind with no

here," laying her haud on her heart. Gertrude only sighed ; and Bernard regarded the quickly.

woman with fresh wonder. von. But you must promise me that you wont run minute ends my sway over every body i Now please

little dear, will become of her ?" The old hag really betrayed a large share of senti-

ment at this juncture, and seemed scarcely able to quiry for the details of her meaning. keep herself from weeping. She was inclined to be come a little maudlin, on occasions, and this was one of these times when, in the sweep of her feelings she was next to powerless over her own rude nature.

And thus they all three sat around the fire, Mahala looking with close scrutiny into the face of Ger | Tell me before I make an end of you !" trude, and the latter hardly knowing, whether she was in the world or out. It was indeed a wonder, not know, and it 's my own scoret. Now if you are so less to herself than to Gertrude, how that single mo | mad as to destroy me, my secret dies with me, and mentous night had contrived to throw the three to you may be sure you will never see your daughter gether in such strange companionship.

# CHAPTER X.

FACE TO PACE.

Not many days afterwards, the old witch of the roods stood inside of the walls of Rosenheim castle. confronting its moster.

"Aha!" he chuckled ; " whence came you now, ny old lady?" You 're a rare bit for me to pick, I'm really reisized to get a hold of ye! Come, come ; follow me into my room here; I want to see ye; I want to talk with ye; there 's a little matter that is not yet oulte settled between us. Come-come along with ma1"

Rather than betray fear, she would have risked er life. So along the went with the angry Lord of Rosenheim, hardly caring whither she was going to her death or not.

He conducted her to his own private apartment op the stone stairs. " Ln !" said she, as" she entered, speaking with

the utmost possible unconcern, "is this anything like the room ye shut up Miss Gertrüde in ? " His cheek blanched.

"Woman I hag ! fiend ! " he shouled back at her what do you mean ? "

his.

"Ob, lai I did n't mean anything | I do n't know apything! How should I?"

"Ah, but you did! You are in a secret! Now you out of that window yonder into the river, and talk, passed his comprehension. nobody will ever know what has become of you ! But he felt ceitain that she was in possession of a You see I'm not afraid to do such a thing as that ! " most important scoret, and that held his arm from you're not. You 've done too many such things before."

him, and I must speak out just what lays so heavy dow. The issue was at hand. Time was short. If old Mahala was to save her life at all, she must do it But how? By tearing out his eyes, as he began

"Now, my chick, if you will but keep yourself lifting her up to the embrasure. That would be the still," she continued, "I can make out to conceal first ast of defence naturally thought of, Not thus, however, did she do. She had certain out and make yourself known. You see, that jest as words-charmed words they must have been, such

quick as the castle folk understand that I am herea | was their potency-which she proceeded to hearsely bouts and can follow mo to my secret den, that whisper in the ruthless tyrant's ear. The instant he caught their significance, his eyes to understand that, will ye? I must keep myself assumed an entirely new expression, the tension of

secret, or my power is forever gone ! And then poor his features relaxed, and he gradually let down his Old Mahala-alaok ! alaok ! what do you think, my prisoner to her feet on the floor. Still holding on by her, however, he paused now

and searched hor face with a most intense look of in-The secret power lay in something the old witch

had spoken respecting Gertrade.

"Where is sho?" demanded the father, seeing that the woman was disinclined to go on with what she had begun. "Where is she? Do you know?

"I never shall tell," responded Mahala; "but I more."

"Ha! do you threaten avain, then ? But I must know where the girl has gone ! I cannot live here alone without her. She must be brought back to me, at any cost 1"

" If you visit your violence upon me, the never will ome back; for too well will she understand from this that it will not be safe for her. She will never -no, never throw her slender shadow across those grounde again l'"

" Tell me where she is, then I" he thundered forth. She merely shook her head, negatively. " Do you hear?"

She nodded an affirmative, keeping her lips close, as if foarful of losing her secret.

"Then. I swear by all the powers above and below, you shall reveal this secret to me! You shall die, if you do not!"

" If I'die, monster," said she, "then I am sure I shall not tell you "

"" Will you tell me, if I let you live?" " Take my life at your own peril! That's all I-have got to say to that 1 If I am not heard of again, make up your mind that Gertrude never will bel Alaok, but did n't I know my little Gertrade's mother, quite as well, sir, as you knew her yourself? And did u't I know, too-aha | aha | but I'm sure I 'm not going to tell ! "

The monster was, for once at least, completely just tell me what it is I Answer me, or I will throw nonplussed. What to make of the woman, or of her

"Have I not offered you liberty? You may goyou are perfectly free !"

"I know all that," said she, still following overy motion of his eye with her own, which was now as bright as that of the basalisk.

"I might have destroyed you, and sent your worthless corpse drifting down the swift running Rhine. I might have sent you out of existence in a moment, and no one would have known what had become of you. But I held my hand. I stayed my power."

"What did you do that for ?" she asked, tauntingly.

"Because I would hear you tell me of my daughter. And now you refuse me!"

"No; I promise you that you shall see her again ; but I must feel sure, and so must she, of her safety."

"How can you be satisfied ? Who can put your mind at rest on that subject, then ?" "Leave something, at least, to time, answered she.

He became impatient. "Mahala," said he, " are you triffing with me?"

"Nothing of the kind." "And I am to put faith in what you say, that

you know where my child is at this present time?" "You can or not, as you choose.". 11 - A.L.

"Ab, but I granted you your life but now; simply). because I did put faith in what you told me l" "Yes, but I did not ask you to; you never can! say to a living person that old Mahala begged her ife of you !"

"No, I cannot."

" And you never will !" She spoke it with marked force.

He threw up his head musiogly, and made a humming sound with his voice. in de la de la fel des "Woman," said he, after a time, " you are a clear puzzle to me. It is very strange, though-I never, had a person in this castle before, who did exactly

as she wished, who defied me in such a way as you to I" She uttered a low, chuckling laugh.

"Wby do you laugh thus at mo?" he abraptly lemanded.

"Because I was thinking." " Of what? Tell me !"

"Oh, thinking how that you never have such a sieltor here in your castle as I am, and so of course none over talk to you as I do." And she laughed again, to conclude the perfect

frankness of her observation. The Lord of Rosenheim went and threw himself down in his chair again. His thoughts were ex. seedingly active for a fow moments. He knew that he could crush the incomprehensible creature before him, almost with a motion of his hand; but what, then ? He also knew that if he spared her, permitting hor to believe that her life was presented her by himself as a sort of special favor, or kindness, there would be a much greater likelihood of her resiprocating it. There was little doubt in his mind that she knew all about Gertrude, where she was, and where she was likely to be ; and it forcibly coourred to him, too, that If Gertrude had manifested the desperate courage to make her escape by the way she did, she would never hesitate at any course which would scoure her still further safety. He must needs make up with his daring and determined daughter, therefore. Through what in. strumentality could be hope so well, and so quickly, to do this, as through that of the famous old witch. who was in constant contact with her? Thus revolving in his mind, he felt that it was better to leave old Mahala just where she was. Threats would have no further effect on her. Those he had already tried, and tried in vain. Henceforth he would offer her nothing but friendly words, and betray only kind feelings for his lost daughter. After the pause which all this thought cost him. he resumed with her again, but in a still more modified tone. "Well, Mabala," said be, "you have ever been welcome at this castle, and always will be. I hope you will count me still your friend. I was in a passion, but a little time ago, and hardly knew what I did. But that is all over now. I bear you no illwill, Mahala, and I trust you do n't me. Let it be: peace between us again, even as it ever has been."

# Watter Written for the Banner of Light. THE LORDS OF THE CASTLES. A TALE OF THE REINE.

BY ELRANAU STRANCE,

CHAPTER IX .- CONOLUDED.

Gerirude closely studied overy changing expression of his countenance, and almost held her breath with know." sudden fear. Her heart beat so that she was certain she could hear it all over the cave.

The steps came nearer,

"We may have been tracked !" whispered Gertrade, fearing the worst.

"It may be Old Mahala," suggested Bernard. their suspense. It was Mabala. She came crouch her knces.

before you-that is all."

"So I see-so I seel" answered the old woman. crouching form of Gortrude.

abamber, sweety ?"

"By a rope," answered Bernard for her.

The old hag was amazed, and betrayed her wonder herself.

of that tower ?" said she, after her scrutinizing look peeting her of artfulness or any oriminal design. was over.

Gertrude merely nodded a yes.

"Wal, that is bayend all that ever came to maid to let her remain quiet and unmolested. She harmed In my time! Why, my pretty chick, you're a here inclody, and it was preposterous to think that any ins! Why, I should ha' thought you'd ha' fell and living person could design to harm her. dashed out your brains on the rocks below you! Who told you to try a trick so full of hazard as that? ye quite content to stay here ?"

Who showed you how? Did you ever try it before? Did your little white hands cleach the rope like any and resolution. sailor's that comes from over the sea? Ab, you

proud young miss !" and here she laid her skinny your futher's displeasure ?" hand on the young girl's head, as if she would dis pense her personal blessing on such an act of hero- "And I cannot avoid him, either. I cannot escape ism ..... Ah, ye proud young miss," said she; " you 're him. It seems as if some fate led me straight to

further thought. Bernard was as much overpowered with wonder as Gertrude, and perhaps more.

"Now, Miss Gertrude," said the witch, " tell me how I am to help you. I have told your fortune many a time over at the eastle, you know ; but, dogs on it. I never said. I guess, that luck like this would come to me. I declare, I don't know just how to boount for 't !"

"Will you let me stay here?" modestly asked Gertrude, looking up imploringly into her face.

"Ab, of course , shall be too glad to do that, my good little lady ; but can you make yourself comfortable here? That is the chief question, you

"You will have to trust me for that," answered Gerfrude. " This is a great deal better, at any rate, than what I have recently had at home."

"I warrant ye! warrant ye !" responded the hag. Well, then, spite of your great, proud father, make yourself as easy as yo can here, and lot us all wait Another, moment undeclived them both, and laid upon heaven! For, God knows, we don't any of us see what is to be beforchand. I have seen changes ing along into the cavern through its low entrance, that I never would have dreamed of. God bless me ! thrusting out her head, and resting her hands upon when I saw your mothor married to your father, do you think I could have dreamed of what I behold to

"Ah, mother Mahala !" salated Bernard, with night? Do yo think I could have seen your mother's great apparent cheerfulness. "We have got here only child-and she in her cold grave-compelled to escape from a prison in the castle where ahe was

born in, and driven out on a night like this, and coming and taking her position right before the forced to get sheltered in a poor, miserable cave like this? Aha! how little we know, my dear little

"Here you are, then, humming bird, hey !" she creature, of the kind of people that surrounds us l spoke, in a voice whose rough and most peculiar We don't understand even our own friends : we tones it would be impossible to describe. "So'you've do n't know so much as our own relations !"

got out o' yer cage at last, hey? But what a night | During this somewhat fragmentary conversation. for such a pretty creetir, sure! Alack, my sweet which, after all, amounted to little more than a solillittle maid-but 1 know a story or two. 1 have seen oquy, Gertrude and Bernard had remained comparayour father, this bleased night; and ho must n't tively silent - Gertrude alone offering a remark. think he can frighten me-no, not he / But I guess when the impulse compelled her. and as a refreshhe wont again. He was raving, though. I reckoned ing break in the talk of the reputed witch and he'd missed yo. How did you get out of that high fortune teller. Bernard could do scarcely more than look on in silence and astonishment.

To Gertrude, and indeed to Bernard, Old Mahala

was a sort of familiar personage. She was continby silently gazing upon, first Bernard, and then unly about the grounds of the castle, and had, for a long time, been received as' a sort of favorite within "Let yerself down from that winder-from the top the walls. Nobody thought of such a thing as sus-

> She was almost uniformly reputed a person of halfinsane predilections, with which it was thought best

"But, truly, my dear, said sho to Gertrade, "are

"Perfectly," answered Gertrude, full of composure

"Do you know the risk I run of being met with "I can imagine what it is."

He could not reply to her at once, for his excite if by his very oyes he might overcame her. She stood perfectly still, and returned the gaze

with a defiant aspect that was quite a match for "You vilo hag !" finally broke forth from his lips,

do you accuse me of apything?" "Just as you please; I've nothing further to say " -was her perfectly cold reply.

"Now see here, you place of hideousness," he went on, extending his arm in angry gesture toward her, "you will either disclose to me forthwith the whole f what you mean, or I'll ---- I'll ----"

"Hold !" shouted the old woman, with a fierce resture, and at the top of a voice so shrill that it pierced to his very soul-"offer me none of your must be kept sacred secrets forever."

threats, you haughty Lord ! I care nothing for one of them ! Before me, you are powerless ! I can in a moment humble you to the dust 1. I can make you what you say to me ! I am not to be cowered with empty threats! You may think you have power

over me, but I tell you to beware -beware ! " A snake-like lithoness betrayed itself throughout the awe struck man, in the answer she made him. Even he was unaccustomed to behold her in such an attitude, with so fierce an expression on her face, such ] flame darting from her eyes, and her whole figure,

rage. He half averted his head for a moment. Don't harry me, nor crowd me." and then looked back at her again, to be certain he had not been imposed upon and some other than old Mahala stood before him.

Recovering himself, he grasped his chair by cach arm, and was about to rise and go over to her. She seemed to catch his purpose at a glance.

"Keep far away from me," she said, in that sort of sepulohral shrick which had already produced such an effect upon him. "Don't come near me, or I not to harm her ?" shall tell you of something more than I have told you of already ! "

"You know too much about me even now." and swered he, under his breath, and with an air of debo put where you can make no further use of your shrewd old woman. knowledge."

And, with that, he approached her.

"Madman 1 fool ! " she screamed and hissed into his ears; "know that I have your life in my hands [] sleadiness into his eye.

fore she could be aware of how quickly it was done, "I told you you would do that," was her calm had dragged her straight across the floor to the win, and fearless answer.

"No," sneered the old woman, "I very well know doing her violence, as if it were held by physical power. If he slew her, her secret would perish with her ; and he knew very well, as she had herself said that, wherever Gertrude might be unless this woman ment. He sat in his chair and glowered at her, as returned safe to her again, she would never return to his castle.

Here be faltered. True enough, the old hag had him in her power, and that he could not deny. He dared not kill her, for thus he would greatly endanger himself at his own castle.

Thus divided in his mind, he seemed unable for a few minutes to say a word, but gazed upon her face as if spell bound. At length he recovered himself, and again addressed her. But his tone was wonderfully changed. He thought he would try a new method of influencing her.

"Now, look here; old woman," said he: " you know certain things-I do n't deny that you dowhich nobody but my own self knows; and they

" Did old Mahala ever blab ?" she broke in. "Never mind. Why can we not agree between ourselves, now ? You keep a secret that I must "It was 'hag,' fiend,' but a little while ago. Ha! ha!"

"Let that all pass. I say, here is gold ; will you help yourself to it? Will you be richer than you her entire form, as she writhed and twisted before ever was in all your life before? Then just let me know where Gertrude is !"

She shook her head deprecatingly.

"What !" he excluimed.

"You must not urge me. I connet tell you. You while fixed and firm, yet trembling with ill-suppressed may perhaps see her again, but let all be easy.

Again be felt that he was baffled. "Well." he continued, still keeping his temper-

down, "how much do you say I shall give you ?" "Nothing-nothing; if you over see her again,

it must be when you are at peace with her-when you have conquered this passion of your wicked beart against her."

"Do you talk to me so? But suppose I promise

"You have got to promise as much as that, at least."

"Then can I see her ?"

"She will certainly return to this castle as soon termined desperation. "It were best that you should as she is welcome here," answered the firm but

"Assure her of that at once, then," spoke the father, whose pride had thus been rapidly humbled. Mahala answered by merely looking with great

The father felt the power of that almost inhuman "You certainly will," said he, grinding his teeth gate, and forthwith commenced striding up and

down the floor. He muttered as he went. "Have I not released you from my iron gripo?"

said he, pausing once more and confronting the

"Yes, peace I say myself," she assonted. "Then come to me and give me your hand," said he, extending his own to her.

She instantly complied, standing up by the side of his chair. But it was a wonderfully shrewd expression that crossed her haggish-looking countenance, at that moment, which of course the Lord of Rosenheim did not observe, and which he must have failed to comprehend, if he had.

" There," said he, " now go whenever and wherever you choose. We are at peace. I have nothing but friendship for you. You may come in and go dut iust as freely as you always have."

But not a syllable further said he of Gertrude. Mahala was not slow, by any means, to perceive this, and this she felt was her triumph.

She did go out from his presence very soon afterward, and from the castle. Here had been a proud conquest for hor.

Bernard was secreted not fan distant without the walls, and to him she speedily confided the substance of the interview just terminated with Gertrude's father.

"Ah." secretly thought the young man, " he may traly mean all he says, but 't will never do to trust him too soon !"

CHAPTER XI.

A NEW CRARACTER.

On their way to the Holy Land, the army with which Wilhelm was joined stopped for a time in the great city of Constantinople : that vast and prowded mart of people from all nations on both the European

together. "Then you will go, too !"

"We will see how that Is." answered he. So saying, he laid his bands on her, and, even be. woman.

and Adathe continent, where oursmoster and erimawere strangely usingled, and all corts of decases and to the last degree.

his natural curiosity in relation to the manufors and customs of different people and nations. He went about now with his eyes open. He studied with the quick intuition of one who had come prepared to drink in all he heard and saw. The buildings of overy kind had an imposing effect upon him, and gave a new play and lightness to file thoughts. All his life hitherto he had been accustomed only to the heavy architecture of stone castles, after Gothie designs, with fromning battlements and gloomy windows and entrances, whose towers and bastions inspired nothing but a vague and ill-defined feeling of awo. But here were entirely new plotures. flere he traced out a very different class of ideas and lmaginations-so much more airy and fantastic, so much warmer and brighter, so much more light and attractive, and so thoroughly Eastern, rather than Western, in all their characteristics-that at onco he felt the effect of the change upon his spirits, and half fancied to himself that he had become a resident in another world.

The streets were contracted and narrow, it was true; and they were likewise infested with lazzaroni and dogs, the latter uniformly the companions of poverty and wretchedness. But then, the airs were so different, coming straight from the Bosphorus and around the Golden Horn. And the skies that canopied the same were as clear and bright as the dream of Houris. Then the elegant and epacious bazaarsthese long shopkeepers' halls, lighted from above, and ornamented with splendld rows of columns--where the buzzing of buoy traders made every day inviting and gladsome, raised altogether different sentiments within him from these excited by continual contact with the dark forest, the narrow, rushing torrent of a river, and the grim solitudes amid which he had been compelled to pass his life.

The new faces of such a new style of feature, too, gave him fresh impulses of feeling. The new costumes appealed constantly to his love of the pictur. esque and the graceful. These Turkish manners. that abounded on every side, started within him thoughts of new possibilities.

.He wandered overywhere, with the relish of a delighted stranger. Among all classes, too-Greeks. Armonians, Turks and Jews-did he seek for the brief time of his sejourn to domicil himself, and feel quite at his case. He certainly was growing cosmo politan very fast. Through the bewildering labyrinths of streets, lanes and alleys he threaded his way, taken up at every turn with what he saw. The walls, the moat, and the thirty seven city gates attracted him also with their wonders. And then those spires and crescents, the airy roofs of the mosques that seemed to float and hang in the clear air, lent an additional glory to this most novel scene, whose impress could not easily be effaced from the young man's mind. He had, in his early youth, perhaps, heard fabulous accounts of the magnificence and splendor of this unrivalled city of the East, but in his eyes the whole picture of his imagination had been realized, and much more, too.

But not, to detain the reader longer with a sketch of those scence that now for the first time presented themselves to Wilhelm's senses, it is enough to add that, in the midst of this occupation of gazing about, he fell in with people to whom he was disposed to proffer tokens of friendship. Where such an army was assembled to murch forward in a cause they every one deemed holy, it would be difficult for a young man of mark, like Wilhelm, not to meet with some one, in some place or another, who would in an instant feel a secret bond of sympathy and fellowabip, ...

Such an one was the Knight Templar whom he casually met while strolling along through one of the spacious bazaars, just as evening was setting in. . I have seen you in too high company, sir," salut-

, the Knight, most courteously, "not to wish to

Tands he had traversed, the citles and passes he lead to Sir. Knight,'t am golog to put you a very plain. Real in and become familiae with and the percent question, and then perform I can the better answer manners combined to instee the scene kalebloscopies he know, especially the fine ladies, and the mon who yours."

bore high sounding titles. In this way, while he This gave Wilhelm an excellent chance to gratify | first imposed unduly upon Wilhelm's credulity, and excited his imagination, he likewise ingratiated him

his heart. That done, all was gained. He had a countenance that showed the wear and to reveal. tear of his experience, though his natural years

with the exposure of travel. He had a quick, rest- to me !" less eye, an aqualino nose, and wore a monstache that gave rather a force than an inviting look to his face. The eye was dark and deep, but capable of a "You understand me?" great deal of expression. Few men, apparently,

near him with violence. relvet, thickly set about with the several ornaments better able to proffer his sympathics." proper to his order, whose slashed loose sleeves, bedight with buttons, showed a waist and half arm belm. well worthy to do the service to which he had voluntarily called himself. A belt, richly mounted with know." silver, and thickly studded with pearl and precious

continually dangled, clattering, at his eide. up and down before the 'admiring eyes of Wilhelm, he presented the finest possible picture of a weatherties, and as pleasant a smile broke over his face as | tainly. ever gladdened the countenance of man. He held

while it likewise held control over him. Seated on a bench in one of the bazaars, one day, and studying in listless mood the never-ending pro. would be satisfied to obtain from him whatever he

and picturesque dresses, and the shifting play of their features, the two companions at length fell into added Wilhelm. a confidential mood-much more confidential, in fact, then over before.

splendid army for the Holy Sepulchre. It is a for perilled its happiness?" tunate thing for you that your courageous and lofty nature is properly appreciated in such quarters."

"I have, nevertheless, done nothing as yet to earn so great a favor," answered Wilholm, modestly. "Yet therefore I will not urgo you further. I would let I hope to prove myself worthy, when I reach the you go on as you will. Only continue to behold in cene of battle."

"Bravely spoken, and modestly, too, my lad !" and happiness wherever you are." said the Knight, encouragingly. "It is just such as you, who win all the laurels and carry off the palm. Ahai I see well enough that you no braggart; if you were, I should not have the confidence in your future that I now have." .

Wilhelm rather hung his head.

"I see," went on the Knight, with an adroit atempt at dattery, that even Wilhelm did not detect; I see," said he, " that you are no braggadoolo. Set that item down to your own credit. It will holp you on a great ways in the world. For although many persone imagine, they can get on faster with the aid of high talk and loud promises, depend upon it, my young friend, that their advance is but a short one, however swift it may be. Will you be good enough to remember that, now, as coming from me?"

Wilhelm answered, in few words, that he would. "Now." said the Knight again. "I would put you twenty times further abead, for the matter of exploite, than almost any other man I have yet seen in this army. For though I confess there may be, and there ought to be, a great many brave fellows here, who have left their native land determined to accomplish all that their hearts panted for in this great strife, and though every one of them may have firmly resolved to do or die in the cause he has joined himself to, yet-let me not seem to flatter you at all, as I say it-1 would place you-yes, yourself, before them all.".

" Well, do so," "Were you ever be locs, 21r Knight ?"

The Kilght fetched a long breath, which Latokrelf into his confidence, and found his quick way to encil deep feelings on so estated a subject, and possibly a great many more memories than he cared

"Alas, my friend," responded he, throwing his would not wateaut the truth of the story his linea. eyes down intently upon the parement, "iny heart ments told. Ills skin was brouzed and swarthy hourly makes confessions of that same experience

Wilhelm nodded, as if relieved.

"Then I need say but little more," he added.

"Yes, perhaps I do. But, not to be at all inquisicould so readily change the phraseology it was live, and not to intrude, either, upon ground contrained to employ. Taken in connection with his sidered sacred and holy-I long to ask of you what smile, he was able to express either the softest, most sail experience it could have been, in connection gentle and womanly sentiments, or, on the contrary, with love, that forced you from the pleasant seat of these fierce, frowning, and altogether repulsive feel your eastle, to risk your life and your all in battling ings that almost threatened every one who came in a foreign land. There must be some secret history there, which a true friend would never be loth He wore, as a sort of undress, a tunio of purple to become acquainted with, that thus he might be

"There is-there is !" quickly responded Wil-

"And it is just that which I would be glad to

Wilhelm besitated. All the past/ came rolling stones, confined the tunio around his waist, showing back upon his soul, like a huge wave, threatening to off his broad chest and square shoulders to excellent overwhelm him. He hesitated, because he did not advantage. His sword was secured to this helt, and know if he should be true both to himself and to his dear Gertrude whom he had so abruptly left When he strode across the parament, or the floor, behind, by publishing even to a single friend any fragment of this history of their two hearts.

But then the circumstances had suddonly changed, hardened, hard expressioned, firm, and determined and very greatly, too. Now he was not at home, but man; but as soon as he came and sat down by the afar off in a foreign city, among strangers, and eide of his newly made young friend again, his look mixed up with an army. He was going to Baleschanged, as by magic, to one of peculiar softness, tine, and he had just made a friend of one who had becoming almost feminine for its winning peculiari. been there himself. The case seemed altered, cor-

"I need not give you any lengthened history of some potent witchery-some indescribable spell in the affair," he broke forth, after a time. "You can his hand, which seemed to delight his companion, understand me very well, if I indulge in but a few worde."

The Knight nodded, meaning to imply that he cession of people that passed them, with their varied might choose to commun'cate-bo it much or little. "I know that I ought to do no such thing, either,"

"Pray, why not? What harm is done? Who is made better or worse by the narrative? And are "I hear, too," remarked the Knight, "that you you not yourself relieved, when you have in this are in high favor with the Emperor, who heads this way discharged your heart of what has thus im-

"True," answered Wilhelm. "Yet there are so many limits to these things."

"I know that too well," said the Knight. "And me, however, a true friend, who wishes you peace

CONTINUED NEXT WEEK.]

Written for the Banner of Light. AUTUMN. BY BARLE B. JERNELS. Boon will Frost, the King,

Like an archer, fling O'or the fields his whitening spear. And the mellow haze Of the Autumn days To our vision re-appear.

And we fancy now That each forest bough Will look andder for his blight-That the tints of gold Which his robe will held. Will present no pleasing sight;

That the crimson hus

# Original Essays. THE AGE OF VIRTUE. BY GROBOR STRANDS. Touth Paper.

ITH CITADAOTERISTICS-CONNUSIONS THAT OF MARKIND WITH THE INHABITANTS OF THE OFICET-WORLD. "Rescaller pe shall son Reaven open, and the angels of fled ascending and descending, in the days of the Son of Man,""-Jatus.

dies the human spirit either perishes with the body's tion and fortified by materialistic science against all dissolution, or goes to an unknown region "from chimerical fancies and liusions of vulgar senso, are whose bourne no traveler returns," and that, in occasionally betrayed into an carnest apprehension either event, the soul of the sensuously departed is of danger in the presence of ghosts and spectres completely isolated and far removed from the sphere when they unexpectedly appears of physical life, being out off at once from all carthly sympathics, and becoming oblivious of former friendahlps-"dead." if not to themselves, at least to us, and uninterested in all mundane affairs. Thus it is been generally to admonish the Intruder and bid generally and oven religiously presumed that there him go his way." Out of the life of Swedenborg, and is no such thing as communion between the living before the days of Modern Spiritualism, I think it and the dead, notwithstanding-standing not-with would be difficult to find in all the annals of " dabut against the fact that such Communion is to us monology " an example of personal civility on the exceedingly designable. Widowed hearts have long part of the living when visited by souls from the sought to drown in Lethe because there was no region of the dead. In general it has been taken human hope for Lovo that cannot die. Surviving for granted that a spirit once departed has no busisouls have watered the grassy grave of affection's perished body with tears of unmitigated grief, familiars has been robutted with distrust if not assured that what the memory keeps and heart alarm, and usually in the person of a grave paster embalms forever, is lost-is not, and will be never with the Bible in his bands, demanding-"In the more.

Even the plous give their friends "to duel," With but a vague and superstitious trust That God himself their precious names will keep,

And keep their ashes, mingle as they must, Till Gabriel's trump shall wake them out of sleep.

To meet thereafter, blost ; and for such faith they weet

Notwithstanding the scriptural assertion that Jesus "abolished death, and brought life and immortality to light," more than eighteen hundred years ago, the mass of mankind are as benighted as ever touching the truth of their own destiny. A great many otherwise intelligent men and women as we learn from their honest lips, as atheists and seeming nothingarians of various name, are not aware that there is any spirit-world, or other sphere of existence than that of sense. Having outgrown the swaddling clothes of eld Authority before attaining a larger individuality than that which substi tutes an egotistic disbelief for conventional faith, there are many avowed infidels who make themselves naked to their shame by assuming, with the anonymous writer of Ecclesiastes, that "there is no work, nor device, nor knowledge, nor wisdom in the grave," whither all the living go to be no more.

It is worthy of romark, also, that of those who profess to believe in a future state very few have any notion of communing with "departed spirits." Christians who stand upon hagiographal authority are generally well established in the opinion that "a living dog is better than a dead lion ;" and in all the churches whose creeds are strictly orthodox, where they doxologize the trinity of "redeeming grace," they sometimes set the tune in a minor key to the psalm Watts versified, of which the following fragment is as good as the whole :

"The living know that they must die, But all the dead forgotten lie : Their memory and source is gone, Alike unknowing and unknown. Their batred and their love is lest, Their envy buried in the dust: They have no share in all that's done Boneath the circuit of the Sun."

I know that orthodoxy now-a days is somewhat less dismal than in the days of Watts, though a good deal more shadowy. Perhaps most modern believers reject the scriptural notion of sepulchral sleep between death and the supposititious bidily resurree tion; that ugly tenet being greatly supersoded by desire to commune with the dead, in proportion as the benignor sentiment that the blassed dead who they are freed from a forbidding prejudice against it; "die in the Lord," like old Elijah, soar so high as to lose sight of Earth, besides being altogether too hap py in their supernal abode to be any longer concerned or interested in what is going on below the skies. This thought is not always welcome to the heart that survives its human idol, and therefore I doubt not that many a Christian mourner has solil oquized at times----

John, Influente disciples of the Great Beer of Name. feth, were " toyo afraid " at the spirit sight of Mosey and fillah. Indeed, all the cardidy followers of Jeaus are said to have feen greatly "terrifled" on the rouppearance of their own master and felend after his crucifixion, merely because he had become "a spleit." And all the way through the subsequent eighteen centuries, there are historie instances inhumerable of full grown men and women fleging with terror from the shadowy forms of their dearest earthly associates who have conspel to visit them after death. Confirmed skeptles, as, well as learned men It has been foolishly imagined that when a mortal whose minds are supposed to be purged of supersti-

> The first ghost seer of any special locality has rarely been known to speak to the strange visitant; and when a bold man has done so, it has ness to return; and their first salutation of old name of God, what do you want?" No wonder that angels' visits have been exceedingly rare in times when their approaches to mankind were held to be so ominous. Who can say how often our good friends in the other world have prudently forborno to manifest their presence, only for an unwillingness to frighten us out of our wits?

That the inhabitants of the spirit-world do really wish to commune with their relatives in this lower. world, and that many of them are coupling will with endeavor to realize this worthy wish, there can be no longer a reasonable doubt. Superhuman phenomena purporting to originate with the resurrected souls of the nominal dead, have already occurred in sufficient number and variety of indication to convince all minds not hermetically sealed by prejudice against their notice, that they who once walked and talked with us here, and whose bodies we followed mournfully to the grave, still live in an eligible sphere of humanity, and are anxious to make known to us the faot. Nor are these phenomena essentially new, They belong to the history of all ages ; and their increase in the last ten or twelve years does not imply that angole care more about communing with mortals now than formerly, only that they are becoming more successful in the attempt. For this communion between the dead and the living is not to be effected to mutual intelligence without an art which is not feasible to all nor facile to any. I know not that there are as yet any adepts in this art in either sphere. There certainly is none among my carthly acquaintances, and there are many reasons for thinking there is none above. On both sides of Jordan, probably all err more or less in their methods of interspheral communion.

Yet there is no ovidence that angels are as unfamiliar with the ways of men as is commonly supposed. On the contrary, there is good reason to believe that the human emigrants from this to a brighter sphere, do often return to the theatre of their former lives, and find a sort of somi-intercourse with their old associates, though not always making themselves known. Death does not destroy the love and need of communion, which are just as natural between embodied and disembodied spirits as between the inhabitants of either sphere. The living manifest their Hingpess of their spirit-friends to liston an To me, the poetic saying, that

make the personal acquaintance of one who is able to enrich my already large experience. May I beg to be accounted your friend, particularly as I am but just returning from an enterprise upon which you are only entering ?"

"Most certainly," answered Wilhelm, quite as conrieously, and with as knightly a mien as the other : " and let me ask of you to what circumstance. Bir Knight, it is owing that you are not going forward with the army to which I have the honor to belong ? When all faces are set castward, it must be an excellent reason that requires a brave Knight like yourself to tarry behind, or turn his face the other way,"

"So indeed it is," responded the Knight. "The reason is an unfortunate one, though so cogent. I have myself served in Palestine, with those of my own sacred order, and let me hope without discredit to the lance I hold in rest. But being sorely wounded in an assault we made against one of the towns held by the infidels, I found it importaively necessary that I should return as far as this capital and further, if needs bo."

"And do you think you will still go on again, or further away ? "

""I think I must return to Germany. In a certain. number of days, I trust I shall ride my horse over the pavements of the good old city of Frankfort."

"Your hand for that, sir Knight1" exclaimed Wilhelm, in a sudden impulse, extending his own hand to his friend. "I have but recently came from there myself, and can but wish a hearty God speed to all who think of resting their eyes upon that fair land."

The Knight grasped Wilhelm's proffered hand with much carnestness, and told him that he trusted he would not fail to do justice to the land from which he went forth, in his coming raid in Palestine.

Thus commenced the acquaintance between Wilhelm and the Knight-entirely accidental on the part of each, but fated to play an important part upon the destiny of both.

Let us stop and describe the Knight.

Belonging to an order whose very appollation was held sacred throughout Europe, he naturally found his way overywhere with readinoss. Every one was proud to become personally acquainted with a man who had taken upon himself such great vows, whose life was devoted to such noble aims, and who daily employed his own right. Hence it was no such difficult matter for a Knight Templar to find his pres. ence courted by ladies in overy capital in which ho appeared in the course of his travels, and in every castle to which his name alone was sufficient to give him admission.

This knight was a man much older than Wilhelm, and of course had seen much more of the world. He affected, indeed, to guide, or lead, the youthful Lord of Grossenberg, almost as soon as he fell in his company; and, in order to do this the more successfully, he began with impressing him with a large jdes of the experience he had gained, the various

"Why ?" suddenly inquired Wilhelm. "Because, my friend, I see that in you which you annot see yourself. Do you not know that every

one of us makes a ploture for every other one ? and that we ought to ask others what they think of us, before we dare make up our own minds what we ara ourselves ?" Wilhelm, to be sure, had never thought about

that. "Yes, you may reckon faithfully on what I tell you. I see your future, as much as if I were a prophet. I can read it even now. It is a bright one. It is a glorious one. I can see what you are

yet to accomplish in Palestine-better than you can see it for yourself." The young man instinctively glanced round opon

him. "You do not believe me, then? Ah, let me but ask you to wait patiently, and every cyllable of my words shall be fullfilled. See if what I say is not made true. You shall not leave Palestine, till you come back proudly, with worthy honors about your brow, laurelled with the praises of your own Emperor. And is not that glory enough ?" "I fear it'is much more than I shall honestly

earn." answered Wilhelm. "There you say it over again! It is just as I

told you. You can never speak of yourself, unless you speak with a modesty that really disparages your own worth. But I would learn more from you on a subject with which you have not hitherto seemed inclined to make me very familiar. It is of your early history that I seek to know." Wilhelm dropped his eyes to the ground.

"That is of no particular interest to any one," he answered. "And yet I have just told you it is of the greatest

nicrest to mo!"

"I am but an orphan-no father and no mother," said Wilholm, evidently answering because he had rather do that than be pursued with questions. "Alas! I feel for you !" responded the Knight. "I im without parents myself !"

"I left my castle on the Rhine," said Wilhelm because I could not stay there ; it was no place for

"Ah, then you are yourself the Lord of the Castle? But do you say that your own castle was no place for you? I am at a loss to know what you mean I confess I never heard of a similar case." "Perhaps mine & peculiar," remarked Wilhelm

In its pristine beauty blent With the charmful green, In the museful scene Will no native obarm present; That the olden grange Where we love to range. And to gather from its store Of its fruitage bare, Will no beauty wear. And Its charms invite he more. Yet we love the spell Mantling wood and dell. Of a hazy Autumn day, When the sapphire dyes Of the dreamy skies Are suffused with mellow grey. When the mantling trail Of the Frost-King pale Bpreads afar o'er vale and hill, And his piping horn With its note forlorn, In the breezy depths is still. Bo his icy tread We will no more dread, Though we know each whispering sigh Of his chilling breath, Like a note of death, Will proclaim bleak winter nigh, Ay, we'll welcome him With his visage grim, Though he shake his icc-plumed crest With a proudful smile At our doors awhile, Welcome him as Nature's guest. For each yearly note From his chimeful throat Beems to say, "More bright will be Spring's adorning all For my ice gemmed pall;" Seems a whispering prophecy Of life's Autumn bour, When each conscious power Of ennobling manhood glows With rich tints of thought: And that death is naught But a season of repose. Out of which the soul To its native goal On the wings of love ascends, As away it coars To the brighter shores, Where the spring-time never ends t

At the post Heine's funeral, in accordance with the expressed wishes of the deceased no speeches were delivered. In a little poem, "Memento Mori," he expressed the wish somewhat thus:--

No ritual read; In allence lay mo down Amongst the dead. Enough, if, when returns My burial day, Mathilde, in mourning clad, Bhall come to pray. Bnough, if, whilst her checks The tear drops lave, With fresh immortals abs shall deck my grava,"

Since homen love is ever constant here Why should it not be in a higher sphere? Why should we think that our old friends of Barth Become unloving in their spirit-birth-Are all de-humanized by heavenly worth. And grow so heartices in their bliss above, As not to care for whom they used to love?

Such as have come to query thus will not be long in reasoning thomselves into a conviction of the moral probability that the spirit born do indeed for our protection, guidance and edification. Voldesire to commune with mortals no less enmostly than we with them. But there are many hindrances to this rational thinking, and even to the heart's intimation as above. The subject of spirit-life is very brief, and shall offer but two or three as specitoo occult for common minds to study. There are ecclesiastical injunctions against its discussion and practical investigation. There is a paolfying charm also in the very mystery with which ignorance en velops it. But what most prevents thought and suppresses desire in this direction, is a strange perversion of religious soutiment, or what I should call an irreligious whimsoy, which causes a vulgar dread of all spirit manifestations. Almost everybody is afraid of disembodied souls, except such as "do n't believe in ghosts and hobgoblins." Whence to deduce the origin of this superstitious fear of the dead. I am at a loss. I only know it to be of very ancient development, to have been fostered through all the dark ages, and to be on the decline in the latter half of this ninoteenth century of Christianitation only in such minds as have became rationally illuminated. It is older than the religion of Paul, but will not long survive it. From the Book of Job, which is supposed to have been written before the time of Moses, we learn that a Temanite was so frightened at the appearance of a spirit, that the hair of his flesh stood up. It is recorded of the Hebrew prophet Daniel, in a later age, who had the reputation of being the wisest man in old Babylon, that, oven he, on being visited by a spirit with benign intentions and gentle manners, was yet so much a victim of fright as to fall upon his facethat he oven fainted for fear and was "sick certain daya." It is written also that Peter, James and

" Myriade of kindred spirits walk the Earth Urscon, both when we wake and when we sleep," is in no wise fanciful. It is one of the staid realities of human development. Mortals may know as little of the other world as unborn infants do of this, and yet be as solicitously cared for by their invisible guardians and educators, into whose presence mankind are yet to be perceptively born.

It is difficult to be rid of the impression that our spirit-friends are so far away as never to observe our earthly ways, and wants ; yet there are many dedaeible fasts which go to demonstrate their frequent hearness with bonignant interest and superior powers umes would be required for a mero statement of these facts, with the manner of their occurrence. within a fow years; but in this reference I must be mona of the whole.

In a recent number of this journal (July 28, 1860). Paul Pry, whose worthy soul inhabits a ponderous body, testifies that once, in coming down the steps of a house on Twenty third street, New York, he missed a stop and fell, his length upon the pavement, expecting as he fell to be crippled for life, yet met the bricks gently and without personal injury, and get up with a query whether it was a special Providence, or an interposition of spirit power, that saved him. But some months afterwards having an interview with his son in the spirit-world, through the mediumship of Mr. Conklin, he was told that "Uncle Nathan, Cousin Jane and myself" were with him as the instant of his fall, intercepting it, and causing him to meet the sidewalk barmlessly.

A. J. Davis, in his autobiograpy, acknowledges a omewhat similar protection of his person by spiritfriends. In passing a building where some masons were at work upon a lofty staging, he was suddenly arrested by an invisible force and detained in an erect posture for a moment, while a brick fell directly in front of him, which, without this kindly interference of a superhuman intelligence, might have occasioned his death. This is but a circumstance, however, in the life of a man who may be said to have been literally "brought up" by spirit-agencias and endowed with higher degrees of learning than any earthly university can proffer.

Were these the only facts in the category of which

Miami, Ind., Sept. 20, 1860. "Oh, let no mass be sung. .

#### BANNER LIGHT. OF

spirits to add others in the flechy and in proportion persons seem to be aware that character is greatly to they who fore us are able, they must aften he medided by fis social relations. Yes many, even with us for our welfare. Yet I have no evidence that [Spiritualists, some of whom are duly careful what all disembodied couls are of the many grade of devel. Anean company they keep, confess to exercising no opment -- equally capable and generous ; and there protence at all when they go to commune with " the fore it is not to be inferred from facto like the face. saluled dead." There are luplicit believers in the clied, however multiplied, that all who dwell above verity of Spirit Communion, who have never ponthe clouds of our earthly vision are equally efficient dered the possibility of evil influences therein, proas "ministering angels" to these who dwell below, suming that death takes every soul to God, where all nor that any, as some imagine, are so unmistakably are plously impressed with the Divise Presence. To or indiscriminately beneficent as to be everywhere, such the bending skies aceta full of ministering everyhow and everywhen the lackeys of human desiro.

The notion that death is anything more than a maturity than human beings. Besides, from the simof the spiritual-that all the higher spheres are peo- cases to defend their earthly proteges. Besides, as l there is no other rational conclusion but that which imputes the same variety of mental and moral charfleab. And still moreover, all the spiritualistic and they are more than FINITE beings." And the means who perished in the wreck of the "Lady Elgin" I do not believe it possible for any person capable of may inour the evil while seeking only the good. This ables such as will to impress a mind for avil. evil may be designated as either corporcal or mental. Its contagion in the flesh will have the form of dis. ease or vice.

The author of "The Great Harmonia" maintains the theory, based upon clairvoyant observation ex tended to the diagnosis of very numerous and multi farious cases of morbid affection, that all disease ori ginates in the soul. I have never had the kind of observation requisito for testing this theory, and I do not know whether it is true or false; but if it be ad mitted, it seems likely that a person dying of small pox or any other contagious malady would as natur ally impart the same after death as before, to such of or mediumistic susceptibility. This theory is favored by the testimony of many spirits who have spoken of on entering the organism of a medium have professed never cured alive ; and if the soul retains the cause woo the dark angel also? and may not this explain dying of consumption or fover and leaving the disease | reports to be genuine ; and I know not how they are

angels, whom they are over teasing for earthly coungel and aid, which often has the effect to draw

around them invisible busybodies to make game of physical discolution-that it pertains to the soul as their expectancy. At least, this is as likely as that well as the body, and that human beings are mental. their irrational prayers will be answered according ly and morally endowed thereby and unfolded to a to their foolish conceits. Our finite botters above higher plane of intelligence and virtue, is purely the clouds, to whom we vainly pray, are willing we fanciful. There is neither fact ner principle to cus should grow; and not to hinder us, they must gen tain it, but enough of both to refuto it. Sudden and erally let us alone. They know our only helps are instantaneous development is a thing unknown in these which make us try, and therefore rarely more Nature. Mushrooms, indeed may spring up in a an arm to lift a climbing soul. They who love us night, and certain jusects and egglings are born in a most may have something else to do besides watchtrice; but in general the higher the grade of produst the elever must be the process of generation always present to shield us from temporal harm. and growth. So far, therefore, as the law of analogy [ The notion that each of the living has a vade mecum applies, intermuch as the soul is nobler than the in some angelis personage, to repel all designing body, the spirit born demand a longer period for their spirits, is exceedingly improbable. And if it were so, such spirit guardians, not being superior to all ple conception that the physical world is the nursery supposable adversaries, would not be able in all pled from the lower, in connection with the observed have already hinted, such positive interference and multifarious grades of human development at death, absolute control of our blind wills as would be neces sary to our perfect safety, would become a hindrance to our individual development. And finally, the fact soter to disembodied spirits as is manifest in the that we are often suffered to go astray, and are left to extricate ourselves from the waters of adliction psychical facts thus far obtained go to confirm this into which we fall, completely exposes the conceit of very conclusion. This is the chief use of " the Mes. a more trusty guide than our own moral and rational senger " department of the Banner, the very end senses. The most we can reasonably expect from which its publishers seek by printing the speeches our spirit friends, is guardianship from danger in of spirits good, bad and indifferent as they helplessly proportion to their limited powers, and occasional claim to be and are, being "to show that spirits suggestions for our improvement. Angels gave carry the obaracteristics of their earth-life to that warning, as I infer from certain published incidents, beyond, and do away with the erroneous idea that of the late disaster on Lake Michigan; and some to this and are as effective as any I can conceive of. would have been saved, had they been apt to profit by a presentiment, which is often the only means a drawing an inference, to read the spirit messages of spirit can employ for human protection. The same a single Ranner with confidence in their spirit origin, reflection applies to the memory of some who were without concluding that there is ovil as well as good buried alive by the fall of Pemberton Mill. But let in the spirit world, and that by an incautious or it be borne in mind that the self-same law by which promisedous communion with its inhabitants, we a friendly spirit conveys impressions for good, en-I have already intimated why the spirit-world is

peopled in part with such depraved beings as are pleased to harm us, but more numerously with such as aim to gratify themselves in ways which merely happen to injure us. It is because such semi-human creatures of finite error abound in this world, the oradle of spirit-life, many of whom die unprogressed, dropping instead of rising, some from the gallows, some from the brothel, some from where the drunkard topples, putting off their earthly garments with much haste to join their various company of naked souls, with whom they can no longer ply their sensual crafts. Loving deception, they can practice it the living as were approachable through sympathetic only with mortals. Relishing evil through habitual error, they can wrong none but mankind, many of whom they cordially hate, and are supposed to retaliate being sick for a season after death, and of others who for wrongs received. Arrogant, revengeful, unscrupulously selfish, or raging with vehement lusis, they to suffer a renewal of the same bodily ailments of have no means of indulging these unruly propensiwhich they died." They who die of disease are ties, except through the organisms of animal life; while the very attitude of such of the living as beof death. I see no reason why it is not transmissible lieve every spirit, and invoke them all as boly, favors by psychical contact. If so, does not a bareaved their worst devices. In this way I believe a great mourner who refuses to be comforted and by constant deal of earthly wrong originates. Nobody can think yearning will not let the dying lover go, virtually otherwise who has read for the last six months that part of this journal which reports what many spirthat "mysterious Providence" which sometimes its of various classes have to say of themselves and " frowns " upon a large and healthful family, one | each other-nobedy, it seems to me, admitting those

# TALITY.

## ве тноная и, портако.

monious, then let him doubt, weigh and discard. mind appear right.

In view of these promises I propose another, which is that your correspondent who teaches the non. spiritual philosophy as true before promulgating his new dogma. (What he has since written, through which alone I know this brother, justifies the propeof that dogma, from which it was impossible in the nature of things for him to recede. He had within himself, developed to full stature, a God that instantly repudiated non-immortality.

If these promises be sound, they incontinently arraign your correspondent before the august tribunal of the world upon a very grave charge-that of having propagated as truth, with labor and deliberation, an injurious hercey, knowing it to be such. The charge is momentous in the degree to own, has done harm. To measure this harm, we must go abroad into the streets and by the firesides of our cities, and out upon the fields and roudsides of country life-everywhere where distrust has been awakened in confiding, unsuspecting, truthfullyinformed, minds, that kept watch over their own hereaved and bleeding hearts-these who had investigated facts to conviction, and had received trustfully a beautiful, true and consoling philosophy from the thinkers of SPIRITUALIEM. They at least will estimate justly the responsibility of the mistaken, ambitious essayist who has disturbed, impaired, the excuse of the bigot or the zealet.

Much has been written to refute this idle, yet law of logio, it refutes itself. But it has been writ. prehend. ten, not from a sense of need, but of indignation. Men and women have indignantly seized the pen difficult to deal with logically as any other. I do not design making such difficulty again apparent, but will endeavor to leave all logical elaboration to my reader.

First, let us admit that the physical body is a spiritual body, yet it would be wholly unphilosophical to affirm therefrom that it is the exclusive means. Not that your correspondent affirms it, but he as cal theory, and must stand or fall by the law of his

BOME WORDS ABOUT HOM-ILLEOR- | Illustration, and ein neuer aupport conclusion. I velopment of the flower on earth ; and then I deay that the same can be affiringed as true of the flower Breey man should use industry in the discrifting in spirit land. We know by the testimony of thoution of what he believes to be Truth under appro- sands of spirits that they, desiring flowers, "have priate conditions. However ruinous, and wherever them instantly granted." Nature, spontaneously its shafts fall, speed it like lightning through the and incontinently sields to the force of will through world-for it can ruin only scrony. It is destructive the operation there, undeniably, of the same principle only to that which is deleterious, discordant, false- which here produces the flower from the stalk. fif. for such is the essential quality of Trath. Heuce if to make this suggestion presentable to any prouliar any man have a truth, its integrity, in the absence mind, it be necessary to concede that the entire of other light, may be tested in his own mind by flower tree respond to the spirit's desire, such ereaconsidering rationally the effects of its dissemina. Hon could not yet bear any likeness to growth or tion. If minapted to produce discord amid conditions development here.) Hence, concerling the stalk to which he perceives to be normal, healthy and her. be the exclusive means of developing a rose on earth, and development the exclusive means of its For that which seems truth to any mind, will like. production, yet in spirit life the interior, inconwise scom appropriate to conditions which to that ceivable forces of mind operate such production without development or growth, as we understand it, through the same identical productive principle. The results of the operation of all principles depend immortality of children recognized the prevailing upon the plane of their action. And to affirm that the principle producing the flower multiplies its potency a million fold over the confines of spiritland, and yet that the principle producing an imsition.) And hence, that he not only had the means mortal soul (which is the same principle advanced of knowing with certainty that his tenet was untrus millions of degrees in its cternal path) can, in any before its promulgation, but that by reason of his case, fail to preserve there any of its potency, is an development he could not himself have received or extravagance appropriate to the object your correentertained such dogma as truth, because he had devel. spondent had in view, and is calculated to open the oped within himself a standard far beyond the plane eyes of precocious babyhood to the advantage lost. in view of the risk of non-immortality, in not having been born in the vegetable category. There is no religionist or philosopher but affirms

that "flesh is grass," that the body is shadow and the mind reality. But no one excepting your corrospondent has ever affirmed that the reality can be. in any manner whatever, affected-far less destroyed -by the simple disappearance of its own shadow. This discovery, amid the arcana and phenomena of nature, was reserved for him. And after examining which his heresy, by displacing, if not supplanting, this new contribution to natural science in such Truth in hundreds of minds less developed than his light as I possess, I repeat that the fallacy of such an assortion is a self-evident fallacy.

If Progress be inevitable and cternal, then development is its means and the body the theatre of its exercise. But as the spiritual body, unprovided with some substance which the earth's attraction will hold to its surface, could not avail as such, the indwelling progressive principle organizes the physical body for such use during the spirit's residence on earth. But the change to spirit-life operates the removal of a means forced by nature and necessity, and admits the legitimate operation of the Progressive Principle inherent in the spirit, and never susperhaps overilbrown their trust, when they shall pended after conception and its formative unfoldhave received it again, and shall be made to perceive ments, for a single instant, in time or eternitythat he did so without truth, and equally without producing its results millions of times more effectively, more directly and more grandly by means (for the exercise of which the spiritual body is there painful theory of non-immortality-more than was the theatre) to which there can be no analogies on needful, because better by the law of Life than the earth, and which the human mind can never com-

But your correspondent, in order to arrive at the non-immertality or loss of those rarest and most and recorded their resentments, showing beyond precious jewels in the deep, deep sea of human affecthese, however, only that a self-evident fallacy is as tions and desires-of those whose immortality can never become for an instant obscured-our always blessed children-has exactly reversed the Divine Method. He makes the mortal body which, viewed from the skies, is but an inconsiderable incident to the progressive economy, the exclusive means of means of developing mind or spirit and soul or progress. He builds upon this natural necessity (the body) which is vapor, as if it were spiritual substance, while spiritual substance he ignores. He does not permit MIND to be the real existence from sumes it, and its assumption is indispensabio to his the first, nor till after his conditions precedent are theory which, as to the fact admitted, is a philosophi revolved, and meantime dovastates God's spiritual universe with his flaming sworded monster-Nonnature. His ultimate argument, which he bases upon Immortality. Your correspondent may thus dis protended analogies, stands first and last upon such tract weak minds, may disturb for a time their umed fact; and in face of this philosophical pro- perfect repose upon SPIRITUALIEM, but he cannot ex-

press truths, and nullvely engaged in all practical will enough that the stalk is indispensable to the de- good doing. But there is no disgulaing the fact that duch unity dies not prevail among us. We are notually subdivided into sects almost as numerous and as widely at variance as are three of nominal Christondom. Agreeing in the one point of a demonstrated fature life, and the teality of apirit-Intercourse, we differ greatly in respect to many other matters of the gravest import, both theoretical and practical.

Let me specify some of these differences. There are as yot a large class of mero phenomenalists. interested in little else than the pursuit of " tests" and new marvels. There are others whose interest centers chiefly in obtaining affectionate messages from relatives and friends departed. There are the. orizing philosophers, over seeking the solution of difficult though barren problems ; and there are stern practicalists, who would turn everything to account for the removal of human ills. There are religious Spiritualists, who delight in devotion and worship, and desire the proper oulture of their religious faculties; and there are others who, if not positively irreligious, hardly seem conscious that they have religious natures. There are those who devoutly (perhaps in some cases , blindly) reverence the Bible ; and others, who scout it as a useless if not permicious book, and delight to hold it up to ridicule and contempt. There are these who call themselves Christian Spiritualists, recognizing the absolute truth of the essential teachings of Christianity, and aspiring to a saving reception of the Christ; and others, who strenuously repudiate the Christian name. There are socialistic Spiritualists. who look upon this movement as the harbinger and efficient agent of a harmonic reorganization of sooiety; and there are those who seem to expect a millennium of bald and selfish individualism. There is a class of iconcolasts, or destructives, who regard nearly overything in this world thus far as altogether wrong; and again, the "all right" philosophers, who (in words, though I can hardly think they mean it.) canonize all possible orimes as altogether right! There are devotees of the trance, and believers in spirit-authority, who see little worth in anything that is not spoken with closed eyes, or fas they suppose) direct from supernal realms; and others, who regard truth as its own authority, and equally valuable by whomsoever spoken. Lastly, and more important than all other distinctions, there are Spiritualists who are seeking the attainment of spiritual or regenerate lives on earth, in the completo subordination of the flesh to the spirit, through self-denial and the conscoration of their entire energies to works of unselfish beneficence; and there are others calling themselves by the same name, who appear to be mere sentimentalists and selfish pleasure seekers-regardful of worldly respectability and fashion-and some who, if I do not mistake them, advocate giving a free rein to all animal desires, in the expectation of being listlessly floated to a sensual paradise by inevitable "progression."

These are but a part of the divisions among Spir. itualists, so called, that might be named; but I need not extend the catalogue. I mention these now, not to approve or condemn, but simply to say that they exist. Such differences are incident to the different mental and moral states in which Spiritualism has found its receivers.

Now what co-operation oan be expected among so noongruous a people-whose views and purposes of life are so utterly diverse? I am confident that the closer they attempt to come together, the more fordibly they will fly apart. The centrifugal force is greater than the centripetal.

Men can be vitally organized only around some living, central trath or interest, which is sufficiently nowerful to overcome all their individual repulsions. The mere recognition of spirit intercourse has proved insufficient to this end, and it ever will be. Such radioal differences as exist on vital questions of duty and the soul's inner life, must vastly overpower whatever attractive force there may be in this one agreement as to an external fact. Suppose that a Control Committee of the Spiritualistic body is constituted, and charged with the duty of determining the qualifications of speakers, ar. ranging their movements, and clearing the field of impostors and unworthy persons, as has been proposed. This Committee must either be "know.nothings" in regard to the great differences which have been specified, or they must have opinions and preferences of their own. These will naturally and necessarily influence their action. Will they not thus inevitably become a sort of coclesiastical tribunal? and will their decisions be any more likely to suit all parties concerned than would those of the occupant of St. Peter's chair himself? And if they undertake to determine the moral worthiness or intellectual fitness of lecturers, by what standard will they judge that will be universally recognized by Spiritualiets ? To attempt to organize merely with reference to promoting apirit-intercourse, or a belief in it, ignor. ing all points of difference, and all practical efforts as "side issues," even if practicable, does not seem to me worth our while. For, in the first place, phenomenal Spiritualism does not require any organization for its furtherance. It has made its way thus far, against a tremendous opposition, without such aid. And, secondly, I seriously question whether people are much benefitted by a more conversion to belief that spirits communicate, unless there goes with it a moral power to convert the whole man to a truly aniritual life. For these reasons, no organization of Spiritualists as a whole seems to me either possible or desirable, Only as individuals become agreed in the recognition of vital and practical truths-truths which take deen hold of the heart and life, as well as the head-only as they are ready to renounce self, and devote themselves carnestly and reverently to true living-oan there be any effective co-operation with moral power for useful ends. Only then can they appreciate the value of fraternal sympathy and mutual helpfulness. and be as ready to render as to receive. There may be, and doubtless are, individuals. a considerable number in some places, who are prepared for such a step. Let such draw together, if they can, and unite their moral strength and their material means for worthy and noble ends-avoiding all such forms, of organization as would lessen individual responsibility, or place undue power in the hands of any. Let them band together to sustain and encourage each other in a true life; to dispense instruction and counsel to the ignorant, healing to the sick, charities to the unfortunate, aid to the struggling; to provide employment for the needy; to supply wisdom to the improvident; to establish schools for young and old, which shall take hold of the practical affairs of daily life ; and, in general, to introduce a more fratornal and angelic state of human society than the present.

behind, then another and another until the group is | to be discredited. Charles Cora, who was hung for extinct? If this question be allowed to suggest a murder, says he feels "a certain restless disposition which the reader is aware. •. I4

living and the dead-more hazard of mental than are incessantly dying, to join the multitudes of those ings of the Holy Ghost. long dead, forces the conception of a great many supernal intelligence as reported through the BAN. cious folds of the BANNER. REA's Messenger, in the deferential mood of a votary who "believeth every word," a man must have a hole in his head not to be confounded. I do not say this to ridicule those emigrants from the world of disparage their messages, which I believe to be of encouragement to their living kith and kin. The philosophic value of these communications is often is temporally useful, to rupture and dissipate the foolish sentiment that spirits out of the body are that their opinions are oracular, or of more conse quence than those of our carthly neighbors. "When the soul-when all mankind have learned to respect Reason and Conscience as the only standards, of Truth and Right, there will be less danger of human deception by finite thinkers of whatever standing. Bat more perilous than the belief that all in the spirit.world are equally wise, is the sentiment that all are superhumanly worthy. All eyes are open to the fact of moral distinctions in this world, and most • Boe spirit-communication of Samuel M. Groon, in No. 14. Vol. VII., BANNER OF LIGHT.

general caution to such of the living as unwittingly | to be revenged" on his murderers, and to be himself commune, or miscommune with the dead, it will do the avenger. John P. Samson, alias Scott, a more no hurt and may annul a very prolific source of dis | hardened wretch of the same class, avers that he case and death. And yet, the natural law which "can do as much ovil now as ever," by operating makes this human prodicament possible, is in no through other parties. Billy Abbott, who in his sense deplorable-is that which constitutes every short life "figured pretty extensively among the healthy soul, both in and out the body, a giver of boys in Now York," says it is so care for him to health ... the roal maker of every healing mediam of influence his old comrades to drink, that be often does so unintentionally. "Sometimes I want a glass "But I apprehend there is greater danger of moral of liquor of a particular kind, and the first thing I than accidental evil through miscommunion of the know is, some of the boys are drinking it." It is

possible this spirit, who is not a little conceited, misphysical detriment to mankind. This danger pro- took effect for cause in this instance, and that the ceeds from the unwarrantable assumption that all boys, by actual drinking, inspired Billy with a desire the inhabitants of the spirit world are superlatively to drink ; but this hypothesis implies no less a wise and good. So proposterous a sentiment would psychical influence, even without the concerted action never have found a lodgment in human brains, with - of will. There are many phases of such facile inout the dictum of ecclesiastic authority enforcing a fluence to which I have hardly room to advert. The forgery of tradition, that angels were born above corrupting sentiment of "free love" is propagated before Adam's oreation below. But as often as Rea- thus insidiously, and more successfully than in any "son asks whence came all the dwellers on the other other way, by disembodied voluptuaries and rakea. side of Jordan, if not from the hither side, and of Fanaticism and sectarian zeal have also their tireles what charaster are the spirits that are daily and advocates in these saored hierarche and imps of hourly and momontarily embarking here and disem. sanctimony that only seem to die, and whose unseen barking there, the illusion shows itself. The fact manipulations in the congregations of earthly worthat children and idiois, as well as adults and eages, shipers, are invoked by the saints as very outpour

But why dwell longer on this dark picture? If simpletons and pigmy souls among the superiors of there is truth in what I have written, some of my men in the spheres of spirit-life. Honce the seeker | readers are carnestly questioning how to evale these of spirit communion, who goes to a medium with psychical perils without foregoing the assured blessgoping reversace, to mistake a flattered booby for ings of unalloyed Spirit Communion. I shall try to in angel of light, is pretty sure to be intellectually answer this question in a continuation of this paper. mileled. And to read the contradictory hashes of unwilling to trespass further at present on the pre-

#### WOMEN AND MEN.

Thanks, dear Editors, for your just remarks in an article entitled "Women and Men," in the BANsense, who have shuffled off their mortal coil, nor to NER of September 8th. Poor, orushed, despairing woman may well feel encouraged that her " redemptruthful uttorances of their own thoughts, and full tion " can be seen in the distance, if it does not yet "draw nigh," when men begin to appreciate her nature and its demands. That such men are few. in exceedingly small. Nevertheless, their publication proportion to the mass, is apparently too true; nevertheless, the murmur of many voices is heard approaching, and soon the tones will become clear more respectable than like spirits in the body, and and distinct; for man will surely learn by the light of the many gleams now permeating humanity, that he can approach his ideal only through the co the highest authority is found within and not beyond operation of woman, and that she, to become competent for this, must be made strong and worthy by the trust and tenderness so long denied her, and be no longer forced to turn "this way and that," in vain, for relief from the wounded spirit, in too many cases all unconscious of its degradation. Again 1 say, thanks to those noble men who will speak and act for woman's elevation. A. C. S. Beloit, Wis.

It/s funny to think the spring foliage comes on

-assuming that it were per se something more. Henco, it appears to me, being excluded from the stancos, become dependent upon one of its own modes ground of his argument, the web of flatulences spun of manifestation for its duration or its substantiality. out of analogies is swopt away, and the stool knocked from under him-the very high stool-where he has been sitting so long and making us all so uncomfort able. He cannot sit there longer if it be as I affirm. inadmissible to assume that the unseen forces, which operate the development of the soul through the body as a means, are without other means if that means fail.

Secondly, lot us deny that the physical body is, or spirit and soul or spiritual body, or either of them; manifestation, not development, and is a secondary result of the action of interior forces by which develrarily, and development universally and perpetually, incident to immortal life; and we are then led into a inferences respecting my views on the subject. train of induction equally certain to relieve your correspondent from his painfully conspicuous exposure upon the very high stool.

The whole truth concerning this development theoearth-life, with its incidents of toil, sin or error, suf development, must under all circumstances affinitize in their present conditions. with material conditions.9

These are propositions rather than argument. addressed to the perception rather than to the reason, and if not perceived will not be made appa-

OMc. A. J. Davie says (Thinker, p. 410) that "It is neces-eary a formative body should exist defore an individualized oprist," and quotes Paul's apothergu, namely, "that was not first which is epiritual but that which is natural; and aftereary a ward that which is a fricul." But Paus did not mean that man's spirit (that is to say, man himself) is the product of its own bedy. And it be did, it is no matter what he meant Dues Mr. Davis 7 If yrs, he maintains that a man should be while which himself is the own streat." Then, why say "be-fore?". And saying "before," why not explain what the budy is doing until the arrival of the "individualized spirit" The trait to me scenes that in point of time there is an and the error system, and the want of any protection against unworthy and incompetent persons who the the the states of photoes simultances simultances is the trait we of formative photoes simultances is the trait we of formative photoes simultances is the trait of the state of simulation spirit is first; that it are to me scenes the instance of the surrouted by see Spiritualists every (if do not mean she instance only from surrouted by subject opreading at tranctone—the Bpirit and Bod for duration, transient and structions—the Boy for manifestation, transient and perishable. ward that wh ich is a fritual." But Paut did not mean that lealousies and dissensions, believing in the same

hibition, it resolves itself into a mere logical abortion peot to convince any one that Mind, the immortal substance, can, at any period or under any circum-If I be right, God give him will

> Not in the wrong to stay ; If I be wrong, God keep me still Out of his worser way, New Orleans, Sept. 20, 1860.

ORGANIZATION OF SPIRITUALISTS.

Will you permit me to say a few words through your columns on a subject, which is now demanding is designed to be, a means of developing mind or no small share of attention among Spiritualists? The question of Organization seems likely to be and let us affirm that development is an unalterable pushed, ere long, to some decisive action, either wise purpose of the Divine mind from conception-that the or otherwise. It should first be thoroughly canphysicial body is designed primarily as a means of vassed on all sides. I ask a hearing now more especially from the fact that I am informed my name was used in connection with a movement toward opment is operated-that body is locally and tempe ] organization at the late Convention in Providence. in such a manner as to give rise to some mistaken

I was not present at the Providence meeting, nor did I authorize the use of my name in the matter. Precisely what was intended by the friends of organization there, I am unable to say; but it appears ry will, as I think be obvious enough, if it can be that they were suspected of a design to set up some "wreaked in expression." The means of developing cort of ecclesiastical oversight, bishoprio, popedom, mind rudimentally are designed to by the naturator or something of the kind, and hence the movement was finally allowed to repose on the table. Though faring, pain, penalty; and the natural body is simply I cannot think the principal movers had any sinisindispensable to the exercise of these means. But 1 ter intentions, yet I am unable to say that I could affirm of the soul or spiritual body that neither a hu have acted with them, had the proposed Committee man body nor the incidents of human life are, in the been finally endorsed by the Convention. While I slightest degree, either essential or possible as means of am fully in favor of organized fraternal co-operation development. It is exclusively spiritual substance, among the friends of humanity, in a proper way and belonging exclusively to the spirit world, mithout the for proper objects, yet I would cautiously guard possibility of affinitizing, under ony circumstances, against objectionable forms of organization, and am or in the remotest degree, with material substance : of opinion that there are insuperable obstacles to and hence is opposite to mind, which, by the law of its any useful co operation among Spiritualists at large.

The subject of a National Organization of Spiritunlists was brought up and strongly urged at the and it is not needful to claborate them. They are Plymouth Convention, last year. I then advised against its introduction, believing that the effort would prove wholly impracticable. Nevertheless, I roat by logic. But the negation which I oppose to consented, after much hesitation, to act on the Comyour correspondent's affirmation of soul development mittee to whom the matter was referred, so far as to I will elaborate, and will take leave briefly to illus. take measures to ascertain the general contiment of trate by analogy-which indeed is only adapted to Spiritualists on the question. The result confirmed my provious conviction, and the subject was dropped

without even a second meeting of the Lommittee. No one can desire more than myself that Spiritualists should come into more fraternal and co oper-

.Organizations, for practical and noble purposes like these are the only ones I care to ecc. Such would command the respect and admiration of all true men and women; while combinations for the

#### BANNER 01 TIGHT.

mere purpose of elevation a theory, or combailing [ The next manning he related to ble whe what he reexisting secon, would be littly preferable to the profer memory of his noturnal experience. He dreamed they would combat.

self seeking pretenders than this?

Such organiz tions, moreover, must begin, 1 judge, not in any grand national institution, to be heralded with public ectat, but in more private local nuclei, to grow from small beginnings into broad affiliated relations-to become at length, like the all sheltering Babyan-tree of the East, a protection and a providenou to the universal family of man.

A. E. NEWTON. Aight Banner ĵ) BOSTON, BATURDAY, OCT. 20, 1860. \_\_\_\_\_ Berry, Colby & Co., Publishers, WILLIAM BEBEY, LUTHER COLBY, J. BOLLIN M. SQUIRE. \_\_\_\_\_ PUBLICATION OFFICES: 3 1-3 Brattle St., Boston : 143 Fulton St., New York. ----EDITORS: WILLIAM BERRY, BOSTON. S. B. BRITTAN, NAW-YORK. LUTHER COLBY, J. R. M. SQUIRE, London. TERMS OF SUBSCRIPTION. \$3 00 Single copies, one year. 1 00 three months. Mailed to Europe. -£0 12: Payable in Advance, OLUB'BATES. Clubs of four or more persons will be taken at the follow-DZ TALOS : One year. Bix months. All subscriptions discontinued at the expiration of the Moneys sent at our risk ; but where drafts on New York can be precured, we profer to have them sent, to avoid loss. Bubscribers wishing the direction of their paper changes from one town to another, must slways state the name of the town to which it has been sont. Business Lotters must be addressed, "BANABE OF LIGHT," Boston, Mass. Berry, Colby & Co. INSPIRATIONS OF THE NIGHT. Mental faculties not less than physical forces may be strengthened by concentration. To produce the

most decisivo results they must be withdrawn from the wide realm of outward observation and thought and directed in a single channel and to a particular subject. When the mind is compled with many things at the same time, its forces are of necessity widely diffused ; and this dissipation of the mental energies renders their action feeble; at the same time great ideas and living thoughts are conceived, individualized, and illuminated in the foci of the mind. Whatever, therefore, serves to conceptrate the faculties and give them a specific direction, also intensifies their action, and thus renders the forms of their outward expression-whether in the parts of speech or the works of art-more forcible and complete.

This mental concentration sometimes occurs in sleep, when only a part of the faculties find repose. and our slumbers are

"But a continuance of enduring thought." The more active powers of the mind are especially liable to be thus wakeful while the others may be entirely iunctive. Moreover, their operations are frequently direct, forcible and orderly in an eminent degree. This convergence of mental forces has developed some surprising results, and the subject might be illustrated by striking examples derived from the experience of many persons. . Men of genius are occasionally inspired in dreams, and original conceptions take form before the inward vision, or they may be embodied in appropriate words and imagery. Several works of art have originated in this way, without any previous thought or conscious effort on the part of the sleeper. A distinguished inventor informed the writer that all his discoveries -involving the application of mechanical laws to the construction of machinery-were made in dreams. Another mechanic, whose business it was to exercise a constant supervision over the machinery of a large factory, was at one time annoyed by the irregular motion of a machine used in shearing cloth. Several pieces of goods were damaged; and yet after repeated examinations of every part of the machineseparately and in its relations to the whole-he could discover no cause for the irregularity of the movement. After spending three or four days in fruitless attempts to detect the cause of the mischief. be one night retired, discouraged and mortified in view of his seeming inability to discharge the dutles of the place assigned him. In the course of the night he had a dream that disclosed the whole secret, and on the following morning he was enabled to obviate the difficulty in fiftcen minutes! The facts in the case of a little girl--who displayed remarkable originality and skill in embroidery-were recently communicated to the writer. She obtained all her patterns while asleep. The designs were various, unique and beautiful, and their exceution remarkably perfect. Moreover, the mother of the obiid confirmed the statement that they were drawn from archetypal forms or images presented to the mind and impressed on the memory in dreams. Grave and profound questions have been myster-Sously answered in the mind of the dreamer ; and the records of Psychology furnish illustrations of selentino instruction, legal wisdom and literary composition, resulting from the orderly exercises of the mind in sleep. It is alleged that Dr. Franklin obtained a solution of certain political problems in his dreams, and that impending events were foreshadowed in a similar manner. The late Dr. Gregory, Professor of Electricity and Chemistry in the University of Edingburgh, often obtained important ideas, scientific illustrations, and even particular forms of expression in his dreams, which were subsequently used in his lectures, before the classes in the Univercity, and in his published works. Abercrombie mentions the case of an eminent lawyer who belonged to a distinguished family in Scotland. For several days he had been constantly occupied with a very intricate case of great importance. One night he left his bcd, and reating himself at a desk in his eleeping apartment, he commenced writing. His wife, who was a silent spectator of his movements. observed that he prepared a long paper which he 

at the expense of the French Academy. The late REV. MENZES BAYNER-formerly and for many years a respected and able minister in the Episcopal and the entire discourse was vividly impressed on his mind, and without may mental effort the mechanical labor of transcription was speedily performed. Mr. R. assured me that he had preached that sermon in many places, and that it was everywhere regarded as one of his best efforts. Coleridge's " Kubla Khan " is an exquisite fragment of a dream. The poet being in ill health, had reilred to a quiet place not far from Devonshire. While under the influence of an anodyne---which the nature of his indisposition had rendered necessary-bis waking consciousness was gradually suspended, and in a quiet siesta his brain gave a graceful form and becoming drapery to the beautiful conception. Macnish, in his " Philosophy of Sleep," also mentions the fact that Tartini, a cete brated violinist, once dreamed that the Devil came to him and challenged him to a trial of skill on his favorite instrument. The inspiration that immodiately followed the proposal resulted in the production of his remarkable musical composition, entitled

the Devil's Sonata. Without either affirming or denying the interpretation of foreign intelligent agents in the occurrence functions of other organs were suspended. These powers of the mind which are most freely, constantly ful, and their orderly exercise will naturally continue some time after sleep has chained the weaker faculties, and closed up the avenues that connect the mind with the external world. The faculties that exhibit the greatest activity will be the last to find repose. Hence the Mechanic dreamed of machinery, and the Professor of the sciences to which he was chiefly devoted; at the same time the Lawyer, the the continued normal action of the dominant faculties. Moreover, this psycho physiological condition. like a state of voluntary abstraction, may render tables of our law. the powers that remain wakeful, preternaturally active and strong. This convergence of mental forces not only presents the particular subject in a strong light before the mental vision of the dreamer, but it may give to his conceptions sharp, bold outlines and an intense expression. o "Inquirice concerning Intelletual Powers, stc.," p. 234

# A View of Politics.

Standing at the corner of our city streets, the other evening, to see a couple of opposing political processions pass, each accompanied with the music But under our elective judiclary system the tenure of trumpet and drum and the flaring flames of hun. of the place is too short and uncertain to allow of dreds of burning torches, and witnessing the thoroughly good feeling manifested by each body toward the other at so pritical a point of time, we could not This view of the case adds another objection to those but improve the occasion to ask ourselves what had which we arrayed the other day against the present but improve the occasion to new ourserves what had brought about such a wonderful change in the spirit that Judge Edmonds may be induced to reconsider of our political conflicts. The question is well worth his detormination. The three years for which he asking at every man's hand. Ten, and even six will be elected will give him time to correct the more years ago, it would have been a perfect anomaly that | flugrant abuses of the Recorder's Court, and to put

#### WITAT A UITANGE!

It is now only earen years since a gentleman who of preparing a very lucid and masterly legal opinion coupled the position of Chief Justice of the Supreme And such organizations would find that the press in the care which had so engrossed and perplexed his Court in New York, and who had guined much disent lecture system, with all its expensiveness and mind, and lamented that he could not recover the tinction in the place, was a candidate before the other ovils, could be easily dispensed with-that it | train of thought, which had only lefs obscure images | people for a recteation. He had then receatly pub-Is but a temporary necessity of a transition period. In bis memory. Ilis wife thereipon directed him to fiely avowed himself a beliaver in Spiritualism ; and There would then be less demand for talk, and more the desk where he found his opinion written out in so offices was his hellof in the public mind generally, for work; and what would cooner rid the field of fine style and with surpassing accuracy." The same and so prevalent was the idea that nothing but author refers to a literary gentleman in Edingburgh insanity could account for it, that he was by almost who in a dream composed a facetious paredy on an unantmous consent laid aside, and with all his expe opigrain by Piron, which the latter had perpetrated rience and acknowledged fitness for the place, was allowed to retire Into private life.

> During that soven years he has been just as decided a bellever in Spiritualism, and as active and Universalist Churches-was on one occasion inspired firm a supporter of it, as he was before, and he has with a complete sermon in a dream. In the morning lived all that while among the people he was thus struck down amidst. And now, without solicitation on his part, and against his decilnation, he is nominated to "the most important judicial position" in that Stute, and the best paid, and that under elroum stances which render his election next to certain. He declines that, also, and we published his reasons for doing so in last week's BANNER. But the remarkable feature of the whole matter is, to see the manner in which the press of New York, of all huos and shades in politics, applaud the nomination-laud the individual, and deprecate his withdrawal. We make a few extracts from what they say on the subject, with the simple question, What is it that has wrought this great chauge in the public scatiment? Is it because the whole world is becoming as insane as Judge Edmonds was at one time said to be? or is it because, as time has rolled on, all have had a chance to see what are the marvels which Spiritualism works in the life and conduct of its followers ? The New York Evening Star says :-

"We very much regret that an houest man and a profound lawyer like Judge Edmonds should have found it necessary to decline the nomination for of the more extraordinary facts cited above, I may Recorder, tendered to him by the Republican Judiobserve that the phonomena indicate that the par. cial Convention. He is a most fitting man for that ticular faculties employed in their production were important office, and with him to administer its awake and organically active at the time, while the duties, the chizcus of New York might look with confidence to see the office redeemed from that disgrace which its late incumbents have brought upon it. The force, however, of Judge Edmonds's reasons and vigorously employed, will always be most wake- for declining cannot be gainsayed, for those reasons open to us the ovils of an elective judiciary.

It is a most truthful picture, which Judge Ed. monds draws, of the manuer in which honest and capable men are restrained from taking the office of oriminal judge, and of the manner in which bonost and capable oriminal judges are turned out of the office, if perchance they are elected, and undertake its dutics. Is not this enough, of itself, to rouse all good citizens to the work of reform in this matter of an elective judiciary? Joined with that other pio-Poet and the Musician each pursued a train of ture, which we may daily see, of the administration thought peculiar to himself, and clearly manifesting of oriminal justice by judges who have over before the continued normal action of the dominant facult them polities instead of daty; and it seems strange to us there is not at once a general rising of good citizens to wipe out an elective judiciary from the

> The New York Evening Post of September 29th, 66.YS :

" It is with great regret that we find ourselves called upon to publish the declination by Judge Edmonds of the judicial nomination given him by the Republican party. Judge Edmonds's motives for the course he has taken are of a kind that must present themselves to the mind of overy conscientious lawyer. The only reasons for making the sacrifice of private affairs which the office now requires, are to be found in the possible good that might be done in the discharge of the duties of the office. organized his court he is liable to be superseded. a political organization, turning out at night to dis play its mustered forces to the best possible advan tage, and accidentally meeting another of directly chosen a second time, we should still hope that under opposite sentiments and intentions, should actually a better administration there would be botter reA. B. C. F. R.

#### This considerable parties of the alphabet is gete erally taken to stand for an organization of very deat that does bonor to bunean mature. Captain while tamifications in this country, entitled the John Wilson, of the little brig Minule Schuffer, of American Board of Commissioners for Foreign Missionly some two hundred tone burden, took off about stons. It has just concluded its annual sitting in six hundred men, women and children, in eafaly Boston. Fifty years ago, it was set on foot by five from the Burning steamer Connaught, when distant devoted and truly religious nion, and this was the one hundred and twenty falles from Boston light, colubration of its fiftieth anniversary. There are and brought them all futu this port without an acolnow fire thousand members where, fifty years ago, deat. Another ressel paraed the second of disastor, there were only five; and their coming up in solid but did not stop; these six hundred human beings, array to this feast of their tabernacies was indeed therefore, were packed for two days and nights, an event to be held long in affectionate remembrance almost destitute of clothing and shelter, upon the by them, and admiration by outside and dislaterested deck of a little craft laden with fruit from Malaga, observers. Boston was full, so far as the sidewalks and landed in the best way possible. A crowd of were concerned, all the time; the men and women our citizens prected the little yessel, black with her who gathered at this festival througing the streets human freight, as she approached the wharf, with at morning, noon, and evening. There were prayer bearty cheers, and our merchants have promptly meetings, sermons, speeches, congratulations, and come forward for the relief of all who were rescued contributions. And just so far as these thirgs by Capt. Wilson from the jaws of hungry Death. made people happier and better at heart, we are Our community has not felt such a theill of true eincoroly glad.

But it is time that this topic of foreign missions | cossful rescue of this steamer's passengers. should receive a more thorough ventilation at the hands of the press. It has not been discussed hitherto, simply because the newspapers, shying about for popularity and coppers, have not dared to from former times." held his "love"-as it was take the risk ; the whole organization, with its aims called, in Boston, last week. From what was said in and motives, has been considered a sort of sacred the duily papers, previous to his arrival, we supposed affair, whose salary drawing officers word not to he was to have a great reception, at the hands of have their titular broadeleth of D. D. brushed too the military especially; likewise that he was to be hard agalast the homespun of common talk and escorted to Music Hall, and there receive the concommon sense - a kind of church institution, estab- densed expression of respect which the general published on some "reak of ages," which it was as lie honeatly feel for the old man; but no such occurcounted sacrilegious and blasphemous to drill with rences were heard of. He simply received such the long drill of worldly criticism. But all this visitors as chose to call on him at the Revere House, must be dispensed with, even at the cost of roughly and what little money they had to give. As we unlaughing it down. When any society, or organiza derstand, the funds raised for his benefit, and as a tion, determines to make an appeal to people who token of affectionate remembrance of his services in regularly go to church-as much because going to the Revolution, did not amount to much, although, church is both respectable and profitable in a busi only the week before, poor people sent in their five ness way as for any other reason-when any society, dollar notes for unknown heathen in Zanzibar, as we say, resolves to appeal to such people, woll- freely as if the idea of universal brotherhood was inclined naturally, though terrible sinners by way not allowed to be questioned at home at all. On the of Adam, to raise funds to the amount of four hun- whole, the visit of Ralph Farnham did n't come up dred thousand dollars during the coming your, and to what they said it would. But the Prince of Wales! devoutly proposes to clinch the resolve by singing a Ball-ahl that's another thing I good old hymn, that money to be expended in the

labor of inducing Hindoos and Hottentots, Turka and Arabs, to throw aside the religious notions that have been drawn in with their mother's milk, and George the Third will be imposing, and worthy to be receive as vital and eternal the propositions (forever remembered by the young man, if not by those who disputed by this side and that) of the Christian were present. Regulty will be here on Republican church-knowing, too, that such conversion amounts soil, and our folks will pay it marked attention. to nothing and results in nothing practical, it is The Prince will arrive on the 17th, and leave on high time these same generous people who are thus Saturday, the 20th, making a very good time out of loudly appealed to for aid should open their eyes to it, for himself, for back drivers, lace and shoe and the drift and real meaning of all this performance, glove dealers, musicians and decorators. He will be and seriously ask themselves, in the language of the received by the military at the depot, corenaded in expressive French proverb, if the game is really the evening, witness a grand review on the Common worth the candle.

strenuous appeals to men and women all over the grand Ball at the Boston Theatre on that evening. land, to wipe out a debt. last year, of some sixty On Friday, the young man will go over to Cambridge. thousand dollars; and now, they conscientiously believe they would be sinners in the sight of Heaven and Mount Auburn. The stereotyped "big men" if they were to "stand still," as they express it, and of Boston will be, of course, on hand. On Saturday not go on with their work, even at the cost of nearly he will leave for Portland, whence he will set soil, half a million of dollars during the coming year. with the royal fleet, for his mother and his native And what will they do? Why, perhaps change the land. religious notions-only nominally, at that-of a few score of heathen, and return home with their long eports of progress in ludian jungles and South Sea slands, congratulating one another that "the Lord is in the work," and taking courage at the grand result they believe they have accomplished. But they find, after all, that every Ephraim they convert is still joined to his idols, and the institute of a savage are his abiding instincts still. We caunot drive out nature, and the old Latin poet knew what be was about when he said so. Just to think, tooa single heathen convert at the cost of more than a thousand dollars ! This is expensive proselyting, in-If the American Board, or any o feel called upon to go into the project of civilizing foreign people, who show that ignorance and dark ness are the worst ensmies they have to encounter. let it go out among thom with saw mills and printing presses, stoum works, engines, agricultural and mechanical inventions, and all those other implements that express the true power and progress of human civilization; in these things the heathen will at once be interested, just as the Japanese were when they came to this country ; but as for elevat ing them by laboring to supplant their superstitions by others, and teaching them that it is wrong to worship a wooden idol, but right to worship a print. ed book, it is the merest idleness to which men who boast of sonso and reason ever condescended. Et Thayer alone is worth the whole American Board among these heathen, with his steam mills and colonizing ideas: he would teach them by practical ex. amples, and they would at once become interested and be converted. But spiritual and moral blind ness is not to be removed except the reason and intellect is enlightened, too; else it is all an empty mummery of superstition, that has no significance, and of course can have no life. We commend those thoughts, in all possible serlousness, to the managers and splaried officers of the A. B. C. F. M., and especially to the great body of the people whose contributions to aid such futile projects will be solicited with such importunity during the approaching year. They are truly worth turning over in every self-poised mind.

The Continuit Elanater.

Oned more we are delighted to chroniels an Incldelight in a long time, as when it heard of the suc-

#### Old Ralph Farsham.

This venerable gentleman, who "came down to us

#### The Prince of Wales.

The reception in Boston of the grandson of old the next morning, a festival of the school children The American Board managed, by bard work and at Music Hall, the same afternoon, and attend a and afterwards visit the Navy Yard, Bunker Hill

## Peace at Home.

Professor Mapes is not less a practical than he is ecientific man. In his valuable publication-the Working Furmer-he has some thoughts on the above topic that are worth reprinting. He thinks it as necessary to keep, things straight indoors as outdoors; that "the duty of a man to his family is certainly to add to their happiness, and as he does not instruct them in all the miautia of his business, and they are therefore incapable of assisting in its prosecution, he has no right to annoy them with his disappointments or outdoor cares. As a mere matter of polley toward himself, he should enjoy a resplie from those onres which are capecially his own. To the well drilled mind, the fireside is all that we, as inhabitants of earth, can "know of heaven." And upon this theme the happy Professor philosophically enlarges. It is the plain truth, that unless a man can flad happiness at home, he can find it nowhere; for home is the only foretaste of heaven we shall be likely to get in this life.

obeer the latter as it passed ; but we have seen that sults." most welcome sight in these latter times with our

own eves, and no attentive reader of this paper need be told how much it gladdened them.

old and narrow prejudices, such as used to disfigure not merely the occasional conduct but the entire charactor of friends, neighbors and acquaintances. bave fallen away in their influences; that bigotry is not half as notent as benevolence is getting to be; that the better side of bumnnity is having a steady development, and the worse being kept down and to get a good civilian upon the bench in these deproperly subordinated to the good. All this is hopeful and encouraging. The masses have been so long at the beck and call of assumed leaders more selfish Again: and narrow than themselves, that they have neither is better for all sides than a scowl of scorn. The outworks of hatred and prejudice have been carried

things is due directly to the hallowing influence of the spectacle of the judicial ermine on mon whe and lives a life that, from first to last, is anything but bealthy and normal. We declare, from actual acquaintance with the pleasant fact, that the preachyears, appealing to the general mind in the most powerful yet silent manuer conceivable, have been instrumental in thus developing the better traits of men overywhere, liberalizing their views, humanizing their feelings, enlarging to the uttormost their charity, and kindling sontiments that warm but do not burn. This is to be seen in the churches just as clearly as it is in our political parties ; it is an influence that acts silently, and often without the individual's knowledge, but radically and permanently always. None of us ever saw a political campaign of such moment carried on before, where there was so little bad blood, and such freedom from unhealthy excitement.

## Realth in the Rands,

We learn Dr. Scott, of New York, is full of business, and his hands have lost none of their magnetism. The Infirmary in Bond street is a very pleasant

The New York Times of October 1, says:

"We regret exceedingly that Judge Edmonds should have felt constrained to decline this nomi-What does it mean ? Simply that the human part nation. If he persists in so doing, the Republicans of man is having a better chance to show itself; that id and near the necessity of making another selection is and we trust they will give due weight to the very just and important suggestions of the Judge's letter. Under no circumstances should 'they permit the office to fall into unworthy hands."

The World of October 2, says :

"Judge Edmonds's letter, declining the nomination for Recorder, will be read with regret. The chance plorable elective judiciary times, is not to be lost without an effort."

"Nothing has yet occurred which is so well fitted to known the power that lies in benevolence nor in call attention to the great mistake of our State con themselves. But they are fast finding out a great atitution, as the foreible letter of Judge Edmonds many things that have been hitherto concealed from declining the Republican nomination for City Remany things that have been hitherto concealed from corder, which we published yesterday morning. It them, both ignorantly and of purpose. They at least is the sentiment of all intelligent circles that our have found out that a good word is more effective experiment of an elective judiciary is working badly. than a hard one, and that a smile, even in a contest. It has been seen again and again that members o the legal profession have no such respect for the sacredness of their judiclal office as prevents them from intriguing for it by precisely the same arts at last : we shall soon have possession of the entire that are used by the vulgar herd of office seekers in their pursuits of other offices. The first legal minds fortress. I their pursuits of other offices. The first legal minds Much, if not the most, of this desirable state of of the State have been effconted and disgusted by pure spiritual truth over human souls. No man character, and who would never have been elected have no title to it on the score of knowledge and who is brought daily and weekly into personal con- to the bench but for their suppleness in accommo tact with lofty sentiments and spiritual views, can dating themselves to the humor of political associpossibly be a bad man; he hates himself, if he is so, ates, and their skill in packing the party conventions by which they were nominated. of these discreditable occurrences has attracted very general observation, and their aggregate has impressed close observers more than it has the comings and teachings of Spiritualism for the past ten munity at large. But in the letter of Judge Ed-wears, appealing to the general mind in the most most trustworthy witness, delivered under circumstances that are calculated to make an impression on that part of the public who have not duly attended to the subject. We cannot allow the occasion to pass without expressing our sense of the service which Judge Edmonds has rendered to his fellow citizens in writing such a letter."

## A Poor Suicide.

A poor fellow, who could not obtain employment shot a bullet through his heart on Boston Common. at 8 1-2 o'clock in the morning, on Wednesday of last week, and died instantly. He was nearly thirty years of age. He could bear his depression no longer, and took himself by violence out of the sight of those who had neither aid nor sympathy for him.

#### Hammonton, N. J.

A postoript from this place says that " the Spirithome, and the Doctor himself is a vast locomative valists hold regular meetings in Hammonton, Mrs. battory whose electro-vital energies are inexhaustible. Robbins, inspirational medium, speaking every al. If any one desires to get rid of the klaks in his ternate Sunday. Much interest is taken upon the brains, his ribs or his Hmbs, he had better let Dr. subject of Spiritualism here, and many seem to be Scott lay his hands on him. There is vitality enough forsaking the doctrines of the past and embracing

#### The Day of Judgment.

The foreign intelligence continues to excite universal interest, and to inspire high hopes in every the panic of 1857, and on a much sounder basis. over of mankind. Tyranny has had its day, and the Apostles of Liberry are now the principal characters in the great European drama, whose shifting scenes daily startle the World. History is tame, and even ho spirit of Prophecy must hurry to overreach the lution\_-

'Armed with meiled lightnings and clothed with fisme' has gone forth to summon the political and spiritual on the topic of Spiritualism. We fear our ancient despotisms of the world. Trembling and dumb they friend has become sanc. But then a man can't be stand before the tribunal To-day.

The thunders of the Vatioan fail dead, Geneva, Augsburg, Westminster, no more Shall pour their dread artillery of wrath On the sweet flower fields where the children play. Or the glad homes where wedded lovers dwell. Break forth into thanksgiving all ye saints, Ye martyrs of Humanity, who wear In Heaven's pure light the palm-branch and the crown The day of Freedom dawns upon the world: The liberating Eras rise and shine, And. like a millstone cast into the sea, Oppression rolls its brazen axle down Ublivion's cliff, and rises not again."

# Somerville.

Mrs. L. H. Puffer, of North Hanson, will speak in the trance state, at Somerville, Sunday, Ost. 21st, at Sand 7 p. m.

#### Horrible.

Tom Kelley, a noted ruffian, has been terribly showered " in Sing Sing, Prison. He was kept under the bath until life became nearly extinctongestion of the brain being feared by the physisian. It is said that for the next forty days the same punishment will be meted out to him. Should he mass to the spirit world under this awful torture. his spirit will burn with deep rovongo on all mortality, and the immense evil he will commit will be incalculable. When men have a perfect knowledge of spirit life, as they all will in time, they will fear to commit such barbarities, as they will know that a just retribution will surely follow.

#### Business.

It rejoices us to state that business is lively all around us, and men are hopeful, and, we trust, happy. Our merchants tell dizzy stories of the labors they have been called to go through, over since October set in. Our streets are filled with the evidences of an awakened trade, and vessels are in constant demand, and not easy to be had, either. If this state of things continues, with such splendid crops as the rolling year has brought in, we shall all be back again, very soon, where we were before

#### Reform School.

We observe, with pleasure, that our friend, President Feiton, of Harvard College-who never found time to attend to that Report, though he seems to current of ovents. Rejoice, O Earth | The great have time for almost overything else-delivered an ay of judgment has come; and the Angel of Revol address at the inauguration of the new bulldings of the State Reform School for boys. Strange to say, he did not open his head to the boys and assembly expected to stay mad about a matter, all the time !

#### Social Levee.

The Spiritualists of Foxboro, will give a Social Party at the Town Hall, on Tuesday Evening, Oct. 16th. Good Music will be in attendance and the entertainment will be enlivened with speaking. Mrs. Spence will be present, and other speakers are expected. Refreshments will be served in the Hall. Dancing after 10 o'clock. Admission, 15 cents. Tickets for Dancing 50 cents. Should the weather be stormy, the entertainment will be postponed to the next fair evening.

L. JUDD PARDER will lecture in Brooklyn, N. Y., Sunday, Oot. 21.

# BANNER OF LIGHT.

# ALL SORTS OF PARAGRAPHS,

We have on file for publication "A Familiar Letter from the Splrit World, from Abby C. Pike to Panule A. Constat." It is very interesting.

mr A discourse by Mrs. Cors L. V. Hatch, thtonded for this number of the BANNER, will appear in onr next,

Br A book entitled "Man Physical, Apparlifonal and Spiritual," with illustrations from the natural and supernatural, is announced for publication in London this month.

Habitual borrowers of nowspapers are leeches on the press. 'If a paper is worth reading, it is worth paying for.

The stand and fixtures of an intelligence office, centraily located, dulug a good business, will be sold at a bargain. Apply at this office for further particulars.

"I want to get 'Combe on the Constitution." " sold a frowsy-headed youth to a clerk in a bookstore. "Better have comb on the head," remarked a by stander.

AN INDUSTRIAL CONGRESS is to be holden in New York city, on Tuesday, Nov. 20th, 1860, the call for which we shall print in our forthcoming issue.

By their advertisement in another column, it will be seen that Messrs. Theyer & Eldridge have in press and will soon issue several works of great interest, among which are embraced those of Theodoro Parker, and Walt, Whitman.

We call attention to the advertisement of Messre Landle & Byrnes, printed on our eighth page.' It offers excellent inducements to those who desire a pleasant house in a génial climate.

AN INDIDENT .- Un a recent morning the office Editor of the BANNER OF LIGHT WAS returning from the Post Office, with bls arms full of lottors and exchange papers, when he was accested by one of our citizens-who mistook him for a penny-post man-to know if he had any letters for him. Our Editor was embarrassed, and his interrogator non-plussed. He could not realize that so Boston firm.

Have faith in one another, And lat mener to your guide, Les the troth alone be epoken Whatever may belief. The false may reign a scaton, And on, doubt not but if will, Bit have faith he one another, And she tract will triumph still.

TF We have received from our friend, W. A. Danskin, of Baltimore, a communication from the late Theodore Parker, which we shall print in our next.

Wisdom, in spite of her dignity and lofty proton-Seneca, who was a miser; with Diogenes, who was a sloven; with Bacon, who was corrupt; with Julian. who was a tyraat; with Marlborough, who was a Spanish proverb, and her character estimated by the, gard, diseased, deformed, starving condition. She company the has kept, she is "no better than she sees at once a work to be done, and, like a braveshould be," and has little reason to treat Folly her self as a weaker sister.

preached on Sunday, and robbed stores and dwellings; at night. His bouse was examined, and it was found filled with booty, skoleton keys, burgiars instruments, &c. He managed to make his escape,

A sensible wife looks for her comforts at home, a silly one abroad.

At the ago of soventy-five one must, of course, think frequently of death. But this thought nover gives me the least uncasiness—I am so fully convised that the soul is industructible, and that its activity will continue through etconity. It is like the sun, which seems, to our eyes, to set in night, but is in reality gone to diffuse its light clsewhere, Even while sinking it remains the same sun.- Ucethe.

Miss Caroline Born suffered the extreme penalty of in Chicago. She can never be "Born " again.

a change in the moon.

FROM MEXICO .-. A private letter from Mexico says the donations, and the names of the donots, while the Junrez Government disapprove of the seizure of the the congregation was passing out. I observed a conducts by Degallade, and that they were disposed to little barefooted boy, in patched pants, coming toward me. He gazed wonderingly for a moment a

Written for the Banner of Light, 19 TO POSITIVUS. BT LIZA H. DARNET.

- Oh, lay thy hand upon my brow, And south its storm to sleep, For life thoughts, surging to and iro,
- Their consteas vigils heup. Oh, hold my soul with thy strong will,
- And let it sink to rest, As infant, all subdued and still,
- Dreams on its mother's breast. Thy will, persuasive, firm and kind,
- Bhall caim me back to illo, For I was passing out beyond Its turmoll and its strife.
- My spirit; robed in bonds of clay, Longs for a clearer sight.
- And turns its straining vision far, To fields of heavenly light.
- A boundless ocean stratches forth Before my wondering gaze;
- I drink, yot thirst, and drink again, Through overlasting days,
- But call me back, oh, stronger friend, And still my aching brain;
- Place thy broad palm upon my brow, And charm me home again |

Providence, Sept. 26, 1860.

# Correspondence.

Miss Emma Mardiuge in Cleveland.

Miss Hardingo has been spending a few weeks here, and hereaboats, preaching like one in olden time: Rrepare ye a way for the salvation of the world. She has done very much toward sundering the chains of superstition wherewith the souls of men have been bound. She has aroused the sleeping large an amount of mail matter could bolong to one and inspired them with a living zeal for the mission of, life. Some of our editors call her a "charming lady," others the "eloquont speaker," or an "English woman, of surpassing grace and dignity;" but I call her by another-to me a holier name-ga carnest, working woman. Her eloquence and her philosophy are stirring the hearts of her hearers to contemplate the beauties and truths of the religion of love. But many of these newly aroused sleepers are yawning and looking about to see how the world looks upon new thoughts and things. They want to wait a little and watch wind and tide-want to sions, has not always had a clean house to live in. | listen-to learn how the dear Public regard this, Bhe dwelt with Solomon, who was a voluptuary; with that, and the other. Miss Hardinge has no time to question conservatism and demagogueism-no time to listen to the opinions of the people. She has looked traitor. In fuct, if she were to be judged by the the world fully in the fuce. She has seen its hag-

hearted worker, sets about doing it. The Croaker, who is forever seeing people in the wrong read, may, BINGULAR COMDINATION IN BUBINESS .- A chap at and does, see a better way than Miss Hardinge's to Valparaiso, Indiana, taught school during week days, mend the broken fortunes of the world. We wish those who do not feel disposed to join hands with her in the building of a humanitary temple would devise some better way to holp the human heart, and sot about doing the work. We have had talkers long

enough, now let us have working hands.

Miss Hardingo gave a locture in this city, explanatory of her plan of a self-sustaining institution for homeless and outcast women. The meeting was large and enthusiastic Her womanly appeal for woman reached the hearts and purses of the audience. Even the children seemed desirous of lending a hand to the glorious work. A little girl, Julia.

Warren, had a single dollar; she said to her mother, marriage the other day, with a man named Lasting, "I wish to help Miss Hardinge build her house, and I will give my money." It was given. But another A change of fortune hurts a wise man no more than incident interested me more than this. Mise Hardinge and myself stood upon the restrum to receive

ware Sanday afternoon and second at 3 and 7 5-2 o'clock, p. M., at 4119 Hall, Main street. Clusterion 5 cears to de frage equators. The following nation speakers are encaged: After Mary Maria Manomiler, furing fictor, Men M. R. Konney, Nos, 4th Man Fanny David, 18th and 25th Mrs. A. M. Beance, dorlog Dec.

hence, during Dec. Loward. — The Spiritualities of this city hold regular meak lings on Bundays, forchoon and afernoon, in Volts's Hall and a free conference as 0 aclock in the ovening, for discus files. They have engaged the following pounds speakers;— Out. Sint and Ball, fro Miller; Dec. SJ, 400 and 1000, Sirt Mary Maria Magutabor.

Mary Maria Masumber, Incommerce, Anose.—The Ryleibuailets of Leanninster hald regular purchase on Bunday, at the Town Hall, services con-spence at 1.2 and 1.7 p. m. The following number spenkers are arguing if 1. P. Fairfald, Oct. Stat. Lowis B. Storres, and anguing the state of the table and the B. Storres, 28th: Mrs. Fample D. Felton, Nov. 18th and 25th

Physicourit, -- Miles A. W. Spranto will speak Octuber Siel, Miles Pappio Davie, Octuber Skilt, such November 4th, and 11th 11. P. Pafrield, Nov. 18th and Shin; J. S. Loveland, two Rundave in December.

FUTNAM, CONN.-Engagements are made as follows: P. J. Waleworth, Nov. 18th and 25th; Mrs. Fannie D. Felton, Dec 2d 6th and 16th; Mrs. M. M. Macambur, Bos. 254 and 80th

Fortrand, Mr., Mr. and Andrikowi, bor. 234 and bor. And formation and bor. 234 and bor. The formation of the set of the s Sonday in November; H. P. Valtfleid, dreit three, Mrs. M., B. Kenney, last two Bondays in December; ff. R. Storer, Arst wo, Lizzla Doton, last two Bundays in January, 1861.

NEWDORTFORT.-Regular meetings are held every Sunday at 21-2 and 7 1-3 p. M. at Esson Hall.

LAWRENCE.-The Spiritualists of Lawrence hold regula meetings on the Sabbah, forencon and afternoon, at Law tence linit.

Fornoro'.- The Spiritualists of Forboro' hold free most-ings in the town hall overy Sunday, at half-past one, and anit-must five o'clock, p. M.

balf-past five o'clock, p. st. PROVIDENCE.—A list of the angagements of speakers in this cly:--Prack L. Wadsworth, in Oct.; Mrs M. S. Towns-and in November; Miss A. W. Shinguo in December; Leo Miller in January: Mrs. A. M. Spence in February: Miss Lizzlo Daton in March; H B. Bioter, two first, and Warren Ohnse two last Sundays in April; Miss Emma Hardinge in May: Mrs. F. O. Hyzer in June; Laura E. Deforce in July. R. Louis, Mo. --Mostinga are held in Mercantile Library Hallovery Sunday at 10 1-3 o'clock L R. and 7 1.2 o'clock F R. Speakers engaged :--November, Emma Hardingo.

DIED.

DIED. At Bells River, Michigan, Soptembor 17th, Wittras Arez, Arnes, ion of Alexannes and Berser Gilonsist, agod 4 years and 7 months. This was a child of wonderful promise and beauty. One who know him well in the faw but hupp days of his earthly existence, romarked, that "the bighest conception of the of hispired eculptor never wronght marble hto so divine a to form." But such visitations to earth are for and their dura-tion short. They cento to show us that there is a higher dealing than this world, for man. In their slay for a little linght han this world for man. In their slay for a little itime, they throw around us a halo of ambient, heavenly light insuffing us with supernal lote and aspirations for a higher life, then, obeying the divine law of being, are at-randed upward where a life so naujifelously beguin on earth can only be unfolded in harmony with its own divine in-to to that of these who gave them being. There is not a bot to that of these who gave them being. There is not a bot to that of these who gave them being heavily upon us, they teach us that which is hard to learn in this rud-mental life, that hard is no is obtain in this rud-mental life, that har one is no death, but that which as ecometh is different body, it is merely put saids for one of "for more exceeding beauty." When auch forms of purity and beauty pass onward, strewing with lowers the grainway to a higher state of being who mult far to follow? Cox.

#### Lecturers' Convention.

The public Lociurers on Spiritualism, and on all Reforms growing out of or connected with the Spiritual Movement of the tay, are hereby invited to attend a Convention which will be held in the Town Hall, Quincy, Mass., on Toscuny, Wedneady, and Thursday, Oct. 20th, 3ist, and Nov. 1st, 1860. It is hoped and believed that the following important and desirable results will be accomplished, by holding the pro-toosed Covendot:

desirable results will be accomplished, by holding the pro-posed Convention: 1st, A more intimate nequsintance of the Lecturers with each other, and, as a consequence, the establishment of a mutual, friendly, fraternul, and co-operative feeling. 2d. A more currect knowledge, and a juster appreciation of the peculiar type of mind, style of thought and character, of the work and mission of cash; and detuce, a more congre-henave view of the whole Buirtual Movement, its main drift and tendency, and its unlited power as represented by its different advocates in the various dejartments of Reform. 3d. A clearer perception of a unity of purpose among the various laborers in the cashe, and therefore a greater disposi-tion to fortify, assist, and encourage each other, however much of difference may exist in specialties of doctrine, labor, or mission.

or mission. This coll is made without any represe to the question of organization—the results which it is purposed to accomplish being intercontent of, and having no necessary connection

being intercontents of metabolic statements of the second statements of

Min to involve to paying the involution interpoints of the meetings. A general invitation is extended to all interested in Briti-unitsm and Reform, to attend the Convoltion. Furthermore, it is desirable that all lecturers who cannot be present, will represent themselves by feller, addinessed to either of the names attached below. How. Furthermore, Miss A. W. Spraaure, Miss A. M. Spracore, OHAS. PARTEIDOR, Miss. M. S. TOWNERD,

# THAYER & BLDRIDGE'S ANNOUNCEMENTS!

## 1, HABBINGTON A MIORY OF Tras Love.

By the Author of "What Cheer," "The Obest-A Christmas Harry," de,

"Hoteln may be seen notic chiralrys, curtuyse, humanityr, friandigurese, love, friendigpe, construction, number, hate, vertue and synta. Into after the good, and love the est, and is that before you to good fame and renowne."-Sir Thomas Mattery Profess to Aoris D'Arthur. l volutile, lanic

(Ready last of October.) II.

### ASPHODEL; A Novel, by Ada Clare. 1 volumo, 12mo.

#### III. HALF-BATTLE WORDS FROM THEODORE PARKER,

"Bow deeds are equal to his words. Ills prose was a half-attle."—Jean Paul Richter on Bartin Luther.

I volume i fami. I wolume, fami. This volume will contain acness of the most salient passages to be found in Theorem Parker's Sermona, and size extracts from his famous pertrustures of charactor, such as Chanhling, John Quiney Adatus, General Taylor, Daniel Webster, Wash-ington, John Adatus, Beljamin Franklin, R. W. Emerson, Homishit, Ac. Ac. ington, John Adu Humboldt, &c., &c. (To be issued immediately.)

# IV.

THEODORE PARKER-IN MEMORIAM. Embracing tributes to his memory, by Emerson, Phillips, Garrison, J. J. Ulars, W. E. Chauatag, May, Alger, Belcher, Frothinghum, Couway, Higginson, Wheelook, Charles Bun-ner, H. W. Ourtis, &c., &s., with a blographical skatch This volucies with be issued in clegnat style, and be ombel-tished with be suport steel portrait. I volume, 12mo.

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WHATEVER 18, 19 RIGHT,

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We present the following extracts from notices of this

wood, which will norve to conversente ided of its novel and

The author of this book before us has brought to bear upon

his subject the full powers of a mind, such as few men pos-

sere-n mind more evenly balanced than usually falls to the

tos of men. We feel when we read his sentences, that an

omotion of love prompted each; for willout this pleasing

onsolon no one could write as he has written, or think as he

We have in this book a long line of locistops askie from

the old boaten roads they load up out of the tanylest and

chilly shades of the trees of old theology. . . . . I cannot

too strongly recommend all to read this book-for it will

statise exercitie thought, weaken guneralition, individualize

manhood, and provo a mighty lover by which the world will

bo moved to a higher plane of action than that which it has

Permit me to congratulate the public in their possession

The argument of this book is carried out at great length.

and to an ablo and interceting manner, proving the author

to be a thinker of no ordinary depth and capacity .- Boston

This book is fresh and vigorous. • • • The whole book.

is a presentation of the decirine that all existence is pre-

cheely as it was meant to be by Infinite Witdom; and there-

fore that all is good and right. Strange as this may seem,

there is an overwhelming logic in it .- Province town Banner.

I keep this book as my Bible, and when disposed I open it

and read where I open, and I have been fichly rewarded for the reading. It matters not how many times the same page,

r pages, have been perused. I cannot, perhaps, give a bet-

ter expression of my views in regard to the contents of the

book, than by quoting from its preface, viz : "It teaches a

It is a remarkable book, outstriping human conception in

the unfoldment of Divine Law to our understanding as no

This book has and will recoive a severity of treatment from be author's friends that is almost unparalleled. A member

of almost any rollgious seet will publish a book, and all the

nembers of that seel will receive and annrove limber here

it is different. • • • • There is more in this book than its

This is a very singular and jutoresting book. • • • It

Strong and fearless mon will not shrink from a perpeal of

the doctrine contained in this book. Most people will find

more sympathy with it than they will dare express .- Mr.

the glory of the dectrine therein contained .- Mr Tullit.

Bome time all who read this book will see the beauty and

This book is not the result of a tedious process of reason-

ing, but it is the result of a highly progressed and unfolded

coul. It looks through the froth and bubbles that float on

the surface, and sees the interior principle, the real cause

that produces all life. I regard this as the text-book of the

age in which we live. It is replete with fresh and immortal

truths; its utterances are bold, maniy and vigorous .-- Rev.

This is an original work in every sense of the word; it is

the great literary lover of the nineteenth contery-its fal-

crum is common sense. Probably no work of his bulk con-

tains so much that is suggestive, so much that is procreative of thought. No one can sit down to its perusal without

being refreshed thereby; nor can he rise from the delightful

task, without feeling that he is both a wiser and a better man

A book of extraordinary value is before us. It is unlike

all the creeds of Christendom. . . . We herein find

some of the purest suborisms, and some of the largest hints

at sternal principles of truth.-Herald of Progress, A. J.

Every person who is not afraid to think, who is not led by

creed, will obtain this work and find abundant food for

We can commend the book as an extrest, candid, and fear-

ass expression of the convictions of the author upon a sub-

ject which has agliated the world more than all other sub-

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than when he began it .- P. B. Randolph.

thought.—Spirit,Guardian,

will not and much sympathy except with strong minds.-

doetrine, if doctrine it may be called," that to me " is inoffi-

by beautiful and unutterably grand."-Laura De Force.

work has ever done before.—Shekinah.

opposers credit to it.-Mr Burke.

Horace Seaver.

Silas Tyrrell.

Davis, Ed.

Rice.

of so rich a casket, filled with treasures so valuable, and al

inlaid with the spirit of truth .- A. Palge, M. D.

has doubtiess long throught .- Itristol County Name.

hitherto occupied.-John S. Adams.

Investigator.

futeresting contents:

advance \$150,000 towards the payment of the English debt.

bonce; with a slight addition of calcined potash, is said to be so nourishing, that patients bathing dally, and taking only a few teaspoonful of tea and a tablespoonful of tonic syrup, have gained fifteen pounds in as many weeks by absorption.

THE GRAND THUNK RAILWAY .- The Toronto Leader announces that the Grand Trunk Railway Company is on the eve of a tremendous financial catastrophe, the Barings have taken stops to recover advances amounting to millions of dollars. The Leader intimates the possibility of stopping the road.

Much wisdom, in a small compass, will be found in the maxim, which blds us enjoy mirth without noise, conversation without calumny, luxury without extravagance, olegance without vanity, and pleasure without repentance.

GABARALDI'S MOVENENTS.-Garabaldi has complied with the request of a deputation of Venetians, who sought permission to publish at Naples a journal to Excite the people of Venetia to a general rising; and he caused his roply to be published in the official journal of Nuples. He told the deputation that the present war was the only national one which could give them a country ---- Our battles are so many marchos, in our progress to the Alps, on the summit of midles for all kinds of insurrectional war-making for their common deliverance.

The soldiers of the King at Gasta are said to have demolished the residence of the French Consul, under the pretence that there was a connivance between him and Garibaldi. The French Consul was absent at the time.

Sir E. B. Lytton is said to be engaged on a five-act drama for Mr. Phelps, to be brought out at Badlier's Wells.

An important decision has been made in the Supetransiont guests; hotel keepers have no lien on the same? I assure these interested that there are no baggage of the former, though they have on that of "traps "-no organization intended, as some may the latter.

every farmer in the country. Send for a specimen, by all means.

The Prince of Wales had a grand time at the opera

The Chicago and Milwaukee papers have, every day, notices of the finding of more bodies washed ashor from the wreck of the Lady Elgin. Many a man thinks it is a virtue that keeps him from turning a rascal, when it is only a full stomach. One should be careful and not mistako potatoes for principles. In anticipation of a large demand for paper from England, companies are being formed in France for

In anticipation of a large demand for paper iron a contrast partonalests faced pushes, built man. England, companies are being formed in France for Contral Hail afternoon and evaning. J. B. Curtler will speak the parpose of constructing mills on a larger scale the last Bunday in Oct. and first in Nov. than any that have hitherto existed in that country.

the bills I held in my hand, then looked upon the Boaking the body in broth, made by boiling mutton | Indies and gentlemen who gathered about to deposit their donations. He turned aside as if to join his little party of boye; but, gathering courage, he doffed his delapidated cap, and, coming a little nearer, he called, in a low, sweet voice, "Mrs. Brown, here are two cents-'t is all I have." Before I could ask the little donor's name he was

> In the years to come these blessed children will go to look at a splendid edifico surrounded by trees, vines and flowers, and to their souls they will say, I helped to build that house, and to plant these trees and vines. I gave all I had."

If the world was full of hearts and hands like these, there would be no call for institutions of charity. The homeless would be homed, and there would be no falten-no outcasts.

H. F. M. BROWN. Yours,

Explanation-"Speakers' Convention." MESSAS. EDITORS-In the call for the Speaker's Convention in designating its purposes the following words are found: "3d a clearer perception of a unity of purpose among the various laborers in the cause." Further down the column it is said.... "This which alone we will stop." He authorized them to call is made without any reference to the question of not as an association, for the purpose of electing sub- organization," &c. In my note accompanying the oall I said-" there is nothing of a sectional naturethere are no personal preferences in any way connected with the spirit of this Convention." Notwithstanding all this-which seems clear enoughsome are saying that the "unity of purpose" contains trap for organization. God pity human kind. when such lack of confidence and misunderstand-

ing find expression over such plain statements. Nature has a "unity of purples" in all of its various departments ; but that unity of purpose is supported rior Coart in New York, touching the rights of hotel by individual harmony-and could not exist without kcepers. A distinction is made between boarders and it. Cannot we as men and women seek and find the

suppose. We hope to come together with a feeling of The AMERICAN ACRICULTURIST, published at No. unity. The result cannot be otherwise than good, if 41 Park Row, New York, should be in the hands of we will do this. Thine, F. L. WADSWORTH. Providence. R. I., Oct. 9, 1860.

NOTIOES OF MEETINGS.

Philadelphia, Oct. 10th. When Pattl sang the gen of the opers in Italian, she was so rapturously applauded that she repeated the melody to the English words of Tom Moore's benatiful composition. "T is the last rose of Summer." which caused still greater applause by both Prince and people. The Chicago and Milwaukee papers have, every day.

CAMBRIDGRFORT. -- Meetings in Cambridgeport are held

DB R. T. HALLOOK, A. S. NEWTON, MISS SANNIE DAVIS, ADIR BALLOU, L. B. MONROR. LEO MULLES LEO MICLER, MISS BUGER M JOHRSON, N. FRANK WRITZ, H. O. WRIGHT, MBB. F. B. FRATON, J. H. RANDALL, J. B. LOVELAND, MEB. F. O. HIZER, MIRS, F. O. HIZER, MIRS, F. O. HIZER, Mass Lizzan Borny MRs. A. M. MINDLERI Spiritual Festival. The friends of progress will hold a three days' fest St. Charles, Kane County, libols, on Briday, Saturda Sunday, the 28th, 37th, and 28th days of October-no feast to the physical, but for " A feast of reason and a of soul."



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	CHARACTERISTICS.	
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эж,	tograph, R. P. WILSON, Boston, Mass.	RELIGIOUS STORIES,
	Oot. 18. 19w	FOR LITTLE CHILDREN.
		-CONTENTS- · · · · · · · · · · ·
	M 188 RACHEL LUKENS, Clairvoyant and Writing Mo- dium. Rooms at 601 North Tonth St., above Wallace,	The Little Peacemaker,   Wishes,
	Philadelphia. 8m Oct. 13,	Child's Prayer, The Golden Rule,
	DOARD FOR YOUNG CUILDREN,-Infants and young	Desire to be Good, Little Mary, Volces,
100X.	D children can be accommodated with board, and careful	Harry Marshall, Fillal Daty,
	alunition, on suplication to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Tornis ressonable.	Unfading Flowers, The Dream,
tival at	Oct. 18, ti	Evening Hymu,
isy, and		Bound in Muslin. Price 25 cents, postage paid.
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in the	i muderate. Inc. Oct. 6.	July 7. B 1-9 Brattle street, Boston.
Univer- i for the		BOOKSELLEBS' AND NEWS-VENDERS' AGENCY .
	<b>FTUILS is the title of a namphlet which exclains a now dis.</b>	DOSS & WOUSDA
ation is	] L covery in science, that is of unparalleled importance to	ROSS & TOUSEY,
, and an couvic	Use world. It is a discovery of the science of progressive	121 Nassau Street, New York, General Agents for the
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it. Am-	i the affeient suithus) distillestations, and the modern spirit-	Would respectfully invite the attention of Booksellers, Deal-
charge, church,	jual plictonions. The great truth of it is its the harmonial	ers in Cleap Publications, and Periodicals, to their unequal-
uare, Lo	It will put the ball to rolling that will enlighten the world.	led facilities for packing and forwarding overything in their line to all parts of the Union, with the utmost promptitude and
	No one should fail to peruse it. For sale by the author, Da-	dipatch. Orders solicited.
WAED,	troit, Michigan. Frice twenty cents-postage one cent. On the receipt of one dollar, five copies will be sent, postage	
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. N.N.	Oct. 6. 3.0	D suther of the Nu. Theory of Medical Practice on the
millee.	DR. J. BOVEE DOD'S	Nutrative Principle, may be consplied on the treatment of
	DR. 9. DOVER DOD 8	every form of humor, weakness and alsease, in person or by letter, from any part of the country. It is restorative in its
overtihis	I INDERTAL WINE DIFFEDS	effects, reliable in the must prostrate cases, and justly worthy
overtibly Ida, Sori		effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are
)ds, 90ņ	A RE universally acknowledged superior to all others now	schects, raliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 18 Temple Place Hoston Mass.
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lds, Son ugh and uing the Proprie	A RE universally acknowledged superior to all others bow before the public; being composed of Barberry, Spike- nard, Wild Oherry Tree Bark, Chamomile Flowers, Gentian, Solomon's Beal and Comfrey. They are the best remedy known for Incipient Consumption, Weak Lung, Dyspensia Indigestion, Debilility, Nervous Diseases, Paralysis, Piles,	effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable No 18 Tample Place Hoston Mass. Oct 1. Isly JOB PRINTING, OF SYLEY DESCRIPTION. NEATLY AND PROMPTLY EXECUTED At this Office.
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June 16. tf MRS. METTLER'S CREEBRATED CLAIRVOYANT MED-leines. Puimonia, \$1 por bottle; Bestorative Byrup, \$1 and \$2 por bottle; Linimens, \$1; Noutralizing Mixiure 50 cents; Dysentery Condial, 50 cents, Elixir for Cholera. Wholesale and retail by Wholesale and retail by Manager. 14 MUNSON, June 2. tf R. COMM, HEALING MEDIUM, Hanulbal, Missouri, 6n? Bept 22.

BY MRS. CORA L. V. HATCH. To which is added

OF THE NATURE OF MEDIUMSHIP.

Phonographically reported by M. A. Clancey Price 10 cia., DERRY, COLEY & CO., Publishers. August 18.

A. B. CHILD, M. D., DENTIST, NO, 15 TREMONT STREET, BOBTON, MARL.

A REPORT OF A PHILOSOPHICAL INVESTIGATION :

#### ISAN DURING LICHT. OTE

# The Messenger.

Each more rate in this department of the RANNER we claim was speken by the spirit where name is been through Mrs. J. H. Cowart, while in a condition mailed the Trans Kate. They are not published on a const of the try transpirit, but st sector of spirit communion to, these bionds who may recep-

Bis them. We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the eccum-one idea that they are more than reater below. We believe the public should know of the spirit world with the should learn that there is ovin as well adjust in it, and not expect that purity should show from spirits to monthly.

Wo task the reader to receive no destrine put forth by spirits, in these columns, that does not compart with his reason. Each expresses so much of trafficathe perceives— no more. Each cas speak of his own condition with truth, while he gives upintons morely, tolative to things not ex-columned. noticaced.

Answering of Lotters.—As end medium would in no way suffice to master the letters we should invo sont to us, did we undertake this branch of the spiritual phenome-ns, we cannot stompt to may altention to letters addressed to spirite. They muy be sont as a means to draw the spirit to our eircles, however.

Visitors Admitted, -Our sittings are free to any one who may desire to attend. They are held at our effice, No. 5 1.3 Bratile street, Beston, every Tuesday, Weinessiay Thursday, Friday and Estunday afternoon, commencing at Extra-rast two o'clock; after which time there will be no admittance. They are obseed usually at helf-heat 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 those who read one from a spirit they recognize, write us whether true or false?

From No. 2351 to No. 2296. erday, Sept. 11,-Suldice; Mary Spinney; Rufus Choato

Thursday, Sept. 13.—What are the immutable decrees of Godf Thomas Price, Florida; Alleo T. Oberton, Castleton, Pa.; Mary Mayheer, Scotland; George Henry Hopkinton,

Pat: Mary Mayheer, Sootland; George Henry Hopkinion, Albany; Invocation. "Friday, Sept 14.—Is it not useless to pray for that we ab-solutely nooil Joshua Heath, Dracut; Audrew Jackson, Boston; Philip Cabet, New Haven; Victoria M. Ranson, Obleage; James P. Good. Saturday, Sept. 15.—Invocation; What is Intuition? John Cassidy, Boston: Henry Ward Hastings. Friday, Sept. 25.—Invocation; is the spirit of man a hu-man being, after the change of Death? Krances Grey Elton, Jersey City; Robert Houston, Westboro'; Sarah E. Thomp-son. Boston.

Sotarday, Syr. 20.—How shall we live to be satisfied with solf presenan Pisher, Dedham : Anonymous; Anonymous;
Thurday, Oct. 3.—17 Modern Spiritualism be of Divine Origin, why do we find so much conflict and discord among its followers? John O. Kinsley, St. Charles; Andino Bartell, Drown's Crossing; Nathaniel Staniford, Boston; Invocation.
Wednetday, Oct. 3.—By wint power are men actuated when they sin against God? Folly Jowett, Holls, N. M.; James Kolety, Otechnout; Ilram Brownell.
Thursday, Oct. 4.—What ovidence have we that God made all things?

Saturday, Oct. 6.—Is the change of death attended with as

much physical sufficience as mortals generally suppose ? James D. Good, Bartford, Conn.; Hannah Cummieszy; Mary D. Williston, Springdeld; feter J. Murray.

#### Christ and the Invalid.

"Go thy way; thy fuith hath made thes whole." Why did not Christ say to the man cured of dis-ease, I have bealed thee; go thy way? Ohrist was a natural man-he lived and moved

by a natural law, and during all his walk through He wo find him yielding perfect obedience to that haw-taking nothing to himself that did not belong to himself. Would to God there were many Christs to day.

Ohrist nover performed a miracle during his so. journ on carth. His acts were so considered by the people around him, yet no miracle did he perform, for he was a child of Nature. It was not necessary be should perform miraoles, nor could be. Faith cured the sick man-faith healed the lame, gave life when there was no life apparently, and so it is with you to day. Jesus could have no power over the individual,

unless the individual that he helped had perfect faith. He gave no medicino ; he invoked no blessing aside from that he found in Nature. He command. ed no law to obey him ; but, on the contrary, he was over obedient to law, because he understood it. Not only did he understand himself, but all that came in

contact with him. What is Faith ? It is a portion of Nature's great law; and when you ask a favor of Nature, you must couple the deed with faith. And shall you ask in vain ? Never.

One of the olden time saith, "If your earthly parents fall not to give you good gifts, how much more abundant will your Heavenly Father give you? If you ask for brond, will be give you a stone ?" If you ask according to wisdom and faith, you

receive an answer according to your faith. We find Jesus constantly healing the sick

David Leary. toll where I am, and all about myself.

bad too much when I got drowned. I halat got no bad too much when I got drowned. I halat got no wife here at all, and nobedy to mean after me. I have plenty of cousins, but i suppose they don't like to spend their mency to pray me out. I have a cousin David-he drives a coal cart for himself.

two, I'll get out of purgatory sooner. Sept. 6. Samuel S. Hollyard.

# Do you suppose there are any angels whose busi-

ness it is to avenge our wrongs? Thare is no trouble now with me, but there has been a good deal. For three years before I died I was crazy, and I was in the Institute for crazy folks in Utica, New York State, and they treated me like a dog ; so I wanted to know if there was anybody whose business it was to avenge our wrongs. Don't think I'm crazy now, for I am not. I know what I am saying, and to whom I am accountable for all I say.

I was born in the town of Rochester, N. Y. I was forty-two years old when I died. My name was Samuel S. Hollyard. I was made crazy by the less of property and friends. They said I was on religion. Perhaps if I'd had the right kind of religion I should not have been crazy. It's a hard thing to go out of the world feeling as I felt-as though everybody was trying to get you out, because you were a pauper dependent on their bounty. Just as though God had not given them the means to take care of those who had none [ 1 m a little disappointed because there is n't any hell for them to suffer in. They 'A just as quick give you a dose of morphine to kill you-perhaps to make you sleep-and say, "No matter-ho's only a pauper !" They may as well say, "It's no has no need to give you a law outside of your selfmatter for him-he is only God !" And I guess by not oven through a Jesus of Nazareth. No; not and by they will find out that the proper is high above them. I know the officers of public institu-tions, in general, are the —— set of rascals that ever stepped foot on earth. There, I promised not to swear hore. Remember, sir, I am pleading my own

case, and I get excited sometimes. They say suffering makes you good. The way it made me good was to make me think I'd make mince-meat of them if I had them. Ob, the man or woman who will take advantage of a poor mortal

who has lost his reason, is too mean to live in the shape of a dog ! 1 know they will get what I am giving you, and

that satisfies me beyond measure.

You wont forget to publish this, will you? I'm not orazy naw. I're got another body to speak through, and foel as 1 did sometimes when I was well. I had not a perfoot body for my spirit to man-ifest through. I thought much of my trouble, and did not cat or sleep much. They tell me my brain grew to be an abuormal substance, my boly dwin-died down to nothing, and all my force was exerted

on my brain. I do n't see but my spirit was perfectly same after I had rested awhile after death, and so know it was my body which was unfit for the Sept. 6.

Emeline D. Foss. I was bern in 1831, at Kennebunk, State of

Maine. I died in 1852, at Hallowell, of consumption. My name was Emeline D. Fors. I have many dear friends in Maine and in Massachusetts that I am very desirous of communing with. My father and mother are with me, but I have sisters and brothers and other rolatives and friends I wish to we do, nor did I disbelieve; I knew nothing about speak with. I am happy, and should be more so. it.

about the mundates things of the enter fift thin to short throught up many pression in the Berlphurd ( I was two days in the water before I was found. 80 both, not that he would set off he enough station t don't know what brings me bere to day at all, bld face. This belte was acid to have stapped very t don't know myself at all, but I suppose I am to her found he platform, doing inly massing bloods wheel, instead of heling a that of Loro and Analise and toll where I and all about upgelf. I was drewned between hero and East Hoston of Metey. So, then, the Mo-ale has was but hit motion and the thirty one or Browth of heathen in yhelology, and as such can we there we there we greated it? as such can be consider it good? No. in thatlestown street in Boston when I died in 1867. I was a inforce--worked with the masons they may be, are but outgrowthe of beathen arythol-1867. I was a integration in the worked with the masons they may be, are but outgrowths of heathen mythol-in summer, and in the winter did what I found ogy, outgrowths of identry, and the Gol worshipers to do. What brings no here, I suppose you know. I want a priest, and to know about myself. I'd want a priest, and to know about myself. I'd make a clear breast of all my sins, if I could find a consult the higher life, you consult the part, low priest. I used to drink sometimes, and I suppose I down to heathen darkness, and give your God a

i went to Moon Street Church. I want Kather tion. We must give you the light we have, and if McCarthy to come and talk with me, and pray for we find you wershiping heathen Gods, we must tell mo. Faith, I have stayed in purgatory as long as I you so; if we find you worshiping in heather tem-want to. I waited my time like a dacent man, and ples, we must toll you of it. Instead of hugging to when I come here I want to be prayed out, and I your souls the old Record of Moses, you should close ask the priest to come and talk with mo. Ani I'il your cars to him, and turn your eyes to the natural try to find a priest when I go back, and if I have God. Shall we call him Jehovah? Yea, we will, for ho is the God of the past, present and futurenever changing, always governed by law, never con-signing one to the comments of hell and welcoming another to a material heaven. This God is but a

Jeho-a God of vengeance, a heathen God. Oh, our questioner, come forth and worship in temples of to-day; receive your dispensation in your

own soul, and go nowhere else to find it. You would lift your hands in holy horror should we tell you that you were worshiping a God that is not real-that will never demonstrate himself to you here or bereafter. Even now you worship a God that is unknown to you, as his children.

What know you of the Mosaie Law? Has it lest nothing as it has come down to you from the mys-terics of ages? Yea, it has lost much that was sacred, and added much that is repulsive. You bow to the God of the past, when you should worship the God of to day; when you should know that you are a God to self; that you have your own law within you, and should not go to the past for a general law to govern you.

Reason would tell you it would be unjust to make such demands of your followers as Moses made upon his followers. Everything beneath you would ery out against this, and yet you feelingly cling to the past, and cast aside the buds of to day.

even the spirit dwelling in him could be your sa-vicar, nor should you worship him as your God. The voice of to-day ories out in thunder tones that you are an idulotations generation-you go forth to worship strange gods. Instead of living in the holy of bolics, you go forth into the external, and grasp at the nothings of life.

Even the Record you have of the man Moses, will tell you in plain terms that he gathered all his knowledge from the heathen fraternity. He entered within beathen temples, and brought forth the idols,

and gave them to the people to worship. We do not condemn him ; he stood where you do not stand, intellectually ; he worshiped ,a God you cannot worship to day, and yet you are striving to worship that God. It is been use you are still cling. ing to the lettering temples of the past, which are already threatening to overwhelm you in their ruin. Thus much we can say at this time of the man Moses, and the law given through him. . Sept. 7.

#### Thomas Canterbury.

Thank God, we all have the privilege of worshiping God according to the dictates of our hearts. The pleased to call all religionists idolators. I spirit to manifest through. I used to think of friend is pleased to call all religionists idelators. I revenge before I was orazy. I wished I was a God do n't know but what they are, but it seems to me to revenge myself for loss of property, and now I they are not, if they worship the God that is true to find this feeling of revenge against these at the institution who wronged me. I would not injure their bodies, bat I'd hang them up where they could see themselves, and if they would not be frightened at the picture, I'm mistaken. Good by, stranger. heathen temples.

I have been dead most ten years. I have not changed my religious views. I believed when I diedthat we should for a time remain on earth; a pecu-liar religion I had. I believed our spirits would be permitted to wander upon the earth until the morning of the resurrection, and then we should come forth as we were before death, only purified and changed. I did not believe we could speak to men as

I had a son and daughter, and wish to າການແມ with them. 1 do not want them to think I have changed. I shall probably remains a till the morning of the resurrection, and then I shall be mystically changed. Very few believe as I do, yet there are

provo R. right, and standard by the holy men of post three. My father has a costs way of petting round these thlager; he would not east away one of the passages, but he changed them to that he altered the face of things.

My futter has been very forward in assisting foreign missions, and I used to tell him there were quite as many beathen at home as alread. He was Inclined to think I would change my bles on this point, but I have not. I think some of the native of the Filco Islands a far better off than some of the natives of the American Continent.

I give you there few facts for two reasons-one is they are uppermost in my mind, and they are good to identify ino to him by. They are the great I Am of my father's life, and if ho will give me oppor tunity to come to him, I think I can entisfy him that the system of slavery, as practiced at the Bouth, is far better than the same system at the Narth; for instead of demanding twelve or fourteen hours of service, as is dono at the North, far less hours are demanded at the South. When sick at the North, the laborer is not cared for except by charlty, while a slave at the South is well attended because of his worth to his master, if nothing more. I think my father had botter let his reform and

charity begin at home, and instead of warring with his brother because of his life at the South, he had better feel that he is quite as right as he is, and be on friendly terms with him. My father thought my uncle had incorporated his

idea of slavery upon my spirit. This is not so, and I so told my father before I died. Where I had belief in the form, I have had light and knowl edge since I have been here. I have seen many slaves at a loss to know how to conduct themselves without a master, and loth to mingle with free niggers, as they call them.

Tiggers, as they out them. Tell my father I am pursuing the same studies I pursued on earth—the study of the human body. We choose that avocation here which best pleases us, and when we lose the natural desire for one study, we leave it, and pursue one for which we have a natural desire. Good day, sir. Sept. 7.

## Sarah Ann Mellen.

I was waiting for me to take you home. It's only Quincy Convention .-- Father Recton in Proa little ways on High street. My name was Sarah Ann Mellon. I was eleven years old. I was slok all over, and break out all over-the small por, my father says. It was in 1859, in the winter. Wont you let me go hame now? Shall I have to

go to the Island? I want to go to sco my mother. not by my presence, with the pleasant company Wo lived in High street when I was sent away, and I never now her after. Tell my mother to go to some medium, so I can come to her like I come to you. They kept telling me down to the Island that

ly father was dead before I was. He can't come himself, and he has been here fixing things for me by those who bestow a word of praise upon an ab-to come, ever so many times. If you'd only let me sent, before a present medium, which fact is well

is your teacher who knows more than you do. Ane .--- 1 went to the Brimmar School.

the fever when she was going across. There is a woman at the Island-they called her nurse, and I'd like to see her. If my mother was rich you 'd let me go to her. Well, if this aint right, have capabilities that no one else has, and that may I come back again ? Sept. 7.

### Invocation.

to bless us or thy children who have gathered here, but to thank theo for the blassing thou hast given us-to offer incense unto thee for the meroy thou hast folded around us, to gather to thee the aroma of the flowers thou hast planted in our souls. While we give to thee, we have the happy assur

soul to grasp thy blessing, for every gift we praise begin at Numeration and go through the "funda-thee; and turning within the hollest of holies, we ascend and descend nigh unto thee by the holy communion of that law which weds thyself to us: By firmly fixed in your head, and heart, too, you will it we live, move and progress, and enjoy the beaven of mortality and the celestiat heaven. Thanks, un-speakable thanks, we offer to thee, ob, our God. It is lying upon the altar of our hearts. Touch it word let we be willing to heave and of envying these we see bewith the finger of thy love, and it ascends to thee, youd, let us be willing to learn from them, and learn never more to wander in mortality. To thee, for all these behind us, and continually "press for the thou hast bestowed and for eternity. Sept. 8.

Waltern for the Ronner of Mente 1111 WELL LAY THEE FUELDD 本社員 OTTLE WATERS.

BT NAUT II. WELLGAR.

Woman, In thy role of shame, Bowed by sorrow, gilef and pain. Outcast from house's warm fireside, All fave's tenderness dented. flod is whisperlug: " Hope is nigh f" Lift to film thine angulahed eye; By the waters still and deep,

He will fay thee down to sleep. Father, though thy pride he crushed-Though thy idols lie in dust: Mother, weening for the doud, Comfortions boulds his bods Maiden, though thy trust has flown, God is smiling on Ills own: By the waters still and deep Ifo will fay thes down to sleep.

In the cell where dark despair flaunts the foul and murky air, Heart, by bitter crime oppressed, Moaning in thy dark unrest. Prayerful in thy starless night. God doth promise fadeless light; By the waters still and deep He will lay thee down to sleep,

Thou whom fate hath sundered wide From the absent dear one's side. Finding life all incomplete. Earth thy yearnings cannot meet: Fainting 'neath thy burdens here. Spirit and, oh do not fear---

By the waters still and deep Ho will lay they down to sleep.

Providence, R. I., August, 1860.

Correspondence.

vidence .- Reve. J. S. Loveland and Gibson Smith.

Most gladly do I respond to the call for the Speakers' Convention at Quincy, in well wishes, if there to be assembled. The impression has been strong upon my mind, as upon that of many others, for some time, that this is the grand necessary step I should pretty soon go home. Who has got all my clothes? I had two brothers—one is named John, and the other William. Soothe the isolous feelings too aften sodly radius soothe the jealous feelings, too often sadly realized by those who bestow a word of praise upon an abgo home, mistor, I wont stay long. Ant.-Yes, I learn all I want to here. Everybody they have not " cast off the old man, and his deeds," morely because the spirits talk through them, like My mother's name is Joan. My mother's sister, water running through a sleve, and they cannot put who died in California, is here with me; she died of him off until they grow into a better knowledge of their own powers, when they will see that they are just like nobody else in the whole wide world, and there is room in the field for all we have in the Speakers' lists, and as many more, and therefore pray we "the Lord of the vineyard, that he send One Father and our Judge, we come before theo more laborers into his vineyard." I much wish that through this casement of mortality, not to ask thee speakers and hymen could fraternize more and speakers and laymen could fraternize more and entirely with each other, and work for each other's advancement, instead of thinking that the other is trying to push himself or herself ahead on the ladder at another's expense. Remember there are ance that we give not in vain, but that thou wilt bless us according to our desires—that thou wilt not slumber nor sleep when thy children call upon thee. as many ladders as there are souls to olimb them. We praise thee for the gift of wisdom we find in of the steps you have taken, or "give a reason for wery soul, for that which reaches out upon every the hope within you," you will drop back again, and mental rules" once more. When you have got them

we find him demanding cortain conditions-a perfect faith in nature and her God. The Record tells us that in passing through certain places he could not do any work, because of unbelief

Now, if this power was in Jesus, the son of God. why did he not perform his cures in a place where unbelief was strongest? The act of healing was but schild of faith and power-power as exerted through the son of God, Jesus; faith as excrited through the individual.

You will meet us by saying Christ healed those who could not have faith in him. True. He raised the dead, and we cannot suppose that the dead body had faith upon him. What then? That spirit and its body was in perfect rapport with many friend: who wept because the spirit had left. Here, then, that faith must be exerted by those friends who were in rapport with it.

One came to Jesus and said, " My daughter lays sick, come, and she shall be healed." Here was faith perfect. And lo, a messenger met them and said. Trouble not the master-the damsel is dead." And when he reached her, true, the body was ... inanimate. / But Jesus said, "The maiden is not

dead, but sleepeth." And the people laughed him to scorn. Now did Jesus call back that spirit in the presence of those unbelievers? No. But he thrust them all out, and then taking her by the hand, said "Daughter, I say unto you arise !" and she came forth, and he ordered them to give her meat.

ole. What is God but nature? What is life but nature?

Jesus said, "Arise, and go hence-thy faith hath made thes whole." He might have said, "I have not healed thee; the left hand power in thyself came forth and took my right hand power, and you were healed."

Oh, that there were more Jesuses to-day who possossed this power, and were willing to use it to uplift the downfallen. Jesus of Nazareth was never known to condemn any one. When the sinning were brought before him, "I cannot condemn them," saith the spirit ; "I have not power to condemn. Go and sin no more."

Now Faith lis always required when you make demand of nature. And again we say, nature is always found to answer your natural demands You have but to make your demands, and she must respond. She is your kind Father, your loving Mother, and faith is but necessary that she meet your demands with a full supply. Then faith is the ophnin on which hang nature's gifts to you. All in the kingdom of nature will support our theory. The Record tells you the fervent and effectual prayer of the righteous availeth much. Such a request as we have pictured to you will bring your demand. Yes, though you were dead, if, faith be exerted, you shall rise ; for there is nothing impossible to your God nothing too mighty to be denied by his law. That which you desire is necessary for the progress of the soul, and nature never denies what is asked with faith. But your desire is too often clothed with darkness, and bigotry, and ignorance, and then the demand is rendered futile.

Oh, then, go seek wisdom, lift up the down trod den, have merey upon all, and life all to your stand-points. Give them to know that the God of nature will give, must give, them all they ask for, and ask aright.

Holy and true is the mission of all; the great God has given you power to unlock the mysterious cham bers of, natura-to know self, which is to know all nature. Then go forth, ye children of the ninetcenth century, casting out devils, bealing the sick, and glorifying God. BepL 6.

could I commune freely with the friends I have here, because I feel if they come in darkness they may suffer as keenly as I did; for I did not know for a long time what was to be my destiny-whether I was to be happy or miscrable. I thought I was changed, and had become a Christian a few months before I died; but I saw my change was only brought about because I was afraid to die, so it only insted till I left the form, and I was left without anything, and I knew not how I was to be the next moment. My mother met me, and told me I was free-that there was no such hell as I had been told of-no personal God, and that I must look to my own capabilities to gain heaven—that the time would soon arrive when we could revisit tarth and commune through certain bedies, which would be provided for us by God. That the spirit world was like the natural, and that all the pictures drawn of it were good for nothing. Oh, there is nothing so bad as to feel you are hanging on the very verge of hell, and that there is no God who can save you. If my friends will give me an opportunity to speak to them, I will say that they will not regret having heard when they come to the spirit-world.

Sept. 6.

Invocation, Almighty God, our Heavenly Father, we thank

thee at this time for the gift of the key of knowl. edge which is the key of the gate of heaven. We thank thee, oh. Divine Sovereign of Nature, because thou hast blessed us according to our understanding because thou hast given us life eternal; because thon hast created a highway from hell to heaven; because thou hast rent in twain the veil between earth and spirit-life; because thou art a kind father and mother, we thank theo. For all in darkness who cannot see thee as thou art reigning in Hell. sorving in Heaven-for all in the natural and maophere, we praise thee, giving to thee all honor, all glory, and all praise, now and forever. Sept. 6.

## The Mosale Law---Was it of God or Man?

# This is the question given us to discuss this after-

A want of time and proper condition demand that we look at the subject with brevity. The Mosaio Law, according to our knowledge, was

but a child, or outgrowth of heathen mythology, or heathen wership, therefore it must have been idolatrous, a worshiping of false deities, a violding reverence to false gods. The heathen were wont to consult their gods in reference to all their outgoings and incom-We find this same rule moving through the inga, Mosais or higher dispensation of religious law, for uch we may term it.

The man Moses was said to have received certain things from the Lord. Thus and thus saith the Lord, and so said Moses to the Jews, as the Record

Now the God. or Deity, or idols worshiped by Moses, change. This is the first opportunity I have had of were but as children of the heathen god Jeho, or, according to their understanding, a God of the past

and present-a Delty who had brought into life and | was uppermost with me. controlled all things that were past and present. I have had very little chance to improve myself By the power which they ascribed to this Deity, since I have been here, but I have learned some therefore, they called him Jebo, or the God of yes-terday and to day. When the man Mosce came upon thing ; and, if I am going to speak the truth, I must say the slave is better off South than here. I do not the platform, he gathered something new to him, and called his God Jehovah, or the God of the past, present think the system of slavery good, but it is the best for the time; and the slave is better off with his master South than he would be here with ten thonand future, who governs not only at this time, and in the past, but all future ages. sand masters.

This was the God worshiped by Moses-this the | I had a sort of a discussion with my father about Being who was said to have consulted with Moses the propriety of slavery quite a number of times, Jereoy.

ome whose foundation agrees with my own. My name was Thomas Canterbury ; I was eightyone years old. I have seen as many sides of life as most men see of that age. I have had plenty of offers to come out from the religion of my youth, to something new ; but I chose to cling to that which I

had, instead of grasping that which is not. At the final settlement, we shall know who are the children of the Living God, and who the children of Darkness and Death. That is my belief. When I was dying, I called my son to me, and said, " Thomas, I shall doubtless be with you on earth as long as you live on carth, for I believe I shall walk the earth till the morning of the resurrection, and not till that time shall I be permitted to enter the celestial home." My son conveyed the following idea to me, (I do not give the words of his roply, but the idea) : 4 Should you see any opportunity to speak with me, before my death, will you endeavor to do so?"

I have treasured up the idea, and I do not come here to ask them to believe as I do, but I want them to know that the roligion of my youth is my spiritual religion-I have not lost it.

I have with me many things strictly belonging to this material life, and I do not think I shall depart from the strict course of right, if I impart to them these things. But I do not wish my children to commune with me if they think they depart from right in so doing.

I have been told that my son had made such a remark as this of late; " If my father should come through some medium and personify himself, I should believe in modern Spiritualism." I do not want my son to believe in anything ; but if he has a desire to speak to me, his father, I shall be pleared to talk with him; but if there be no corresponding desire in his soul to converse with me. I shall at once loso my desire.

1 resided in Philadelphia when here. Sept. 7.

### Henry Ardin.

#### My name was Henry Ardin. I was born in Montpelier, Vt. I was sixteen years old, at death. I died of consumption. 'T is now three years, or will be next month, since I died. A year before I died, I was at Richmond, Va., with my uncle. My father by the way, is a thorough bred Abolitionist, and I suppose I was strongly tinctured with his views. When I went to visit my uncle, which 1 did to regain my health, I had a chance of seeing the side I had not seen before ; and when I came home, I was quite as much in favor of slavery as I had been against it.

But my father has not changed. He is a little spiritually inclined, and wished me to come back, if I could, and tell him what I thought of slavery, remarking that when I got where opposites were seen, and truth and error clearly understood, I should

coming, and I suppose the friends are tired of looking for me. They may have forgotten this, but it

friends read the paper, I thought probably they might have a chauce to sce something from me. 1 died of consumption-have been in spirit life some thing like four years. I come in this public way in order to convince my wife, who lives in Treaton, N. J., where I died. She has had some opportunities of hearing from me. I take this means of convinc-ing her beyond all doubt. My name is Benjamin



H. T. C., of Philadelphia, given through a blind medium :

Ross. He was a dentist in New York. He bas a Harmony. We would not think it sano to sit in a wife in the spirit world, whose name was Sarah, He has a desire to communicate with a son, and daughter who reside in New York. His daughter is married, and her name is Graham. My son Henry resides with her and her husband. Their mother and I have much of interest to communicate, and purity, when our extended circle comprises so many would like them to see a medium for that purpose, if they feel like it.

should come. The reason I come is because I felt see as they do, for the present, and give them at like it. I have left the old tavera where I loafed so least the morit of honesty in intention, not supposmuch the latter part of my life, and find myself ing, continually, that they are trying to supplant followed bone boiling and buying in dead horses and some one else? The bleesings of the spirit-world be cows, etc., etc. 1 had a deuced strong passion for upon the meeting in Quincy, and may much good be poisoning dogs. I used to be a great drinker many done ! years ago, and then I quit entirely, and would not

drink a drop of liquor. I had the cholera, and my physician wanted me to drink some brandy, but I refused for fear I would be thrown back into my old habits. Then there was a talk of the cholera coming again, and I was urged stand as high as any in the State, consisting of His to take a little brandy. This time I yielded, and Excellency William Sprague, Governor of Rhode took it occasionally, and boasted that I could take it Island, Right Rov. Bishop Clark, Rev. Drs. Wayland when I pleased, and leave it off. But I soon found

great satisfaction to me now. I have a wife who carries on the business at the old place, and I should like her to know that I have been to visit you. I wish to be remembered as a this week for the land of William Penn, a corresober man, and not an intemperate one. I have no spondence having been opened with the Governor of desire for liquor now. I had, as long as I stayed in the company I first started with here, but when I was drawn out from their influence, all desire for liquor left mc.

York. I have been in spirit life going on two years sweep the country. He will probably call a National removed from New York several years ago, to a place called Cross-Roads in Jorsey. Previous to this, at that time and until my death, I resided with my brother in Inw, Jarvia Hathaway, who formerly was a Massachusetts and Rhodo Island. Father Becson butcher in Washington Market, New York. I died deserves success, on his own part. He has been to in Camden, N. J., to which place I removed from a large expense from his own purse, beyond what Treaton. I have a sister at Hyde Park; her hus hes been bestewad by the public as well as to band is engaged in hotel keeping. My brother in law has neen bestowed by the public, as well as to a Javis, and his wife, have heard of Spiritualism, but physical drain upon his system; but whether the have never had much opportunity of investigating poor Indian gets his full rights or not. Mr. Beeson has

I hope I am not intruding. As some of my this one great object. It is thought by him that the Brown. I was Ulerk of the States Prison of New ernment may be kept out of the hands of speculators, and bestowed upon the rightful claimatits.

kingdom with our face heavenward, ever keeping th straight course," and victory shall be ours. Not a physical goal won, but one superlatively beyond, and which shall only whet our appetites for Another We have received the following measures from trial of speed over the next spiral turn of the great race-course of eternity. There is too much confusion in the Spiritualist ranks; let us take all means A spirit comes, who says his name was Samuel possible to bring ourselves to the Divine Spirit of circle and expect a high order of manifestations, when we were sousible of a clashing and jarring within those composing it; how then can we receive the ministrations of angels in all their beautiful diverse minds, in positive opposition to each other? One sees a truth in one light, and another in an-Well, how do you do? It may seem queer that I other; why can we not be willing that all should

Father Becson, the Indian's friend, has been in Rhode Island since the fourth of July. He has succeeded admirably in his labor of love. He has a State Committee appointed, of men whose names and Leavitt, E. M. Stone and T. U. Jameson, Hon. J. that my bonet was idle. I became a complete bloat, and Leavitt, E. M. Stone and T. U. Jameson, Hon. J. and instead of meeting a man face to face, I free R. Bartlett, Scoretary of State, Abraham Payne, quently orossed to the other side of the street. I R. G. Huzard and Samuel Austin, Esqs., Col. A. F. never cheated any one to my knowledge, and this is Dexter and Dr. Tobey-men who will support him well in his undertaking. They have called a State Convention, which was well attended, and ho leaves Pennsylvania, the intended consummation being to combine the associations that cluster around the names of both Williams and Penn, as those who were ever on the best of terms with the Indians, and My name is Orrin Lippencott, formerly of New to consolidate them into a solid phalanx, that shall Convention at Philadelphia in December, there being already State Committees in New York, Delaware, Massachusetts and Rhodo Island. Father Becson has been bestowed by the public, as well as to a a reward in a clear conscience, and a positive, active life bestowed without stint upon the furtherance of proceedings of a National Convention, heralded to the West, will do much toward ameliorating the condition of the tribes there, as these who are appointed by Government over them are sensitive to the voice of the people, as cowards usually are, and that the thousands of dollars annually granted by the Gov-

#### BANNTR. TIGHT. OF

# Ills work much have the sympathy of all true the prestant of Apprilianitate. Ppleitaulists, plothos they choose to be active in the - I see by the Barran that the question of Defaulza-

by the abartigines, and would ald them if he could. Eastern action of the country. Although living far The spleit world is continually conding its messages way from you, where we have but for Spirituallity, to Pather Resson-let not the earth-land to back, owing to the fact that there are but fow informa in ward nor withhold.

your eternal happiness.

this month. Thine, LITA H. BARNEY, Providence, Oct. 5th, 1860.

# is Breaking.

Biddeford and Saco are two towns, joining each other, containing seventcen thousand inhabitants, with property valued at \$4,650,000 and blessed with the advantages of a Seanort, Railroad, Telegraph, excellent water power, eleven large cotton mills, also an excellent farming territory in the violaity. Yet with all these material blessings to gratify our physical wants-until recently we have never been blessed in a public way with food and drink to gratify cause of Christian Spiritualism have elevated their Banner of Light over the spiritual darkness that surrounds us. It was ascertained some three months since that there were living in our midst some ten or twelve souls who loved and believed the truth that could convey their thoughts to us through the moconditions were favorable. These persons formed of all in need. themselves into a circle, and now are anxious to let their light so shine that others may receive its blcssings. Accordingly we secured the valuable services of Mrs. S. E. Slight, of Portland, who has tarried hearing two very interesting lectures in our Town with us three Subbath days-speaking eight times, Hall, through Mrs. A. P. Thompson, of Compton, in a large hall which was orowded, or well filled as [N. H. The audience was quite large, and the most could be expected for bad weather, and asking ad-lattentive we ever had in this place. For the past mission fee. Mrs. Slight has an unflinching faith in few months there has been but little movement upon the beautiful teachings of Christ and his Apostles, the surface, but the angels have not been idle; a therefore as such we do most heartily recommend deep under ourrent has been flowing, which has preher to the liberality and patronage of all Christians, who would hear of the glad tidings of great joy the truths they bring. At the close of the services which true Spiritualism brings to every generous, in the afternoon, a few of the friends accompanied God loving heart. She claims (and we have reason | Mrs. T. to our County jail, where we were kindly to believe) that she is controlled by spirit power, and received by Mr. J. Brown, the Reeper, and permitted speaks as the "spirit gives utterance." What seems ito onjoy an hour with the inmates-an hour long to to puzzle the believers in old school theology, is that be remembered by many present. Mrs. T. was conunder unfavorable circumstances, should speak as on the behalf of those confined within those irou never woman spake (nor many men) with such love walls, she spoke in so impressive a manner, as to many to forget their prejudices and learn, the edgement that there is sunshine in Spiritualism. I to man. When we saw this worthy woman receive and to those who like her desire to carry the bread to her arms little children and ask the blessing of God of life to the starving souls therein confined. to rest upon thom, we thought of him who said, " Suffer little children to come unto me, and forbid them volumes, and one in the Portsmouth jail of the same

matter or not. Each knows of the injuries horne that is habig agitated by the Bairlianlists of the the field to disseminate the glorious trathe of our

Roy. J. H. Loveland shoke to us fast Hablagh upon religion, we would add our volue in favor of organi-"The true method of acquiring knowledge." He ration. Let the Spiritualists wake up, buckly on said, "We have been too confused in our ideas ; we their armor, and go to work, organize a society in should classify and arrange thoughts and facts, and every village and city throughout the land. If your hare more conception of method and discipline. We numbers are small, your cause is strong, and by must have the mind well trained, in order to meet meeting together every Habbath, and in that spirit well trained minds. Master each science or thought of Uhristian harmony, every brother and sister may that is presented to us, and not admit any without labor to promote the cause ; for when we can break proof. Every item of knowledge is one of the innu- the chains of roligious bondage that have been merable notes or sounds that constitute the music of rivered by the church upon one soul that is anxiously looking for truth, we do more for that soul than we

Rev. Gibson Smith was here last week, leatured are apt to conceive. Well do I recollect, being a twice, and on Sunday fibra spoke at our Hall in momber of the Baptist church, how, after repeated opposition to non-immortality. Space forbids my urging to attend a meeting of Spiritualists, I finally making extracts I would like to, from reports in my became interested, and, from being interested, behands. Bro. Wadsworth will be with us through came convicted. The young man who persuaded me to attend his meeting is my saviour, and I have always blessed the day that I attended that meeting

Spiritualism in Biddeford and Saco-Light of Spiritualists, and had removed from my soul alt those old chilling dootrines, which almost benumbed and dwarfed my religious feelings.

Then Spiritualists-you that have been freed from the chains of orthodoxy-let me urgo you to go to work and organize in every village, not a seciety with a creed and a long list of articles of belief, but a society which looks to the character of the man, instead of his belief; obtain good looturers whenever the opportunities present, and urge your neighbor to attend the meetings; let every brother contribute his mito to buy spiritual works, and have them our spirit. But a few warm bearted friends to the scattered broadcast in his neighborhood. It will awaken an interest and promoto an investigation which must result most beneficially to our cause.

'One word further. Let not our discussions merely be to convince the head, but the heart; and let every Spiritualist show by his actions or deeds those who were near and dear to us by the ties of of charity to the poor and down-trodden, that his human lovo, were not only around us in this life, but love is universal-including all; and let his kindness be a well of living water, which flows forth as diumship of controllable susceptible persons, when did the oil of the good Samaritan, to heal the wounds H. S. LIBBY.

#### "I was in Prison, and ye visited me."

On Sunday, Sept. 16th, we had the pleasure of pared the minds of many of our people to listen to an unoducated woman, who has always been placed troled, and after presenting a very earnest petition and power, intolligence and eloquence, as to cause move the minds of many present to the acknowlvital living truth as revealed from the angel world trust that all prison doors will be opened to Mrs. T.

We have a Library in our jail of three hundred not, for of such is the kingdom of Heaven." When size. One has been formed about eighteen months. we saw her hand extended with a warm heart, to an and has been the means of doing much good, as we erring sister, to bid hor turn from the ovil of her way lean see, but God alone can moasuro its extent. We and seek the path of virtue, as the only read to have commenced this work of providing jails with heaven, we felt the presence of him who said, "Go libraries, and we feel that we cannot stop until all thy way and sin no more," When we saw her are provided for. Any friend at a distance, withing stand beside the mourner and personify in her to aid us in this work for humanity, and correspond language and expression of countenance the loved with the subscriber. Donations of money and books

#### MOVEMENTS OF LECTURERS.

Partles noticed under this beat are at theily tracelys abarry flows to the flaware, and the requested to call other. tion to it during their lecturing tours. Hample copies sent fron. Lochmona named to low an argumented to also bolles of any change of their arrangements, in order that the list may bo no correct na possibile.

#### Mas, Astanna M. Spanca will fecture in

num, ASTANDA 21. PERHON WIH leaturd in Change, 4 Hund iyn in Oct. - Cambridgeput, 8 Bund iyn in Den. Falladelphia, 4 Sundayn Jan. - Provide new, 4 Bundayn in Nob. Tambla, four Hundayn in Muy. Addrens, thu about places, or Now York City.

Ampress, the mosts places, or New York City. Miss Lines Itsauthon will lecture in Millwankle, Chicago, and adjawat places during thetober. Address care of Knod Gay, Millwankle, and Russell Green Key, Uticago. In Nor-embor in 86, Joule. Address cans of A. Millenberger, Eco, lice: invertin Terro flants, Columbus and Chelmail. Janu-ary and Kabruary in Mason. Georgis, and other Bouthers wither. In March, and the following months, in Boster and the Fast. General post office address, No. 8 Yourth Avenue, New York. Naw York.

WARREN Onean Lectures the third and fourth Bundays o WARLEN URASE Lectures the lifth and fourth Biundays of .Get. In Biungie, Michigan, First and second Biundays of No-venther, in Detroit, Michi, From Nov., 13th to 18th, in Delphi, . Ind. From Nov. 20th to 26th, in Attics, Indiana, Krom Nov. 27th to Der. 2.i. In Reinsalsor, Ind. Becond, third and fourth Boundays of Dec. in Dayton, Ohlo. Address na above. Ho will receive subwerigitous for the Dawner at Club prices. Dr. L. K. Coonter, and wife, will soon return West and Bouth, such desire to go by way of New York city, Philadel-phia, through Pennsylvania, to Pithburg, and theore down the Ohlo River. Friendson this route wishing their services as Chairogants, and Healers i or Mi, na a trance speaker, are requested to address jon Mrs. O. gives Reclinitions, and Readings. H. B. Fromen will fill the following engagements, and the discussion

R. B. Bronzen will fill the following engagements and the nicrossing Sondays can be engaged at any places not too ar distant from those announced, by application to him at Now Havon, Connection: :--The 3d Sonday in October at Fourton, Mass.; 4th, at Futnam, Ct.; two first Sundays in Jaz., 1804, ut Forland, Mc.; two first Sundays in April at Providence, R. I.

(Towagnes, it. i. Joint H. RANDALL announces to the friends of reform and liberal contiment. In the West, that he designs making a trip through the Western States the coming fail and winter, and would be happy to communicate with the friends wherever there is an eposing on railroad routes, to get abcad. Address, until Oct. 14th, at Northfield, Mass.

LEO MILLER WIII SPORK IN LOWOIL, OLLER, LEO MILLER WIII SPORK IN LOWOIL, OCL. 21st and 28th; In Porland, Mo., Nov. 4th and 11th; Trunton, Nov. 18th and 25th; Willingantic, Contr., Dec. 23tl and 30th; Providence, Gur Hundays of Jun., 1836. Mr. M. Will answor cally to locture week oronings. Address, Hartford, Ct., or as above.

Mas. J. W. CURRERE will locture in Oct. of 32 2040. Mas. J. W. CURRERE will locture in Oct. at Oswego, N. Y.; in Nov. at Clucinnail, O.; in Dec. at Milwarkio, Wis; in Jun, at Lyons, Mich.; in Fob. at Eikhari, Ind.; in March at Bt. Louis. Bho will roturn to the cast in April. Applications for evenings should be made early. Address Box 815, Lowell, Noa. or as phone asa., or as above.

Miss Rosa T. Ameney will lecture in Dinghampton, N. Y., during the moath of October; Troy, N. Y., during the moath of November, nites which she will return to Massachusetts. Could strangerhouts be made, Miss A. would profer juscing most of the Winter south. All letters addressed her will receive due attention,

Mns. 8. E. WARWER'S post office address during the month of Ostobor will be Xenta, Olay Co., Illinois. She will speak in Toledo, Oldo, the four Bandays of November; in Eikhars, ind, live Hundays in Dec. These who wish to secure her labors for the winter, and spring of 1881, will address her as above, or at Milan, Ohio.

Mies L. E. DEBORCE lectures at Port Huron, Michigan Detober 10th, 20th und 21st; at Grand Hajdes, October 24th, 25th and 20th; at Milwaukle, Wis, Oct. 31st and 29th; at Re-tione 33d, 34th 25th; at LaGrosso, and Decutah, Iows, Nov. Will reculve calls to fecture in the Bouth during the winter, Address as above.

N. FRANK WHITE will lociure in Toledo, Ohio, Oct. 21et and 28th ; Lyons, Mich.; through Nov.; Ohicago, III., Dec. 21 and 8th ; Beloit, Wis., 16th ; Janeaville, Wis., 23d and 80th ; dilwaukle, Wis, through January. Applications for weilings made in advance will be attended to.

Muss A. W. Brazavis will speak at Firmouth, Mass., the third Sudday is October; at Waltham, the fourth Sunday in Cek, in Worcestor, the three first Bundays is Now; at Quincy, fourth Sunday is Nov.; at Providence, through Dec.; S Boston, through Jun. Mus. FANNIE BURDANE FELTON Will lociure in Hartford

Conn., on Squdays Oct. 21st, and 28th; in Stallord, Oc. Nov. 4th and 11; in Leomineter, Missa, Nov. 18th and 28th; In Putcam, Coun., Doc. 24, 9th and 18th; and in Stafford, Ot. Dec. 23d and 30th. Address as above, or at Northaumpton, Ma

E. V. Wilson's address is Detroit, Mich. Ho will receive calls to tecture on Bpiritualism, in Obio, Michigan, Indiana, Illinote, and Gauda West, Mr. Wilson is sout for the sale of the filler and Grimes discussion; also that of Loveland and Grant.

MISS BUZABETH Low, trance speaker, of Leon, Cattaraug Co, Now York, loctures at Ellington and Bugg's Corners (Ontaraugus Co...) every fourth Sabbath. She will answe calls to locture in Chautanque and Cataraugus Counties. MRS. II. M. MILLER will devote one half her time to lectur

ing wherever also may have calls; also is any aged permanent ly one half the time for the couling year. Address, Ashte bula, Ashtabula Co., Onto.

GRAULES T. INTER Intends to labor in New Hampshire and Vormont, this winter, and friends who desire his services un trance speaker can have them by addressing him at Grafton

FRANK L. WADSWORTH Speaks at Providence, int and 28th ; at Williamantic, Conn., November 4th and 11th; at Futnam, Ct., Nov. 18th and 25th. Address accordingly. MARY MARIA MACOMBER, will lecture at Cambridgeport luring the month of October. She may be addressed at the Bauner of Light office, Boston, care of Chus. H. Orewell.

II. P. FATEFIELD Speaks in Leominstor, the third Sunday in Oct.; in Fixture, first Sunday in Nov.; in Portland, Me., the three Sundays of Dec. Address, Greenwich Village, Mass. Mns. O. F. WOBES, tranco speaker, will lecture in Guilford, Oct. 21st; Abbott, 23th; Unity, Nov. 4th; Beifact, 11th; Ellaworth, Dou- 16th; Union, 23d; Beifact, 30th.

Alisa A. F. Paste, Belphi, Fosiland. Di II. Barresnya, Iser Sisté, Bendern Despise Dana, Cast Statur, Masa. DRATTA DAMA, E.144 E.AURT, MASA, A. C. DORROM, Fall River, MASA, EDIAA WAORWOOTH, LORIN, MASA, CHARLES P. REGRES, LOWNI, MASS, JOHN H. JERRE, JOKAN, MICH. JOHN H. JERRE, JOHAN, MASS, RERA, WILL, WILLIAMONT, VI, BANJJANFORTI, IONODI, MASS, N. B. GRANNINAF, LOWEL, MASS, W. A. D. HUMP, UNVERNED ODIO, M. A. D. HUMP, UNVERNED ODIO, W. A. D. HURM, Unversad Ohio, R. A. Tucaun, Fontoro', Mass.
Havai, Hazani, Toronto, C. W.
L. A. Coopna, Frovidence, R. J. Jargo D. Gaon, Grovide, N. Y.
P. G. Gunney, Duxbury, Mass.
J. Loong, Greenwood, Mass.
J. Languing, Eksland, Pa.
Pa. E. L. Swit, Jowell, Mass.
D. Yana, Layrone, Mass.
P. C. Yana, Layrone, Mass.
W. Tana, Layrone, Mass.
W. Tana, Layrone, Mass. F. T. LANE, LAWRENCO, MASS. WM. E. RICH, HORDBURY, MASS, Quo, Manner, Advino, Mich.

# Boston Adbertisements.

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DR. CHARLES, MAIN, No. 7. DAVIS STREET. Boston, Mass.

Tivilla is an Institution having for its basis the alloviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim Equation with ALL file it, or unlike it. The Doctor gives particular attention to the cure of

OANGERS, ULGERS, TOMORS, and Rogns of all descriptions. First not of a Aeroditary na-ture, treated in the most satisfactory mannor. He would call attention to his newly discovered

REMEDIES!

ALL MARKEN PULHONALY SYNUP, DIORETIC BREUP, NERVINS DROPS, GOLDEN TINCTURE, LION PILLS, do., dc., dc., do., do. manufactured from directions received while under spirit-

nducheo. <u>AB</u> Persons intending to visit the above institution for

ircatipent, are requested to give a few days' holice, to shold confusion on their arrival. Those who desire examinations will please enclose \$1,00,

Those who desire examinations with presse encode 51,00, a lock of hafr, a redurin postage etamp, and thoir address plainly written, and state sox, and age. Office hours from 0 a. m. to 12 m. and 200 5 r. m. The doctor would call particular attention to his invanable DIARKHEA CORDIAL,

A VALUABLE MEDICAL BOOK,

A VALUABLE MEDIUAL HOUS, TOR both sexes, ontilied, "The Medical Companion," pre-protect by an experienced Physiclen of this city. It treats, first, of Chronic Diseases in general; second, of Dis-cases of the Sexual Bystem of both sexes, their symptoms and remedica; third, the Abuse of the Reproductive Pawera, and an exposure of advertising quacks. Bold by W.V. SPENOER, Boukseller and Sintlener, No. 94 Washington street. Price, Science: these strengs with each by well. 50 conte ; three stamps extra, if ecut by mull. August 18. 13

NOTICE.-PROF. A. H. HUBE, the Prophetic Modium, may be found at his residence. No. 12 Osborn Flace, lead-ing from Pleasant street, Boston. Ladies and gouldemen will be favored by him with such account of their past, present and future as may be given him in the exercise of these pow-ers with which he focis himsell endewed. Price 50 conts. Nativities written when desired. Charge, \$3. N. B. Prof. H. promises no more that he can accomplish Bopt. 15.

Medical Notion of the Research of the Research

MR9. 31. J. HARRINGTON, Medical Clairvoyant and Heal-Mains Medium, has resumed her practice at No. 58 Beach surest, (third door east from Hudson strees), where she can be consulted by those who desire her services. Especial at-tention paid to female complaints. 13w<sup>o</sup> Sept. 1.

MRS. L. P. HYDE, Writing, Trance and Test Medium, may be found at 48 Wall street, Beston. August 23.

SELF HEALING. MY BOOK OF IN-FORMATION, explaining how all OUREB are made by the VITAL FORCES IS NU-TRITION WITHOUT MEDICINE, will be Chilling of the Bent to you for one dime, (no stamps.) Address Hopt. 8. LA ROY BUNDERLAND, Boston, Mass.

TAOLEOTIO DRUGGIST .- OOTAVIUS KING. 654 Wa

New york Joberlisements.

# SCOTT'S MEALING INSTITUTE,

NO. 10 BOND ATHER, NEW YORK, ONB OF THE mast convention, beautiful and healthy beautons in the city of New York, JOHN SCOPP, Proprietor. JOHN NODTT,

## SPIRIT AND MAUNICIU PRYSICIAN.

This being an age when almost any thing in the shape of an advertisement is considered humbur, we desire persons who may be allieded to write to thuse who have been reliev-ed or cured as the Beets Healing Institute, and satisfy them-sedves that we do not claim half, what in justice to corselves

We have taken a large, handsome, and cotamolious house for the purpose of accommonsting these who may come from a distance to be treated.

• distance to be treated. If the and Cold Water Dathaln the house; also Magnetic and Modicated Baths, adapted to possible complaints. In fact, we have made every arrangement that can possibly conduce to the convert and permanent euro of these who are a milicted. The immense success we have met with since fast January

The immenine success we have met with since into an average and the interesting of the in

#### Spirit Preparations.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND STREET, NEW YORK.

ETREET, NEW YORK, COOBIANA, OR COUGH REMEDY. This is a medicine of extraordinary power and efficacy in the rollef and cure of Bronchial Affections suit Consumptive Complaints; and as it excels all other remedies in its adap-tations to that class of diseases, is destined to supercode their uses and give itselib and hope to the afflicted theoremets. Price 25 cents.

## PILE SALVE.

PILE SALVE. A sovereign romedy for this disease is at last found. It affords instantaneous relief, and effects a speedy curo. Mr. Everett, editor of the Spiritualist, Cleveland, Ohio, after twelve years of auffering, was in less than one week com-pletely cured, and hundreds of instances can be robried to where the same results have followed the use of this inval-uable remedy. Price \$1 per bar.

BYE WATER. BYE WATER. For weak or inflamed oves this preparation stands unri-valled. It never fails to give instealiate relief; and when the difficulty is equeed by any local affection, the ours will be speedy and permanent. Price 50 cents.

SPIRIT EMBROOATION. For Totter, Erystpolas, Bait Rhoum, sud all Scrofolatic ruptions of the Skiu, an invaluatio romody, and warranted o curo in all ordinary cases. Frico, \$1.

OANCER SALVE. OANCER SALVE. This Saive, when used with the Magnetic or Spiritual powers of Dr. Scott, hus never, is, a single instance, failed to effect a permanent and positive cure, no matter how aggra-vated the case. It will be found triumphantly effected is opon; and when Dr. Scott a services cannot be obtained, these of any when Dr. Scott a services cannot be obtained, these of any when Dr. Scott a services cannot be obtained, these of any good medium, whose powers are adapted to such complants will answer the purpose, Price, \$10.

RIBEUMATIO REMEDY. This preparation is gouranteed to cure all kinds of inflam-metory rhoumailem, and will leave the system in a condition that will positively forbid a roturn of the disease. Frite, **\$0** ner bottlo. For \$10 a positive cure will be guaranteed. ALATIANA, OR HAIR RESTORATIVE.

ALATIANA, OR HAIR RESTORATIVE, This actouishing and powerful Medicine can be used for many discasses not specified. Encropy a day passes but we hear of its wonderful efficits, and often in an entirely new character of discass. We do not claim for it the reputation of a cure all, but we do regard it as a Cure of Many. It has proved startingly and atmaringly successful in the worst kinds of theomatism, Neuraingly successful in the worst binds of theomatism, Neuraingly successful in the worst prent of higherian, Neuraingly successful in the worst prent, Suc Nipples, Spinal Complaints, Baldness, etc. Price St per jar. \$1 per jar. A 1942

# BE PARTICULAR.

BE PATTOULAB. In ordering any of the above medicines, inclose the amount, in a lotter, addressed to the undersigned, and state distinctly how the package must be sont, and to whom addressed.' In all cases the package will be forwarded by the first conve-ance. Address. DR. JOHN SCOTT. 68 Bond street, New York, mes Liberal discourt made to Agents.

NEW YORK HOM COPATHIC PHARMACY, D. WHITE, M. D., SUPERINTENDENT.

No. 33 Boxp STREET, Where may be found pure Homeopathie Medicines, in Tine-tures, Inturations, Dilutions and Medicated Pelots; Medi-cine Cases, for physicians' and family use, of all kinds and sizes; Visis, of every description; Corks, Labels, Globules, Sugar-of-Milk, Arnica Flowers and Plastors, Alcohol; Books on Homeonstiky, e. Ac.

Sugar-of-Milk, Arnhoa Ylowers and Plasters, Alcohol; Books on Homeopathy, dc., dc. N. B.,-All medicines cold at this establishment are pro-pared by D. White, M. D., formerly of "White's Homeopathic Plasmacy," St. Louis, Mo. The attonuated proparations are manipulated by the colobarated Dr. John Scut, one of the greatest healing mediums in the world. Address, D. WILTE, M. D., 30 Bond street, New York. July 7.

TROY LUNG AND HYGIENIC INSTITUTE COMBINING THE MOST ABLE OF THE ECLECTIC FAC-ULTY AND MODERN SCHOOLS OF MEDICINE ... This superior model health Institution possesses, it is consci-entiously believed, superior claims to public confidence to any other in the United States. The state of the states of the state of the state of the state of the states of the states. I ondersor of the facility to investigate, and thereoghy a derstand the numerous modern Maiadies, which have be-came so vory prevalent and fatal, especially to the young known as nervous debility. The external manifestations of this class of disenses are itolaxation and Exhaustion; Maras-muse or a wasting and consumption of the vital fluids and the muscular and nervo tissues; sallow countenance; pulo lips; distinges of the head; impaired memory; dimness of openuscular and norvo tissues; sallow countebance; pule lips; dizziness of the head; impaired memory; dimees of eye-sight; loss of bahance in the brain; nervous deafness; pal-pliation of the head; impaired memory; dimees of eye-sight; loss of bahance in the brain; nervous deafness; pal-pliation of the head; great restlemenes; despendency of epirits; dreamy and resiless sleep; fortid or bad breath; vitinted or morbid appointe; hulfgestion; livor complaint discases of the kildeys; suppressed function of the ekin epinal irritation; cold extremoties; muscular dobility or has-situde; rhoumnite and neuralgie palms; hurried breathing cough; bronchitis; soreness of the kined, catarrh and dys-petite tubercular consumption. A too, Instrartwy Dyspressa, known by capricious appa-tito; sonse of weight and fullness at the pit of the stomeob; irregular beween the shoulder-bides from the etomeoh; pulse quick and irritable; duit, heavy aching pain across the loins; excessive depression of spirits, despendency so intenses ab de-tan to excite the most painful ides; hence this class of dis-orders invariably indicate impaired mutrition, enervation in the organs of digection and assimilation, no that had and mu-assimilated chylo gets into the blood. It should never be-forgotten, therefore, that come of the worst and most fatai discase to which fields is not in theos predisposed to incorentar depositions in the lungs. The Directors and Paouity of this Institution purpose to cure all of the foregoing disease, by the judicious combina-tion of shurd ado in the lungs. The Directors and Exoulty of this Institution purpose to cure all of the foregoing diseases, by the judicious combina-tion of natural and eclentific remetics, solected with great distrimination and judgment that directly and nature in here recuporative energies to build up, throw off, and resist morbid action. They discard all drugs and polebnous remedies-mercory, calomel, and all the old school remedies-imercory, calomel, and all the old school remedies are most scrupulously discarded, both from convictions of judgment and consolentions motives. PATERINE shall not be drugged at this Institution. A Word of Solomn, Consolentions Advice to these who will reflect ! Biatistics now show the solomn truth, that ever 100,000 die in the United States anumally, with some one of the forege-ing diseases, developing consumption, prestrition of the vital forces and promature decay. There cannot be an effect without its adequate cause. Thousands of the young, of both secset, go down to an sarry grave from causes little snepceted by prevents or guardians, and effect little snepceted by the victims themselves. In view of the awful destruction of human life, caused by such debiling diseases, such as Spormatorrhora, Sominal weakness, the rice of solf abuses form to heart-and in view of the gross deception practiced up on the community by base protenders—the Directors and Faculty of this Institution, con scientiously assure the Invalid and the Community the their resources and facilities for successfully treating this class of mealeds cause be arrepased. Patients, for the most part, can be treated at home: On application by lector they will be furnished with printed in-terrogatories, which will enable us to sond them arcatement by Mail or Expose. A Word of Solomn, Conscientions Advice to these

A medicine much needed at this season of the year. July 21 BOSTON ELECTROPATHY INSTITUTE.

BOSTON ELECTROPATHY INSTITUTE. D.R. GUTHILLE, formerly of 17 Trement atreet, has taken house No. 128 Ocurt street, near the Roverd House, where he will be happy to meet his friends. Dr. G. has for the past sixteen years been using Medical Electricity for all forms of dicease with the most signal success. Its has associated with him a reliable surgeon; also a natural physician, Dr. J. Bullivan, who has a natural gift of discorning disease and its cause, and also remarkable mag-netic power for removing disease. Also a lady to attend on these of her six. The Dr. has epared no pains in fitting up his Institute for the accommodation of the slok. Give him a cult and test his remedies. 13w June 30.

one " who had passed on before," was called to mind | will be thankfully received, and roligiously approprithat beautiful Sermon upon the Mount, where its ated to this object. It is our intention this fall and author said, " Blosged are they who mourn for they coming winter, to visit many of the towns in which shall be comforted." Again, as we saw this friend our jails and prisons are located, and address the of humanity standing by the bedeide of those lan friends on the importance of expressing the glorious guishing in pain, mental grief and spiritual dark. | truthe of Spiritualism in our lives, by visiting the ness, consoling and soothing the afflicted brow, with sick and the imprisoned, and thus placing ourselves s hand of love and heart overflowing with sympathy in a position to "feel with those in bonds as bound upraised to God in humble prayer in bchalf of the with them." Fraternally, Wu. L. JOHNSON. poor suffer, that health might be restored to body and peace to mind-when we witnessed these and many more beautiful displays of Christlike deeds of love, we felt as though Spiritualism was the second advent world from its lost suffering, unhappy condition.

Bro. Woodman, recently, in company with friend Blanchard, from Portland, visited our place and spoke to a crowded house, two hours and a half, upon Spiritual demonstrations, given through the mediumship of his little daughter, at his residence, with marked effect. . Yours respectfully,

Biddeford, Me., Sept. 23, 1860. L. A. PLUMB.

#### Bearding the Lion in Lie Den.

We are having glorious times in our little village. and the Spiritualists are doing about as they choose. We have a good house in which to hold our meetings, and nearly every Sabbath, the doors are thrown open, and the Spiritualists, and many others, meet ing with him a young girl, not yet sixteon years old. to hear the precious truths as they fall from the lips of a brother, or a reformer of any kind; and as the truths uttered by them find their way to the hearts of the congregation, smiles may be seen on every countenance, and all appear happy and delighted. Bro. S. P. Leland has been with us all summer, and has awakened the Orthodox portion to a feeling of hatred towards us ; and this hatred has been kindled, because he draws the largest congregagations, and also, because he challenged their priests to discuss the Bible question with him ; but the greatest reason is, we meet in their old Congregational ohurch. It would be well to remark here, that a short time since, the Congregationalists united with the Presbyterlans, and abandoned their church, house, and all, except the furniture ; but it so happened that several Spiritualists owned property therein, and claimed the right to meet at that could do nothing, and we now meet whenever we wish, at that sanctum sarum. I have noticed, as the Spiritualists gather around the door, after their meetings are out, the pleasant conversation, smiling faces, and kindly greetings ; I have also noticed the sour and discordant look of the Orthodox portion, as they pase by from their worship ; how strange it is that those children of God should be so sorrowful and unhappy, while the children of the devil (as they call us) are so happy, so joyous and so loving !

But I do not blame them for feeling as they do. ] rather pity, and hope that the time is not far distant when all will be bound together in brotherly love. How joyful and bright will the world be then I

N. H. BARNER. Middlebury; Summit County, Ohio.

Exeter, N. H., Sept. 25.

#### Who are the Free Loverst

The truth which superstitions bigotry cannot neet in argument, it seeks to overcome by besliming of Christ coming in spirit and truth to redeem the it with scandalous imputations. Hence, for years, Spiritualists have been taunted, maligned and persejuted on account of their alleged licentiousness. But impartial minds who ask for faots instead of assertions will find the great aggregate of facts to most conclusively show that practical "Free Love," or licentiousness, is vastly more provalent in the churches than among the wicked and infidel Spiritualists. Take the following case as an illustration : Last week, a Mr. J. D. Marshall, who has been for some years a clerk in the Post Office, and formerly a clerk of the First Universaliet Society in this city, and has been, till now, a prominent member of the Christian Union Association, very suddenly disappeared, tak-Mr. M. is rising of thirty, and left a wire and two children. Mrs. M. is in delloate health, in prospect of an addition to her present family. It seems the enamored pair spent their first night at Pawtucket, from whence they proceeded to Albany, where, in a few days their funds failed, and Mr. M. sent back to Providence for means to bring him home. His brother in law furnished the needful, and he returned, was arrested the same evening, and is held for examination on a charge of seduction.

It remains to be seen whether the press will herald this as one of the effects of religious societies and Christian Associations. It is a somewhat singular fact that some years since a prominent member of the Second Universalist Society, ran away with the mother of the same girl. But they evinced their good sense in going so far as never to have been heard from since. Had anything of this sort occurplace; and as the church was disorganized, they red among the Spiritualists it would have afforded evidence complete of the wicked and grossly immoral tendency of Spiritualism, and our Universalist brethren would have been as glib in their aftirmations of the enme as orthodoxy itself. What will they say to this transaction ? We wait for a response. O. P. OSDORN. Providence, R. I.

> A smile of hope from these we love May be an angel from above ; A whispored welcome in our cars, Do as the music of the spheres, The proseure of a gentle hand Worth all that glitters in the land, Oh I things are not what they are, Oh l'irifics are not what they are, But Forcone's ruling voice and star.

Thomas Hood died composing-and that, too. a humorous poem. Ho is said to have remarked that he was dying out of charity to the undertaker, who wished to urn a lively Hood.

MRS. J. B. SEITH, of Manchester, N. H., through November and Decombor will be in Raleigh, N. C. Address there care of J. P. Neville.

LEWIS B. MONROE, lectures in Putnam, Conn., October Stat; in Leominator, Mass., Oct. 28th. Address 14 Brom-field st., Boston, caro B. Marsh:

Paos. J. E. CHURCHILL Will answer calls to apoak, address-ed to the Baoner office, 145 Fulton street New York, Prof. C. makes no charge for his services.

HON. FREDERICK RODERSON, of Marblehead, has prepared a course of loctores on Spiritualiam, which has is ready to 10-post bofore societies of Spiritualists,

Rzv. Jour Presionr is meeting an ongagement for three Bundays at Philadelphia. He may be addressed, as usual, at West Medford, Muss.

Muss M. Munson, Clairvoyant Physician and Looturer, San Francisco, Cal. Miss II, is authorized to receive subscriptions for the Banwan.

Mas. E. D. BINONS tranco speaker, will lecture in central Now York in Oct.; in New Boston, Mass., Nov. 18th and 25th Address, Bristol. Ct. Mas. A. P. THOMPSON will answer calls to lecture in the

surrounding towns, addressed to her at West Campton, N. H MATTIE F. HULETT, Rockford, Ill. She will speak in Ten-sesses and Goorgia, in October, November and December.

CHARLES A. HAYDEN, tranca medium, will answer calls to coture west or south. Address, Livermore Falls, Mo.

DR. P. B. RANDOLPH'S sorvices as a lecturor, an be had by ddressing him at the Banner of Light office.

MBs. M. D. EXEMPT, of Lawrouce, will speak in Cam-ridgeport the first Sunday in Nov.

REV. STEPHEN BALLOWS will respond to calls to lecture, ad od to him at Voll River Mann

L. JUDD PARDER may be addressed in care of C. E. Sargent

07 Obestaut street. Philadelphia. CHARLES H. OROWELL, ITALCO SPOAKET, Boston, Mass. Ad Ireas, BANNER OF LIGHT office.

J. S. LOVELAND will receive calls for lecturing. Address

Mas. ANNA M. MIDDLEBEGOX will lecture during October

t Portland, Maine CHARLES C. FLAGO, tranco sponker. 4, Clark Court, Charles

WILLEY STRATTON, healing medium, 158 Sands et., Brook

WILLER BTLATTON, hoaling mcdium, 158 Sands et., Brock-iyn, N. Y.
GRONGE M. JAORSON, trance speaker, West Walworth, N. Y.
MES, BALAH A. BYENER, SS WINCOT Et., E. Cambridgo, Masa, Mizs, E. OLOUGH, trance speaker, S Billaway Place, Boston.
MIS, M. H. COLERE, earro of B. Marsh, 14 Stromfield St., Boston, Miss, M. H. COLERE, earro of D. Marsh, 14 Stromfield St., Boston, Miss, B. A. HINDBURT, No. 1003 Fino stroot, Philadolphia, Miss B. A. HINDBURT, No. 1003 Fino stroot, Philadolphia, Miss B. A. HINDBURT, No. 1003 Fino stroot, Philadolphia, Miss B. A. HINDBURT, No. 21 Harrison Arenne, Boston, Miss, CLARE B. F. DANIELS, Westfield, Mcdiue Oo, Ohio, Miss, M. L. VAN HAUGHTON, SOG 1-2 MOUT at., N. Y. Oty, Miss P. E. WASHBUUH, West Warrob, Bradford Co, Pa. Rev. SLIAS TURELL, No. 48 Warrob, Bradford Co, N. Y. H. L. BOWREL, No. 48 Warrob, Sureot, Rokbury, GRO, M. JACKSON, Bennettsburgh, Schuyler Oo, N. Y. H. L. BOWREL, No. 48 Warrob, Sureot, Noxbury, GRO, M. JACKSON, Bennettsburgh, Schuyler Oo, N. Y. H. L. BOWREL, No. 48 Warrob, Sureot, Noxbury, Miss FLAVIA HOWE, Windsor, Pequonock P. O., Conn. Miss, SBOAN SLEIGUIT, HENCE SPEAKOR, Toriland, Maino, Miss, A. W. DELAFOLE, NO. 3 Eling stroct, Now York, Miss, J. P., Pricz, Watertown, Jafforson County, N. Y. DANIEL, W. HBELL, NO. 0 Filne et., Forvildence, R. J. A. B. WHITING, Alblon, Mich. Address accordingly. Rev. J. G. HISH, Three Rivers, Bl. Joseph Go., Mioh, ANNA M. MIDDLERBOR, MC 423 Bridgeport, Ooun, Dh. H. P. GAEDREN, 60 Kesse stroot, Boston, Mass, G. W. HOLLBFON, M. D., Now Dorlin, Wisconsin, DR. H. MELLER FAY, Akron, Bummit Co., Ohio, Miss, D., CHADWICK, Linden, Gonesee GO., Mioh, J. V. MARSPIELE FAY, Akron, Bummit Co., Ohio, Miss, D., CHADWICK, LINCE, BACOS, Baston, Mass, G. W. HOLLBFON M. D., Now Dorlin, Mison, J. Y. MARSPIELE FAY, Akron, Bummit Co., Ohio, Miss, D. CHADWICK, LINCE, SAN, SW DORLD, Missa, MED. D. CHADWICE, Linden, Geneses Co., Mich. J. V. MANSFIELD's address is at Chelson, Mass. J. V. MANEJIELP's addrose is at Obeleos, Mass. MRS. DEBATHA B. CHARE, West HARWICH, MASS. KHE, FRANCES O. HITZER, SPORCETPOIL, N. Y. MRB. STANDER BOND, DOS 2313, Bulfalo, N. Y. MRB. JEANDER BOND, DOS 2313, Bulfalo, N. Y. R. P. LELAND, MIddlebury, Summit, Ou, Ohio, MIES EMMA HOUSTON, EAST BIOUGHON, MASS. MBE. M. E. B. SAWYZO, Baldwinville, MASS. A. B. FERNOR, Clydo, Baudusky Co., Ohio, JOHN O. CLUER; NO. 6 Bay Street, Boston, Lawis C. WELCH, Wost Windtham, Coun. Auonzo D. HALL, East New Sharon, Mes. MES. M. J. WILCONEON, SITAY'OR, COBL. MRS. M. J. WILCOYSON, Birat'ord, Conn. Mag. R. H. BURT, 66 Carver st., Rosion. Da. James Coorper, Bollefontaine, Ohlo, MRS. BARAN M. THOMPSON, Tolodo, Ohlo, <u>س</u> MRE. BARAN M. THOMPSON, Tolocio, Ohio, MES. J. R. STAREFER, Grown Point, Ind. MRS. S. MARIA BLISS, Byringfield, Mass. Lovert BRENS, Noth Ridgovillo, Ohio. MRS. H. F. M. BROWN, Cloveland, Ohio. MISS LINER DOTES, Plymouth, MASS. Mass. B. L. CHAFFELL, Phonoix, M. T. Misse RELE G. GISON, Lyons, Mich. R. R. TOURS, box 85, Quincy, Mass.

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ATTORNEY AND COUNSELLOR AT LAW,			
If NO. 10 COURT STREET, BOSTON.,	June 16,		

THE MISTAKE OF CHRISTENDODI ; A OR, JEBUS AND HIS GOSPEL BEFORE PAUL AND URISTIANITY. BY GROOD STRAINS. BILA MARSH, publisher. This book demonstrates that the religion of the Dhurch originated with Yau, and Dovovous, who is round to have been a Indionalist, and whese Gespel, as deduced from the writings of Matthew, Mark, Luke and John, is a perfect the writings of Matthew it contains Al2 pages of good rolution of Christianity. It contains 312 pages of print, well bound, and will be sent by mail on receipt of dollar. Address GEORGI? STEARING. Address 80. tf Juno 80. West Acton, Mass.

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# HASHISHI

13

HAODIISON TALL Through to sumerous correspondents, let me say that near-Ly all the Hashteh I brought with me from Europe, (and bone other is fit to use.) is exhausted. The balance I will sell at four deliare a bottle, with full directions how to secure the celestia, and avoid the ill fautash. I have only twonty-five cases left out of three hundred and fity, so that those who wans the genuine Oriental article must send at once to DR. P. B. RANDOLPH, 17 Bromfield steed, Boston, Mass. LOCK 6.

by Mail or Express.

2017 All communications and regarded with subter and conscientions fidelity. The Institution gives the most unexceptionable reference to men of standing in all parts of the contry, who have been successfully cured. 2017 A Treatise on the causes of the carly decay of Ameri-can Youth, just published by the Institution, will be south in a scaled envelop, to all parts of the Union, on receips of six-cents for postage. It is a thrilling work, and should be read by every person, both male and founde. 2017 Fall not to send and obtain this book. 2019 The attending Physician will be found at the Institu-tion for consultation, from 9 A. M. to 9 r. M., of each day, Sun-dars. In the forencon.

inys, in the forencon. Address. \_\_\_\_Da ANDREW STONE Address, Da. ANDREW STONE, Physician to the Troy Long and Hygenio Institute, and Phy-

cinu for Discu ace of the Heart, Throat and Lungs, 1y 00 Fi/th-st., Troy, N. F. Ded. 17. 1y

W. M. C. HUSSEY, BEALING MEDIUM, has, during a real-W dence in Now York of three years, been successful in treating Dyspepsia, Paralysis, Spinal Curvature, Tapo Worm, and most soute and chronic discases, without the use of med-

H. H. CULLER, Trance Healing Modium, Williamsville, Awo Sept. 12.

#### BANNER OHI GHT.



— ofegies "And quoted olds, and inwels live words lour, That on the stratched fors angor of all line Sparkle lorover,"

With eager hand Huge detily weaver. The mantles that our puble would den, Wittle busy-fingered care unreaves The garmonts ha we but thein on Wo tear our Falaces of Joy, And tread them with exuiting shout, Till, crumbiling round, 'the plainly found Bome corner-stones have been left-out. And thus we play the game of Life, . Hindow-and solistance over blending. 'Mid flowers of Pence and tares of Strife thaily beginning-andly ending.

The possession of great wealth is generally attonded officer by much good or much evil.

> Have faith -- have courage -- acver lear, The promise is in sight : The lamp of Truth is shining clear,

To banlah Breor's night. Though trials gather thick and fast, And all the world be wrong,

Onward, still onward to the last, And in the right be strong !

Who can pass from domestic strife or unkindness into the presence of the God of peace and lave? Or how can the gentie dove of heaven brood in the heart amidst bittorness temple ba

> Mother I watch the little hand, Picking borries by the way, Making houses in the sand, Tossing up the fragrant hay ; Nover dare the question ask, "Why to me this heavy task ?" These same little hands may prove

Messengers of light and love.

A religion that nover suffices to govern a man will never uffice to save him.

"There 's a draam so pure, so bright. --That the being to whom it is given, Hath bathed in a ees of living light And the theme of that dream is beaven.

The bitterest cup has its one drop of honey.

#### MISS FANNIE DAVIS AT ALSTON HALL. Sunday, Oct. 7, 1860.

AFTERNOON DISCOURSE.

The regular meetings of the Spiritualists of Boston were recommenced this afternoon at the new hall in Bumstead place, after an interim of nearly three months. The hall was quite respectably filled. There were many old familiar ones in the audience, and many a thoughtful brow and penceful face was opturned, as in times past, to oatch the thoughts of seraphic beauty which gushed from the lips of the beautiful prophetoes of the new dispensation. May they live long and happily, to enjoy the blessings the angels shower upon them.

"Scattering from their starry urn, "Thoughts that breathe, and words that burn."

Dr. Garduer, looking fresh and vigorous from the pleasures of a long vacation, was at the post he is by nature so well fitted to adorn, and where his dignity, firmness and courtesy have won him the plaudits of friends and foes heretofore. The choir. whose spirit lifting harmony has been so much of an attraction hitherto, comprising such popular and gifted artists as Miss Murdook, Miss Daniels, Miss Upham, and Mr. Warren, have been secured for another season. The cosy hall is in a snug, quite place, and everything augurs a successful year's campaign to the cause of Spiritualism.

After the choir had sung an opening hymn, the medium rose and offered up to the Great Spirit of all things a holy invocation, replote with gems of postio beauty and terrent devotion. She did not beseech Him who doeth all things well to ohange any of his purposes, but gave thanks for the manifold blessings bestowed upon humanity : for the human affections; for the powers of mind which enable us to fathom the realms of creation; for the science

Aight of that and Christ, the people are beenning more truly flad like and Christ-like. We can more ! ultimate any true faith till we learn to do lustly with our brothers and elefers.

The human mind caused grasp the Deity, but the human soul can feet It, and the human heart can worship it. We believe the spirit of man is but the expiration of the great infinite flod-the thought of the Father-Spirit, holding the same relation to him that light does to the san. We all have different

conceptions of the Detty, but the great idea is the sheltering bosom of Delty.

lårger than our own enpacitles. on the whole world of thought. Ho was a man in seeming to pull as if it was trying to go as my body

meet and vanquish.

beneath. And may the angels write success upon apirit life, and watching him closely, I observed, the pages of your life history. The time is coming that soon after I could see him, she would get nervwhen we shall not be asked what we believe, but ous and beg for her parcotic. The influence was so what we are as men and women.

EVENING DISCOURSE. At the request of the controlling intelligences,

subject for the evening discourse. Stephen R. Bowers, Harry H. Piercs and Olivor C. Cooper. Esus. were appointed, who, while the choir sang a pleasing lady has gone to the spirit land. I have been influprelude, and the medium offered a fervent invocation, retired to the anto room, and, returning, pre sented two subjects to the medium, of which she chose the following: "Will the Inhabitants of the an angel; and when the purpose of that spirit was Spirit-World exert an influence in the approaching political contest in our country ?"

She said : At the present time the mind is more country than in aught else beside. It interests both be her affianced lover, but by accident was taken to particularly interested in the political aspect of the young and old, Spiritualists and non-Spiritualists. and is indeed a question of vital importance to the country. All should be interested in things which make her his spirit bride. pertain to the success of the nation. Government and its aspects is a question which has been treated Things that are seen are not eternal. by some of the proudest intellects of the country; but the great majority of these who treat the subject do it in a superficial manner. All people have modes of political progress, but the highest is the individual government, which all men and women should establish for themselves. He who governs his own intellect and affections is the highest governer. He is the only one who oun properly define the great question of government. Politics is second-

a child beside the great American Republic. There is a constant agitation of thought in all our institu Amorican people.

### [Reported for the Banner of Elight.] BOSTON SPIRITUAL CONFERENCE. TUESDAY EVENING, OUTOIDER P.

The Boston Bulifiant Conference is held at the fight No. 14 Bromfield street, every Tuesday ovening. QUENTION. ---- What effects can intericuting regents have upon the spirit and soul of man I'

JACON EDSON, Chairman.

Da. L. K. Counter .- It may be difficult to give satisfactory evidence of the effects of anything of same. Drops of water are individualized globales the soul, or spirit. Each one must have testimony when alone ; but in the great deep they blend in one. to satisfy self. Experience is called for. I believe, All the struggles of life are prayers to God. By for one, I have felt the effects of lutaxicating drinks. prayer we put wings to our couls, and fly to the 1t was about cloven o'clock of a moralight night, in

Oct., 1830, in Albany, N. Y. I came out of the We may judge the acts of our neighbors ; but have theatre, stomach empty, and imagination high, a we any right to? For we believe the lowest child of very small quantity of brandy used. In passing God has that within which will lead him to the down State street, the feeling was as if I must love heaven of Deity. We need not grasp in boldness, my councetion with the sidewalk, and float in the however, for we cannot comprehend any truths air. I used much exertion to keep down. I thought 1 could make more pootry, and better, than Homer It is but a few months since Theodore Parker died. ever wrote. In ascending two flights of stairs I had Many of you know what his ideas of Deity wore, and no effort to go up ; my budy seemed to raise itself. his life and teachings have already had an influence [ | slept well ; but woke with every hair of my head

spired by God, and though the churches consigned did the night before. I suppose the soul, or spirit, him to perdition, we cannot but recognize the truth has to use the body to give its fcelings. This was that as there was but one Domosthenes, one Confu the effect on my soul in this life. A beautiful young cius, one Pythagoras, one Shakspeare and one Byron, lady-an excellent medium-in La Salle, Ill., was so there was but one Parker, and there never will be frequently controlled by a spirit, and that influence another. He has done more to bring mankind to a would always make her find tobacco and fill her rational belief in Deity than any other man ; but the mouth, and show inveterately ; but before releasing church called him infidel. He is not dead, but her the spirit would cause the tobacco to be removed, Phoenix-like will live in his ashes, so long as there and destroy even the small of it from her breath. is ignorance and bigotry left on earth for him to That, I claim, was the effect of earth-life on the spirit, and continued to spirit life. I had a patient We can show our love to God nowise better than in Kentucky last year, who was in the habit of in kindness to our brothers and sistors. Plant a using morphine in large quantities. Clairvoyantly, tree t.-day that generations not yet born may rest I often behold near her what I called a man in intense on her at times, that she offered as high as five hundred dollars (and she was able to give it) for a single dose of the morphine. Whou I described committee was obseen by the audience to name a who, before his death, was separated from his family

to her the spirit, she recognized him as a relative In consequence of using intexicating drinks. We tried hard, but could not "cast the devil out. The enced by what claimed to be a spirit from the other life, so that an ordinary looking young lady became, in a few moments, as beautiful as any conception of made manifest, the lady's appearance returned to the common standard of humanity; and I was astonished that my affections could be made to vary so much in so short a time. The spirit claimed to the other life. That lady has also gone "over the river," I think, by the efforts of that young man, to

DR. CILD .--- " Things that are unseen are elernal."

The soul is unseen ; intoxication is seen. Our senses are taugible to sonauous perception ;

# "They wrap the soul around," Like clouds that environ the earth.

Each human soul that lives is a fixed star in the firmament of eternity, unmoved, uninfluenced by the . clouds that surround it. We all have our say, and overy my is moavingless to the beautiful immortal soul. We come here thinking we are wise, but we ary to nature. We have the proudest nationality in only talk nonsense, for fun, the same as children the world. Europe, with all her experiences, is but play, for fun. All is impotent and negative to the great unseen purpose of the soul's eternal destiny. The progression of not a single soul that comes here tions, which is the eminent characteristic of the is influenced or can be by one or all the words that we can utter. Mark ye! All that we can say ou Atl feel there is a coming orisis in the political drunkenness will not diminish or swell the awful world. The signs of the times trach of a struggle in river of inebriety ; it will not make the drunkard, our nation, of right and justice against wrong and drunker, or make tomperate men more temperate. social inequality. The patriots of the past days of What we all say is all right, whatever it may be, but it is meaningless to the soul, though we think it may be of solomn significance. "The arrow knoweth not its aim."

The soul's perceptions reach out further for intexts before here, and why should not its effect to an after eatlon, for the material well is rear thereby. The death?

fower of the soul to see Is the same with or without ] JACOD Ensors .- This is an interesting question, intexication. Physical clouds break away by intexis Are there not some souls that have been behefited eation like cloudy beneath the chining can. If the by interleating forces? Caunot we say come good soul of man can be influenced by the use of ten, thing even of King Alcohol? It is not the best colleo, rum or tobacco, I know that I do not tell a thing a temperanco lecturer can do, to say all men Ho when I say its immortality is too feeble to endure | having nighting to do with alcohol are worse than the inducaces of sturity time and surely uncounted the devil himself. Let us use the question so as to ordeals of steralty.

influence-our physical bolies, our physical intelli years of my life, and cannot be accused of apologence, our physical love - all of which are effects of gizing for its use. Let us condemn no one, but be the soul. The soul, aided by the powers above, takes charitable toward all. care of itself. We think that we rule it, when we A Voice .- If there was any need of alcoholis bover are entirely ruled by it. We think that the infla. age, why did not God make it ready fermented, and euce of intextesting agents may rule the soul, when gushing like water from the springs ? the soul governs and rules the influence of all in. [ Mr. Ensoy. - My brother could as wisely ask why toxicating agents for wise and glorious ends, I can- God did not proparo houses and tools ready made not doubt. That intoxicating agents of all kinds do for his children, or why he did not give them leaves ufilet and curse our present earthly existence, no one. of bread ready made without compelling them to go who has an unprejudiced view of life, will or can through the processes of sowing, reaping, harvesting, deny. But our investigations of this subject carry us threshing, grinding and cooking. deeper than the surface ; carry us back from mere effects to explore causes and reach ultimates. What is the cause that makes millions of men daily drunk with drugs and drinks? Is the cause visible to and the more external or soul. Can intexioating human perception ? No. Is that power that created men insufficient to stay the tide of human drunken ness ? No. Why then, we ask, is it permitted ? We do need confidence in that Power that created us, and still rules and sustains us, to believe, to know that all things are for our good. And blessed he the himself, for it is a part of him. I belleve intexicathand that afflicts and chastless this family of earth, ing drugs are never necessary in any way, either as of which each one of us are members, with drunkenness and intoxication.

If our God hates drunkenness, tell mo why he made it? If he hates temperance, why did he make it? If God loves one more than the other, where is his impartiality? There is an unscen power that rules all existences. And there is order and system, purposes and onds, means and uttimates, all of which lie in the bosom of wisdom-wisdom that our feeble vision fulls yet to recognize. People who look only on the surface of this subject, will say that what I have said tends to the encouragement of intexication. But I say it tonds to no such ond, for the reason that the cause of intexication, and also the cause of abstinence from intexjeation, lies deeper always than the surface influence that comes of the trash of what runs over human tongues, and comes out in words that make sentences. In unscep, spontaneous desires lie the cause of intexication, and in unscen epirit lies the cause of all desires.

RODERT BURTLN responded, but his remarks were so destitute of logic, wit or philosophy, consisting only of a violent and bitter volley of billingsgate against the last speaker, that we forbear reporting them. RICHARD THAYER confeesed to knowing nothing about the subject under discussion, but quoted the language of Solomon, who had experience, " Wine is a mocker, strong drink is raging, and whoever is deseived thereby, is not wise." He believed intextcating agents injured the soul and body of man, and related one or two humorous ancedetes to show his premiece true.

P. B. RANDOLPH .--- I think the question has not been treated as it should be. I want to lead the question a little further even than Dr. Child. He has given only his into dixit ; I purpose giving my experience. I belive nature is a great obomistry, and the soul is a result of that chemistry. A single glass of wine may turn a man's whole destiny, as on a pivot. Those who knew P. B. Randolph seven years ago, knew him as wandering from one part of the world to the other, neither believing in a God nor future life. But by the influence of a stimulating drug, he became convinced of the existence of God, and of a punishment for all laws infringed. Under the influence of an intoxicating drug, a person's faculties have been stirred into an intense action. Under the power of a drug Liszt first became a musigian, and evoked such strains as mortal man never

get all the good we can out of it. I have been a It is materialism atono that intoxicating agents right Grahamito and temperance man for many

DR. GARDNER.-The question was put into the present form by myself, and I fixed it as it is, to embraco both the divine and God like part, or spirit. agents exert any influence on our souls and spirits ? We know in certain quantities it can separate the body from the soul. It seems to me, if it effects it here, it must in the life to come. The spirit caunce die, and God Almighty cannot kill it without killing a stimulus or medicing.

DR. COONLET .-- In my opening remarks, I intended to convey the idea that all our actions in this life produced an effect on the whole existence. There is life in the body, even after what we call life has loft it. It has been said that the soul is always pure. I doubt it. I believe it is sometimes influonced by outside forces. There is no particle in the vast universe that does not effect every other particle. The sun is as much dependent upon the earth for its light, as the earth is upon the sun.

The same subject will be discussed next week.

#### New Settlement,--- A Home within the reach of all.

The yield has been from May to size, the businets of shelled own to the avers, two hundred businets of potatous, white and sweet, and other crops in proparties. The soil produces the best of wheat, ryo, data and dover, but is particularly analyted to the culteration of the graps and finer fraits. The luter is the most profitable of any culture, and owing to the large number engaged in the business, a normo can at once learn their cultivation. The soil is a fine, sandy lears, rich in phosphale matter and mathe doposities, and owing to this has proceen to be of such durability that many pronounce it to be inexhausible, learn their outprovide of any soil for the fruits, vegetables, corn, said many other purposes.

It is considered the bet of any soil for fine fruits, vegetables, corn, and many other purposes. The elimine is delightful. Located in the most temperate lattends of America, is is free from the severe cord of winter and the dangeroue frosts of the growing ecasion, character-istic of the Nerth and West. The genind balan of the atmo-sphere is such, combined with the lavigorating influences of the air and water, that many pulmonary complaints have been cured in a short time, and several physicians inve loca-ted to treat subjects who visit the place for its healthful in-lineates. Fovers and billions complaints are unknown.

PLAN OF SALES AND OPERATIONS.

and philosophy of the past, and for the prophesies of the present, which point out to us the secrets of the future just before us; and for the guardianship of the angels,

She said : We propose to elucidate the significance of the Hebrew word Jehevah—a word much used in ancient and modern times, but little understood in its true meaning. In the old tongue, the Je stood for the future; ho for the present, and vah, for the past. When we for one moment comprehend the great mechanism of suns and stars rolling in space, In perfect harmony and symmetry, we instinctively praise and worship the power which holds them all in their places by wise and inviolable laws. There are times in all our experiences, when we go beyoud ourselves, and are lost in the overwhelming glory of immensity.

Mind is infinite in its power. It flows from the throne of God, through the innermost nature of man. The truth of God's existence is being more and more believed-not because we have more or better arguments to support it, but because the soul has greater power to fathom his love and realize his wisdom. There is but one language for the human soul, and that is God; that language all our hearts Interpret.

Wheever has studied the early history of the race, must know the world has suffered from false translations of the religious records of the past. We can not fail to see a beauty of expression and comprehensive grasp of thought there, that is not expressed in this age of man. As to day, the spirits came to the seers of the past, speaking words it is not ldwful for human lips to utter, and to which the record does no justice. How narrow, contracted and vain is the Christian view of God Jehovah, as taught and believed in by the early Hebrews [

Who can read the masterly works of a Shakspeare without feeling that he was a demonstration of a living God ? Who can read the fiery words of Byron without feeling the casence of Divinity even there? And, today, can we not feel the great elements of Deity filling our own souls almost to bursting?

Human life and experience are for our use and profit. They are the thoughts of a Delty, the outworking of his great law-the very autobiography of the great, living God. Sometimes we are burned in the fire of sad disappointment, and our spirits quivor beneath the lash of pain ; but if we can see behind the shadow of the chastening rod, we shall see the power of a living glory and divine prophecy. The men and women whose spirits have suffered mostwho have most felt the conflicts of life-have most to bless God for, for his blessings oftenest come to us in diszaise. Calm and tranquil peace ever follows canguinary war and destruction. The one who has the power to climb up with bleeding feet to the summit of individuality, becomes God's best revelator to man.

There is a web of sympathy and union which is uniting all into a complete whole. It is said Athelem is governing the world; but, instead of losing

our nation take as active an interest in its welfare as they over did. They are drawn to the world at

this time, to aid the cause of right with their inspiring thought. We believe the nineteenth contury so man is ignorant of his destiny. The arrow doth sowed the seods.

leading public men are Spicitualists, or how often the Sonate Hall or Congress Chamber re echo to the jures the beauty of material existence ; breaks and defootfalls of the immortal spirits.

Political differences are nothing. The man, is what the times demand for President. The wiscest, and social world. Napoleon lives as much, and does tracts immortal artists, and outdoes himself in of all sweet pooms, "Home, Sweet Home," the music out a home, and yielded up his spirit under the blue

a home in Heaven!

In times to come, civil war may ensue, and blood may be shed-God grant it may not be so-but when the dark clouds break, peace and prosperity shall be ours more than ever before.

The time will come when we shall need no Presi dent nor law-givor-when every man and every woman will be a law unto himself and herself. You ask who now is capable of being a law unto himself of individualized government, where life will be a the veil which hides us from each other, and unito hood 1

Miss Davis will speak sgain next Sabbath.

owes more to the spirit-world for the promulgation not make its flight, for there is a power behind it. of true ideas of liberty and government, than to all So it is of the soul, there is a power behind, not its else beside. The Pilgrime, who laid in toil and suf- own, that makes its upward flight. Do intoxicuting fering the foundation of our great nationality agents have any influence upon the soul of man ? If themselves purified by the ministrations of these so, what is that influence? Tea, coffee, tobacco, rum, above them, take as deep an interest as over in the opium and a large number of other substances are utworking of the pr inciples of liberty of which they | constantly and almost universally used by the human family. These are all intoxicating agents. They

You cannot estimate the influences of the angels are used for their narcotic or exhibitrating properties, as we can; you cannot see what we see te-day, which properties carried to a cortain extint produce There is no home circle, place of worship, or political intexication. For what do millions on millions of rendezvoue, but spirit influence is at work to make [God's children make use of these substances? The men better. You do not realize how many of your answer may be yet beyond limits of human vision. The use of each one, and of all these substances, in-

stroys the perfectness of earthly forms ; dissolves the bonds that surround the soul in its earthly tenement; lessens the love of earthly things and produces sun furthest seeing man, the representative of wiscat flashes of spiritual realities. And for the reason and best principles, should hold the rains of govern. that the use of intexicating agents has deformed ment. The motive of men of parties is too much a and injured the glories of the material world, the relove of power, without regard to the true interests of ligions, the philosophies of the material world in dethe people. But before ten years shall come and go, funce-in the form of temperance societies and indi the spirits will tell a story in the moral political vidual resolutions, have protested and sworn against their use. Yet this definuce proves utterly impotent as much for the destloy of France as ever. So with to the end of its designe. The silent paces of that the spirits of the great dead of America. We draw power that produces all human desires move on the soul strength from the departed. The painter at same, unabated uninfluenced by all the protests, the oaths, the resolutions and the pledges of human beauty of conception. The writer of the sweetest philosophy. Men have, and do, and will use intexicating agents, and no human reason, no earthly of whose song is heard in every tongue, lived with philosophy, no earthly religion or force, no preaching, talking, or writing, can ever stop them. Besky of heavon. But, thank Ged, he has found a cause there lies behind an unseen power that dees home now ! The poor wanderer on earth has found this work ; and I cannot question that that power works in wiedom, though we cannot yet comprehend how this work is wise.

In this day of light and liberty, against all the teaching of the past, we question, perhaps for the first time, whether these intoxicating agents influ ence the soul at all? No. 1 affirm that they do not-cannot, for the reason that the soul commands and controls their use for the animal body that is the soul's product. Intexicating agents subserve the We know of only one, and that was Christ. But the desires of the soul, for the purpose of exerting an moving impulses of the Republic point to a system influence upon the material body. Intexicating agents alone affect and influence our physical being, heavenly edifice, in which all, mun and women will our earthly love-the tendency of which influence is be perfect bricks. Churches, polities and social ous- the destruction of both our physical being and our toms are wearing themselves out, and The beautiful carthly love. Intoxicating agents influence animal angelbood of truth will take its place in the hu- life, which is material-not soul life, which is spirit man heart. Modern Spiritualism will nover build a ual. Interication acts upon animal life as alcohol church. It will only affect the individual mind. does upon camphor gum-it makes the tenacious Happy will the time be when we can throw aside | lump crumble and fall to dust, without affecting its nature. Physical existence falls away scoper for as human beings, on a plane of universal brother- intoxication; falls off from the soul, that is ever positive to all material things; that stands ever uninfuenced by either intoxication or abstinences from it. It is clear to me all run has a most deleterious Atlantic County, New Jersey.

But it has an influence badly as well as goodly. It depends upon the natural character of the man. Good men are made better and bad men are made worse. Most drunkards are good fellows, because they have become so in the abundance of their good nature.

LORENZO D. GROSVENOR .--- I was glad friend Randolph came so near speaking to the question. Why is this want of appreciation of the interests and merits of the soul ? Whatever does, or whatever does not affect the soul in its ultimate destiny, it is carminly a good thing to call up in one's own heart a true and living realization of what we are.

RIGHARD BURKE sharply criticised what had been said by Drs. Child and Randolph, though he did not with the Canten and Atlantic Railroad, upon which the fare enlighten the Conference much as to what he himself believed, and why he believed it.

MR. RIOE .- I have not the slightest idea that the oul of the individual can be affected by anything, because it is a part of the great Creator of all things. 1 understand that the soul is independent of all other substances, except as it sets some things in motion. Rum may affect the body and the mind-may affect some faculties in some men, and other faculties in other meu. All organs are affected by liquor, but the organs of the body are by no means the mind or the soul. The mind is not affected by sleep. It simply gives the mind no place to act. The spirit some faculties in some men, and other faculties in simply gives the mind no place to ach. Also place is ecparate from the body. You can affect the yys-tom by stimulants, but never the soul. Drunken-ness is no more to the mind than sleep is. If there is a spirit-world for the spirit to go to, it would go

gone out from earth like the snuffing of a candle, and when I consult my Bible, I find drunkards do n't get into heaven. You cannot help admitting that rum kills men here, and my opinion is that it shuts them out entirely from the other world. If any man lives hereafter, it will be by continuing in well doing here, and not in following in the path of the drunk-

bere, and not in following in the path of the transformation of the speakers meant when they talked with which have been puzzled to know what it was, and how people came by it. It is necessary to the speakers been busine it that have been puzzled to know what it the proposition businessed, we have the proposition businessed and the proposition businessed. believe every immoral not which the fadividual locs, has a like deleterious effect on the soul. I believe all the sears will show. As has been the course of man here, so will it be orbibited in the spiritworld, and, if immoral here, when he arrives in the stanp, will be abeward cheerfully, as woard heppy togical spirit-world he will find himself a spiritual dwarf.

The course pursued has been to sell only to three who actually implove within a given time, and the result has been that we have a large and flourishing actioning, and hard has been known to rise four fold is value within the altert space of one year. The object of this operation is that of an extensive and actual improvement, and that the complete success of the sottlement may be placed upon a sure foundation, and at the latter line to give an opportunity to many who at present are unade to bence, to make this their fourne. The property has therefore been divided into a Firm Flot and a flow Frot. The Tame Plot is laid out into good and copyonients

The Property has according board with the a Parm Field and a Duan Field. The Parm Paor is hald out into good and convenients aronness on these avonues will be located the live and ten more fruit farms, and at the cross result the user lots with public squares in the centre, For fruit and gurden farms these lots are of angels size. The five and ten acre lots being as much as one person can cultivate in fruit. The main trank avoure will be one hundred foot wide, and it will be consilional that all scular plant shault trees in fronts of their places, that each avoide may become a Bouldeard.

with the Cantien and Atlantic Ratiroad, upon which the fare and freight will be mederate. It is intended to sell the property in land warrants of loca-tion, which condition that they shall be located and improved within asyon years, as follows: WARRANTS to be issued for ten acres at \$200, payable \$60 cash, the belonce in justification wery three meeties within oughtees meeties. WARRANTS for five acres for \$110, physick \$50 cash, bal-meetic in ways the construct warding the start of the balance in the start of the star

ance in one year by quarterly metalmonts. WARRANTS for two and a half scree for \$70; one half cash, alance in three and six months WARRANTS for one acres lots for machanics, and others, \$40

nu. Those who improve first to have first choice of location.

thero uninfluenced by anything. Ma. BERLEN.—It is very casy to decide the first part of this question, that intoxication does affect unint of the side of the river. How many intellec-tual and moral skeletons there are between Chelsen Ferry and Dover street Bridge! It is intoxication that has made them what they are—equal to brutes! My mind rests upon soores who have been possessed of high endowments of mind and soul, but who have gone out from earth like the snuffing of a gondle. most beautiful and interesting sights to be emergived by the mind of man. Persons can now see in Hammonton, the ex-tent of improvement that five acre lots make, as anytent ave-tion of improvement that five acre lots make, as anytent av-used have been arready improved. There need be to fours of the lots indicate the being large enough, as it has been accor-tement that the profit upon one acreed grapes, over and above expenses, is from three to five hundred dolars, and the same upon many kinds of fulls. We call the attention of manufacturers, also, to this settle-ment. On account of its being 10 the centre of the great mar-ket, and the conveniences of economical living, and the case with which hunds can be procuried, it preaches hung advan-lages.

ford. In the State of New Jersey there is a liberal lioncestead

Law, which protects a man's homestead to the extent of our thousand five hundred dollars. All persons a isting warrants, will enclose the first installnont is cash, or a draft to our order, for such warraitta at they dealed, and they will receive an minodiate answer. Forsons wielting to make inquirigs by latter, enclosing