

VOL. VIII. {BEBRY, COLBY & COMPANY, } Publishers. NEW YORK AND BOSTON, SATURDAY, OCTOBER 27, 1860.

TWO DOLLARS PER YEAR | Payable in Advance. NO. 5.

Written for the Banner of Light. LAST NIGHT! BT JOHN W. DAT.

Oh, lone, dim path, by the sea-wave's tune, That in blackness waits for the rising moon-Oh, woods, from whose clustering darkness rise The sounds of *A*olian harmonies-Oh, quiet stars, that are trailing on O'er the paths ye trod in the years long gone:

I see you now, though a Summer day In its green and gold hath passed away For a breath of heaven on my pathway fell, And the heart shall hold to the mystic spell, And memory bring from that shadowy plain A allver link for life's iron chain !

Last night I stood on a silent strand Where the caim waves lapt o'er the level sand. And the steel-grey sky, o'er the heaving sea, Bolled up like a warrior's panoply, And out mid the lowels flashing bright, The cloud-dints hung, like the marks of fight ! And melting eyes on my own were turned. And the warming fire of friendship burned On the altar-stone so long grown cold. And its glory streamed, as in days of old, Till the soul recked not of the frosty way That on to the distant mountains lay] To night I stand by the golding wheel, And the winds with muffled cadence steal, And the mist hangs down o'er the bending wave Like a pall, that droops o'er the sailor's grave, And the fog-bell tolls in the nearing roar Of surf that foams on a rock-bound shore ! As a weary exile sits in tears

To mourn the home of his childhood's years By the looming gate, through the long night hours, Till the watch-lights die in the sentry towers, Bo the heart sits down by the time-barred past. And mourns for the joy that would not last. And the tale seems true of the Persian lord Who dare not gaze o'er Abana's ford, Where the golden streets of Damascus lay Like clouds that fiame in the dying day, Lest the wondrous light of her happy strand Should be all his share of the Promised Land For the heart cries out in its hungering lone: Were all like the hour so swiftly flown Earth were a heaven, and with sorrowing pair Thy soul would list to the parting strain. For a golden light on the picture lies, And that was an hour of Paradise !" Annisquam, Mass., Oct. 5, 1860.

Written for the Banner of Light.

THE LORDS OF THE CASTLES. A TALE OF THE RRINE.

BY ELNANAH STRANOR.

CHAPTER XIL

"No, not quite yet; a much pleasanter surprise than that; it was the sweet voice of Gertrude herself!" " Oh !"

The Knight appeared to feel relieved. "You may perhaps guess with what delight I made the discovery. She whom I had run this risk just to obtain a glimpse of, was now close at hand ! I could set by her side and talk with her unmolest. ed ! I declare, Sir Knight, it was the most blessed experience I have known for years."

"So I am willing to believe," said he. "Well, there we walked in the pleasant shadows of the trees, and there we sat down and talked. What was the secret of my own heart, I imparted to her ; and she likewise gave up to me all the secret thoughts of hers. In short, my dear Knight, we felt, after that happy interview, that we understood one another far better than we ever did before. But I need not dwell upon what transpired then and there. The worst remains to be told. While we still sat in the orchard, we heard the clattering hoofs of a party of horsemen, and I had hardly time to look about me, when up rode the leader of the troop, and angrily ordered Gertrude to leave me and go back to the castle. I need not say to you that he was her father !"

"Abal That is it, is it?"

"Then he turned upon me. We had high words. resolved not to get angry with what he said, nor to resent anything at all. I remembered that he was the father of my own Gertrude, and it did not become me to deport myself unseemly toward him." "And that was right, my boy! Give me your band !"

"He ordered me very abruptly to leave him, and threatened mo with direful troatment if I should ever again dare to pollute his grounds with my presence."

The Knight looked round upon his companion, and searched his face with a glance.

"You /" he exclaimed, with real or affected surprise.

"There is a bitterness against me rankling in his heart. What it is I know not, and it is not likely that I shall ever find out. Should he ever get over it. I do not expect it will be in this world; he may be a changed man in some other ; let us hope so, at least."

There was a pause here. Finally the Knight brought it to an end by asking if that was the reason for his enlisting in the army of the Emperor.

"No, that was not the whole motive, by any means, but it gave me the final impulse. I wanted only something of this kind to decide me ; for I had thought much and long on the subject, and Gertrude had even talked with me upon some method of surprising her father into a better feeling toward me. by my performing some deed that would challenge his admiration. 1 confess that this crusade The last remark of the Knight seemed so disin- an inducement to put forth my courage in the most . terested and generous, that Wilhelm's mind was at advantageous manuer ; and, while I feel that I am, once influenced to comply with the former's original in a measure, seeking to gratify a selfish purpose by request. He could refuse himself to many things | taking up arms as I now do, I still enjoy the satisother than a generous appeal. When another per I faction of knowing that it may result in the redempson threw himself entirely upon his own better tion and continued happiness of the heart I love. nature, there was great danger that Wilhelm could Therefore, without any delay of going through the wearisome trial of prolonged adieux, 1 left my castle in the care of faithful and trusty dependents, and "that is, to anybody but to myself; but I will con started for the assembling army at Frankfort, on the very pext morning."

at the Castle of Rosenbeim? I could readily push Wilhelm seemed unable to say enough; for, now he on beyond Frankfort, and appear at the castle." "It is just what I had been thinking of," said words direct to his maiden, there was no apparent

Templar."

"And will you, then, carry back a message-only brief measure, from me to Gertrude at her castle ?" "You have but to command, and I shall be but too happy to obey."

youthful and ardent lover.

"It will almost be like seeing her again, before I depart !" he exclaimed, "Now will you tell her this from me? Tell her that -but no! you ought not to be asked to go so far out of your way! I have not the heart to ask you !"

would most gladly obey your commands? Did you for you, indeed !" suppose I meant not what I said, or that I could not be in carnest ? and I a Knight Templar, too !"

" Forgive me, then !" exclaimed Wilhem once more.

be in this case."

"Were it ten times the trouble," answered the Knight, "I should still be only too eager to be the honored bearer of such a missive. For, you remember, my order is one that professes to discharge its duties to all such as are in wicked straits like yourself; and I should be but an unworthy member of

that high order, did I betray even the slightest desire to evade your request. Now be free with me, and let me do as my own heart prompts me." " Very well, then I will."

"And command me to go anywhere---any distance even, on an errand of this sort, and my life but you shall be faithfully served to the uttermost of your rishes !"

Wilhelm grasped his hand stid thanked him. "Then take to Gertrude this message from me, fter you shall have completed your stay in Frankfort; tell her where you first met me, and all the circum. stances under which this cur agreeable and friendly acquaintance begun. Say to her that you found me still full of tender and regretful memories-tender because of my love for her, and regretful because I depart with a lighter heart !" is compelled to tear myself away from her side Assure her that from the moment my eyes beheld her departing figure in the little orchard, that afternoon, my thoughts have not ceased to be busy with her last words. Let her know, too, that I go into the battle against the infidel with all the engerness of my impulsive nature, fondly hoping that I may chance to carn a fame that shall help work in my favor with her prond and cruel father. Tell her, too, that my heart is still full to overflowing with back, if I ever live to come back, I shall only bring to her a broader and richer experience to enlarge and make still more worthy my affection. Can you carry all this? Can you remember it all?" " Truly can I, and a thousand times as much my riend."

had so fortunate a chance to send his own warm Wilhelm, "but did not venture to propose to you." |end to the number of his tender meanges.

"Ab, then, be not so foolish any longer, my But the Knight was patient, was even gracious friend, as to decline asking any favors of that kind and listened to them all. He proved himself entirely of me ! . Nor yet, let me evajure you, refuse to com. a man of his word, so far, at least, as receiving the mand my services freely anywhere. I shall always, various messages went. It was his wish to draw be too happy to do your gasure, for I know that out from the young man all that his free naturo was you are quite worthy to be served oven by a Knight, ready to give up to him, and then go about the discharge of his commission in his own good way.

That happy day, for Wilhelm, came to an end, as all such days will. The preparations for the departure of the army now went on at an accelerated pace. The streets of Constantinople resounded with the "Ob, then, I am happy once more !" exclaimed the din of the multitudes, soldiers and officers making the scene motley with its colors and costumes. The The color mounted to his cheeks, and he almost crusaders challenged universal attention. Their coked as when he was sitting by the side of Ger- ranks were imposing enough to awaken the most trude's own self, pouring his love messages into her stirring feelings in the breasts of all beholders, whether Turk, Jew, or Armenian.

Finally the hour for the army's departure came. The Knight sought Wilhelm at his quarters.

"I have but few words, and feeling ones," said the former. "You have my blessing. I know that you will do your duty, and more, too. But never "Did you not understand me, then ?" said the forget what I have told you about your future. Re-Knight, grasping his arm, "when I told you that I member that this is but the opening of a proud day

Wilhelm received his words with his usual modesty of manner, answering nothing.

Tramp, tramp went the army along the narrow I did not suspect you for a moment of a want of per- and confused streets, marching out of the city. At feet good faith ; I merely felt the hesitancy that is all points the rabble followed and crowded around natural to one like myself, about asking a friend to them. The houses on its route were overflowing be at so great trouble as you will certainly have to with people, enger to get a last look at the lines of this splendid force that was going on to rescue the places of the Holy Sepulchre. The roofs, too, bore their loads, dark and frowning; and from the balcontes ludies showcred down smiles and blessings upon the upturned faces of the self denying volun-

> Upon the top of a certain mosque stood the Knight. Here he had taken his position, and to this point he had previously directed Withelm to look back after him. As the procession wended its way out from the dense and confused mass of houses, and had reached an open space where a clear view for the first time was possible, Wilbelm turned, as agreed, and gazed up at the top of the structure on which the Knight stood. The latter was waving his handkerchief from the point of his lance, like a gonfalon

in the breeze, and it instantly attracted his young friend's attention. Wilhelm returned the salutation by waving his

own handkerchief, and bowing. The recognition was mutual, and both friends were happy. "Now," murmured Wilhelm to himself, "I shall

Thus separated the two friends.

helm's attention from his youth up, and to which, from daily association, he had become truly endcared. Would he go in now, and acquaint the old warder who faithfully guarded the gate, with the welcome news that he had seen his young master at Constan-

inoplo? He stood awhile longer, sceming to be engaged in ettling some matter in his mind.

But the internal discussion did not continue long, for he suddenly reined up his steed with a firm hand, and turned his head away !

He would not enter there. At any other time he would be just as welcome !

Perhaps he proceeded, slowly and thoughfully still, distance of a quarter of a mile, when he overtook some peasant women and girls. He stopped when he came up to them, and began to question them. On their part they gazed at a man in that strange dress with feelings approaching awe.

"Good folks," saluted he, with his vieor down, will you be gracious enough to tell one who is a stranger, and who comes from a far distance, where is the castle of Rosenheim ?"

Several of them eagerly made haste to inform him that it was not much more than half a mile off, and that the course he was pursuing would take him di. rectly there I

"Ab, yes," responded he; "then I am not at all wrong ! I feared I might be f Accept my thanks, good people, for guiding my horse's feet, and know that I shall ever remain your debtor !"

And he spurred on his steed, and gallantly rode wav.

The peasantry were not wont to be addressed in so kind a manner by those whom they deemed their superiors; therefore they began to talk volubly among themselves, after the Knight's disappearance, of his noble mich and his lordly character. They could not say enough in praise of him.

One there was in that little group, whose keen and restless eyes had taken in everything. She studied the bearing of the stranger with all possible care. And yet there was no reason - why she should, more han the impression the Knight's martial appearance made on her imagination. It was Jean-the little maid Jean, the loved one of Bernard, and altogether devoted to her sweet young mistress, Gertrude !

The borseman was not long in overcoming the distance between this little party and the castle. When he came to the most, and undertook to cross the draw, seeing the castle-warder in waiting for the approach of all strangers, as was his wont, said he to the latter, reigning in his horse-

" My friend and servant ! You behold before you member of the honored order of the Knights Templars! I have served with them even in the Holy Land, whence I have but recently returned to this country. You well know that all of that order are ame ta whatever town chance to come, and that the first diguitaries of every land are ever ready to open their hearts to them. I demand to know, then, in the first place, if this he the castle of Rosenheim ! "

not continue long to withstand the demonstration. "It's all a little matter, at best," he began ;

sent to talk with you about it, for you are my friend."

The Knight acknowledged the compliment very graciously, which served only to flatter the young man the more.

"I trust, at least," said he, with his bow, " that I shall never prove myself unworthy of such a confi dence as yours, in any particular."

Wilhelm went on :

なないのである

С. Г

"I love a girl who lives in the castle but a little distance from mine. She is the daughter-and the only child, too-of the Lord of Rosenheim Castle. My own castle is that of Grossenberg." "Yes," awallowed the Knight, with eager avidity,

" I understand so far."

"Well, between Gerirudo and myself there is nothing but the happiest accord; but her father has concoived a most violent dislike to me-all the more violent because it is entirely baseless."

" Of course-of course."

""He forbade me to come within bowshot of his walls; and for as long a time as I could, I did keep away. But it could hardly be expected that, while my own dear Gertrude was in that castle, I was going to stay away from her sight a great while." "Hardly, I should think," said the Knight, shak ing his head.

"One afternoon, therefore - and in this very season, too-I learned that her father had gone out into the forest, with a body of retainers, to hunt ; so I determined to take advantage of so fortunate an have an interview with Gertrude."

" Exactly," chimed in his friend.

the forest, and I wont forward myself on foot; for been driven in this hasty manner to leave the side thus I thought I could the better acramble about in of Gertrude; while those of his friend were chiefly but natural that Gertrude should emerge from the revealed to him. thick walls of her castle, and come forth to enjoy ly in the little orchard that skirts the castle walts, inipulse. looking up ever and moon at the envious structure. that contained all 'I loved on carth, my heart filled in the face of his companion. with emotions that were new and fresh to it even then, I was suddenly startled by hearing a voice not any star." far from me speak my name."

rative of his friend.

" You surprise me l"

"Ah, but what was now to be gained by talking about it? Absolutely nothing. On the contrary, it would but serve to weaken my resolution. Therefore all the time I lost was so much strength gone. I resolved to part with none of that, but to set off without delay, leaving all that was dear and precious behind me."

"And let me tell you, too," said the Knight, with an affectionate style of confidence, "that you have done that of which no man who walks the earth need feel ashamed ! You have shown yourself the hero-every inch a true hero! I rejoice that fortune threw me in the way of such a man. It will be a fact of which I shall feel proud as long as I live. Few men-let me say to you, my young friendvery few men would act as you have done. And to leave all your lands, your castle, and your faithful and devoted retainers behind you, too !- not to speak"-and here he very considerately dropped his voice to the lowest tone above a whisper-" of her whose every thought fills your soul !"

Wilhelm could not trust himself to answer him in words, but merely grasped his hand.

For some little time after this frank and friendly confession on the part of Wilhelm to a man who, till just before, had been a perfect stranger to him, they sat beside each other in the thronged bazaar, and silently watched the figures and the faces of those occurrence, and go over to the eastle myself and who passed, but engaged in any occupation save that of thinking of what they enw. Both secured to

be rapt in their own thoughts. The eyes of Wilhelm "And I went. My horse I secured in the edge of revealed a sad reflectiveness, that he should have

the shadow of the trees and walls unperceived. It expressive, not so much of passive dreaming and chanced to be a lovely afternoon, all nature wooing musing over what he had heard, as of an active one out to enjoy her delights. And of course, it was scheming and plotting over what had just been

After some time had elapsed in this way, the what was offered alike to all. As I walked musing Knight seemed to raise his head with a sudden

" Gertrude of course is beautiful," said he, looking

7

"I might be partial; but to me she is fairer than

"I like you the more for saying so! Do you know "Caught, hey? Discovered ?" broke in the Knight, it? But as I was going to travel as far as Frankimpatient from the interest he had lent to the nar fort," he added, " perhaps you would like to trouble me with bearing some secret despatches further on,

"And will you carry it to her?" asked the young lover, with all a youthful lover's eagerness.

"Indeed, indeed I will !" answered the Knight: and, furthermore, I will take the liberty to embroider it with such feelings of friendship as I enter-

"Oh. I thank you! It is not in my power to lighter heart and a greater strength of will !"

order in good standing, who, from one cause or the people among whom he went. another, see fit to travel about the country, stopping | Our true Knight at length found himself in Franknow at a city or capital, now Cf .a village, and now fort, that ancient German city, with its piles of steep at some castle that lifts up its walls of welcome, are roofs, oue above another, its quaint gables that no ever received with peculiar favor; in truth, it is one could count without losing both his way and his steemed a peculiar favor to entertain a Knight reason, and its busy, active, intelligent, and bustling

know, therefore, that I am welcome wherever I may Here he passed many days. He determined to choose to go."

interrupted Wilhelm.

"As you say," auswered the Knight.

"Why, assuredly; and then, after you find that suspicion, you will do 80."

The Knight kept silence, musing upon it. His purpose even then lay dimly defined in his mind. "Better, then," continued Wilhelm, "keep your ecret to yourself till you have an opportunity to confide it to her alone for whom it is intended."

"And now." said the Knight. "I will be off as soon as I can for the castle where dwells the fair lady in whose smiles I am to bask !"

CHAPTER XIII. THE ENIGHT'S SUCCESS.

A detailed description of the Knight Templar's journey from the Golden Horn to Vienna, and thence love for her, and her alone ; and that when I come through upper Germany, and afterwards down to Frankfort, would be neither interesting nor necessary. He stopped for a short time in Vienna and was received, as all the members of his honorable order were, with manifestations of welcome by all to whom he presented himself. It cost him very little trouble to find his way into the dwelling of any duke or nobleman, and even princes themselves were but too proud to proffer generous tokens; of their personal respect. The fairer and gentler sextoo, were wont to be very lavish in their attentions to all good and gallant Knights who chanced to come tain for you, so that it will appear to be even a great in their way, invariably offering them free admission deal more than what you have now committed to to their halls, their assemblies, and their enchanting society. And they were all the more free with them,

because the yow taken by every Knight, on entering thank you sufficiently ! Bless heaven, that you upon the discharge of his duties, precluded him from should so happily have been thrown in my way, for the hope of ever marrying. So that, all things connow I can depart on my march castward with a sidered, the Knight Templar had a merry time of it, especially when incapacitated by wounds from ac-" You know," said the Knight, " that those of my | tive employment, and while thus petted and feted by

Templar, and hence all who can do it in a worthy population, a sight of whom sent new life to the manner are glad to embrace the opportunity. Now heart of every beholder.

thoroughly rearnit himself before riding on down the "But you are going to my own castle first ?" Rhine, and paying the visit, on which he counted so much, to the castles.

But at length he sallied forth again, with a bound ing heart. It was a journey of many days, and you feel quite at your ease there, and can go over to through a wild and sparcely peopled country. But the Castle of Rosenheim without exciting the least the heart of no true Knight was ever shaken by imaginary dangers. Neither the shadows of the frowing forest nor the shrill echoes of the dark night " But remember this; be careful not to let any but were sufficient to quicken the beating of his heart or

it may overthrow the whole plan; for I indeed [It was just at the close of a lovely afternoon, as he believe that the father of Gertrude would venture so neared the castle which, from description, he knew far as to refuse even a Knight Templar entrance to be that of Grossenberg, belonging to his gallant within his castle walls if he knew that you had young friend Wilhelm. Riding close enough to take in at one survey all its distinguishing points and features, he sat perfectly still on his horse, and gave himself up to the musings of the moment. Herethought he-dwelt Wilhelm, till his sharp unhappiness drove him out into the world, with his life staked on the point of his spear. Here he was born, and here his happiest hours had been passed. Before his More passed between them to the same purport, eyes were those various objects that engaged Wil-

"It is," answered the warder, doing proper shelsance as he spoke.

"Is the lord of this proud castle within its walls ?"

" At present, ho is," said the warder.

"Send word to him, then, that a true and trusty Knight is at his gate, and craves permission to appear in his hall, and at his table, by virtue of the toble respect he has always felt for the order !"

"Sir Knight," answered the faithful vassal, "I will myself undertake to do your bidding."

"And here will I remain," rejoined the Knight, till you return to bring me word of the good pleas. ire of our noble master "

And he settled himself more proudly in his sad. dle, with his visor still up, his lance erect, and his steed pawing the turf, which hardly seemed good enough for hoofs that had trod the shored soil of Palestine.

Before long, the warder returned.

" My noble master hids me desire you to cross the bridge without delay," said he, "and present yourself" at the great entrance, at which he will immediately appear himself."

"Well said," returned the Knight, " and I thank vou !"

He rode on without further pause, the warder ffering him humble salutation as he passed his, vell guarded post.

As he slowly paced up through the castle vard. his eyes, accustomed to note every object of interest that presented itself to them, searched the entire enclosule and took in the whole scene. This..... thought he to himself-was a castle indeed; not huge and warlike, like some of those enormous piles. that would seem to defy time itself, but altogether sufficient for the defence and protection of any single lord and his ordinary retinue.

Thus making a half circuit around the enclosure. the Knight at length rode up before the great door. or entrance, of the castle, and calmly and dignifiedly, awaited the coming out of its master. Nor was helong now in making his appearance. While the Knight fixed his eye intently upon the spacious. oaken hall, and saw with inward delight the many evidences of a hearty life and good cheer at hand, out came the haughty Lord of Rosenbeim, and placed his erect form exactly in the middle of the passage. "Sir Knight !" saluted he, in a loud and distinct voice, which sufficiently attested the pride he took in the occurrence, "I hear that you design offering my castle the honor of your company. I know well the high order to which your very dress proves that

you belong. I hold a Knight Templar in the very highest esteem, as do all lords, and ladies as well. Therefore I freely extend to you the fullest bospitalitics I have it in my power to bestow. Dismount most noble Knight, and show that you have a gen-

"Yes, I will."

my faithful warder know that you have seen me, or pale the color of his check.

come from me with news and messages."

"I will," answered the other-

had he reutured to open the old sete of her escape, ever is, is itight," is only true when applied to the or his oracl and barbarous confinement of her. And immutable economy governing in the material unithus, with a sort of teleration on his part and ellent, serve, including man as a physical and intellectual compliance on hers, the remained under his watch. being or product of nature. If we extend its appli-

IRBNR.

ful eye and guardianship. [CONTINUED NEXT WEEK.] Writton for the Danner of Light.

He Died: Can he be dead ? then what is dying ? sleeping Without the power to dream, to think, to move?

The cyclids closed, unused to smiles or weeping, The heart's pulse stilled, and stilled the tones of love

Is this the last of life, and love, and glory ? Momentous life-a cradle and a grave [A monument, a brief yet thrilling story, And time moves on, with its anceasing wave I

And yet his legacy we find immostal-The matchless thoughts engendered in his brain;

And has the giver passed beyond the portal, To sing no more, to ne'er be known again ?

Talk not to me of death, annihilation, Of dreamless slumber, chaos of the mind. Is life a short and meaningless probation ? Then Hope is mockery, and Reason blind !

September, 1800.

The very stars are gleams of the Eternal ! Man's inuate yearnings is a proof revealed ! That gifted child walks in the alstes supernal, .Else life 's a dream-cleo Nature's doom is scaled !

Original Essays.

WHATEVER IS, IS RIGHT, AND FREE AGENCY.

Can this declaration of the Poet if accepted as obcerfully referring to these criticisms the rationale of my views. I assume there is somewhere an authority governing the material universe, including man. Some will call this Nature. I recognize it as being located in and exerted by a personal intelligence, Deity, or God. But all will agree that all forms of organized, identified life, including man, are

we have only to, correctly approhend the true constitution of man, and his relations to this authority above and around him. Man is conceded to be coustitutionally a physical, an intellectual and a moral being. There is a fixed economy addressing and that "Whatever is, is right." governing each of these departments to which he is which his moral nature is governed. It is to this difference, and the fair inferences to be drawn therefrom, that I invite the attention of my roaders.

If we put our finger in the fire we incur the physical being. This penalty is inflicted alike on the philosopher and the infant babe. It is the same infant.

From this, I infer the law assumes to be above external to ourselves, and the economy providing the wisdom or the will of the subject it acts upon our supplies is absolute in determining our relations and governs. In doing so it repudiates and ignores thereto and uses thereof. But the nutrition of our the idea of man being, in his physical nature, a free moral being is inherent, though latent in ourselves, agent.

ruth. adopt erro

cation so as to embrace all our actions, affecting the condition and destiny of the divine within us, we must impeach, in fact ignore, the wisdom of the law governing our moral nature. This may be better seen by an illustration. We live in the natural world, are destined to be inhabitants of a spirit world. The condition of our being when entering thereou, will depend on the degree and harmony of our intellectual and moral growth attained here. Though we will there live under a law through which we may continue to progress-or in other words, grow intellectually and morally, (for such I apprehend is literally the progression we hear so much of,) still our ability to thus grow, will depend much -very much-upon the degree of growth we had here attained before our transition through death. If we concede that all spirits are drawn into association with those they harmonize with, thus constituting spheres or communities of the most opposite opinions and tastes, the fair inforence is, that progression in that inner world is almost "infinitely" slower than in ours. It is very difficult to reolaim an inebriate whose whole time is spent in the society of his pot companions here. It will, in principle, be equally hard to progress there-where we are sur rounded with individuals of kindred bigotries and tastes with our own. If I am right in this, it follows that if my neighbor, prompted by passion, avarico or malice, takes my life while I am engrossed with prejudices or sensual appetites from which I am slowly being emancipated, he sends me into the inner world, thus enslaved, and I must there incur

such increased difficulties to be overcome in my intellectual growth out of error, and my moral growth true, be reconciled with the theory that man is a out of sensualism. Who can estimate or define the Free Agent in any sense of this phrase? I think it extent of such increased difficulties? It is very well oan, though from the published discussions of this that there is there, as here; a law of progressive question by the New York and Boston Conferences, I growth; but it may be well to remember that while infer the contrary opinion was generally held. With "threescore years and ton" is a general period allotyour permission I will try to show that both propo ted for such growth hero-an eternity is the allotted sitions are true, asking of those who differ from me, time there. Progression there may be, and I believe a patient, candid hearing; and with this accorded, is, a very slow growth, according to our ideas of time and progress.

But the point I wish to present, is this: My neighbor has thus done me a harm, which is, throughout elernity, irreparable, because the degree of my progress in the inner world will be measured by the condition of growth attained when I entered it. According to my condition, there will be my desire results or products of this exerted power or authority and my ability to attain further growth or progress wherever located or whatever may be the nature of sion. Thus my condition millions of years hence its being. Therefore, to solve the question involved, will be affected thereby, though I have during these agos attained a great advance in my condition as an intellectual and moral being.

If this view is sound, it seems to me olearly to follow that there is a sense in which we must deny

In the case stated I am, by the act of my neighconstitutionally subject; but on examination we will bor, eternally harmed, and my neighbor being unfind a marked and wide difference between that re able to repair tha wrong done me, by his own act, lating to his physical and intellectual, and that by will forever have the sin at his door unatoned for. Will he not be alike eternally harmed thereby?

The theory, by some asserted, that all will be merely overruled and made tributary to a great ultimate of perfect good, etc., is based on the aspenalty of disobcdience to the law governing our sumption that both he and I will in time become "perfect as God is perfect;" but this assumption implies an end to our progression, which no man whether we voluntarily or involuntarily commit they has any data for asserting. The distinction in the offending act. The law pays no difference to the law governing the different departments of our knowledge, and makes no allowance for the ignorance | nature, seems to me to consist in this-that the of the offending party, whether he be a savant of an nutrition needed for our health and growth as physical and intellectual beings is obtained from sources

and our moral growth consists in developing this

if our savans, seeking to extend a knowledge of inhering germ of lovo, wisdom and truth. Hence to the conomy governing this department is operative reason from, the law governing them as intellectual or suspended according to our action on ourselves. beings, inflicts its penalty of error in their con- If our public teachers will only consider and present olusions, however logical and earnestly sincere they as with a tangible definition of the distinction in may be in the conclusions they arrive at. The law the constitution of the immertal and divine selfhood pays no difference to the purity of their desires to within man, and that of the living and conscious find truth, or the sincerity of their beliefs as to animal identity or man, in which or whom this their premises and conclusions. It thus assumes to alleged divine selfhood is said to indwell, we may better comprchend why the law of our intellectual is so opposite to that of our moral being in its economy of rowards and penalties. Will not some PHILADRIPHIA.

in fragrance and in hearty. The southas no misdle clude that the "oyll" doer is moved by an unseen governed by wisdom. I do not see wherein the talk- carnestly pursue, is thereby seener gained. ing to a man has any more influence upon his souls development, in making the bumps of the head big or little, than does the idle wind, blowing upon resein external influences. The cause of Phrenelogical power than that of passional indulgence or restraint that elevates " us on the ladder of progression."

And I would here say that the ladder of progression, now recognized by humanity, is a ladder recognize yet.

call ovil no less than in goodness.

made.

The actions of men are always the products of the we but feebly recognize yet.

thus it harmonizes with the "all right doctrine."

clinations. Such experience, it may be said, contral and no power on earth is now able to arrest it-

rected passions ; they are all right and true in the power, over which his common sense, his reason and performance of their infasions. Not one is evil, low his will, have no control ; and I cannot but conclude or base. I cannot do less than constate that in the that the power that does this work is noting under production and exercise of overy organ of the brain, the immediate guidance of wisdom ; and, for aught and in every manifestation of life that comes there. we know, with the aid of our feeble powers of perfrom, there lies behind oven the most trivial deed coption, yet, through "ovil" and its consequent an unseen and unrecognized power that is ruled and affliction the progress of the soul, which we most

WARREN CHASE IN CHICAGO.

Fifth Sunday-Ninth and tenth lectures-last of buds, make them bloom early or later. Notther can the Course-stormy day-severe in the evening-I see the primal cause that develops certain facul- slackened audience. Morning discourse on Spiritties of the mind, earlier than other faculties existing unlism. Spiritualism was a practical and scientific demonstration of a great truth long believed bat development lies deeper than talk and further back nover before known to be a truth. It was not a new than human hands have reached. It is a mightier religious sect, and never could organize with articles of belief as a sect-it could only organize for investigation, on a mathematical basis, as other corporato

bodies for Banking or other purposes, but nover as a praying or proying institution. Itineraoy was the every step of which is made of degrees of material order of its priesthood ; overy effort to settle ministers advancement. All that which sensuous eyes see and and establish worship had failed, and must, if it is a call spiritual progression, is only advancement in the practical science and demonstrates what it teaches, as beautics and glories of the material world, all of we claim it does. While it is in harmony with the which will crumble to the dust before the clear mediumistic teachings and manifestations of Jesus vision of the soul. The cross, on which Christ was and his disciples, it is at variance with every aread crucified, stands low in material glory. And spirit. of Christendom, and is not, like them, based upon the ual elevation, if elevation it may be called, is down Bible, and is not claimed as true because it agroes at the foot of the cross of Christ-a place too low in with a portion of it. Spiritualism is positive to material beauty and glory for progressed folks to Christianity and negative to Nature. The Jesus portion of the Bible is proved to be true because it har-

It is the power of the soul that produces indulgence monizes with the facts of Spiritualism, and Spiritand "misdirected passions;" and it is this power, ualism is proved true because it harmonizes with too, that produces restraint, well directed efforts, and Nature, thus the three come into line and leave a lawful use of the passions. All credit for every Moses and the churches all out. The facts of Spiritmanifestation of life is due this unseen power of ualism were not discovered by praying nor by readthe soul, which is active, ever, and is under the guid ing the Bible or its commentaries, nor by listening ance of wisdom. Do we think that we can misdirect to preaching, but they were "truths by trial one passion, or cultivate the faculties of the soul to yielded "-an extension of scientific research, withthat end? The thought is vanity. What we call out authority of clergy or college, into the region of misdirected passions would be as painful to me as soul and soul life. Atheists (if there were any) any other one, yet 1 must conclude that they are far could become Spiritualists, and might find spirits and the best and wisest ends, for the reason that God not find God. Many Spiritualists do not believe in rules both in magnitude and in minutia-in what we eternal life. But while they know that persons live and communicate after the bodies are gone to decay.

It is the unseen soul in its unfoldment that fits us still they cannot know, and do not believe that life is for, and carries us to, a " higher plane " of existence eternal. Some persons do not believe that any por--not the trashy teaching of human tongues, or the tion of the Bible harmonizes with Spiritualism : puny efforts of human hands, or our fleeting resolu- others claim it all does. The latter have too much tions, that break like bubbles almost as soon as marvelousness and ought to have their Bibles labeled Book of Fables- the former make up their opinions from the marvelous and supernatural claims set up soul, by which actions the faculties of the soul are for it by its worshipers-rationalists sort it and in no degree influenced, developed or retarded. The blow away the chaff and save the wheat. The fact organs of the brain are the menial servants of the of man's mental indentity-psychological and affecfaculties of the soul. The faculties of the soul die tional power after douth, is now completely estabtate, and the organs of the brain subserve their die lished, although most of the churches are ignorant of tation. All our passions and propensities, our hands the fact, and perversely insist on remaining ignorant and our feet, are the servants of our souls, and obey of it-only Bpiritualists have the precious truth, and the bidding of our souls, without any antagonism some of them do not make good use of it. Knowlsave that of matter. And behind the soul there edge is only valuable when it leads to wisdom -- wissurely lies the Almighty Power and Wisdom that is dom valuable only when it leads to happiness. the Governer of all life-which power and wisdom Spiritualism is the shire that breaks up and scatters all the sects and creeds, and puts an end to the There is nothing fundamental but the soul and its mockery prayers that pray Parker to the grave, Vie-

government. There is nothing in human existence toria into power, and Popes into Heaven-that that endures but the soul and the power that rules mumble picty over armics' navies, congress, and it. And in the soul we find the cause that produces legislatures-that thank God for giving babes to the all the exhibitions, all the offcots of human life; and poor and taking them away from those who have an among these effects, all of which are lawful and abundance of food and love to neurish them. It right, phrenology has a place, and it is right; and calls us back to nature, to common sense, and ushers

in an age of Reason to succeed and cover up the So far as my own experience goes in naughty dark ages of religious bigotry and superstitionactions, I have found that a very limited progress in buries the Christian gods, whether with three heads my waywardness' in what is called evil propensities or no head with the Pagan gods, and calls people out showed to me so much of hell and suffering, that I of all forms of idolatry, to a true life of harmony with have been closed with disgust and sickened repulsion, nature and her laws ; sending back the monstrous lie and have, like the prodigal son, turned back for other of total depravity, and exculpating the God of Nature pursuits, over wiser for sad experience. And I know from the blasphomy of ages. Clergymen may pray not why it may not be the same with all others who -Professors may encer, and the stupid and ignorant have been left free to follow the bent of natural in may bark and echo, but the work goes steadily on

The stranger saluted bins, taking off his cap, and bowing low, even to the flowing mans of his horse.

Forthwith he proceeded to signify his acceptance of the generous offer extended him, by dismounting from his horse and advancing to meet the castle's lord, extending his hand, from which he had drawn off the glove with its corsiet, 'he said to the Lord of Rosenheim, who had by this time come forth to greet him in like manner :

"Your noble hospitality is duly appreciated. To refuse its acceptance on such terms, would do despite to my own nature and the order whose name I bear. 1 shall enter this castle with a grateful heart ; and when I cross its threshold to depart again, may it be with a heart overrunning with a sense of all the generous bounties it has received 1"

Upon this, each took the other's hand. The pressure was cordial in the extreme. When this form of salutation was over, the Lord of Rosenheim turned and conducted his new guest within the walls, himself leading the way.

After the Knight had fairly found his way inside -his horse having already been taken and properly cared for by a vassal-ho could not but feel a degree of surprise at the excellent condition of things. "I cannot have made any miscalculation," said he to himself, "in coming here and quartering, rather than taking up my abode in the castle of my young friend Wilhelm. But hist! I must not even permit myself to think of him here, lest in some unguarded moment I may come to think aloud !"

The lord of the castle led him, with pleasant though stately talk by the way, up a flight of winding stone stairs, and ushered him into the large hall wherein all the guests of the castle were woni to assemble. The hall was silent and vacant : but at any hour the lord knew very well that he could fill it with company that would prolong the boistrous revels far into the night.

Here the two men proceeded to sit down. Whereupon the master called out with a loud voice for a servant to fetch wine and other refreshments, and these were soon set upon the board.

"Now let us pledge our longer and better acquaintance !" said the master; and raised the wine cup to drink it off.

The Knight received the friendly sentiment with all due grace, and eilently responded by quaffing the ruby current at a single hearty draught.

"I fear you are exhausted with long riding," ventured the master. "Pray, be not backward in partaking of such things as we have before us, and gladden my heart, if not your own, with partaking bountifully." "I will do justice to your hospitality, never doubt

me," answered the Knight. But it belongs to me to

say, that, in the whole extent of my journeyings-and

they have been both many and far-I never fell in

with a man whose heart seemed any more generous. Why, good master, your name must speedily be

known overywhere among Knights Templare, and I

shall only fear for you that your castle will become

"Ah, be not afraid for that, I beg you!" responded

he. "I assure you, I would like nothing better than

to be honored, as frequently as they choose, with

their company. And as often as you chance to

meet one, a wanderer like yourself, on your travels.

you will do me a favor by begging him to extend his

journey this way. These of your stamp will ever

"I thank you, sir, on behalf of my worthy

brethren, as well as on my own. Your kind com-

mand shall be obeyed by me. And now, with your

permission, I will proceed to satisfy my hunger; for

I have some far this day, and a faint stomach lends

. So the valorous Knight fell to, and began to do

justice to the viands set before him. He of course d but little while entiating bis apactite, but left

its owner but little courage, at the best."

be welcome within these walls."

The Knight bowed, and said :

a sort of hosteirie for their sole accommodation."

the talking altogether to his generous host. And t the latter did not fail to both interest and amuse the stranger with what he said.

Let us explain to the reader, at this point-for this is the proper one in the present narrative-that not long after the last intervelw between the Lord of Rosenheim and Old Mahala, the former had frankly consented to abide by any terms the old witch might impose, if his child were only brought back into the eastle. Therefore, one day soon succeeding, the witch made her appearance in the apartment of the master, bringing the girl along with her.

"I have kept my word," said the old woman : soul1"

The lord rose from his seat, thunderstruck with surprise.

"Gertrudel " he exclaimed, in a loud voice. "Stop right there, now !" broke in the witch. " Do n't get excited about it! This is myself, and that is your daughter. You understand me and I understand you. It never 'll do for either of us to try to deceive the other. Now promise me all over again, clear and complete, what you did the other day, or she and I go out of that door quicker 'n we went in ! Will you do it ?". "Yes-yes! 1 dol"

"Then we 'reall right. Now I give up this young lady into your charge. But, so long as you live, never question her about how she got out of the castle, nor who took care of her, nor where she came

from now! Do you promise?" "Certainly ! I am too glad to find her safe in these walls again !" quickly answered her father. "If anything happens," added the old woman, "you may be dreadful certain I shall hear on 't. Nothing here abouts escapes me ; I know all that goes .on. You can't keep it from me, and you need n't try. So just be careful !"

And with this injunction, Old Mahala went out of the room, after taking a long, last look at Gertrude. Thus did the runaway child of this haughty man

come back to him again. He was sorely humiliated, ... but he knew that if she would brave such terror as she freely had for the sake of obtaining her liberty, she would do as much at any other time. Therefore it behooved him to be quiet. Though he was beaten in the contest, there was something worse than that which was the loss of his daughter altogether.

Having returned again to the castle, Gertrudo began to compose herself. Her position was a very strange one, and quite different from what it had been before. Though in a sense violorious over her cruel father, she was still a sort of prisoner within his walls of stone; at liberty, and yet not at liberty; apparently happy, but really miserable ; granted the show of every privilege, but in fact so closely watchod and guarded that soarce any privilege practically remained to her.

In this condition was she, at the time the stranger Enight's arrival at Rosenheim. Her father had become reconciled, to appearances, to her presence, nor

he above their wisdom or the purity of their desires, and in doing so, alike repudiates and ignores the idea that man, as an intellectual being, is a free agent. I submit, therefore, that the leading and of them do so? fundamental principle manifested in the economy governing the health and growth of man's physical and intellectual nature is this, that obedienco, whether knowingly or unknowingly rendered, receives its reward alike, and disobedience, whethor

lutely asserts its power to govern, and uncom-

or ignorance in obeying or disobeying its require. progress in the direction we most earnestly pursue. ments. A different economy governs in its rewards and ponalties, an economy so directly opposite as to imply that we have constitutionally the power and wisdom to attain our moral growth and pre-

obedience, and that this is equally true of the so-The principle prominently operative in the law governing our moral being seems to be "The inact," and according to the purity of the motive, rather than the intelligence of the judgment, will be words, constitutionally endowed with powor of his

spirit.

PHRENOLOGY AND WHATEVER IS, 18 RIGHT. QUERIES BY E. H. PAINE.

Will Dr. Child please explain through the columns willfully or ignorantly committed, alike incurs the of the DANNER OF LIGHT, how the "Whatever Is, is law's penalty. The fact that the law thus abso- Right" doctrine can be made to harmonize with the science of Phrenology? As I understand his theory, promisingly executes itself upon us as physical and an indulging in what I should term misdirected intellectual beings, implies on our part a dependence passions, serves to elevate us upon the ladder of prothat of itself disproves any free agency being re- gression; or in other words, it is throwing off the baser cognized therein, "while it also implies that the passions and fitting us for a higher plane of develop. economy to which we are thus subject is founded on ment. I am not presuming to contend, but am sim a wisdom above ours, and such as will warrant our ply inquiring for more light. I understand Phrenology concluding whatever occurs under its action is right. to teach that by practicing or indulging in any pro-But the law governing our moral being is not pensity, whether good or evil, it necessarily augments founded on this basis of disregard to our knowledge that passion or organ, and therefore impedes our

DR. CHILD'S BEPLY TO THE ABOVE,

The science of Phrenology is right and in its place It deals with effects as does philosophy and what is serve our moral health only through our voluntary popularly called religion, both of which are also right, and are in their places. Phrenology deals with matcalled ignorant masses as of the educated savans, ter, through which it goes to find mind. All the bumps of the human cranium are products of the spirit of man, and are servants that obey the soul's tegrity of the motive determines the character of the bidding; they are channels through which the coul throws off the manifestations that characterize human intelligence and human propensities. The curthe degree of its rewards for obedienco. If this is rent of these manifestations flows freest and fullest true, there must be a corresponding wisdom embodied through the largest channels. Each organ of the in the law. It substantially implies that because brain has lying in its back ground the germ of man, as a moral being, is a free agent, or in other unmeasurable development. Some organs, like some buds on the rose bush, expand carlier, others later. own volition to determine whether he will yield to Did they all expand together the manifestations of surrounding conditions and be governed by them human life would be symmetrical and beautifully harabsolutely, or whether ho will gavern them by con i monious to the perception of sensuous vision. Every forming to such only as he regards to be good, and organ of the brain is unfolded by life that lies behind, rejecting such as he deems to be harmful; therefore and all the faculties of every brain, by this life, will the measure of its reward or his moral growth shall sometime be unfolded to make in each one a perfect depend on his knowing and willing obedience, and individualized existence of harmony and beauty. We not as in the law of his physical and intellectual cannot judge of this life, which is the soul's life, by its nature, the reward follow obedience, whether know. fractional manifestations made, but imperfectly at ingly or ignorantly rendered. If I am right in this first, through the material organism of the bumps of distinction, then I feel eafo in claiming that there is the brain, by the uncertain standard of material a sense in which man can be truly said to be a free perception. Every organ of the human brain is the agent, and that it is for him, and for himself alone, product of a faculty of the soul. And in the recogni-"to work out his own solvation" as an immortal tion of soul faculties, I know not one that is "evil."

"low," "base," or that is "misdirected." Every But it will also then follow, that the phrase "What | faculty of the soul, like every rose that blows, is rich.

diels the claim of phrenology. I do not mean to conquor, is its motto, and institutions and men may contradict the claims of phrenology, but rather would as well clear the track and get out of the way-the say that its claims are lawful to the conditions of life bell has rung-the whistle blown, and the car moves. that have given them birth ; that the science of phranology dabbles with effects, which effects to the soul, in its deeper unfoldings, are cast off trash.

No one loves suffering-no one, after being left free to taste the bitter effects of what are called the face of history, already shaping our literature and evil pursuits, will thus continue long. It is restraint bending our business to its aims, with more intel. that makes people think that they would act like leet already in its ranks, than all the Christian sects the devil if they had a chance. Many think, and of our country can boast, and more numbers than say, that what I have written tends to wipe out hu. any three of them can count as strictly within their man restraint, and give self righteous folks unbrioreeds.

dled liberty to act just as their desires would seem The evening was very stormy, and shut off most to direct. I have said no such thing, and mean no of the ladies, still a respectable audience assembled. to hear the concluding lecture of the course on the such thing; but have claimed that restraint was right, was a necessary effect of the soul, and was Age and Philosophy of Harmony. Text, the white necessary to its place and condition; that it was water lily, with its three stages of growth in the mire, the water, and the air-a thing of beauty and absolutely a lawful counterpart of self righteous. ness. When the scales of self-righteousness fall fragrance only when it had reached the ultimate. off from the soul, then I cannot see the necessity and opened its petals to the shine and dows, and was of restraint, for then we shall see as we are seen, inspired from above. When its principal draughts and know as we are known ; more interior goodness were upon the sphere above the one to which it was comes forth without disguise to produce overy action; anchored, then it became delicious to the senses of wo shall gathor fragrant flowers of everlasting man. So man, as an individual or a race, has his truth, instead of fighting the thorns that wound and roots in the mire of sonsuality or body life, feeding and growing there in childhood, which in some pertear our already bleeding flesh." What we call cylt is right to its condition, and opposition to what we some lasts till death, even at "three score years and call evil is right and necessary to the condition where ten," and in some nations runs through nearly all it exists. But there is a condition where the recog- its business and literature, bonding them to its dark nition of evil ceases; then opposition to evil is no and cold strata of life. Our nation and a respectalonger necessary. This is the pence of heaven; the ble portion of its citizens had arisen to the water, former is the warfare of hell. Hell is as necessary and were expanding in form and power, but without as heaven is. Phrenology is right in hell, but it is fragrance, (which in human beings is the fraternal expression of love.) We were in the intellectual not needed in heaven.

Suppose a man, that has a propensity to steal, was phase of expression, seeking the keenest, shrewdest, allowed unbridled liberty in the direction of theft, smartest men, and mounting them on our hobbyhorses, and driving them to places of power and how long think you that he would pursue the unmanly business ? Restraint with the thief only trust, both in Church and State. The smart men, stimulates the propensity to steal. Licentiousness intellectual men, aro the great men of our day-not, restrained is only stimulated by the restraint-not as in a former time, the men who can est and drink lessened or destroyed. Naughtiness in the human the most in a given time, but the men who can think. heart, if davisied up by restraint, will burst forth the most in a given time-not the "tun bellice," but with great power sooner or later. I have seen the tun brains. The tallest man is Mayor of Chicaenough of human life to learn the fact, that the go, not the thickest man-the man with highest hend ; and Lincoln, not Douglas, will be President, condemnation and restraint of evil propensities, so called, affect nothing in the reformation of the souls for he is talkest, although both belong to the Sucker of mon. The teachings of phrenology, which claim State.

There will be an age of harmony sometime. It is that the "bad" propensities, or the good propensities hastening through the many inventions of this intelof men, are made bigger by unrestrained develop. ment, are teachings that reason from effect to ranlectual age, when machinery does all the work, and liberates men and women, as it is now liberating doms, not from unseen causes to effects ; are teach. ings deduced from material results, not from spiritual borses and oxen-as city railroads dispose of horses causes. But the teachings of phrenology are right and carriages, and the rich and poor take passage to the vision that sees not the unseen causes that together, for a half dime. So wash-tubs and cookstores will pass away, and cooks, corvants, and produce the science of phrenology.

No one knows it is a fact, that the progress of the misses, and masters, will dine and sup together. for soul is impeded by indulgence in a propensity that half a dime, on the best the market affords. Tobascurses our earthly existence. Every one that in loo, whiskey, pork and coffee will no longer use up dulres in what are called ovil pursoits, acts against the talent, the brains or the bealth of our race, and common sense and reason ; against all the available the vast amount expended on them and the equally causes of carthly happiness. Consequently, 1 con-uscless churches will be used to secure homes for

"Men of might, men of action, clear the way."

It was no use prating any more about Spiritual. ism. It had set up for itself and become a living institution among men, standing out in hold relief on

BANNER OF LIGHT.

flower.

familles; fruit and flowers, music and coloyment, and all shall know happiness, from the least to the greatest. The poor little ragged and dirty children who cannot now get to the free schools for want of MRB. OORA L. V. HATCH. food-no breakfast to eat, no dinner to carry-for want of clothes-" nothing to wear "-will then be born into the lap of abundance, and health and wealth, the lot of all. None will steal, rob or murde,r for their wants will be supplied from the abundance spirit-world blended with our world; man walk and "love all ;" harmonized to nature, to his fellowbeinge, and to God.

the good of all, the injury of none ; and, first of all, look after the interest and welfare of the little ones who are thrown upon our care helpless and entirely spirits, and lights in the inspiration of the spheres. and we are recipients. Let us use and not abuse it, and be bleased in bleasing others. Farewell. Ohicago, Oct. 1, 1860. ₩.

THE WANT OF THE AGE.

Every man's conception of Doity is but a hyperinfluences the mental and psychological condition of ation, that has not life. Death is said to have exist whatever most perfectly develops the physical man is most conducive to the interests of the spiritual, and that whatever depraves and degrades the one, doctrine, still energetically promulgated by a Boston more devilish the acts of the former, the more is the latter "progressed "-physical and spiritual depray ity go hand in hand.

No. man can quict the voice of d yspepsia long assumption.

indigestible.

The populties of violated physical law are as inevitable as those of outraged moral law; for God's laws are all moral, and one is as sacred and immutable as another. Disregard this fact as we may, and ridicule the efforts of those who are so thanklessly laboring in the cause of physical reform, much as we will, yet ignorance, opposition and ridicule, combined, will never defer a penalty.

It is questioned whother there can be performed a preliminary act of moral purification more important or more sanctifying than that of purifying our for one to pronounce the world blue or yellow be-

THE SCIENCE OF LIFE. A LECTURE DELIVINED BY

AT DODWORTH HALL, NEW YORK.

[REPORTED FOR THE BANNER OF LIGHT.]

Our theme to night is the Beience of Life-a very general one, we admit, but which we will endeavor to for all, and man will know (lad up his Father (in render particular. Science signifies the power of Nature.) and love man as his brother -- as himself, clubolying through absolute knowledge the priuci-The kingdom of heaven will be on earth, and the ples of any known living existence. The science of astronomy means the science of the stars. Everything that belongs to the stars, as embodied in that talk with the angels, and drawing from above his science-their movements, the have which control spiritual food, open the petals of his heart and them, their size, density, temperature, everything, is embodied in the science of astronomy. The science of geology belongs to the record of the past history

of the earth, and everything which refers to that, of Spiritualists should labor to hasten this day-not its present condition, is embodied in the science of wait and pray-but watch and work. Look up the geology. The science of chemistry, as an especial, causes of inharmony, and kindly remove them ; seek particular department of geology, belongs to the analyzation of the component or elementary principles in matter. The science of life is the science of everything that appertains to animated nature.

Particular science of life, or the sciences of any dependent on our kindness for support of body and particular form of life, aro-first, the principles that mind. The day is dawning; it broke in the raps of embody its creation or existence; secondly, their adaptation to practical purposes ; thirdly, their uses and destiny. Every department of animated nature, therefore, has its own life. For life means, to be, to exist. Inanimate life belongs to the mineral king-dom; animated life belongs to the vegetable and animal kingdoms. General life belongs to everything which has form or shape or substance. Thereford there is no particle of matter in all this vast universe of matter that has not life. There is no bolical exaggeration of himself; therefore, whatever place, no condition, no power, no principle, no creaan individual, materially affects his theological all these are relative terms, and do not belong to the views. It is a fact that the physical governs the vocabulary of positive sciences. There is no such spiritual to a great extent; but the public mind is thing as death. There is no such principle as anainot quite ready to respond to the assortion that bilation. There is no such power as decay. There whatever most perfectly develops the physical man is one positive principle of life, and that is change. Where death exists there is no growth, no change; and if there was a place in all God's universe where death resided, there would be a place where there at the same time drags down and lessens the capae-ity of the other. Notwithstanding that absurd its influence would be diffused throughout the whole, and in all that is now called living, breathing, substance, in all of matter, there would be no motion, M. D., and his friends or co-thinkers, that there is bo life, no existence. This is life. Now for the no evil-that the more degraded and polluted the especial departments of life. We shall refer, in our body, the more elevated and pure the soul ; and the present theme, not to mineral life, which belongs to the sphere of geology-not to the past history of the carth, which also belongs to that science-nor to the history of birds, animals or trees, except as illustra-

tions. Our theme to night is the Science of Human Life. onough to repeat the Lord's Prayer with any kind of singerity, nor can eyes set in a saffron colored muscles, of the nerves-tells how many bones you have in your bodies, whence originates the circulation cornea, perceive the true shade of a theological of the blood, what its mission is, that the power is The moral views of that individual who is con- lology and anatomy tell you. But the science of stantly haunted by the upbraidings of a guilty stom- human life, that consciousness in human existence ach, are as far from a healthy theology as is his liver is alive. Life evidences, first, a power or cause of which prompts it to understand and know that itself from its normal duty; and when we hear doleful life; secondly, a thing to live; thirdly, an object to prayers and solemn misgivings from the lips of any live for. The cause of life is called Deity, but what one, whether wearing elerical robos, and familiar he is no one since time began has been enabled to with the dead past of classic lore, or in the garb of a understand or tell or solve. . What his dwellingmendicant, sating the stingy bread of ignorance, we called God, Deity, Lord, Jehovah, the embodiment of mny be sure he is suffering from heartburn, or that all life. He, or the spirit of life, is everywhere pres his supper, besides being undigested, is absolutely but in the human form, the particular department of which we shall speak to night. That life is mentally consulous-that is, you know that you are alive, you say. Then how do you know it? Why, you have five senses which tell you so. Are these five senses reliable? Can you understand from them any more of life than what the surrounding substances will give you? How do you know these substances are alive? If you touch them, they are material; if you touch them, they may give some evidence of life ; if you see them, they may more. You see the trees grow, the animals move, you see all animated nature alive. How do you know that they live ? How do

you know that you are alive here to night-that you tbink, and breathe, and move, and exist ? How can you prove that you ever were created as living, physical bodies. They are the caskets in which are breathing things, or that you will ever change or encased our spiritual natures—if we all possess pass away, or that there is the slightest shadow of such and through which those natures must not reality in your present existence? Now it may be and receive all light; and it would be as rational supposed by you that we are venturing into the transcendental; but we can prove, by the absolute conditions of matter, that unless there is the princi-

yet in that small calls is left not one seed, but a and will in turn give size to another which shall rehundred, which when planted, when the Springthus peat through the name process the growth which

hundred, which when planted, when the Springline pest through the same process the growns when light comes, will produce not ons there of its kind, you have been through. but one hundred, or one thousand flowers. Is not We do pretend to say that for every period of de-there a science, a power of life, a plathespipe of life, velopment in the earth, which may embody thou-an intelligence which causes that flower strictly to sands or millions of ages in its development, there is a understand and appropriate to field and its pure; a germ, there is a hud, there is a blossom, there is a poser all the conditions by which it is surrounded 7 foultions and when it has reached the utilization of its but and the back models and the surrounded 7 foultions for the structure is the fourth of the formation of its but and the conditions by which it is surrounded 7 foultions for a truth of the formation of its but and block models. A stone planted there never would grow. There is condition, it cannot go beyond it. To illustrate : a nothing in the soil that will make the stone grow, man in infancy is imperfect, his limbs are fichle and nothing in the sunshine that will make it grow into enemet move rapidly, he has not strength, has not reached his full statute of growth, his mind is feeble

There must have been some latelligence in the in proportion. He grows up to think, and still is not a germ of that little seid, that caused it to spring man, has not reached the height of his perfection; he forth and bud and blessom and yield a fruition in its is in the bud of his existence, in early manhood; then, own kind. So in animated nature. The bird of the like the blossom in mildle age or blessed manhood, forest, which seems to have no intelligence and in | the fruit begins to ripen ; in old age the seed is fully stinct to control its action, first has a desire for pro- matured, and the form, the man, all that makes up erention, and next the protection of its offepring; the physical, dies. Now that man cannot be any and all the ingenious devices which an intelligent more than a fully perfected man. There is nothing mother could conceive, are adopted by the hird, to beyond that condition to which he can attain, in protect her young. Shelter and food are all pre-physical life. There is no power, no condition of pared. There is intelligence-intelligence of life matter which can cause a flower when it has once matter which can cause a flower when it has once adapted to the condition in which it lives, resulting produced seed to blossom again, until the seed has from its own inherent life, and not from any outside been replanted. So, we do say, that for each succes condition. The leaves of the forest tree do not give sive development of human life there must be a posthe hird intelligence. The food upon which it lives it we new commencement, there must be a perfect does not give it intelligence. The rain, the sunshine, tion of what has existed previously. And thus each tion of what has existed previously. And thus each and all the conditions which surround it, do not give and every development of human life is predicated t intelligence. Those exist for everyboly and everyupon the absolute condition of all material life.

thing. But the bird has in its own constitution an original stock of intelligence which belongs exclu-Now you may say that there is something beyond this, that there is intelligence in man, that there is sively to itself, which it appropriates to its own purcoul, and that there is immortality. That belongs to poses, uses and destinies. That is the science of bird life. the sphere of theology. We are treating absolutely of human life. There is intelligence, but we do submit that there is no more intelligence than is abso-We follow, then, the vegetable and animal kingdoms through each and every department, and we find this chain of life, this link in the great, vast chain of unilutely required to perfect the conditions of the life in which men live. None of you have too much intelli-gence. None of you have any intelligence to spare. versal life principlo in every department. Wo find that it is all traceable to intelligence and not to mat You could not live as you do live, you could not conform ter. We find that it is all traceable to a self existent to the conditions of life in which you exist, you could condition of life, and not to the unterfuls through which life manifests itself. We find that birds and not perfect the design which you have in view, with any less intelligence. The very conditions by which trees do not grow alike, though both birds and trees you are surrounded call forth that intellgence from have supshine and rain. We find that no two speyou. If you are required to do the thing which you cies or classes of plunts or animals grow alike, do not understand, your intelligence at once sets to hough all have the sunshine, and all have the rain, work for itself some new standard by which you can perform that thing. This is the way human intellland all have the broad, the green earth, as their mother. They do not grow alike, and why? Bo gonce has advanced. Look at science; what has cause each and every separate and distinct departthat done? For each thought of humanity there has ment has a distinct and separate quality of life or been a demand in the physical world : for each in. intelligence in it. For each and every class of anivention in science there has been a demand in the mal and vegetable and forest trees, for each and commercial world; for each desire and thought in every class of substances that dwell upon the earth, religion there has been a demand in the moral world : then there is a distinctive, a positive power of life, a for each invention of the human intellect there has science of life which belongs to itself and itself alone. been an absolute condition requiring its existence. Now this is applicable to human life. It is useless. Then that intelligence and that power and that prinfor men of science to endeavor to traco similarities ciple which in man causes him to grow up from between the human form and that of any animal; it ohildhood to youth, from youth to manhood, and from is uscless for them to see that the human race manhood to decline and old age, is the same kind of has originated in same class of animals similar intelligence that causes the flower to unfold, to bud, to the ape or monkey. Why do not some animals to blossom and yield its fruition. The only differ-originate men now? Why, if there is not a disting-ence is that in man there is a greater quantity of intive and positive element of life in finn that belongs (telligence than there is in the flower; not a differexclusively to himself, why does not overy depart ence of quality-for the same kind of intelligence ment of the animal kingdom emerge itself into hu- produces always the same kind or class of results. manity, and there be no other class of animals, no if the flower had a different kind of intelligence from other class of living things upon the carth except what man has, it would blossom first, without grow, one vast buman race? If man is the outgrowth of ing up, without being planted in the soil. But there two beings that are beneath him, we do not contond must always be a commencement from the germ, and that not from man should the 'race continue to be that germ must grow up and mature gradually. It propagated, but from all things that are beneath him. must perfect itself according to the conditions of life They should continue to advance, and the human by which it is surrounded, which are inherent, and species continue to be created as it did in the com for each and every distinct department of animated mencement. We see no philosophy and no science life there is some kind of intelligence. And it is that in that condition of life which, if it once produced a kind of intelligence which exists in the bird, the certain result or certain cause, does not always pro some kind which exists in the tion, the monkey, and duce the same result, in the same circumstances the same kind which exists in man-but in man it We see no reason why, if the human race had its is greater in quantity. In man it is more perfected origin in any class of animals, the resemblance of in its conditions; in man there is a greater amount which now exists upon the surface of the earth, that of intelligence, consequently there are more perfect

ses of animals should be separate and distinct if yet we know them to be true. they ever merged one into the other. We see no cle-We know that the intelligence in man as an absophants changing into higher forms of animated na lute, self existent principle, does not at all differ from ture. We see no apes or monkeys changing into the intelligence which exists in the sandstone, which the intelligence which exists in the sandstone, which the intelligence which crists in the sandstone, which men now, though we see many men that resemble notther seems to live, nor move, nor exist, excepting them. We see no separate species of life merging as an inanimate substance. We know that the one into the other; we do not see animals starting same power of life which exists in the rook, the forth from trees and stalking abroad. We do not see tree, the shrub, or the animal, exists in man. We any form of vegetable life changing into an animal, know that the same science which will analyze the know that the same science which will analyze the Therefore we do contend that for each and every dis-tinot class or species of animated nature, there has existence analyze the life of the whole. We know always been a distinct class. There has never been a that if man understands the science of his own life areation, one merging into the other. And we do by positive analysis, he knows the whole science of contend, therefore, that the science of life is not under Bill life. We know that, from the same principle, you stoud, its present standard is not a true standard, it may analyze one grain of sand from the seashore and has not for its fundamental principle even the foun know the properties of the whole. So you may un-Therefore, as we have said before, haman life in properties of every material. Astronomers, through all its distinctive departments, with all the perfect this principle, judge the planets; not by things nees of its power, with all its principles of thought, | which they know and have seen, but by things which with all the suggestions of its existence, belongs to they infer from what they have seen. All their specour theme to night. Human life is not the apex of ulations, and all their revealments, and all their adthe whole creation, but is a vast embodiment of the vancements and calculations, are made with strict power, intelligence and principles that exist in the reference to what they have observed upon your bole, a separate, distinctive, positive life, which ever earth, what they know of your own planet, and by has and over will exist; which if once created must comparison they know or infer what must exist with some time die; which if it never was created will other planets. Therefore you may understand that never die. There is one of these two propositions the science of human life is that which applies, not correct, and you may accept that which is most to the conception of distinctive departments or class-Monsing to you, though we will tell you which one es of intelligence, but to a distinctive application of You have nover seen a form the same kind of intelligence that exists in all creave believe to be true. or manufactured life that has not some time had an ted things. .The object, as we have reasoned, of every kind of end, you have never seen a condition of creation that has not some time changed. Now if there has ever life, is to perfect as fully as it is possible its own been a time when all the matter which is in exist kind. The object of the flower is to perfect as fully ence was not in existence, there will also be a time as is possible the seed, or germ which shall reproduce when all that is now in existence will cease to be. If itself. The object of human life has always been, there has ever been a time when the absolute condi- and always will be, to perfect as fully and entirely tions that exist in the human mied or in the human as is possible in any condition, the greatest qualities oreation were merged into the animal kingdom or be- of which it is capable. There is no other object in longed to the animal and thence into the mineral, your existence. You are not here as toys and play, there will be a time, as we said on a previous occa-things. You are not here to while away your time, sion, when man will cuase to be, animals will cease be idle, and then pass away. But you are to perfect to be, and annihilation ensue. But if there never has yourselves, your own race, your own spheres. seen a creation, then there never can have been an are here in the great economy of nature for the puradvancement in the universe. This is objectionable pose of unfolding to the greatest possible extent of to you who are philosophers, you who are spiritual enfoldment the power of intelligence that is embodists, you who are progressionists, because the idea of ied within you. The object of all human life scems progression is the great idea of your faith ; but it is to be happiness, but there has, as yet, been a uninot true. A flower may be said to progress when vereal failure in the achievement of that happiness, he seed which has blended in the soil grows up into as happiness is simply a relative, not a positive conmistence, buds, blossome yields again its fruition, dition of the mind, something which you may conhower, that has progressed; but every other flower | ceive of relatively, but which you do not know exists which follows will be precisely of the same type. positively.

they should not continue to have that origin ; and results. These propositions may not seem in ac-we see no reason why each of these distinctive clas-cordance with the known developments of science,

thought of goadness, whether it came from the lowest or the bigheat, a positive principle. It makes of very coulliion of I.fo something to carry att the

purposes of the divine mind. What is commerce for ? What is all the trade that exists in your city for ? What all the international laws ; what all the vast merchandize; what all the social laws that combine you so intimately together ; what all the domestic fles that come nearer to your souls ; what all the religious laws that seem to bind humanity all together? They are for the purpose of outworking the science of human life. You say you do not know how to live. You do know how. It is an absolute condition of your existence that you know how. The very fact of your living at all proves that you know how. Everybody knows how to live, but the greatest difficulty is, that everyhady lives for himself, and does not live for anyboly lse. The greatest difficulty is, that every body thinks he is the only person in the world that wants to live, or who lets five. Everybody thinks that his life, and his existence, and his social position, and his religion, is the greatest and the best in the world.

Wherever you may go, into whatever country, into whatever nution, city or street, there are human beings like yourselves, having a soul or principle of ife—each one existing in its own condition of life : each one possessing thoughts, and feelings, and principles, and mind, and power, like yourselves; each one having an origin and destiny, and means of accomplishing the latter; each one depending upon his own resources and the conditions which surroup him for his success in life : each one absorbing from the vast masses for his own existence, giving off something in seturn that may influence some other person; and all interblended closely together, beonging to each one, they make a part of one brotherbood, a portion of one creation. Why not live by eating and drinking and dissipation, by luxury and revelry and splender? That is not life. What is cating for ? To sustain life; but that is not living. What is drinking for ? To add to the powers of life but the drinking is not living. What is comfort for ? To help to protect and sustain life ; but phys-ical splendor and luxury is not life. The things are not life that you sit upon, or recline upon, or which dazzle your eyes. They are not your life, but adapt thom to your own condition, and they are simply to subserve the purpose of your life. Then luxury, and splendor, and wealth, and intelligence, and eating and drinking, and all the various departments of what is called human life, are not human lifethey do not belong to human life-they are simply conditions which help to cause human life to pericat itself. You would be alive if you did not live in a splendid house; you would be alive if you wore not surrounded with all the luxuries that you now You could live upon the simplest possible are. food, and by drinking clear cold water, without any wine, you could live in the simplest possible manner, with clothes to protect you from the inclem-ency of the weather. But you can live better and bigher and truer by knowing more of the conditions of matter, and by adapting it to your conditions in life, by appropriating all these various forms and life which exist around you to the requireclasses o ments of human life.

Now the object of every science is to facilitate the means of life. The object of every theory, of every speculation, every business morid say-is, that men may live. But while the few that rovel in luxury are living a dead life, the masses, who are poor, are dying of starvation. While you are living in marble palaces, with velvet carpets that give back no sound of the footstep, with luxuri-ous couches, with delicious viands that you do not equire, and with which your appetite is satiated, the poor, who cannot live because you will not let them live, are starving for a morsel of bread. That is the science of your life. Your present science of human life is, first, to make all the money you can bonestly-that is, do not rob anyhody, unless it is becessary ; but if you must trob him-but get money ; coondly, to keep all the money you get, or its equivalent in luxury; and, thirdly, satiate the physical ody, whilst the mind is dying for want of food.

There is absolutely much more life in the poor, degraded man, who is drunk from force of society, who is desperate from force of human science, of social law, who is a drunkard, and has died a drunkard-but within had a soul, a consciousness, a power of mind-than there is in the wealthy millionnire who revels in luxury, and treads him under feet. But there is more human life, more soul, more cositive life, in the mother who is starving with her babe, who is the wife of that drunkard, who watches until the lamp has bornt out, until the last candle dies in its socket-watches her babe dying for want of food, food which the millionaire has rebbed her of, or which he will not let her have, or

pened to view it through stained glass | ple of human life outside or superior to matter, rou windows, as for a soul encased in a bilious body to do not exist. What is matter? A substance which determine the real import of a moral truth.

Different individuals must have different ideas concerning the nature and attributes of Deity ; but the temporary condition of the digestive apparatus ought not to determine a man's creed.

The provalent theology of to day owes many of its absurd characteristics to the morbid physical condition of mankind; and the latter has become morbid, to a great extent at least, through the teachings and administrations of so called medical science.

. What the world needs at present is physiology, not theology, for the latter has already been modified, and will eventually be superceeded by a more rational one, only through a gradual modification of the popular idea concerning physical laws and medical solence; and that idea is the want of any idea, rather than the belief of a false one, for the most distinguished philosophor and metaphysician in America has said : " It is not because we have any faith in him that we send for a physician, but because we have no faith in ourselves.

of the internal, vital forces of the human systemthe only curative agents in the universe-and corresponding to this, popular theology denies the dignity gations-that lifeless, inorganic matter has not the determine the relative potency of their various con- the exaltation, the aspiration of life. coctions. The latter teaches him to rely on forms system is, by nature, corrupt, that the seeds of discase tion and death.

While men believe this foolish assumption, must pravity ?"

whose "sorrows and afflictions " were brought upon flesh, should throw its own shadow of faithlessness over whom he sways a potent influence. S. S. W.

'Two things, well considered, would prevent many quarrols; first, to have it well ascertained whether we are not disputing about terms, rather than things; and

is known to exist by you, through the evidence of your seases, controlled by the intellect.

What is inquimate life? A condition of physical substance or matter which exists without any shape, form or object but to form the great masses of the oarth's surface. What is animate life? The result and outgrowth of inanimate life-so say philoso phers-the result and outgrowth of inanimate life which exists in conceaucace of the progression of atomic principles and powers, and is arranged in a

higher condition of created existence. What is human life? The scientific man will tell you human life is the apex of your creation, the combined elements of all principles that have existed beneath man, the result of physical progression. If animated life is the result of inanimate life, there is an inconsistency in the order of creation. If there is any form in nature, any form of the mineral kingdom, which is not animated with life, no animate life can grow out of it, there can be no production of animuted life. Life can nover proceed from death. There is no such thing as one principle producing eccond principle which is not in accordance with it. If animated nature is dead, you are dead ; you

are not alive; you do not think, and breathe, and flive; you have not five senses; you have not physi-".The popular schools of medicine ignore the action | cal form, muscles, sinews, verves; you have not thoughts or feelings; you have not the brain; you have not the heart which beaus; you cannot think; you are not here to night; you are dead ; you never wore; all this vast universe is not in existence; you and authority of the human soul. The former, for are dreaming; it is not a reality; you cannot be getting the patent fact-which stares every tyre in alive. If what is called inanimate nature lives, has science in the face, on every threshold of his investi. embodied in its existence principles of life-if matter is really alive as matter, and exists from virtue of that life-then all outgrowths of matter are alive, least power of self motion, but must ever be acted and every condition of matter is allive, and every upon, forgetting at once that spirit is above matter, change of matter is but another form of life, and have taught man to trust the interests of his physi- every production of matter is constantly unceasing cal man to the tender mercies of the ohemist's Inbora. perfect life. And you, as human beings, are alive, tory; to submit the Divine lunge as a test machine, in your vens throoting the pulse of the, in your brain is the by which apothecaries and sharp-nosed quacks may thought of life, in your soul is the comprehension,

You are all alive. The science of inanimate life is and ceremonies, and to trust his spiritual salvation a silcut yet constant reproduction of itself. The to other hands. The one teaches that man's physical science of animated nature is a perfect, constant reproduction and advancement of itself. Wherever you see animated life, or organized life, there you will lio consolided in every pore and ramification of his see reproduction. Wherever there is reproduction body, ready to spring forth at any moment-provi. | there is intelligence or consciousness. Wherever there dence permiting-and produce a harvest of destruc- is consciousness there is power of conceiving of the condition of its life. The wild flower which seems to grow from the absolute necessities of its condition. has consciousness, intelligence, power of life, and they cling to its counterpart in theology-that un- positive science of life, which strictly belong to itchristian and abominable doctrine of "Total Do. self, and which in its own nature, it understands. Let us see. The small seed which is wafted by the

winds from shore to shore, or is planted in the We do not all look from the same standpoint, and goil, scems to have no life. It is dead to all appear our observations will never be exactly alike; but it ance. Place it within the soil, exclude the atmois not necessary that the moral dyspepsia of one, sphere from coming in contact with it, and presently the tiny seed will unfold and seem to die, whilst bim by a foolish and cowardly surrender of spirit to out toward the light, that parts the soil from above it, and catches the gleams of sunlight ; then absorbover the instincts of others, nor that any one should ing the sun's raye, the chemical properties of the atinflict his own morbid views on the minds of those mosphere and the strength of the soil, it grows up ward and upward until it reaches its blossom. Then forth from that tiny shoot, that green stem and leaf

which accms to have no elements of blossom or doom in its nature, there springs a beautiful flower, tinted with rays absorbed through the sunshine, perfect, more perfect than an artist's pencilings, tecondly, to examine whether that on which we differ beauteous, divine, glorious. But when the leaves is north contending about. drop, the flower fades away, the perfume vanishes ;

Therefore there is no progression in its kind, and no Now the true science of human life is the greatest progression in its existence, for it has gone back to amount of good to the greatest number of beings, ts previous condition. whether man, animal, inanimate, or otherwise. But

Now we do contend that for every germ in nature the great science of human, positive life, as applying to itself, is the greatest amount of good to the greates there is a bud, a blossom, a fruition, but that each nomber of human beings. Hence if one individual is uccessful fruition will always be like its predecessor; that each successive principle in nature which happier than his fellow men, he is so at the expense produces a result will always produce the same re of all the rest. If one man is more prosperous ult; therefore that humanity, that matter, that the than another in business, he is so at the expense of universo as a creation, is not progressive. Why? Be- somebody else. If one man is more successful in cause no new particles of matter have ever been added any achievement that belongs to human life, he is so to the universe; it is all full; there is no place to by robbing somebody. But if all men are hanny in take from ; there is no God outside that has a store. their own conditions of life, they must be so from the absolute equity of the laws which govern them. Understand this. We have said that the true science house of matter to add it to this universe. There is no God within but what represents in the universe what matter he porseases ; there has none been taken of life, or human life, is the greatest amount of good to the greatest number of people. This is proven in away. How then can it ever progress? It may change its form relatively to itself, and that may the history of all nations wherever there has been be one of advancement. Your life may not always the most advancement, wherever there has been the have been as it now is-of course it never was-and most moral worthy wherever there has been the still there was a time in its past history when it was greatest and truest religions, wherever art and ecijust as perfect as it now is. There will be a time ence have been the most successful. There you will always see that the principles of government are in in its future history when it will go back to its germ, and then be recognized again. The successive course strict and equal principles belonging to the absolute of nature is, first, a germ; second, the bud; next, the elements of justice, that the greatest good to the blossom, and then the fruition. When it yields its greatest number is the motto, that individuals must fruition, there is nothing more for it to do but comsacrifice and must understand that they are a part of the whole, not living all alone. This is why repubmence over again. This you will at once perceive is licanism is the government of your country. This correct, though it may be at variance with science and with theories, both mental, physical and theois why universal equity is a law in its fundamenlogical. It is nevertheless true according to the ab | tal basis. This is why religion, Christian relicolute reasonings of ecience. Therefore we do say gion, is more perfect than other religions. The Chris tian religion teaches the greatest good to the greatest that there has nover been, in the science of human number of people. It presents things which the life, an absolute progress. Absolute progress, re member. You are not as your forefathers were. highest may understand, and which the lowest may hope for. It places kings on a level or below a peas-You are not as your successors will be. But we do mean to say that when the present race of humanity ant. It places rulers and tyrapts on a level with humanity. It makes of every man a self existent has reached the highest degree of development of which it is capable, it will commence to decline, and being. It makes of every human being s positive that after it has commenced to decline it will decay, embodiment of his own kind. It makes of every

which he withholds from her-which is equal to. robbery. There is more human life in that mother's life, in that mother's watchfulness, in that mother's trust, in that mother's hope and faith, than there is in all the tinsel luxury of the palaces, of the revelry, which even the millionaire himself does not enjoy. Now we always thought that if men made money.

they would do it for the purpose of doing good. If you rob anybody, please to rob these who cannot or will not make a good use of the money they have. If you want to make money, get it from those who probably like yourselves keep all they get, and get it for good. When you die, which you must some-time, you cannot take the money with you; and and carriage, and splender, you cannot take house any of these with you. Somebody will have it when you leave. All you want is to live, to exist, and that comfortably. All the rest of the money, and which will let other people live, the lands upon which they can live, with which they can produce the means of subsistence, money with which they can feed their minds in schools, and colleges that are closed to them all, all that excess of monoy, you should let other people have and live with. What do you live for ? The greatest amount of good to the greatest number of people. What is government That all the laws in the moral and social and for S political standard of the nations shall be administered justly. What is social law for? That each and every member of seciety may enjoy the fullest benefits of the social institutions of your country. What is domestic law for? That each and overy man may onjey the full benefits of his own private conditions of life. Then what are all laws for? That each and overy individual may realize the benefits of that administration-and the administration is first based upon a principle that there is. something which requires to be controlled. Therefore in all departments of life, the great and caly fundamental principle is, that everybody must live until death comes. If you live better than your neighbor, we do not mean that you are go virtuous, or are more truthful than he is. But if you have more luxury than he has, if you have. more splendor than he has, if you have any more wealth than is absolutely required for your comfortable subsistence, you are a robber, unless you design, in the acquisition of that wealth, to make it ubservient to the great masses that have no money. Now there is enough food, enough land, enough space, enough money in all this vast country to feedfourfold the number of inhabitants, to give every. body clothing and shelter, to give everybody a home, to give everybody the privilege of living.

Yet a few who are not living in soul, and, do not wish any body clee to live, cause death everywhere to exist around you. Live! that your lives may shine as brightly as the morning sun which beams for all ; like the dewdrop which sheds its life upon the petaled flower, and lives that it may cause the flower to live; like the rain which is exhaled from. summer skics, and is there distilled that it may, come again and refresh the earth and beautify the. plants and trees : live so that in your life you. may make some other life more bright and happy and radiant with the consciousness of joy and hope and love. Live to perfect each and every part of your own existence; live to shed the brightness of your radiance wherever yeu may go ; live that in your life . you may not be dead, but thinking, acting, doing, yet all the while that others may live, too. What is the sun for ? Do you suppose the sun would be in. existence if there were no other planets, no othersystems, no other orbs in existen co arcepting that one great sun, to live and shine there all alone forno other purpose than the exclusively selfish pleasureof shining? By no means. The sun ex sis as a

its existence and through virtue of that, various present time as popular. A person who should small planets revolve around it, each of which is more or less dependent upon another, and upon the sun exclusively, for its light and warmth. Therefore the sun exists there as the great bettevolent centre of this wast solar system.

of the wast solar system. Do you suppose that you, as an individual, pro-vided you could live upon the earth without any other human beings, do you suppose that you would ever have been created? What is the object of hu? man life? Not exclusive, selfish, individual perfection, but absolute universal positive happiness. Therefore let every science and every philosophy and every law be subservient to this one great condition and problem of human life. Do good to somebody, do good to as many as you can. Do the greatest amount of good to the greatest number of people that is possible, and you will know more of true life, true enjoyment, and true science of life, than you have ever understood or thought of, or dreamed of before.

We have finished our discourse. We have only to thank the audience for their kind attention. And allow us to say that whilst some of our ideas may have been in antagonism to those which you have previously entertained, we have not designed them to injure. If any new idea, or new conception of life, of science, of the yast wonders which exist in creation. has been added to your minds, we are satisfied. If you have derived any benefit, any conception of good less, any higher standard of virtue or moral excellence, any brighter ray of religion, of truth, then we are but the simple means, the instrument in the hands of that great Source of all intelligence, for bringing it to you.

Banner of Night. BOSTON, SATURDAY, OCT. 27, 1860. Berry, Colby & Co., Publishers. WILLIAM DERRY, LUTHER COLBY. J. BOLLIN M. SQUIRE. PUBLICATION OFFICES: 3 1-2 Brattle St., Boston : 143 Fulton St., New York. -----EDITORS: WILLIAM BERRY, BOSTON. S. B. BRITTAN, NEW YORK, LUTHER COLBY. J. R. M. SQUIRE, LONDOR. TERMS OF SUBSCRIPTION. Single copies, one year. - - -\$2 00 1 00 three months. Mailed to Europe. 20.00 £0 18s One year. Bix months Pavalile in Advance. OLUB RATES, Clubs of four or more persons will by Jaken at the follow ing rates : One year, Bix months. All subscriptions discontinued at the expiration of the time paid for. Moneys sent at our risk ; but where drafts on New York an be procured, we prefer to have them sent, to avoid loss.

Babscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sont.

mer Business Letters must be addressod "BABNER OF LIGHT," Boston, Mass.

Berry, Colby & Co.

FRAUD IN BUSINESS.

It should be a perfect anomaly, that a people styling themselves pre-eminently Christian, are addicted to gross practices in the course of ordinary business intercourse that would disgrace a very tribe of Heathen. If the Christian principles have verily taken so strong a hold as is pretended, and their free force is felt in all the ramifications of the social structure, then, manifestly, a worthy proof of so desirable a fact ought somewhere and somehow to betray itself, and not always its melancholy and deplorable contrary.

Just let us look at the record. Hunt's Merchant's Magazine, a high and every way reliable authority in that when people read that the gold watches they buy have really very little gold in them, that the jewelry they purchase is one half of it bogus, and their gold and silver ware is not worth a fifth of the value set upon it, they are struck with the enormity of the fraud practiced upon them by dishonest dealers; but there are other frauds, which, though less extensive in single instances, are far greater in the aggregate, of which they are the daily victime. Shopkeepers frequently and their goods short in the specified numbers of yards in the piece. It was proven in an English court, quite recently, that a very distinguished maker of sewing ootion made up short spools for certain markets. In the articles of sewing silk and knitting zephyr, we are informed, there is the same kind of fraud perpetrated, and, considering the enormity and universal use of sowing silk, this fraud must prove a very profitable one to the dealers. The standard weight of sewing silk is eixteen onnces to the pound. Custom has reduced this to twelve ounces. The practice of dishonest dealers is to put up five ounces to the pound instead of six, and in some cases four ounce, and even two ounce packages have been offered to retailers in this city to be sold as four ounce packages, with the assurance that this was becoming the common practice. In retailing sewing silk, weights are used which contain only twelve drachms to the source instead of sixteen, and some have as low as eight drachms only, the half and quarter ounces being . proportionately reduced. Here, now, is something, in the fashion of a statement of facts, that ought to stagger Christian credulity ; yet we shall discover no signs either of astonishment or mortification at the publication of so thoroughly shameful a record, but rather, in their place, a sly and secret chuckle of delight that the eye teelh (as fraud is called) of men have begun to come through. This statement touches but a single and small branch of the subject; we might add others, still more disgraceful, of frauds in sugars, flour, meats, pickles-in vinegar, wino, and all spiritous liquors even for domestic and occasional e-in every one of the necessary articles of life, beginning with the letter A, and not stopping till we reached the last letter of a long alphabet-in buying and selling, in promises and pledges, in representations, inducements, reasons and arguments-in modes of lividg and professions of respectability and honor-and, in fine, in all matters that at all concern or have to do with the common and uncommon transactions of the present social life which we are pleased to call civilized. It is an unfortunate inventory of acts, arts and practices. that publish only the fallen estate of our common humanity, and the showing should be given rather in corrow than with indignation and in auger.

positive central thing it liself. In consequence of in any other way than the willo way that is at the

openly declaim against the iniquity of this wholessie system of cheating, especially for the reason that public morals and character were sapped and destroyed by the practices engendered by it, would be accounted more old and ridiculous than the man hat in the middle of January ; so general has become the system of fraud in its daily operations, and so readily have men's consciences become hardened to the toleration of actual practices which they still continue to revolt at in theory. A man is called a fool who will not improve his advantage-as it is

sugar, nor water his liquors, nor come short in his weights and measurements, when he might just as well do so as not, for all of its being discovered and proclaimed, he is set down as a person who never will know how to grow rich, nor even to use his money to a profit if he should become so.

It is even thought singular-so far has this diease spread, and so deeply does it taint the morals of business—that a person should consider himself held by his word, if he can get away from that word's obligations by any ordinary twist of language, motive, or memory! The times are gone by when a man's word is thought reliable if it is only as good as his bond ; now, it should be nothing at all, unless the bond gives it significancy and character ;

and even the bond is skillfully got rid of when that is possible. So that, if we really wished to give ourselves the most exténsive advertising for business purposes, in this day, we should simply do as we agreed, cell what we professed to cell, and deal uprightly with all men who come to us with their proposals. Such a character, once established-and it soon would be-would form the solidest advertisement possible to conceive of because it would be entirely unique, nobody would interfere with it-a

a yard. The reason of this falling away in public morality is simply because low and unworthy motives are presented to men to be upright and honest, honoramoment they discover a way that they think will pay better, they discard the homilies, and cut across lots to the profitable practice. If, however, a clean own highest and purest reward, and riches or poverty, silver plate or homespun, having nothing to do with it-we should ere long find that morals had touched a solid rock bottom below these shifting quicksands, and that men would soon become what they profess, and even that everything like pro-

fession was unnecessary.

USE AND ABUSE OF ORGANIZATION. Any movement to be widely effective, for either good or evil, must be the result of organic combination and action. On this subject we may derive many Instructive lessons fron Nature. The wonderful phenomena of Life, Sensation and Intelligence, are only developed within the domain of organized existence. Plants, animals and men, all have their organs; every organ has its functions, and on the proper development, the true relations, and recipro cal action of these, the perfection of organized existnone of the phenomena of natural life-that being emotions that hitherto had but dimly and distantly ence is made to depend. But a body that exhibits imperfect in structure and action, is not productive of the legitimate results of organized beings-a body that presents at best but a feverish and ghastly imitation of life, like the horrible contortions and spasmodio movements produced by galvanic action on a lifeless form-only the outward organisms which answer this description, would we lay quietly down to rest in the grave that opens to receive them.

The social, political and religious world, is-a least in part-peopled with these distorted and miserable forms of life They are the unnatural THE CHRISTIAN MAN IN POLITICS .--- A Discourse deand monstrous conceptions of ignorance and cruelty.

NEW BOOKS.

THE WORKS OF CHARLES LANS. In Four Volumes. Boston : Crosby, Nichols, Leo & Co.

In these elegantly printed volumes are contained the complete works-poems, dramas, and essaysof Charles Lamb, together with a Life of the unique who would dress in a white suit of linen and a straw and genial author, from the pen of his truly sympathetic and loving admirer, Thomas Noon Talfourd. We could not speak of the mechanism of these volumes save in terms of the highest praise ; their neat and classic sumptuousness is as completely in keeping with their contents as any devout friend or devoted reader could desire.

It is late to present any estimate of Lamb, cither called-when he has it; and if he will not sand his as a man or a man of letters. There was a deep strain of philosophy both in his character and his occasional productions, that requires a corresponding spirit to measure and treat it. He remains to us one of those shadows in literary realms, that once gave the very profession of letters a balf superstitious

sacredness, and shies and skulks away between piles of great tomes like the very ghost of a volume himself. Our childish reverence for that class of men has long ago passed, but still we love to look back after those half-familiar, half supernatural characters, called authors, and recognize the shriveled figure of Lamb, his simple and Quakerish dress, as one of the most conspicuous of them.

We have no other writer in the tongue just like Lamb, nor one scarcely approaching him. Goldsmith had imitators, and loving students who copied his genial strokes and labored to perfect their expression after his incomparable pattern; and some there were, who, like our own Irving, betrayed their close relationship naturally and in an unmistakable way; but of Lamb, there are few even partially suo cessful copyiets, and fewer still who have entered into the state of literary or spiritual harmony with the man. He was, in a scnee, bizarre at all points; spade, at that place, would mean a spade, and a yard his very humor, which was his strongest quality, being rich and yet unique, natural and still constrained almost to the limit of unnaturalness. He was not satisfied with giving you the pure ore of his fancy, or thought, but must needs fetch a proportion ble and pure. They are virtually told that it is best of the surrounding dirt and dross along with it in to become so, because so it pays best; but the bis hand, and moralize, in a funny way-sometimes philosophic-on the strange incongruities that exist in all thought and action. Lamb presaged the coming of the more, profoundly spiritual school of worthlest their aim for its own sake-virtue being its popular writers-men like Brookden Brown, and self, yet hinting of what was in the future, as gold flakes on the soil betray the wealth of solid ore below. But he was a simple and true heart, after all; so fall of fun and sadness, each so mysteriously married to the other-so witching in his style, quaint and semi-antique as it is, a style that creates

> even other thoughts than occurred to its author in reading-so thoroughly scholastic and literary, with a sensibility to learning as fine as Gray's, and yet as universal and coarse in his sympathies as any butcher's boy in a blue frock-enjoying everything possible to the human spirit, converting his very words into sources of delight for others if not for himself, making personal confessions that bring you at once into the friendliest, and even the sacredest relations-and, as a whole, unsurpassed by any other writer in his native tongue, whose grace and whose strength he knew equally well, and under whose magio hand it has been made to express

All lovers of English literature will desire to read, over and over again, the not altogether impartial, but the thoroughly generous and appreciativo biography of Lamb, by Talfourd, who was woll qualified to understand his subject. He has truthfully portrayed the patience, and long suffering, and silent heroism of the man who wrote the "Essays of Elia," and his sketch forms not the least of the attractions of these otherwise very attractive volumes.

livered in the Warren street Universalist Church By Rev. T. B. Thayer, Boston; Abel Tompkins. This is an earnest appeal to all men to give poper heed to the demands of Politics, and not let matters pass into the hands of irresponsible persons. It is vigorous and able, candid and thorough. Mr. Thayer of the whole man, becomes a disease, alternately con- enjoys too wide a reputation to need any further mention in our columns.

The Colon of Linfy,

In the progress of all great movements in the much more likely to come to pass than what enters Freedom": the guessing room of other men's brains.

It is, of course, to be devoutly hoped by all whose sympathles have been called out on behalf of Italy, Prom the Sirens that lurk in the wine-cup's red that no such trial of will and brute strength will be entered upon between Caribaldi and the King of entered upon between Garibaldi and the King of Sardinia; but eren if such should be the case, it is not proper to say that it would necessarily result unhappily, for nothing does so result in the grand In the strength of thy Manhood, BE FREE 1 unhappily, for nothing does so result in the grand arrangement of Providence. "Whatever Is, is Right," we know, viewed from the lofty stand-point of Almi biy Power and Prescience; but if man thus ac-cepted it in its passing, bowing without a will or an endcavor to whatever he considered Fate itself, mani-festly bo would develope no individual power, nor mi-hty Power and Prescience: but if man thus acbecome possessed of individual perception, nor cultivate individual conscience, nor make effort in any direction, nor be, do, dare, or plan, trusting to the shoulder of this Hercales of Fate to lift him over out of the mud.

Garibaldi is the hero of Italy-that must be conceded, just as Washington was of America. Napoleon casional murmurs should be heard against the latter, which he has to deal, and proves, likewise, that he is but a man among men long kept discontented and miserable. But the grand and general' results will form the compendium of the story, and they alone are to be regarded. Perhaps a conflict between this people's call, and the cabinet of Victor Emmanuel the popular mind a safe and consistent class of ideas respecting the value and meaning of popular liberty, and to prevent that which in itself is excellent, from degenerating into comething even more fanatical and drunken than that vain semblance which made dizzy the mad mob of Paris, at the close of the last century. We do not believe that any such movements ever go backward, or ever can; if they appear for a moment to pause in their progress, it is that they may acquire fresh momentum, take hold deeper on the convictions and consciences of a people, and carry along all the elements in a progressive harmony to the consummation to be desired. We believe that Italy will yet govern herself alto gether, and become a united, as well as a free, nation.

Unitarian Discoursing.

At the late Autumnal Convention of the Unita rians in New Bedford, a very lucid and convincing discourse was preached by Dr. Hedge, of Brookline, some of the points of which were as follows :- The earliest controversion in the Christian Church, it was assumed, were for the emancipation of the intellect from ecolesiastical rule, and these had been continued down to the present time. The rationauthority was only the greater fidelity to Christianity. The genius of Christianity inclined to reason. mediums. I wish her much success. By the term rationalism was not included that which rejected religion altogether, and for this negative term for unbelief, some other name should

be provided. It was further said, Protestantism is historically and theoretically in contest with

De Peer.

Sian lo not frea when he is given up to corrupt warld, whether strictly religious, escial, or political, desires and vicious pleasures. Ignorance is slavery; there are times when, by some scening accident, the every vilo habit is a chain; and the bosom heaving entire action appears to be delayed, or, at least, to be with the excess of passion is the dungeon of the turned out of its regular channel and ma to to sub- soul. Ab, how many dwell in this darkness, and terre a very different design from the one originally attempt to hobble through the world with these aimed at. Such might bo the present state of things shackles! If it be an outrage against nature to In Italy. It looks as if some sort of conflict between fetter a horse, why will Man enduro a bondage that Garibaldi and the powers of Bardinia were fuminent, is more degrading? O Man, they art a child of in which the entire hopes of linky, thus far advanced God ! If even the brutes spurn their chains, be on the road to political freedom, were fatally in. admonished to rise, in the dignity and consciousness volved. And it may be so; politicians in these times of thy manhood, and pu vage. The exhertation of are at no better advantage for casting future events our spiritual poet (T. L. Harris) is more vigorous than are the common people who possess ordinary and impressive than the language at our command, intelligence, and what they pretend to predict is not and we copy the following from his "Gospel of

.From the Pleasures that woo with their azure-veined

- charms, Like sea anakes far down in the deep;
- From the wolfish Ambition that learns thee to rear
- O'er thy Brother's crushed spirit a throne; From the thirstings for gold that would learn theo to

star, In thy holiness come, and BE FREE!"

Lenders and Followers.

It has been a mistaken idea with the advocates of various political and religious systems, and with almost all Reformers, that their respective theories have embodied all that either human or Divine Wisdid good, soldierly work for the people, and Victor dom can devise for the world's advancement. Each Emmanuel has done still better; but both of them in his turn has regarded his own idea or system as may be called boys, who were sent on in advance of the incarnation of all conceivable excellence, and, the triumphant coming of the man Garibaldi. That oo- perhaps, as involving the utmost limit of human progress. To say nothing of the absurd pretensions oaly proves that it is our poor common nature with of political parties and factions, there is scarcely a religious organization in all Christendom that has not virtually assumed this position. This is ap. parent from the vain and arrogant manner in which they assort and defend their dogmas. The followers of Calvin, Luther, Weeley, Swedenborg and Morry, bold popular leader, who answers so fully to the all appear to presume that their respective leaders accomplished the whole work of the Reformation, may be necessary, at this juncture, in order to fix in and that it only remains for them to follow their guides with an unquestioning confidence. We entertain the opinion that the Reformation will not be finished until Humanity is perfected; and it may be a long time first, if those who should be leaders are satisfied to be followers. The man who makes a discovery in science, or gives a practical form to a new idea.

Leads the great host; while those who simply talk Of what men did, are laggards in the rear."

A New Medium in the Field.

Mrs. Isaac Thomas, of Bucksport, Maine, is a medium of much promise. She is but twenty years of age, and has spoken publicly but fourteen times. She recently delivered four lectures before the Spiritualists of Banger, and acquitted herself nobly. She speaks in the wholly unconscious state, with closed eyes. She has a remarkable flow of language, and speaks rapidly during the whole of some of her lectures. In her four lectures, she represented four distinct characters : each one being an improvement upon the last, thus showing that she is easily controlled; also undergoing developement; and she has the promise that she will speak with open eves in a fow months. So far as I am able to judge, I hesialistic side was the side of faith. Opposition to tate not to say, that she is bound to be one of the brightest stars in the line of trance lecturing

A. W. BENBON.

The Prince at Richmond.

They say the Prince of Wales was used very rough-

It has really reached that pitch where it is a ridiculous matter for a man to be so singular as to openly protest against this order of things, and one is even laughed and hooted at if he presumes to go the Living Age may be pleased to assign to us.

The present social order is disorderly in its arrange ments, and unsocial in its spirit : political institutions become the engines of oppression; while the popular Religion-all unnatural or supernaturalinstead of promoting the true life and normal growth suming the soul with intense fires, and anon driving it shivering away from God into a region that is cold and dark. If it be infidel to strike at these mere abortions of disorderly and undeveloped minds. then is Nature herself infidel, for she works by an invariable law the dissolution of all such organic forms as do not answer the natural purpose of their existence.

Some conscientious men are constrained to oppose the civil and political institution under which they just appreciation of the benefits of law and order: but it may be because the Government is arrayed against the laws of Nature and subversive of the rights and interests of Humanity. If they oppose the outward Church, it is not for the reason that they are irreligious in any proper sense, but rather becauge the institution itself is too narrow, carthly and sectarian in its organic structure, and its essential spirit, to promote the ends of a truly religious life.

We need not labor to preserve the old form in which Religion has been enshrined, but rather to lay hold of the risen Divinity that is going out of it.

The spirit quickeneth, the body profiteth nothing." It is far better to fall short, or to go beyond the acknowledged standard of opinion, than to be faithless at heart, and infidel in life. It is not Religion that we oppose, but a dogmatic sectarianism ; and if we witness against the Church, it is not because the institution is religious, in a truly Christian sense, but because, in our judgment, it is not.

Moreover, we are not opposed to organized effort, when it is directed to wise and beneficent ends. And is it not possible to unite men in deed, to enlist them in a nobler service, and to animate them by a purer and loftier spirit, such as has never characterized the sectarian theologies of the world 7 Why may not the same powers and instrumentalities, so long employed in drawing division lines, in the ereo tion of denominational barriers, and in fostering an obstinute dogunatism, be directed to the develop ment of body and mind, to the elevation of the world? Such a work is really worthy of the unreserved consecration of all our-powers. Whenever the Sects are ready to unite for such purposes ; in short, when we

THE WILL OF GOD to the Invalid, as revealed in the Soriptures. God's way of Preserving Health, and Restoring it when Lost. By W. Washington Evans, London.

The above title gives a complete idea of the purpose of this little pamphlet. The author is a physician of thirty year's practice, whose view is that true Religion keeps the body in health and the soul in perfect peace. It is full of excellent precepts and live; not, however, because they are wanting in a valuable suggestions, all in harmony with the great principles of health.

> Miss Prescott's publishers, the Messrs. Tilton, an nounce a new book in press, by the author of Sir Rohan's Ghost. A new edition of that remarkable book has just been issued.

Speak Freely.

If there are hypocrites in Zion who fear, and tremble when a strong and unfettered spirit treads the courts of the tomple, so there are intrepid souls who love truth and righteousness, and who will speak to encourage the weak and to rebuke the unworthy. It has long been the custom to write such men down as enemies because they speak the truth about the church, as well as to the church. Those daring teachers of men who fearlessly expose the corruptions that have fastened on its vitals, and all who have labored to check the disease that is festering at the springs of its life, have generally been branded as infidels, and the most erroneous and improbable statements respecting their views and practices havo been freely propagated, in order to justify an unrighteous and senseless crueade against the liber. ty of thought and speech.

Speak all thy thoughts, oh thinker, howeover They flout the speculations of the age, Its pet conceits or fantanics; apeak on; Marshal thy thought like plalanxes of horse; Scatter the idle dreamers of the time. The phantom hosts of popular ignorance Shall strike their clondy tents, and silently Shrink to their own nonentity again."

Robert Chumbers.

This one of two noted brothers, both authors and publishers, who have dono as much good in their days as any two men in the wide world, recently re find them actually striving together-in a fraternal ceived an invitation from several admiring friends spirit and regardless of party names and scotarian in Philadelphia to partake of a dianer; but be distinctions-to further the great humanitary enter modestly declined the proffered compliment, for prises of the age, we shall not only approve of their sufficient reasons. These brothers have made Edinobjects, but it will be our privilege to rejoice in the burgh famous for their valuable publications. fruits of their united labor. Moreover, we shall be " Chambers' Journal " is known everywhere. Mr. happy to work with them, and esteem it an honor to Chambers was in our office, but a short time since, occupy the humblest position which the wisdom of and expressed himself much delighted with the new country he was for the first time visiting.

occupy in the minds of the people the same place its infallibility in overy word was as full as that of the infallibility of the Church. This authority of Scripture was incomplete without the examination of reason. Should he be asked, Was there, then, no infallible authority in religion, the reply was, there was no infallible oracle out of the human breast : the consciousness of each one was the high tribunal of the last appeal. It was not necessary that we should be infallible. The absolute was not for man. Reason was the cause of faith, the necessary correct tive of faith ; in its proper nature identical with the truth of faith. In this he was far from maintaining that reason was a substitute for faith. Reason was not a discovery, but a verification of truth, designed. to strike out human additions and corruptions min gled with the objects of faith.

Dancing and Callsthenics.

W. ARNOLD KNIGHT has recently opened three schools in this city and its vicinity, for instruction in the above neefal accomplishments. His system of tuition in both branches has been highly com mended by a very large number of our most influential families, and gentlemen interested in a true and healthy development of the young, including the school committees of several towns. In furtherance of his plans, and for the purpose of laying before the public the advantages arising from a study and practice of Calesthenios, Mr. Knight has issued a pamphlet containing the views of the most eminent writers of ancient and modern times. We cannot too strongly urge upon our readers, especially those who have children to care for, the importance of attention to this subject. Aside from the recreation-so important to the young-imparted, a course of lessons at Mr. Knight's schools will prove of incalculable benefit in giving health to the body, and ease and grace to its motions. A copy of the pamphlet may be obtained, without cost, at the Academy, Concord Hall, in this city ; Lyceum Hall, Brookline; or at Eliot Hall, Jamaica Plain.

Photographs from the Sky.

Mr. Black, a well known photographic artist of this city, has recently taken two fine pictures of Boston at an elevation of twelve hundred feet, and with perfect success. We are now able to add another | hindness, but to benefit the writer, wheever he may important item to the list of those bearing on the bo. advancement of science, and to predict that this la test experiment will work out results in science, as in art, not at present expected.

Lecture Appointments.

S. B. Brittan will lecture in Lowell on the first and three Sabbaths. Her subject for the first lectureecond Sundays in November, and also on two ovennext Sunday-was recently written through her ings in the course of the intervening week. He will hand, as follows : " The Physiology of Sin," based on also speak in New Haven, Conn., on the third Sun- the text: "And you hath he quickened, who were day, (Nov. 18th.) and in Willimantic the first Sunday dead in trespasses and sin." The lecture will illustrate the true art of healing. in December.

authority. The Bible in the course of time came to | York Herald writes that, "while examining the Houdon statue of Washington, the crowd surrounded the which the Church had occupied, and the assertion of royal party, and annoyed them beyond endurance, while they insulted them with such remarks as he (Washington) 'socked it into you at the Revolution;' He gave you English squirts the cholie !' . We reckon you do love Washington-oh, certain !'---until young Davis, the artist, turned upon them, and, aided by two reporters, managed to stop their inselence for awhile. But as the party walked toward the Senate Chamber, the crowd started on a run, and actually pushed them inside of the door."

A Michage Verified.

We have received the following note in reference . o a communication published in No. 2, vol. 8, of the Banner :

LEVERETT, Oct. 14, 1860. MESSES Entrons-In the Banner of August 6th, there is a message from Thomas Lord, which is or seems to be true. Thomas Lord was guardian for a relative of his (who is now in Leverett) during the last seven years of his minority. He says that homas Lord lived in Roxbury ; owned a fine house, which was burnt, and he did a few weeks after. Thomas says that he is accused of injustice-he loved money too well. So this relative says. Yours for the truth,

ALDEN ADAMS.

Dr. Spring, of the "Old Brick," New York. The New York correspondent of the Journal writes that the members of this venerable clergyman's (Presbyterian) parish have presented their pastor with a massive silver service, consisting of two immense solid salvers, two massive pitchers, and twelve silver goblets which are suitably inscribed. On one . of the salvers is a fine engraving of the old brick church, and on the other an engraving of the new ohurch. The whole is done in the best style of Ball, Black & Co., and cost about \$33,800.

"Divine Art."

We are in receipt every two or three days of a package from Painesville, VL, containing a "meas of nonsense," which we have not heretofore taken any notice of. If the party writing is honest, we advise him at once to stop wasting paper, ink, and time. If he has any other motive in sonding them to us, we still advise him to use his time to better advantage. We do not say this in the spirit of un-

Lizzie Doten in Boston.

Our friends will be glad to welcome this eloquent speaker and estimable lady again before a Boston audience. She is to speak in Allston Hall, the next

ALL SORTS OF PARAGRAPHS.

BARNER CONTENTS .- On the first page, & fine piece of poetry by John W. Day, entitled, "Last Nights" the continuation of our splendid story, "Tus Loros OF THE CASTLES."

Second page-"Whatever Is, is Right, and Free Agency (" "Phrenology and Whatever Is, is Hights" an Interesting letter from Bro. Warren Chaso. Third page-"The Want of the Age;" "The Beience

of Life," a lecture by Cora L. V. Hatch-Foarth and fifth pages-Editorials, etc.

Sixth page-Four columns and a half of interesting spirit messages; communication from Theodoro Parker, Beventh page- Postry, Movements of Lecturers, etc. Eighth page-Pearla; Boston Spiritual Conference; Miss Davis at Allston Hall.

13 We learn that the fifth Thousand Copies of "Belf Contradictions of the Bible" have already been printed, and that the sale has already exceeded the previous expectations of the compiler.

107 Will John Beeson bo kind enough to address a line to D. J. Mandell, Athol Depot, Mass., stating to what address a letter can be sent in order to reach bim. A matter of interest is to be imparted.

Charles H. Crowell, of Boston, will lecture in the -trance state, in Somerville, on Sunday, 28th of Oct., afternoon at 3 o'cleck, evening at 7 o'cleck.

17 We have on file for insertion in our next issue an interesting article, by Emma Hardloge, entitled, "Living Spirits and Living Spiritualism."

The ball at the Academy of Music, that concluded the spontaneous ovation which the citizens of Boston gave to Lord Renfrew, last week, was a maguificent affair, and reflected great credit on all concerned. There were sold 1080 double tickets at \$15 cach, and 525 single tickets (for additional ladies) at \$5 each. The total receipts were accordingly about \$20,000, and the total expenses about \$24,000. The decorations in the ball-room alone cost \$5,500.

CORRECTION. - Dr. Randolph desires us to explain more fally his language at the Bromfield street Conference, in our last issue. Our Reporter said, Dr. Randolph stated that " seven years ago he doubted the existence of a God and future life as well." The Dr. at the time indicated, was a medlum, and a devout believer in a influence of a drug. A full account of this extraordinary conversion may be found in the Dr.'s Book " The Unveiling," the last edition of which, is sold at twenty-five cents and one stamp, from this office, or by the author.

A large fire occurred in Ban 'Francisco on the 4th inst. Loss \$20,000.

MARRIED.-At Oswego, on the 9th of October, by the Rev. Dr. Schuyler, Roctor of Christ Giuurch, Mr. Thomas Lyon, of Richmond, C. W., to Catherine L. Engle, daughter of the late Heary Engle. Etq. Since through our free country has reamed the great Frince,

And raised on all sides such a wond'rous sensation, Who at it can wonder, if times should evinco

The creatness wild of each proud, tickled nation? The Lyon of Britain has seen fit to roam

At large, and e'en out of his cold North dominions, And comes the proud Excir to wee in her home-

To nestle in warmth underno th her broad plalens !

The Rev. Thomas Whittemore, D. D., is now so ill that his recovery is doubtful.

READ THIS. AND HEED THIS-Friends that are worth having are not made, but "grow." like Topsy in the novel. An old man gave this advice to bls sons, on his death-bed: "Never try to make a friend." Enemies come fast enough without cultivating the crop; and friends who are brought forward by hot-house expedients are apt to wilt long before they are fairly ripened.

A poor wife "my dears and my loves" her husband, and would n't sew a button on his shirt to keep him from freezing.

Rev. Thomas W. Higginson delivered the third lectare of the Fraternity course at Tremont Temple on Tuesday week, before a large audience. The subject was "American Aristooracy." and the lecturer expounded his views in an able manner.

Digby thinks the "Wide Awakes" and "Bell Ringers" of Massachusetts must have had an "all-fired" good time the past week.

We call sitention to the advertisement on "Human

From Duight's Journal of Music. NEARNESS OF "THE DEPARTED." DT JOILH &. ADAMS.

The sea of life sends forth tumplious waves: And suddenly, beneath the trees, we count Another exceed apol among the graves:

Another from the friendly circle gone, One hand the less to greet us with its grasp, And we, like Rachel, comfortfess do mourn

Soon, in the twilight, as night-blooming flowers llegin to shed their perfume, close we feel The beating of another heart than ours:

And with our finer sense another Mind Floods waves of thought cestatic o'er our own, As though within our very soul entwined.

And as we can these inner lessons o'er. We learn that those we call " departed " hold

A nearness to ourselves unknown before. And then we muse, and question where is beaven Whose golden streets our best beloved walk,

And unto which our purest thoughts are given. On distant slars we fix our longing gazo,

Our aspirations wing to furthest goals. Striving to find the land of love and praise.

In vain our thoughts far mystle realms explore; Where'er our heart is, there to us is heaven,

And all our treasures lie upon its shore.

NOTICES OF MEETINGS.

ALLETON HALL, BURSTEAD PLACE, BOSTON.-Lectures are given here every Sunday afternoon at 245, and at 7.15 o'clock in the evening. The following epeckers are engaged: Muss Lizzle Doten, last Sunday in Oct, and first two in Nov.; Mrs. M. Macamber, last, two in Nov.; Mrs. Untrander, first two in December; Miss A. W. Sprague, four Sundays in January, 1861; Mrs. Auna M. Middleurook, first two in Yabe, ; and Miss Emma Hardinge, each Sunday in March. Convergence Hall, No. 14 BROMIET ST., Destor, .-The Deston Reform Conference means every Monday evening, at

COMPERENCE HALL, NO. 14 BROMPLETD ST., DOSTON, -The Boston Reform Conference meets every Monday evening, at 71-2 o'clock. Bublect for next meeting: "Redotred-That the destribe of Spiritual Progression or Dovelopment, as-taught by prominent Spiritual Progression in moral tendency." The Boston Spiritual Conference meets every Tuesday are-ning, at 71-9 o'clock. The proceedings are reported for the Banner. Subject for the user meeting: "What effect can in-toxicating agents have meet the spirit and soul of man ?" A meeting is held every Tureslay ovening, at 71-2 o'clock, for the development of the religious mature, or the soul-growth of Spiritualists. Jacob Edson, Chairman.

fature life, but questioned the existence of a Personal God. He afterward changed his bellef, when under the influence of a drug ______ four terminal fature of a drug _______ four terminal fature of a drug ________ four terminal fature of a drug a drug

The Barbanauy in Oct. and Mar in Nov.
CAMBRIDS PROST. — Meetings in Cambridgeport are hold every Sunday afternoon and evening, at 8 and 7 I-9 o'clock,
7. M., at City Hall, Main street, Admission 5 cenis, to do-fray expension. The following named speakers are engaged:
Mrs. Mary Maria Macumber, during Oct.; Mrs. M. B. Kenney,
Nov. 4tb; Miss Fanny Davis, 18th and 25th; Mrs. A. M.

Benco, during Dea. Lowstr.—The Boiritualists of this city bold regular most ings on Bundays, foreneon and afterneon, in Wells's Hall, and a free conference at 8 o'clock in the evening, for discus-sion. They have engaged the following named speakers :-Oct. 21st and 28th, Leo Miller; Dec. 2d, 8th aud 16th, Mrs. Mary Maria Macumbar. / LEOMINETEN, MARS_The Spiritusliets of Leominster hold

regular meetings on Bunday, At the Town Hall, services com-monce at 1 12 and 7 1-7 r. M. The following named sprakers are engaged: Lewis D. Monroe, Oct. 28th; Mrs. Fanule B. Folton, Nov. 18th and 25th.

PLYNOUTH.-Miss Fannie Davis will speak October 23th, and November 4th, and 11th; 11. P. Fatrileid, Nov. 18th and 25th; J. S. Loveland, two first Sundays in December.

Wondzerzn.-The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall,

TAUNTON.-Mrs. M. M. Macumbor will speak November ith and 11th.

PUTNAM, CONN.-Engagements are made as follows: F. L. Wadeworth, Nov. 18th and 25th; Mrs. Faulte H. Felton, Dec. 2d 9th and 16th; Mrs. M. M. Macumber, Dec. 230 and 30th. 24 6th and 10th; Mrs. M. Mccumber, Dec. 234 and 30th. PORTLAND, Mg.—Tho Spiritualists of this clip hold regular meetings overy Bunday in Lancaster Hall. Conference in the forencon. Lectures afterhoon and evening, at 3 and 1.2 o'cluck. Speakers engaged—Mrs. A. M. Middlebrook, four Bundays in Dett. Leo Miller, first two, Miss J. K. King, of Portland, third, and Rev. Robort Hassall, of Haverhill, fourth Bonday in November; H. P. Bairfield, first three, Mrs. M. B. Kouney, hast two Sundays in January, 1861.

NEWSURYPORT-Regular meetings are held overy Sunday at 21-3 and 7 1-2 P. M. at Essox Hall.

LAWRENCE.-The Spiritualists of Lawrence hold regular meetings on the Sabbath, foreneon and afterneon, at Law-rence flail.

Foxpono',--The Spiritualists of Foxboro' hold free meetings in the town hall every Sunday, at half-past one, and half-past five o'clock, F. 2.

hall-past five o'clock, F. H. PROVIDENCE.—A list of the sugagements of speakers in this city:—Krank L. Wadsworth, in Oct.; Mrs M. S. Towns-sul in November; Miss A. W. Sprague in December; Loc Miller in January; Mrs. A. M. Sponce in February; Miss Lizzle Doton in March; H. B. Stover, two first, and Warron Chase two last Bunlays in April; Miss Emma Hardinge in May; Mrs. S. O. Hyzer in June; Laura E. Deferce in July. NEW YORK .- Meetings are held at Dodworth's Hall regu-

Opiritual Pestival.

The friends of progress will hold a three days' festitul at Rt. Chasten, Lians County, Minnis, on Bilday, Saturday, and Sunday, the 20th, 27th, and 23th days of Detober-nos for a feast to the physical, but for "A feast of reason and a flow

On Saturday, there will be a pichle and speaking in the on paramasy there will to a pichic and speaking in the subset, it the weather is favorable, if not, then as the Univer-sulist Alceting-house, which has been kindly tendered for the occasion. Ariends of progress of Northern linpois, see es-pecially solicited to be present, and a general invitation is extended to all. A free platform, will be multatinged, and an opportunity for an unrestletted expression of honest convic-tions in straker aloun holes reasonable for stray estima-A committee will be investigated and a second of the public of the subsection of the

LEONARD HOWARD, 8. R. Jones, A. V. Eill, A. II. MGWATRE,

A. B. B. TODD, B. II. TODD, Committee St Charles, September 25, 1860.

THE OXTENATED BITTURS .- This preparation, it is now universality concelled, is the romedy par excilence for Dys-popula, and the numerous diseases arising from a disordered slato of the stomach and digestive organs which are as gen-erally prevalent. Prepared by B. W. Fowker & Co., Boston, and sold by druggists and agents everywhere.

ADVERTISEMENTS.

TERMS .--- A limited number of advertisements will be in sorted in this paper at fifteen cents per line for each insertion, Liberal discount made on standing advertisements.

A New Discovery !

THE SUBSORIBERS have in their possession a series of Recines

FOR THE RESTORATION OF THE

HUMAN HAIR! TO ITS NATURAL COLOR AND TEXTURE.

whether occasioned by discuss or old sgo, which they now like to the Public for the Brst time, with full confidence of success in acry case. Particular cars will be given to secure the specific of the subtrat investigate and their success the specific of the

purest ingredients, and their proper chemical proparation and compounding a matter of the greatest moment in order to strain the not accept

and compounding a matter of the greatest memory in order to situal the end sought. Persons deriving to take advantage of this great secret, must sond per part a description, whether the halr was Black, Brown or Light before less or changing in hue, also whether it was induced by any known stakeness or by old age. Persons sufficient with Bannors of the Bread, so destructive to the Bair, (especially Erysphals will find one of these pra-parations invaluable, as it subdues liendache, and nervous irritations of the Head, the sure indicator of the presence of illumors.

lumors, Price \$1 per hottle; or six bottles for \$5 00.

Address, WATERMAN & Co., National House, Bostor

We are also proprietors of

WATERMAN'S COUGH MIXTURE,

bo best Specific, for Coughs, Cold and Oroup, in the market, the best Specific, for Goughs, Cold and Group, in the market. This preparation, which has now slood the test of years, is not a remedy professing impossibilities, viz., the cure of seat-ed Consumption, but is officied as a SURE PREVENTATIVE from this effects of that dread scourge, whose commencement is but a slouple cold, and whose cud is the grave. When once made to family will be without it. Dose small and cars to take. Price 50 cents per bottle; or six buttles for a Quarter Engle. Address as above. If Oct. 27.

DR. O. W. HOWARD, HEALING MEDIUM. No. 8 Grove

THOUSANDS READ 1T!

THOUSANDS BLESS THE AUTHOR !!

THOUBANDS are restored to Health by it. The Third

Ladition is now in press. #20 Thousands of cories solid . PHYSIOAL LOVE IN IIBALIU AND IN DISEASE; OR, THE GLAND EXCER. Single copies 23 cents. Clubs of twenty-five and upwards,

Embracing tributes to his memory, by Emerson, Phillips, Garrison, J. S. Okaris, W. E. Ohaaning, May, Alger, Belcher, Frothingham, Couway, Higginson, Wheelock, Gincles Sum-ner, G. W. Ourtir, So., dc., with a biographical skatch This volume will be issued in elegant style, and be embei-lished with a superb steel portrait. 1 volume, 12mo. (In scilve preparation.) Single copies 20 conw. 5 conts each. Let every man and woman read it. Address JOHN OLAIK & CO., 17 Broinfield St., Boston, Muss.

BLF-CONTRADICTIONS OF THE BILLE -144 prepo D sitions, proved attrinutively and negatively, by quotations from Scripture, without comment. Bays a correspondent of the lieraid of Progress: "The most studious reader of the the lieraid of Progress: "The most someous result in go-Bible will be amazed and overwheimed all every step in gopullo with be winnized and overwheimed at every step in go-ing over these pages to find how numerous and polit-blank are the contradictions." Fourth edition. Price 15 cents, post paid—eight for a dollar. Sold by the publishers. A. J. DAYIS & CU, 274 Canal strees, N. Y., and by all liberal Booksellers. dots. Oct. 27. Booksellere.

Something New!

MANDELL'S MESSBNGER, (First Issue,) will contain a Men Naw Spinitum Micropy, ("To the Departed,") Close Questions to A. J. Lawis, A. B. Child, A.S. Burgestions in Miss Emug. Handings, and others, relative to their Christian Demansion and Misse torus (The Berlinder Christian lints toward The S

Wheeler & Wilson's WHATEVER IS, IS RIGHT. SEWING-MACHINES.

BY A. D. OHILD, M. D.,

NOW BEADY.

We present the following extracts from notices of this

book, which will serve to convey some files of its novel and

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

his subject the full powers of a mind, such as fow men pos-seas-a mind more evenly balanced than usually fails to the

lot of men. Wo feel when we read his sontences, that an

emotion of love prompted each ; for without this pleasing

passion no one could write as he has written, or think as be

We have in this book a long line of footstops aside from

the old beaten road; they lead us out of the langled and

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

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

arouse energetic thought, weaken superstition, individualize

manhood, and prove a mighty lever by which the world will

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

Permit me to congratulate the public in their possession

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

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

and in an able and interesting 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 dectrine that all existence is pro-

cisely as it was meant to be by Infinite Wirdom ; and there-

fore that all is good and right. Strange as this may seem, there is an overwhelming logic in it .- Provinctiour Banner.

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

and read where I open, and I have been richly rewarded for

the reading. It matters not how many times the same page,

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

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

book, then by quoting from its preface, viz.: "It teaches a doctrine, if doctrine it may be called," that to me "is ineffa-

It is a remarkable book, outstriping human conception in

the unfoldment of Divine Law to our understanding as no

. This book has and will receive a severity of treatment from the author's friends that is simost upparalleled. A member

of almost any religious sect will publish a book, and all the

members of that seet will receive and approve it-but here

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

This is a very singular and interesting book. • • • Is

Btrong and fearless men will not shrink from a perusal of

the doctrine contained in this book. Most people will find

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

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

sout. 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 utierances are bold, manly and vigorous -- Rev.

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

he great literary lever of the nineteenth century-its fal-

crum is common sense. Probably no work of its 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; our can be rise from the delightful

ask, 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 purcet aphorisms, and some of the largest bints

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

Bvery 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 cornest, candid, and tesr-

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

feet which ins agliated the world more than all other sub-

-POBLISHED BT-

BOOKS FOR CHILDREN,

VOLUME ONE OF A SERIES OF STORIES FOR THE

BERRY, COLBY & CO.,

\$ 1-2 Brattle street Boston.

A single copy sent by mail, postage paid, for \$L

han when he began IL-P. B. Randolph.

ects .- National Standard, Salem, N. J.

the glory of the dectrine therein contained .- Mr Tullia

will not find much sympathy except with strong minds ---

bly beautiful and unniterably grand."-Laura De Force,

work has ever done before -Shekingh.

opposers credit to it .- Mr Burke.

Horace Seaver.

Silas Tyrrell.

Davis, Ed.

hought.- Spirit Guardian,

Inlaid with the spirit of truth .- A. Paige, M. D.

has doubiless long thought .- Bristol County News,

hitherto occupied .- John S. Adams.

Investigator.

Interesting contents :

WITH DIRDERS, CORDERS, AND ALL OTHER RECENT INPROVE-BEXTS.

The Wheeler & Wilson Manufacturing Company would ake the candid attention of the public, and ESPECIALLY of that more immediately represented by the liamen or Liour, to the fact that the Wheeler & Wilson Bening-Machine has unlformly received the highest commendations from all classes of nocicity, whether for the use of FAMILIES,

DRESS MARERS, BHIRT MAKERS, CORSET MAKERS, OAITER FITTERS, BHOP, BINDERS, VEST MAKERS, on

TAILORS GENERALLY. THE LOCK-STITCH MADE BY THESE MACHINES s the only stitch that cannot be raveled, and that presents the same appearance on both sides of the seam-the only stitch that is approved by families and manufacturers of

newed goods. This fact being torns in mind, overy candid person must be convinced that the WILELER & WILSON Machine is the only one to purchase, whether for private use, or for earning a livelihood by sewing for others.

OFFICE NO. 505 DROADWAY, N. Y. SEND FOR A CIRCULAR. Oct. 20 ư

MEDICAL TREATMENT-NUTBITIVE PRINCIPLE **BEDICAL TREATMENT-NOTATIVE PRINCIPLE DR. ALBRED G. F.ALL, M. D., PROFESSOR OF PHYEIOLOF, Author of the N...** Theory of Medical Fractice on the Nutrative Principle, may be consolided on the treatment of every form of humor, weakness and discose, in person or by letter, from any part of the country. It is restorative in its efficies, reliable in the most prestrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely regulable No 230 Washington Street, Boston Mass. Oct 1. isly

THAYER & ELDRIDGE'S ANNOUNCEMENTS:

J. HARRINGTON;

A Story of True Love.

By the Author of "What Cheer," "The Ghost-A Christmas Biory," &c. Biory, co. "Herein may be seen noble chivalrye, curloyse, humapi-iye, friendlynesse, love, friendshype, cowardyse, murder, hate, vertue and synne. Doo after the good, and love the ovyl, and is thall brynge you to good fame and ronowne."-Sir Thomas Mallory: Preface to Norte D'Arthur.

1 volume, 12mo (Ready last of October.)

IT. ASPHODEL:

A Novel, by Ada Clare. I volume, 12mo,

ADA CLARE IS one of the most brilliant female writers in America, and to those familiar with her contributions to the N. Y. Saturday Press, the name of the authoreas alone will be sufficient guaranty of the interest and power of the work. (Ready in November.)

IIT. HALF-BATTLE WORDS FROM THEODORE

D. C. W. HOWARD, HEALING MEDIUM. No. 8 Grove Birest Worcester. Hours for consultation, from 2455 and 7 to 8 r M. The Doctor will be assisted by Mrs. Anna M. Carponter, Olairvoyant and Test Medium. N. B - Having accured the services of the above Medium. Torsons at a distance wishing to cousuit the Dectar, can do so by enclusing \$1,00 and two stamps. In order to insure an answer. UI Oct. 27. THOUSANDS READ 1T1 IMALF-BATTLE WORDS FROM THEODORE PARKER. "Yew deeds are equal to his words. His prose was à half-battle."-Jean Faul Richter on Martin Luther. 1 volume, Ifma. "Yow deeds are equal to his words. His prose was à half-battle."-Jean Faul Richter on Martin Luther. 1 volume some of the most sallent passages to be fuund in Theonore Parker's Sermons, and also extracts from his famous portraitures of character, such as Channing, John Quincy Adams, General Taylor, Danied Webster, Wash-ington, John Adams, Bonjamin Trackito, R. W. Emerson, HUMDOId, &c., &c. (To be issued immediately.)

1V.

THEODORE PARKER-IN MEMORIAM.

INCIDENTS IN THE LIFE OF A SLAVE GIRL.

Written by Hereelf. Edited by L. MARIA ORILD.

A work presenting a new planse of the Peculiar Institution, of especial interest to every woman, and to all who love vir-tue. I volume, 12m. (Ready in November.)

VI.

MISTORY OF SLAVE INSURBECTIONS.

by r. w. REGAINSON. This volume will embrace the papers in the Atlantic

Monthly, contributed by the author under the sitle of "The Marcous of Jamakes," "The Marcons of Burthum," &c., with

a littory of all other notable size insurrections. A work of peculiar interest to the American peculiar interest to the American peculia, as well as a valuable contribution to historical literature.

Love," in our columns. The book spoken of contains many valuable thoughts important to all classes.

many valuable thoughts important to all classes. The Metropolitan free drinking fountains of London are effecting much for temperance. Une hundred bave already been erected. These fountains are really a subset of the subse most admirable and benevolent device, and ought to be introduced into all our American cities without delay.

Mrs. Washington, the wife of John A. Washington, Esq., late of Mt. Vornon, died a few days since.

The difference between good and bad intentions, is this: that it really seems a work of supererogation to carry them into execution; whereas, cvll ones have a restlessness that can only be satisfied by action-and to the shame of fate be it said, very many facilities always offer for their being effected.

"By the stillness of the sharponed features, by th blackness of the tearloss of the station ded features, by the blackness of the tearloss eye, by the fixedness of the smileless month, by the departing fine, by the con-tracted brow, by the dilating nostril, we know that the soul is soon to leave its mortal tenement, and is shrendy closing its windows and putting out its fires."

He who makes others wretched, is himself a wretch. whether prince or peasant.

Antonn, bazy, mellow, golden, Drings her treasures rich and rare, Matron beauty, (as in olden Times, when angels yet old bear Tronsuros fresh from heaven's store,) Freshly United, (by Lanumbered Thanks which grateful heasts ont pour), Sparkles all her being o'er ; For again she woon the augels, And they'll leave us nevermore.

The Ohio Conference of the Methodist Episcopal Church, at it late session at Gallipolis, adopted a reso-Intion that it would not hereafter receive any person into full connection who persists in the use of tobacco.

Out of 500 sailors now on the United States frigate Niagara, only thirty-four take their grog ration.

WEBSTER VS. WORCESTER .- " Vanity Fair "- the American Punch-considers that it has settled the matter as between the rival dictionaries. The editor says that he has finally concluded to put a stop to this warfare between publishers, and, having planted Shakspeare's cannon against the ruthless invaders. fires him off to settle the question, which he does "thos:

"I learned in Worcestor, as I rode along-" [King Henry IP.

The WIDE WORLD is the name of a new weekly that has just made its appearance in Boston. It is finely printed, edited with taste, filled with contributions from the best writers, and, withal, bids fair to be an honor to the newspaper world. Published by J. H. Brigham & Co., 20 State street, Boston at \$2.00 a year.

Friend, are the trials of life pressing heavily upon

larly overy Babbaih. Mootings are held at Lamarting Hall, on the corner of 29th streat and 6th Avenue, every Bunday morning.

COLUMBUS, PA.- The Spiritualists of this place hold meet-ings the forel Sunday in each month in their church. Mra. Frances Lord Bond is engaged to preach the spiritual gospel or a few Sabbaths.

CLEVELAND, ORIO.-Speakers who wish to make appoint-monts at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confor with them.

WADREBHA, WIS.—Miss Emma Hardings will locture here October 10th, 17th and 18th.

Sr. Louis, Mo.-Meetings are held in Mercantile Library Hall every Sunday at 10 1-3 o'clock A. M. and 7 1-3 o'clock F. Speakers engaged :- November, Emma Hardingo.

Lecturers' Convention.

Lecturors' Convention. The public Locturers on Spiritualism, and on all Reforms growing out of, or connected with the Spiritual Movement of the day, are hereby invited to attend a Convention which will be held in the Town Ifall, Quincy, Mass., on Tuesday, Wednesday, and Thursday, Oct. 30th, Slak, and Nov. 1st. 1800. It is hoped and believed that the following important and desirable results will be accomplished, by holding the pro-posed Convention: 1st. A more infuncto acquaintance of the Lecturers with anch other, and, as a consequence, the establishment of a mutual, Oriendly, Internal, and ecopentive 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 each: and hence, a more compre-hensive view of the whole Spiritual Movement, its main, difficient advocates in the various departments of Reform. 3d. A clearer perception of a unity of purpose among the various and mission and the use of duction a groaterfulleposi-lite different advocates in the various departments of Reform. 3d. A clearer perception of a unity of purpose in difficient. This cell is made without any reference to the question of or mission. This cell is made without any reference to the question of organization—the results which is is purposed to accompiled being independent of, and having no trecessary connection when the question. The friends in Quincy have generously extended their hea-pitelity to becturers and others attending the Convention. A Lerce will be held on the last evening, the proceed of which with the deviced to paying the incidential Uspenses of the meetings. A general invitation is extended to all interested in Spirit-

neetings. A general invitation is extended to all interested in Spirit-A general invitation is teaching the Convention. Furthermore, ualism and Rufarm, to strend the Convention. Furthermore, it is desirable that all locturers who cannot be present, will represent themselves by latter, addressel to either of the

names attached below.	P. L. WADSWORTH,
	HON. FREDERIC HODINSON,
	MISS A. W. BYRAGUR,
	MES. A. M. SPEACE,
	CHAS. PARTRIDGE,
	MRS. M. S. TOWNSRED,
	H. D. STORER,
	DR R. T. HALLOOK,
	A. E. NEWTON,
	MISS FANRIE DAVIS,
	ADIN BALLON,
	L. B. MONHOL
	LTO MILLER.
	MILS SUBIE M. JORNEON,
	N. FRANK WRITE
	H. C. Watent,
1-6.1	MRS. F. B. FELTOR,
	J. H. RANDALL
	J. 8. LOVELAND.
	MEE. F. O. HYZER,
	MISS LIZZIE DOTEN,
1 •	MRS. A. M. MIDDLEBROOK.

A Good Time Coming.

Friend, are the trials of life pressing hearily upon thee, is thy heart well nigh crushed out with sorrow, look up! the rainbow of promise is spanning the heavens for thee, and thou shalt again smile and sing in joy. A dumb boy was once asked … what is meeknesss?" His answer is worthy of record : … Meekness gives smooth answers to rough questions." How fow there are endawed with this propriety of meekness. Let a person talk … rough" to any one of us, wo, instead of giving … smooth answers." throw ourselves on our muscle, and give him one with tho … left duke," a la . Heenan.

Copies 3 cents single, ten for 25 conts, fitty for St. Addre D. J. MANDELL, Athol Depot, Mass. 1w Oct. 27, Åddrets SPECIAL NOTICE.



MATHMONIAL.-- A widower, burty years of age, good personal appearance and address, desires to corre-spond with an intelligent lady of good character, and of zome property, with a view to matrimony. The writer is sincere property, with a view to matrimony. The writer is sincere and behaviological a consistion, pessessed of some encane, and wishes to form the acquaintance of a lady, whose po-sition in society is similar. For must possess a handsome person and annihele disposition, age from twonty-five to thirty-five; would not object to a widow without children. All correspondence strictly confidential. A line addressed to W. H. A. at BANNER OF LION Office, will meet with proper Attention. 2809 Oct. 27.

A PRINTING OFFICE FOR \$10.

1.1.1.1.1.1.1. LOWE'S PATENT

Printing and Letter-Copying Press.

The invention of this press supplies a mant long felt by printers and others of a cheap and good printing pross. It onables every man to have a small print his own Cards. Billheads, Labels, Circulars, &c.; and as it TUS Lowe Press Company.

T riss of his own, and thus print his own Gards, Lowe Press & Billheads, Labels, Citoniars, &c.; and as it is docidedly the best letter copying press. Boston, Burenday, the base letter copying press, Boston, Burenday, the base letter copying press, and the appendage to the counting-room of every merchant.
 by the American In- With each press, if desired, we sell the sittle 1827. When call press, if desired, we sell the sittle 1827. When call press, if desired, we sell the sittle 1827. With each press, if desired, we sell the sittle 1827. Type, (or stereotype plate.) isk, and other fatures, and give printed instructions for working the press, so that any person, of common intellect, and exceeds all kinds of priming with ease. Printing in Gold and Silver, which is supposed to be very difficult and expensive, can be done upon this press without any trouble and a about the same expense as common printing. The press is very durable, occupies but little room, and the largost size can be easily managed by a bey ten years old and we can refer to many presons who have carned a comfort which little by any press in the world. A smull press may be exchanged for a largo one at any time within twelve months by paying the difference. All kinds of Paper, Carda, and Caribasrd furnished to our oustomera at manufacturers' prices. Orders must be accompand by the express. We have but one price, and sell for cash colly.

rollers, can have them exchanged for these with Iron rollers, and the other improvements To those wishing further information in regard to the preas, we will send, on application, a Circular, containing a description of it, a list of the articles sent with each offica, and letters from some of those who are now using these articles pressed printing presses.

PRICES. Printing Office No. 1.

Press, 5 by 6 inches, Type, ink, and other materials for printing,

Office complete, .

Printing Office No. 2. Press, 8 by 18 inches, Type, ink, and other fixings,

Office complete. Printing Office No. 3. Press, 13 by 14 inches. Type, ink, and other fixtures.

Office complete, Printing Office No. 4. Press, 18 by 17 inches. Type, ink, and other fixinges

March 81. ecply 13 Water street, Bost

1 volume, 12ma, VII. A NEW VOLUME OF POEMS. BY WALT WRITHAN. A handsome brochuro of 500 pages. 1 volume 16mo. THAYER & ELDRIDGE, Publishers, Oct. 20 24 114 and 116 Washington street, Boston MRS. ALDRICH overcomes Inflammations, Pevers, and other acute diseases, in from one to three magnetic operations. She has great power over the brain, has had six years' experience, is quietly located, and will attend to calls

11

TO THE AFFLICTED!

Medical Medium,

(Banner of Light Building.)

by letter, \$1,00 and two three-cent postage stamps.

tf

GRACE L. BEAN,

OR DELINBATION OF

13w

IMPERIAL WINE BITTERS,

Indigestion, Bobilility, Nervous Diseases, Faralysis, Files,

FOR SORE THROAT,

Bo common among the clorgy and other public speakers, it

As a beverage it is pure, wholesome and delicious to the

Physicians throughout the United States use it in their

CHARLES WIDDIFIELD & CO., Proprietors,

13.

78 William Street, New York.

and all cases requiring a Tonic.

Sold by Druggists generally.

R. P. WILSON, Boston, Mass.

YOUNG, BY MRS. L. M. WILLIS, BETITLED SCRIPTURE ILLUSTRATED BY MORAL AND RELIGIOUS STORIES. FOR LITTLE CHILDREN - CONTENTS-Wishes, The Little Peacemaker, Child's Prayer. Desire to be Good, Little Mary, The Golden Rule. Let Me Hear the Gentle at home from 0 A. N. 10 4 P. N., except Bundays, until May next. Residence, 51 Bridge streat, adjuining the Hospini Voices. Fillel Duty. Harry Marshall. Oct . 20. Unfading Flowers, The Dream. Evening Hymn, Dound in Muslin. Price 25 cents, postage paid. 23 Volume two, containing a choice collection of Tales, CHARLES H. CROWELL, BERRY. COLBY & CO., will be issued shortly. 8 1-2 Brattle street, Boston July 7. BOOKSELLERS' AND NEWS-VENDERS' AGENCY ROOMS, NO. 81-2 BRATTLE STREET, BOSTON, ROSS & TOUSEY. 121 Nasesu Street, New York, General Agents for the SET Mr. C. is controlled by a circle of reliable Spirit Phy-BANNER OF LIGHT. licians, who will examine patients, give diagnoses of all discases, and prescribe for the same. Those who reside at a disspectfully invite the attention of Booksellers, Deal-eap Publications, and Periodicals, to their unequaltance and cannot conveniently visit his rooms, may have ers in Cheap Publications, and Periodicals, to their unequal-led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited. their cases attended to just as well by transmitting a lock of hair by null, by which method the physician will come into TEAMS .- Examinations and Prescriptions, at office, \$1.00; SEWING MACHINES. Office hours, from 8 to 12 o'clock A. H., and from 2 to 5 p. H. SAMUEL C. HART. 20 Family practice respectfully solicited. The best of re-RESPECTFULLY calls the attention of the public to his complete assortment of August 18. TRANCE AND WRITING TEST MEDIUM, No 8 La Grango Piace. Public Circles for Tests on Wednesday and Friday evenings. Admittance 25 cts. 11 Oct. 13. FIRST CLASS SEWING MACHINES: MORSR & TRUE, WHEELER & WILSON, LADD, WEBSTER & CO., GROVER & BAKER, SEWING MACHINE NEEDLES, BINDERS, REMMERS; GUIDES, SHUTTLES, BOBBINS, -AND ALL OTHER-Serving Machine Fixtures.

The above will be sold low at prices to suit the times. Persons taught to operate machines. SEWING MACHINES TO LET.

AT SEWING MACHINE EXCHANGE, Ang. 18. ISWA 17 FRANKLIS STERET, Boston.

A DISCOURSE ON Faith, Hope and Love. DELIVERED in New York, Bunday, April 23d, 1857 BY MRS. COBA L. V. HATCH. DR. J. BOVEE DOD'S To which is added A REPORT OF A PHILOSOPHICAL INVESTIGATION OF THE NATURE OF MEDIUMSHIP. A RB universally acknowledged superior to all others now before the public; being composed of Barberry, Spiko-nard, Wild Cherry Tree Bark. Chamomile Flowers, Gentian; Phonographically reported by M. A. Clancey Price 10 cts., BERRY, COLBY & CO., Publishers, August 18. THE BUBICON IS PASSED! Bolomon's Scal and Comfrey. They are the best remedy known for Incipient Consumption, Weak Lungs, Dyspepsis

M R8. SMITH, No. 4 Drimmer Pisco, East street, sees spirite and describes them; has great healing powers, bolds circles Bunday, Wednesday, and Friday evening. Terms moderste. moderate.



CHARACTERISTICS. TERMS .- Two dollars, fully written out. Address with angraph,

\$5.00 8.00

\$1000

\$10.00

10.00

\$20.00

14.00

\$30,00

\$25.00

18.00

\$43.00

\$16.00 | acta like & charm

tasto.

practice,

Bept. 15,

grounda.

magnetic rapport with them.

erence given

Oct. 13, MISS RACHEL LUKENS, Clairvoyant and Writing Mo-dium. Rooms at 661 North Tenth sL, above Wallaco, Philadelphis. Ja Oct. 13, BOARD FOR YOUNG CHILDREN.-Infants and Joung children can be accommodated with board, and careful attention, on application to Mrs. J. M. Spear, No. 44008 land street, out of Ledham street, Doston. Torms reasonable. Oct. 13.

nry. Persons having the old-fashioned prosees, with wooden ollers, can have shern exchanged for those with from rollers.

BANNER OF LIGHT.

The Messenger.

6

Pack meaning in this department of the DANKER we claim was spaken by the spirit where many it bears, through Mas. J. H. COSANT, while in a condition called the Trance State. They are not published on accoust of literary neutril, but as tests of spirit communion to those friends who may recog-

we have to show that epirits carry the characteristics of

We hope to show the spinse tery the characteristics of their earth-life to that beyond, bud do away with the ornone-ous idea that they are more than starts belogs. We believe the jubics should know of the spirit world sait in-should earn that there is ovil as well as good in it, and not expect that purity along shall flow from spirits to market.

We ask the reader to receive no dectrine put forth by no ask the trans, to terms, that does not comport with his spirits, in these columns, that does not comport with his reason. Each appresents so much of truth as ho perceives-no more. Each can speak of his own condition with truth, while ho gives ophilons incredy, felative to things not exreason. I' perioncod.

Answering of Letters. - As one medium would in no way suffice to answer the letters we should have sent to up did we undertake this branch of the spiritual phenome-ne, we cannot strempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted, -Our slitings are free to any one visitors Annitica. -Our stituigs are not to appone who may desire to attend. They are held at our office, No. \$1.9 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Satuaday allornoon, commoncing at Half-rast Two of lock; alter which time there will be no somittance. They are closed usually at half-past four, and visitor are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirite, will be published in regular course. Will those who read one from A spirit they recognize, write us whether true or false?

From No. 2251 to No. 2208.

Friday, Sept 14.-Is it not useless to pray for that we ab-solutely need? Joshua Heath, Oracut; Andrew Jackson, Boston; Philly Cabe, New Maren; Victoris M. Manson, Discor, Janua B. Good Obleage : James P. Good.

Obleago; James P. Good. Saturday, Sypt. 15.—Invocation; What is Intuition? John Casaldy, Boston; Henry Ward Hastings. Friday, Sypt. 28.—Invocation; is the spirit of man a hu-man being, after the change of Death? Frances Grey Eltan, Jermy City; Robert Heuston, Westboro'; Sarah E. Thomp-son Boston.

son, Boston, Saturday, Spt. 20.—How shall we live to be satisfied with solf Prosman Fisher, Dedinant: Anonymous; Anonymous; Outherine Deshon, Milton; Iuvacalion. Tatgiday, Oct. 2.—If Needran Spiritualism be of Divine Ori-

Tuesday, Oct. 2.—11 Modorn Spiritualism bo of Divine Ori-gin, why do we shad so much conflict and discord nunong its followors? John O. Kineloy, St. Charles: Adaline Barleby Brown's Grossing; Nathaulel Staniford, Boston; invocation. Wednesday, Oct. 3.—By What power aro men actualed when they sha against Ocd? Folly Jeweit, Hollis, N. H.; James Kolerty, Cincinnati; Hiram Brownell. Thursday, Oct. 4.—What evidence have we that God made all things?

Saturday, Oct. 6 .- Is the change of death sitended with as

much physical sufficing as morials generally suppose ? James D. Good, Hertford, Conn.; Hannah Cummicsky; Mary D. Willston, Springfield; Piter J. Murray.

Suicide.

"Is not the act of Suicide a sin against the Holy Ghoat ? Will God ever admit the Suicide to the King dom of Heaven ?

We must first consider what suicide is, and also what and who God and the Kingdom of Heaven are.

We must inform our questioner that we cannot, or we shall not take the Bible as our standard, our guide, our infallible rule of right. We are children of Nature, bound to a natural destination. We ever obey a natural God ; therefore our standpoint must be Nature, Truth, Reason. Our God is no such a being as is yours, but Nature, who is sending forth

lessons from all things. Suicide may be said to be a sundering of natural ties before the material casket is entirely worn out. But, we will ask, is not the act of suicide going on throughout all the kingdoms of Nature constantly Is there no other atom of God's creation that is constantly committing suicido, aside from man? This not of suicido which our friend sees fit to call a violation of God's law, or a sin against the Holy

Ghost, is constantly going on through all Nature. You may commit suicide in a variety of ways. Love may be the agent and prompter to suicide. And what is Love? Your very Bible tells you it is God. Love or God then may prompt to suicide. You love your friend lingering on a bed of sickness, rapidly becoming free. You haver near that friend, and minister to his necessities. You give of your life to prolong his life. At the same time you know that such a course is but the highway to another life for you, and yet the good angel, Lovo, prompts you to suicide - confines you within the magnetic sphere of that loved one. Daily, hourly, you are losing a part of your vitality to sustain that sick one, and

this is suicide, prompted by the God of Lovo. Now when the soul is sick of life, when rude winds blow upon it and it finds itself unable to walk up the hill of progress, it longs to be free, and from out of this condition, this longing for better things, is born the child, suicide, a child of nature, created ings, and, as suc

ing your brethren to an endless hell, and see if there pplrit.

spirit, and you shall see as you have never yet seen, perfect harmony. When that ceases, the bady is of ble subjects.

Mary Spinney.

them by coming here. Their lot is not cast among the lowly, but they move in the higher circles of life. My name was Mary Spinney. I've been dead Our spiritual existence. about eighteen years. I suppose it is your custom -trouble did not drive me to the act-but I seemed as it goes from me; but semething that shall en-to be almost entirely wrapped up in that one idea, large until man shall reach this science. I cannot say I was tired of living. About the time I hung myself there was a change in our family affairs-a pleasant change-and some thought I was

was found, but I was not there. I cannot say I was unhappy for doing this, for something was constantly telling mo to cheer up. As soon as 1 learned we could come back to earth. I learned that had 1 stayed on earth ten years longer, 1 should have been made very miserable by suffering and sickness; and I saw that, hy comparing my unhappiness with the state I should have been in had I remained, that I had made a gain by it. I saw the hand of God in my death just as much the effect of a natural cause as was the death of one of my family, some three years after.

Now I think it is as much the will of God that 1 come here to day, and that I come for his honor and his glory, else I should not have come. I do not expect my friends will receive me at first; but I know they will in time-in God's time-1 know

they will. There are very many things I should like to speak with my children upon, yet it is not proper to do so at this time. My children are in a position to do good, every one

of them; and I think I came here to-day to sow a new seed, to give them a new flower in the garden of their faith.

It is a long time since I spoke as I do here to day, yet it scome as natural as if I died but yesterday. Some persons are slow in flight in the spirit world; but there is no such thing as standing still-it would be contrary to God's law. It is only a short distance from where I used to

live where I now speak. I shall come to you some day, when God wills it. If any of my children have a desire to speak with

mo, I think I can speak through most any medium. I am a very quict spirit, and if I did take my own life, I do not feel anything worse for it. If they have a desire to speak with me, desire is a command of God. They may smother it for a time, but it will never cease to act, and one day they must obey it. letter, will you? Good day, sir. Sept. 11.

Rufus Choate.

By the zealous use of my God-given capabilities, by the use of cortain God-given stimulauts, which were natural, I may be classed among those who cut short their mortal career. Notwithstanding this, I return to affirm that I am in heaven, and live just as much to day as 1 ever did, and enjoy the full amount of all the capabilities I had here. I thank God for this, for it gives me a chance for rapid improvement in spirit life.

I do not propose to speak longer to day, for they tell me I am not so skilled in the control of mediums, as to safely control, expending as I do a vast amount of vital force. 1 shall know better how to husband it when I better understand how to control.

Sept. 11.

return in answer to a call from the Souther

delng." Non if God consigns your brother to an end- decaying things to new and beautiful. I could see has bell, you are but marching on the same highway, the mark of that upon this, and I sold, it is well. I and the cloak that covers you is but a little different and now in a condition to benefit the human race from that which covered your brother. 'nuch better than I could in my natural body - that Oh, look within, you, who are constantly consignible to body that my spirit has rendered immaterial to the

In your elements of an endees ben, and see it there epirit. Is not a constantly within working the same effect. There are two forces constantly at work in the for you. Come and shake hands with us, with every brother between spirit and body. We may call them the -believe that every one is an heir of salvation, and positive and negative poles of animal life. If you that every act constantled on earth, in hell, or heaver, a transmissible the creat food of all them early and then the most becautiful the salves of a transmissible the creat food of all them early and then the most becautiful the salves of the body. is prompted by the great God of all things, and then you would say it was the most beautiful sight eye ever you will deal out that merey to your broker that looked upon. And yet it is the most simple machine you would have your God deal out to you. Pence ever made. Now these two forces are constantly and joy and rest for the weary shall flow over your playing tegether-into each other, when there is a God who closes not the gates of heaven upon any lick and suffers, and you administer out of remedial of bls subjects. Sept. 10. gents in the mineral, animal and vegetable king-

doms. But when this science is known, you shall cease to use all remedial agents, and shall make I do n't suppose any one will expect to hear from application to the spirit, that you may keep up the me, but I have so strong a desire to come here to harmony and perpetuate the union between it and speak, that I have overcome everything to get here. the body. When this is understood, there shall be no have children in Boston. I hope to come neurer more death, but these bodies shall undergo changes,

Our spirits are constantly being changed, puri-fied, and yet our spirits never die, nover pass into to receive all that spirits have the power to give that condition you call death, simply because spirits have gone boyond that, as will your bedies in the future. It is not my purpose to throw out a sometell why I did this, I do not know. I was not poor thing that shall drift on the surface of human life,

Every one of your spirits have existed ages before your bodies were inhabited by them. They now in-babit them because they dwell for the time being in so excited about it I became insane. I do not think a material condition of life. They are not now so far so, for I had strong thoughts of taking my life for months before, and 1 struggled hard against it. 1 but there shall be a time in the not far distant prayed God to be delivered from it, and I was constantly in fear I should commit suicide if left alone. Ecience which we give to mankind shall be applied In consequence of the change I speak of, I was left to insure life immortal without any such great alone for a time; and when they returned, my body change as you now call death. Yes, perpetual mo tion shall be kept up between the two, until the body shall be as much a spirit as are your spirits to day. The revelator did not speak unwisely when he said, "There shall be a new heaven and a new earth, wherein dwelleth rightcousness." This is but knowiedge, and it must come to you drop by drop, and every drop shall be incorporated into your life. Before I take occasion to pass out of this mortal temple, I will inform those I have left in mortal temples like this, that the science they thought such an ionis falues, is a science greater than any that has yet been given to bumanity, and that proves that when Louis Howard yielded up his life, he did not die in vaip, nor did his science die with him : but shall be taken up by kindred souls, until the monster grim Death shall be driven from your land.

"What are the Immutable Decrees of God ?"

Sept. 11.

This is the question given us to discuss at this time.

To us every demonstration of nature is an immutable decree of God. Every act of your lives is an immutable decree of God. The same God who spoke you into existence, calls forth every not as exhibited through you as individuals. Every one is to us an immutable decree of God. From the fact that they are, that they exist, that they are born, they are God's-be has called for them, and there is nothing can prevent them coming forth and ultimating themeelveg.

The oath trembling upon the lips of the individual is an immutable decree of God. Everything that ever has been or ever will be is an immutable decree of God. You are all constantly passing from one degree of life to another ; gradually casting off that which you do not need, and taking on that which yer cease to not, and one day they must obey it. You will not forget to sign my name to that the bigher. All spirit is progressive matter. There is not an atom in the universe but will at some time become an immortal spirit. Nature gives us the positive knowledge, and we are not alone with it.

Thousands, yes, millions, have gone far beyoud us, and yet every spirit, whether dwelling in the highest heavon or the lowest hell, was once confined to gross matter, to materialism in its grossest form. The great architect, God, first rears a rude machine : he experiments upon that year after year, century after century, bringing it constantly into a new life, add-ing something to it, and bringing it year after year into what you call perfection. Oh, how infinitely wise is this God of ours; and yet he demonstrates himself to his creatures in the most simple way. He endows you with wisdom even while bere in this mundane sphere, and he gives you this wisdom only

through his immutable decrees. o talk about disober law of God; he can at no time disobey it. It is an immutable law, and can in no way be trainpled

upon. You may sluk ever so low in life, and yet

God has set his seal upon you ; you are but outwork-

Yes, again we say, every act of your lives, whether

Each individual is but working out his or her own

it by the immutable decrees of God. You cannot

step aside from law. You may curse the Author of

your being. Do you sin? No; you are but casting

off the gross in your nature-obeying your God. Wisdom to a certain extent makes you a free agent.

shall always possess his own individuality, even

inges

When you shall have passed through certain chi

Thomas Price.

has a perfect right to say what he pleases here. I Henry Hopkinton. Now, I'll pitch late my hother have a set. He 14 now at St. Augustice, Florida, just as hard as he pliched into me. He said I was I wish to speak with him; but I suppose I'll have to be the speak with him; but I suppose I'll have to be the line. He have no solution to be as a set of the line between the line as a set of the line between the line as a set of the line between the line as a set of the line between the line as a set of the line between the line bet walt sometime before I can get a chance to do what | Bill, I'm here, at the llassen office, dressed up in l wish to,

My name was Thomas Price; my son's name this: "If any spirit will come back and tell me Stephen Price. I have been dead a little short of what became of that litte article of jewelry that was Stephen Price. I have been deau a little short of what occame of that the article of jeweiry that was three years. It will be three years the coming given to use by a friend, six years age, I'll believe November. I died at Florida. I am a native of in Spiritualism." Now, Bill, I'll tell you, so you can Massachuretts. I was bern in the town of Spring. get it as easy as you desire. Go into the horse field. In early life, when I was twenty five to thirty. five, or thirty six years old, I lived in Boston. I was you speak of. Go down cellar, and turn round the originally a carriage maker-learned the trade; but stairs, and go underneath them; take up a little labandoned it, and obtained a living by trade. For paint keg, and a little beneath it there is that article, one time I dealt in West India goods.

and that all the religions of earth are good for no-thing. I think that all religious excitements tend to injury. This talking about the immutable de-crees of God is nonsense. I brought up my sons to believe just as I did.

The Christian told me I should be brought before The Christian told me I should be brought before and is written have been into a year before it died. God and he judged. I did n't believe it. I believed I have n't written since I died, so it must have been I might live hereafter in another body, but did not written before. Now I want Bill to tell me who it believe I should be corrise before any God. I want was who wrote that. believe I should be carried before any God. I want to tell those friends that there is no God. I know there is no such a gentleman, for I have nover seen him, and I have as good a chance to see him as any. truth or not body. There is no devil, either. I was asked, when you another. dying, if I was ready to ga-felt as though I had I saw that picce of jewelry to-day. As nigh as I made my peace with God. I said I did not know can find out, he must have dropped it going down the gentleman, and therefore had no chance to make stairs. This Ritle keg has no head or bottom, either peace or war with him. I was ready to go, simply staves and hoops. There are no risers on for I was no better than any other vegetable or the steps, and he dropped it through. I was deter-animal. My winter had come, and I must go. So I mined to find this out, and tell of it. I always said find and as I winter had come, and I must go. died, and so I return. Centuries may develop a per. I'd do some things if I was here, and I think I'll son called God, but I don't believe it. I never made get worked in pretty smart. a prayer in my life. I was a man inclined to reverence anything that knew more than I, or that was better than I. So my condition of mind could not and eat part of the time-doctored some. te the result of a lack of reverence. If my son continues to believe what I sought so hard to instill into his mind, he need have no fear, nor suppose at any time he is wrong, for I come back to tell him he is right. I want to show him, if I can, how he is

right. I lost my wife some years before I left myself. She died a Christian, in the full belief of seeing God.

hard for me to stand by and see her trembla, to go into the presence of her God. Said I--"Amelia, 1 don't want to make you unhappy; but I must tell you, you will never come before that God, either to be blessed or to be cursed."

if you can't see him ? Seems to me as though man must be devoid of good sense to believe anything of this we cling to thee and reat in thy arms, thanking the kind.

There used to be an old friend of mine-s good man he was, if he was a minister. He used to pray very zealously for me. He said he did believe that God would incline me to him, before I died. I used to ask him what made him believe so.

"Well," said he, "I strive to be a righteous man, and the Bible says, the fervent prayer of the rightcous man availeth much. I don't know much about the Bible, but I believe those are the words.

Now that man was as good a man as ever lived, and he prayed day after day, with full faith, and it did a't avail a thing. I want to ask him if his God is good for anything, if he do n't hear such prayers as his, and if he do n't think it high time to let go such a belief, and take something real. You believe you came here by the same law that the flowers do, and there is no more necessity to believe a God rules you, than there is to stand before the flower, and tell it it lives by God. The flower turns to the sun, because Nature bids it to. If Nature is your God, I'll agree with you-it's good, and anything good we may call ed out for me. To take down the scaffolding of Ood. But the all-wise and powerful Being that the superstition which had been built up around the Christian world loves so well, and still stands in tomple of truth. To tear away the veils which such dread of, it is astonishing that you will believe in. I do n't want to make you any worse, or any more unhappy, by depriving you of belief in a God you are never going to see, but fall down and wor-ship, but it makes me a good deal happier not to believe in such an individual.

My son is coming here to Boston in a short time, will to the task. While thus employed no augry and I want to invite him here. You won't object to | feelings filled my breast. mo because I am not a believer in God. Through While I destroyed the idel, my soul yearned with your paper, then, I invite him to came here. I don't love toward the blinded worshiper of the fallacious

|known all about it-you want the name, age, and all I'm a singular individual. I suppose every one shout these who come. Well, my name was theorge woman's clothes, as I expected to be. You salt like this: "If any spirit will come back and tell no

About God, I never did believe in the existence of ist; if you don't, 1'll pitch into you ngalu. They any being beside ourselves, and I don't believe in any new. I believe all we see is a result of Nature, I had the peculiar difficulty years before 1 had to do with Spiritualism. I was twenty three years old. I want to tell my brother to look in my little trunk where a good deal of my writing is, and he 'll fad one from my guardian spirit, telling of my death and disease. He'll see the date on the paper, and it was written more than a year before I died.

If I sint glad I'm dead, no poor fellow over was. Now, Bill, go to work and see if I have told you the truth or not. Down with that pill, and 141 give

I saw that piece of jewelry to-day. As nigh as I

I was a carpenter by trade; learned the trade, and worked when I had it, to do. I was a medium,

I've blowed my blast, and naw I'll go. By the Sept. 13. way, tell them I'm happy.

Invocation.

Almighty and Infinite God, our Heavenly Father, we thank they because thou bast and art ever folding us in the arms of thy love. We thank they for the gift of life immertal, and for all the gifts showered I was very sorry to be obliged to witness what I did, upon us. We thank thee, God of Nature, because at her death. It was very hard for me to part from thou art a just and hely Being, because we can com-the companion of my early days, and it was very prehend thee fully, and fully waik with thee through all the spheres of life. Almighty God, we bless theo for the gift of com-

munion with mortals; because thou hast opened a way whereby thousands are leaving the way of materialism and entering upon the path of spiritual

After I met my wife, after passing that onaugo After I met my wife, after passing that onaugo berself, she told me that was the only light she had on the spirit elde, from the fact that all her belief was false, all gone, nothing to lean upon; she had maise thee, not only for surveives, but in behalf of the vast multitude of thy children who forget to the vast multitude of thy children who forget to only the few words I gave her at parting. Now, if you are never going to see God, what's the use of thinking of him? What's the good of him, love us and care for us. We thank thee, because thou art our tender Father and loving Mother. For thee for all things thou hast bestowed upon us.

We will not ask theo to bless thy children gathered here, for we know thou hast blessed them. We will not ask thee to gather them into thy spiritual king. dom, for we know they are destined thereto.

For all things we praise thee, well knowing they, too, shall move on in the car of progress-they, too, shall praise theo, because they shall better understand thee. Sept. 13.

COMMUNICATION FROM THEODORE PARKER.

Written by impression through WASH. A. DANESIN, Baltimore, Md.

Theodore Parker, from the morning land brings flowers fresh with the dews of heaven, to shed fra. grance upon the hearts and minds of men.

When 1 dwelt upon earth, my labors seemed markpricetly cuuning had hung up between the eyes of the people and the one true God. To read asunder the shackles with which ignorance had bound the free thoughts of men. Such was my mission; and, with fearless heart

and honest purpose, I brought the energy of a strong

by the great tio resognise it and bless it. It is a means by which that tired soul will free itself from materiality, and country. enter a better state of life.

Our ideas will not at any time prompt any one to commit sulcido-they cannot, they have no power to do it. That alone is called into action by the law of the individual, by his nature, by God, and if called into action by God, surely he will admit such an one into the kingdom of heaven in his own thus and way.

There are not only one, two, or three ways of committing spicide, but there are ten thousand times ten thousand ways, and the great law of progress, which is the great law of God, is always the prompter -always controls the suicide. Under whatever con-dition the child is ushered into the world, God is its author and its finisher.

The little flower as often commits suicide as dees man. Yet it has a life immortal, and never becomes extinct. It may pass into many different forms of life. yet it always contains the germ, the flower, and must live forever.

Happiness is sought for by all men, and suicide is but one of the avenues of life by which some souls enter heaven. Here is one among you chained in a thousand ways by what you call evil-this soul finds itself wholly incapable of throwing off the load; it sees intuitively that there is no rest in the body. It sees by a power divine and natural, that it has been ushered into natural life under such conditions, that hell is its portion through time-a state wherefrom the spirit is longing to be free, constantly beating theolf against the bars of the prison-house, and long ing to be free-this is hell. Now when one among you is so conditioned, and sees no rest for the weary while in the confines of the flesh, if there is i germ in the natural soul of that individual which prompts the suicide, so sure will the God of nature call it into exercise to free it from earth. And then it has a better chance to work out its happiness than

God makes all things-every atom in the universe -and he can at no time consign anything he has made to endless misery. He cannot do it, we say. One who passes from earth a suicide, is as much en titled to beaven as one around whose form old age wraps itself and bids it lie down to rest upon the bosom of its mother earth.

Here is one picture of life ; the opposite one repre sented by the suicide is no less of God, no less an heir to heaven.

The suicide is one who suffers. Now suffering always begets heaven, joy, happiness. It is a key to heaven, and wherever you find the sorrowing soul. so surely will God bless it by his angel, joy. So cease to close the gates of heaven against such an one ; cease to consign him to an endless hell, for you are only looking for snow in summer, for wisdom proceeding out of the mouth of a fool; seeking for things where they are not to be found-worshiping a God whose face you cannot see-whose form you cannot be merged into.

You, ob our questioner, are committing suicide as much as did your natural brother. We see this to be a fact. You then according to our understanding Ate committing suicide every bour of your life, cut-ting short your natural life, and would you desire us to tell you that your Heavenly Father would cast you from his presence-that eternal damnation is your portion? You would pray that the evil be averted from you; yet you would continue on in your course. You may know that a cortain course will bring you short life, you believe you will not live out your na-" I proach the gospel three times a week, tural life. and at the same time am wearing out my life in so Louis Howard.

While in pursuit of knowledge by which the hu ing your mission as commanded by God. man race might be benefitted. I became insene and in consequence of that insanity I cut my throat, and in this degree of life or any other, is an immutable so wound up the thread of my natural life. Now decree of Jehovah. Behold, he calls into action every here is good and evil so strongly interwoven, that a atom he creates, in its proper time-not too scon, Jesus or a Jehovah will not be able to draw a line nor too late. No atom is lost in God's creation, but between the two. But I am fully assured that God nature is constantly using up everything in His will ever gather into his eternal kingdom all things workshop. Every grain of sand you tread upon to that are good, or if he caunot draw the line between day shall in time become an immortal soul, endowed the evil and good, I am to infer that the evil will be with wisdom. God says, so, and it must be so. Did lost in the good, and I be recognized by the Divine he ereate the sand to be lost? No; for he enve, I authority.

recognize all I have made. There is not a sparrow My name was Louis Howard. I have spent but a falls to the ground without your Father's notice; short time in the spirit-life. I am now quite anxious every bair of your head is numbered; every sand on to speak with the friends I have in earth-life. I yonder shore is known to the Futher. From the fact h to carry conviction to their minds that I am that he created them, you must know he has need of where I say I am. I will disclose certain facts of my them. You are inseparably wedded to everything in life. I was forty eight years of age at the time of my this vast universe of God's creation. You have been death. 1 am told I was two years insane. When I first resurrected, by passing through change after change, commenced the study of that which proved a destroy from the lowest order of creation. You are not to er of the contact between the natural and spiritual supplese you have only had an existence in these body, my brain at the base measured only twenty temples. They are mails up of all in the outer lifetwo and a half inches. 1 am told that after death mineral, vegetable, animal, all combine in these my brain was again measured as before, and it temples. Man is the highest of God's greations. He mensured twenty soven and a half inches. Now I am hath endowed him with intelligence, which is himto suppose that I by close and hard study induced an self; he hath made him a God; he hath placed all abaormal or unnatural growth, or outgrowth, of that else in the universe under his perfect control. What organ through which the spirit is wont to manifest. more is requisite for a God? Nothing. The great In consequence of this upnatural growth I became Intelligence hath personified himself in man. And insane, and as its result I committed suivide, which yet man fuils to know the outermost attributes of by the way, was a very proper course for me to pur suc-perfectly right, and sancutoned by God, I have that God. mission, working out his or her own law, and doing

no doubt. In early life I applied myself to the study of medi cine and physiology. Out of it grew something higher; I had a great desire to bring forth some

thing by which human life might be prolonged. From what I had observed in other departments of nature, I had learned to believe, and I wished mortals to know, that man might avoid the passing through and entered upon the celestial shores, then shall you the natural change of death, by the discovery of a be free indeed. You shall look at your surroundcertain undiscovered science. I will here and that ings then, and be able to control them. And yet man this science shall be recognized and known by the

generation which follows yours. But there is a though spiritualized, perfected. something more than a positive understanding of the The highest archangel was once the lowest spirit ecience itself requisite to bring about the results] on earth. hope to accomplish. It is the knowledge of applying Then]

Then know that you are living by the decrees of that science so harmoniously to the human body, your God. God will ever care for you. Singing in and that electrical machine the spirit, as to keep up henven, sighing in hell, your are ever doing right, the harmony between the two eternally. This science obeying his holy law.

will tell you that as you progress in life, you are to No two are created alike; from this we are to outlive the change of death ; and the time spoken of know that each one carries forever and forever his own law, and you need not fear that, when death in your Bible-spoken of as when there shall be no more death-shall be realized when men shall un shall rob you of the external, you shall be so derstand the application of it to the human body, far changed that you shall lose the lower things of life; as you are wedded to them, you shall have them. and that electrical machine the spirit.

Man will then constantly put off the old body and Nothing comes too soon, nothing too late. There put on the new, until he shall so far have otherial is perfect order in God's universe. Discord sceme to ized the body that it shall be one that can exist out rule with you, but it is not so. Every discordant side the natural life, or material world. In the clement is but an instrument in God's hand, bringhigher condition of life there is no such thing as ing out harmony. So while you are warring with death known, but there is a constant putting off the the inharmony of your sphere to-day, know you are old and putting on the new. Now the inhabitants constantly gaining, passing into a state of barmony, of this pleasant planet are to realize the fact-those peace and knowledge. The lowest among you are who come after you.

who come after you. In my scarch of wisdom for the good of the human ble decrees. If the grain of sand is taken cogni-ble decrees. If the grain of sand is taken cognirace, I clothed myself with a raiment that all suicides ances of by the great Creator, shall be at any time clothe themselves with, and when I passed to spirit life suffer you to stray from him? No. Nature crices I looked upon the agent which had brought me hither, ont in thunder tones, No! God ever cares for you, not as an enemy, but as a dear friend-one which ever will govern you and guide you by his immuta-had been instrumental in bringing me from old and ble, unchangeable decrees. Sopt. 13.

know as I have lost anything. I have gained a god. Showing the impotency of the abject of his better body-one that pever gets sick. I suppose advation-displaying the hideousness of that which my Christian friends will say I ought, to bless God for that. Well, if there over should turn up one, I'd as lief bless him as curse him.

Ans .--- I was nigh sixty seven years old;

I think I'll go. You see I am not unhappy. I want my old friend, the minister, to know for a certainty that I have never seen God, nor the devil, have never tasted the torments of hell, have had all I wanted, feel just as though I was good as anybody, and would do a favor to anybody.

Christian religion was, that every one of them singled out a select few to save. Now if I were ing to have to do with any God, it would be one who saved everybody. If he lost one coul, I should strive to cut his acquaintance very oulok. Sept. 13.

'Tis fourteen years ago to-day since I was born. I was separated from my body one year, four months and six days ago. 1 died of fover-typius fever. My father died six weeks before. I was born at Castleton, Pa. My mother is living, but she is now in Canada, at Georgetowo. She's thinking of me, for it's my birthday, to day. I was liking to come here three mouths ago, but I could not speak. I have a brother and sister. My sister is with my mother. I do n't know where my brother is. I'd like to know. My mother thinks I may come. She's afraid because she do n't understand. Will you please to toll her I like to speak to ber?

I'm last here-not acquainted here, and do not know what to say. If I was talking with any one who knew me, I could talk better. I don't wish my mother to think I am like the gentleman who spoke before me. She would feel very sorry if I should talk so. My grandfather is a minister, and my mother was religiously brought up. If I could speak with her. I could tell ber of the religion here. I do n't see but few here believing as she does. I wish I could talk better, sir, for I could stay

longer. Shall I go? Sept. 13.

Mary Mayheer.

I dinna ken who ye be, laddie. Laddie, I come to Elizabeth Mayheer, here in America. Her mither wants her to gang awa' hame. Her mither is at hame, in auld Scotland, at Glasgow. I am Mary, her shore, and speak in kindly words to those who, missister. Elizabeth go home, laddie, write. Na, na, laddie; I was never here. 'T was in Liverpool I die, laddie. Dinna ye ken I was there to see Elizabeth? I was twenty-nine years old—die of black measles. Sept. 13.

George Henry Hopkinton, .

Ha! so I'm dead at last! Always thought I'd go that way, but did n't know. And I 'm back bere, too. I've only been dead three days I slways thought I'd go that way. I got out just like shaving through doot not through doot not through dession a body out of one door into another. I went off like scholarship-not through bistorio research-not one, a flash-did n't have a bit of trouble-not a bit. I nor all of these can draw the thoughts of man from died of heart disease.

did n't exactly do that.

According to what I see in your paper-1're

he deemed the perfection of loveliness-I led him to eeek a more divine master, to look in brighter realms for the God that he could worship without fear, and approach without trembling. This was my work, I did not draw in the thought which some gave forth of a re-opening of the paths between the visible and the unseen worlds.

Uncertainty seemed to surround those who claimed to be its exponents: therefore it did not come to me with that force and beauty with which now it omes.

Standing, as I do, within a home where every stream breathes music from its rippling eddleswhere every flower exhales a living perfume-where every bird grows vocal with praises to the Infinite One, I now feel, within the inmost centre of the fount of feeling, an intense desire to have all men know that the avenues of thought are opened wide between the dwellers of the interior and those of the

external life. To this fact-this great fact-for in it lies more of beauty and grandeur than hath yet been conceived by mortal, I wish to bear witness as I, this day, impress my thoughts upon an instrument attuned by

angel fingers. I have listened with deep interest to the many eulogies which have been so cloquently spoken to the many loving testimonies which have been so freely given as to the purity of my earth life-the extent of my scholastic acquirements-the carnest zeal which I exhibited in every cause that enlisted my sympathics; and my soul has been exalted by the manly freedom with which my dearest friends have referred to the defects, while they blazoned, in colors all too bright, the excellencies of my character. I have hovered o'er their heads-have stood within their homes-have mingled in their assemblages, and then have I felt how sublimely grand was that manifestation of the teacher, Jesus, when, his body having been nailed upon n cross and laid in a sepulchre, his spirit was seen in the midst of his friends, not only giving comfort in their affliction, but demonstrating by his presence his great central

S. A.

What joy would be mine, could I walk among you visibly once more, and with spirit voice tell of the giories of the bright land where now I dwell; give expression to the deep toned love I feel for the dear ones whom I have left awhile to linger on the outer understanding my purpose, or failing to comprehend my views, have stood in the pulpit or on the plat-

form, apparently my cuemics. I now can feel how great a boon to human life and love it is—this blending thought across the grave. I now can see, with mental vision bright and clear, that elevation of the race will come, not through warfare, even for the holiest cause-not through controversial discussion even of the most profound doctrines taught by theologic lore-not earth.

I want you to be a little generous with mc. I was a medium myself; spirits wrote more than a hun-dred pages through me. I died up here in Albany. I've got a couple of sisters there, and I've got a below. They give zest and variety to the pursuits of the lower life. They give mon consequence among dred pages through me. I died up here in Albany, below. They give zeet and variety to the pursuits l've got a couple of sisters there, and I've got a of the lower life. They give man consequence among brother William there, just as much opposed to his fellows, and thereby fill his mind with arrogance Spiritualism as I was in favor of it. I said, "Bill, and self catcem. Thus they hold him to the surface I'm coming back within twenty four hours." I of the little globe on which ho stands, and, by the force of an immutable law, prevent his rising.

Attraction over asserts its power, and the man

doctrine, "the resurrection and the life."

Alice T. Oberton.

OF LIGHT. BANNER Lover.s. Herre, North Ridgeville, Ohlo, Miss. H. V. M. BROWE, Olovelavid, Ohlo, Miss. Lizzer Borrer, Phynosth, Maez, Maz. R. L. CHAFFELL, Fucult, Mar. Miss. K. L. CHAFFELL, Fucult, N. Y. Mins FLLA E. Ursson, Lyons, Mich. Miss. A. W. PRASE, Delphi, Lodiana, O. H. BRLAFELL, box 5316, Boston, DEXTRE DAVA, East Boston, Maes, A. O. ROBINSON, Wall River, Maes, A. O. ROBINSON, Wall River, Maes, CHARLES P. HIGERS, Lowell, Maes, John H. JERKE, Jonksvillo, N. Y. John HOBART, Indianpells, Ind. J. H. OBERIER, Lewrence, Mose, EZIA WILLS, WHILMINGTOW, Y. BERNER, MINGSTON, V. BERNER, Contension, V. BERNER, Contension, Mars, N. B. GREENERAF, Lowell, Mass, W. A. D. HUME, Cleveland Ohlo, H. A. TOORER, Sochord', Mans, REV. B. HARME, Toronto, C. W. L. A. COOFER, Providence, R. J. Anzel S. U. GAO, Unclay, Mass, V. G. GUIMEY, Duxbury, Mass, V. J. G. CHUMEY, Duxbury, Mass, V. J. G. CHUMEY, Duxbury, Mass, N. B. GREER, Granowand Mass

JARED D. GAOR, Oneldo, N. Y. F. G. GUMARY, DURbury, Mass. J. J. LOOKE, Greenwood, Mass. J. E. PARABURAT, Elkiand, Pa. DR. P. L. LYON, Lowell, Mass. DR. O. C. YORE, BOSTON, Mass. F. T. LANE, LAWERCO, Mass. Wu. E. HIGZ, ROYDURY, Mass. GZO. MARSH, Adrian, Mich.

Boston Adbertisements.

DR. OHARLES MAIN,

No. 7, DAVIE STREET,

Reston, Mass.

The Doctor gives particular attention to the cure of

ÖANOZES, ULCKES, TUMORE, and Souns of all descriptions. Firs not of a hereditary na ture, treated in the most estilatationy manner. He would call attention to his newly discovered

REMEDIES

DLOOD PUBLICIA, PULMONARY BYRUF, DIGRATIC BYRUF NERVINE DROFS, GOLDEN TINCTURE, LIGN FILLS,

DIARRHEA CORDIAL,

BOSTON ELECTROPATHY INSTITUTE.

Give him a call and test his remedies. 13w June 80.

A VALUABLE MEDICAL BOOK,

A modicine much needed at this beasen of the year. July 21

the accommodation of the sick.

MOVEMENTS OF LEUTURERS.

whose acquirements are of the carth olings to that tial home-when man can feel the breath of the be as correct as possible.

loved ones who have passed from his sight, like gentle zephyrs wafted o'er his brow-when ito tones of magello voices come like the distant music of Adollati harps, filling the car with sweetest molodics -when leauteous scenes of spirit life do greet his quickened vision, then will the soul leap for loytheir relativo insignificanco-then will the aspirations for the higher flow in spiral waves from the lowliest child of carth to the Omnipoteut Ruler of the heavens-then will man rise in his divine humanity, and claim his birthright with his brothren

of the skies. No longer a weary delvor in the dark workshops of earth, he will, on wings of thought, pais into the etherial realm, and there gather in strength and vigor while contemplating the unspeakable grandeur of that heme which is eternal. He will then learn that the labors of earth are but the awakeners of his dormant faculties-that the trials of earth are but the quickoners of his intellectual powers-that the pleasures of garth are but the shadowy foretaste of the joys that await him. He will then not turn with disgust from the materialities which surround him, but, understanding their uses, will gratefully accept whatever experiences attend his earthly pilgrimage.

In all the past the power of Jehovah has been folt and feared; in the coming future the love and wisdom of the Father will be seen and acknowledged.

While man deems his carth-life but a term of probation, to be followed by speedy judgment and sentence that may consign bim to culless and infernal torture, we do not wonder that he looks with Bread upon his judge, and with fear and trembling to the doom which, perhaps, awaits him. But when the trials of earth are known to be only the primary lessons of the immortal spirit — when, like the worm which draws nourishment from the leaf on which it orawls, only to give vitality and beauty to the ethe rial flutterer that wings its way among the flowers when the earth-life is used only to bring into activity and blend into harmony all the many faculties with which man has been endowed, then will foar vanish, perfect love will be the inmate of his bosom, and, like the birdling which, when ignorant of its powers, made timid flights of limited extent, but, wiser grown, soars ligh into the blue empyrean, oaroling songs of praise, his outgushing tribute to the oreative power, so will man rise, with aspiration strong, to revel amid the golden glories of the morning land.

But not by miraculous interposition, not by solemn ritas nor gaudy spectacles, not by pompous coremo 'nials nor unmeaning professions, will man arise. This can only come from the direct action of divine law. The same force that binds man to earth lifts him into the heavens. Attraction is the universal law of nature, and when man casts his thought above the grosser world, the magnetic currents from his brain ascend and meet the flow of angelie thought, which over streams in living radiance from the colestial home.

The brightest angel in the home of love cannot. however, penetrate with his thought essence that mind whose action lies within the basic portion of the brain. Where only lower aims are oberished. where the acquisitive or the sensual organs only are brought into exercise, the spiritual faculties of the man lie dormant, and consequently impenetrable to the descending influence. The law asserts its power. The man grows strong for the time, in the sphere of hig material labors; but the hour comes when earthly pabulum will not sustain immortal life, when the indwelling spirit must seek its food in other field3-then, with vigorous effort, it awakens the inort functions of the brain.

As the newly aroused organs are brought into activity, sointillations, as it were, of light are projected into the atmosphere above the superior portions of the corebral structure, and, being more subtle, more refined than the surrounding air, rise into the regions beyond, and there, as shining harbingers, are wel comed by those who are over prompt to impart that knowledge which has been transmitted to themselves.

These mental emanations from mortals are dis tinotly visible to spirits, and, like the electral spark which clicks into the car of the telegraphist the whats of some distant one, so do these glistening thought sparks carry to the dwellers of the eternal land the desire of the pilgrin below, for knowledge of that home to which he is hastening-for knowl

edge of that God from whose creative hand be came. Man lives but in his thought, and thus do angels

whose in which they can be best displayed, and will Parties neticed under this head are at liberty to receive be most fully understood and rewarded. But when autocriptions to the Dawnes, and are requested to call atten-Parties noticed under this head are at liberty to receive the influence of the angelic host is felt when the tion to it during their lecturing tours. Fample capies and avenues are whench and the channels are despended free. Lecturers band below are requested to give notice of through which thought can descend from the celes, any change of their arrangements, in order that the hat may

Mrs. Agantia M, Branca will locture in

MRS. ARANDA M. HERRON will locture in Quincy, 4 Hundays in Oct.—Cambridgeport, 5 Hundays in Dec. Philadelphia, 4 Sundays Jan.—Providence, 4 Bundays in Feb. Tambion, four Bundays in May. Address, the above places, or New York City. Miss Exits Hanciros will fecture in Milwankic, Chicego, and adjacent places during fectober. Address cars of Ruos Guy, Milwankic, and Russell Green, Eeq. Chicago. In Nov-ember in H. Louis. Address cars of A. Miltenberger, Keq. December in Hst. Louis. Address cars of A. Miltenberger, Keq. December in Terre Haute, Golumbus and Chicabard, Janu-ury and Vobruary in Macon. Georgia and other Boulsern eites. In March, and the following months, in Boston and the East. General post office address, No. 8 Fourth Avenue, New York. Now York.

WARDEN GRABE Lectures the third and fourth Bundave of WAREN GRABE LECINICS INS HARD and INFILIT BURGASS OF OCC. IN BURGIS, MICHIGON. First and second Sandays of No-vember, in Detrolt, Mich. From Nov., 13th to 16th, in Delphi, Ind. From Nov. 20th to 26th, in Attica, Indiana. From Nev. 27th to Dec. 2d, in Rennsalaer, Ind. Second, third and fourth Bundays of Dec. In Dayton, Ohio. Address as above. He will receive subscriptions for the DANNEE at Club prices.

will recover senseriptions for the DANNEE at Club prices. Dr. L. K. COONLEY, and wile, will soon return West and Boulk, and desire to go by way of New York city, Fhihadei-phia, through Pennsylvania, to Pittsburg, and thence down the Ohio River. Briends on this routo wishing their services as Chairwaynia, and Heulors; or Ais, as a trance speaker, are requested to address him at the BANNER of LIGHT Office, ns soon as possible. Mrs. C, gives Reclintions, and Readings. ASYLUM FOR THE AFFLICTED! If B. Broars will fill the following engineering and readings. If B. Broars will fill the following engineering and the intervening Bundays can be engaged at any places not too far distant from these supponced, by application to him at New Haven, Connectedut.:-The 4th Bunday in October at Putnam, OL; two first Bundays in Jan., 1601, at: Portland, Me.; two first Bundays in Jan., 1601, at: Portland, Me.; two first Bundays in April at Providence, R. I. THIS is an Institution having for its basis the alloviation a of the sufferings of our common humanity. It chains ne superiority overlike establishments, its does claim a guarray warm a.t., like it, or unlike it.

we, i evo mus manays in April is Frouldonce, R. I. John H. RANDALL aunounces to the friends of reform and liberal sentiment, in the West, that he designs making a trip through the Western Blates the could full and winter, and would be happy to communicate with the friends wherever there is an opening an railroad routes, to get aboad. Address, for the present, Carbondale, Pa. Mas J. W. fungers will be dealer to Court & Court & Y. Y.

MRs. J. W. CURBIER will Jecture in Oct. at Oswego, N. Y.; in Nov. at Olicinutt, O.; tu Dec. at Milwankie, Wie; in Jan, tu Lyons, Mich.; in Feb. at Elkhart, Ind.; in March at Ba Louis. She will roturn to the cast in April. Applications for vycenings should be undo carly. Address Box 815, Lowell, Mass., or as above.

Miss ROBA T. AMEDER will locture in Binghampion, N. Y. Miss Ross A. Aleria will rectore in Binghampion, N. J., Juring the month of October; Froy, N. Y., during the month of Novomber, after which sho will return to Massachusetts, Could arrangements be made, Miss A. would prefer passing most of the Winter south. All jetters addressed her will receive due attention.

receivo due attention. Mas. B. E. WARNER'S post office address during the month of October will be Xenis, Otay Co., Illinola. Bhe will speak in Teledo, Oldo, the four Sundays of November; in Elkhart, Ind., five Bundays in Dec. These who wish to scene her latters for the winter, and spring of 1801, will address her as above, or at Milan, Ohio. N. FRANK WHITE will locture in Teledo, Ohio, Oct. 21st, and 28th; Lyons, Mich., through Nov.; Ohicago, IM. Dec. 2d and Oth; Belok, Wies, 18th; Janesville, Wie, 23 and 90th; Milwaukle, Wis, through January. Applications for week evenings made in advance will be attended to. Mas. BANNES BURDANK FELTON will lecture in Hartford.

Mas. SANKIS BUBBANK FEITOR will lecture in Hartford, Ooun, on Sundays Oct. 21st, and 23th; in Bialford, CL, Nov. 4th and 11; in Leominster, Mass. Nov. 18th and 25th; in Puinam, Coss., Dec. 21, 9th nuel 16th; and in Stafford, CL, Dec. 311 and 56th. Address as above, or at Northanpton, Ma. Dec. 23d and 30ds. Address as above, or at Northampton, Ms. LEO MILLER Will Speak in Lowell, Oct. 21st and 23th; in Pertiand, Mc. Nov. 4th and 11th; Tuonkon, Nov. 18th and 30th; Wiltimantic, Osnus, Dec. 23d and 30th; Providence, four Sundays of Jam., 180d. Mr. M. will answer calls to tecture wook evenings. Address, Harlford, Ct., or as above. Miss L. E. DisPonce lectures at Grand Rapids, Wis:, Oct. 34th, 25th and 20th; at Milwaukie, Wis., Oct. 28th; at Ra-chne, 20d, 34th 25th; at LaCrosse, and Decotah, Iowa, Nov. Will receive calls to fucture in the South during the winter-iddices as above.

GROBOR M. JACKSON, irance speaker, of West Walworth, N will speak at Wolcott, N. Y., the necode Bunday of Nov., t Northville, N. Y., the third Bunday in Nov. Zelends in central Now York wishing his services will please address coordingly.

2. V. WILSON'S address is Delroit, Mich. Ho will receive oalls to lectore on Spiritualism, in Ohio, Michigan, Indiana, illinois, and Canada West. Mr. Wilson is agent for the sale of the Millor and Grimes discussion; also that of Loveland and Grant.

Mass ELIZABETH LOW, ITDEOSOPORKOT, Of Loon, Cattaraugus Jo., New York, loctures at Ellipgion and Eugg's Corners, Cattaraugus Co.,) overy fourth Sabbath. Bos will answor calls to locture in Chautauque and Cattaraugus Couplies.

Mus. H. M. MILLER will devote one half her time to lectur-ng wherever she may have calls; she is engaged permanent-y one half the time for the couling year. Address, Asbta-nika, Ashtabula Co., Ohio.

Miss A. W. SPRAOUX WII Speak at Waltham, fourth Sanday in Uct; at Worcearch, the three first Sundays in Nov.; at Juincy, fourth Sunday in Nov.; at Providence, through Dec.; at Boeton, through Jun.

Ollanuzs T. Jusit, julends to labor in New Hampshire and brimont, this winter, and friends who desire his services as nuce speaker can have then by addressing him at Grafton,

RANK L. WADSWORTH Speaks at Providence, R. I., Oct. 21at and 28th; at Williamatic, Conn., November 4th and 11th; at Putnam, Ot., Nov. 18th and 25th. Address accordingly. MARY MARIA MACUMBER, will lecture at Cambridgeport loring the month of October. Bie may to addressed at the Banner of Light office, Boston, care of Chas. II. Orowell.

MRS. CHRISTIANA A. ROBBINS lectures in Hummonton, Attantic County, New Jersov, every other Sunday, and will speak in other places in the vicinity when called upon. Paos. J. E. Gurmen Lt. will answer calls to speak, address-at to the Banner office, 143 Follon street New York. Prot.

New York Idbertisements.

SCOTT'S HEALING INSTITUTE,

No. 05 HOND ATREET, NEW YORK, ONE OF THE most convenient, locatiful and healthy locations in the city of Nuw York, JOHN SCOTT, Proprietor. JOHN SCOTT,

APIRIT AND MAGNETIC PHYSICIAN.

This being an are when allocate appliing in the shape of an advertisement is considered humbur, we desire persons who may be allicited to write to those who have been reliev-of or our of at the Beett Healing Institute, and satisfy them-solves that we do not claim half, what in justice to curselves we could

we could. We have taken a large, bandsome, and commedious house Wo used them a large, noncourse, and commutation below for the purpose of accommudating those who may come from a distance to be treated.

a distance to be treated. Hit and Cold Water Daths in the house; also Magnotto and Medicated Daths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent curve of these who are allicted. The humeness success we have most with since has January propares us to state unheritatingly that all who may place themselves or friends under out treatment, may depend upon great relief, if not an ontire euro. Persons desirous of they in advance, so we can be propared for them. EXAMUSATIONS.

In advance, so we cau be prepared for them. EXAMINATIONS. Those who may be affilieted, by writing and describing symplems, will be examined, discase diagnosed, and a pack age of medicine sufficient to core, or at least to confer such hencift, that the patient will be fully catisfield that the cantin-uation of the treatment will care. Torms, \$5 for examina-tion and medicine. The money must in all cases accompany the tetter. N. B. Recipes and medicines sont by express to any part of the coustry on receipt of from flye to test adjust, as the case may require. He particular, in ordering, to give the name of the Town, County and flate in full. J. B.

Spirit Proparations.

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

TREET, NEW YORE, OOOBIANA, OR COUGHI IEMEDY, This is a modificition of extraordiluary power and officatory in the relief and curo of Drenchial Affections and Consumptive Complaints; and no it excels all other remedies in its plas-tations to that class of discasses, is destined to supercede their use and give health and hope to the affilicted thousands, Price 25 cents. PIER BALVE

RESTRA DUITS, double incluss, how fines, Ac., Ac., Ac., Ac., Ac., Ac., manufactured from directions recoived while under spirit A coveroign remody for this discuss is at tast found. It affords instantaneous relief, and effects a speedy ouro. Mr. Everoit, editor of the Spiritualist, Cleveland, Obio, after twolve years of suffering, was in less than one week com-pletely cured, and hundreds of instances can be referred to where the same results have followed the use of this inval-uable remedy. Price \$1 per box.

EVE WATER

EYE WATER. For weak or inflamed eyes this preparation stands unri-valled. It nover fails to give immediato relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Frice 60 cents.

BFIRIT EMBROCATION. For Totter, Eryslpciae, Balt Rhoum, and all Berofulatic oruptions of the exin, an invaluable remedy, and warranted to cure in all ordinary cases. Frice, \$1. OANCER SALVE.

BOSTON ELECTROPATHY INSTITUTE, TR. GUTHIBIE, formerly of 17 Trement street, has taken benes No. 128 Court street, near the Revere House, where he will be happy to meet his fricteds. Dr. G. hes for the past sizeon years been using Medical Electricity for all forms of discuse with the meat signal success. He has associated with him a reliable surgeon; also a natural physician, Dr. J. Sullivan, who has a natural gift of discorning discuse and its causes, and also remarkable mag-netic power for remaying discuse. Also a lady to attend on these of her ex. OANCER SALVE. This Balvo, when used with the bingnoile or Bpiritumi powers of Dr. Boott, ins nower, in a single instance, failed to officet a permanent and positive cure, no matter how aggra-vated the case. It will be found triumphantly officacious of itself alone, in cases where the part effected is open; and when Dr. Boott's corrieos cannot be obtained, those of any good medium, where powers are adapted to such complants, will answer the parpose. Price, \$10. those of her sex. The Dr. has spared no pains in fitling up his Institute for

BilkUMATIC RiskEDY. BilkUMATIC RiskEDY. This proparation is guaranteed to cure all kinds of infam-matory riscontation, and will leave the system in a condition that will positively froid a rostorn of the disease. Price, \$6 por bottle. For \$10 a positive ours will be guaranteed. ALATIANA. OR HAIR RESTORATIVE.

A VALUABLE MEDICAL BOOK, FOR hoth source, on titled, "The Medical Companion," pro-pured by an experionced Physician of this edity. It tronds, first, of Ohrenie Diseases in general; second, of Dis-ences of he Sexual Bysicin of both sexies, their symptome and remedies; third, the Abara of the Reproductive Provers, and an exposure of advortising quarks. Sold by W. V. SPENDER, Boekseller and Bratlener, No. 04 Washington street. Frice, SO centa; three stamps extra, if secut by wall. August 18. 13 ALATIANA, OR HAIR RESTORATIVE, This astonishing and powerful Melleino can be used for many disenses not specified. Searcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not chaim for it the reputation of a cure all, but we do regard it as a Curo of Many. It has proved startlingly and annezingly successful in the worst kinds of Rheumatism, Neuralgia, Bornine, Bruises, Distocated Joints, Ohitbialus, Frostel Fock, Bith Neck, Tettor, Bare Breast, Bore Nipples, Spinal Complaints, Balduess, etc. Price S1 per jar. \$1 per jar.

NOTICE.-PROF. A. II. IIUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Place, lead-ing from Pleasant street, Deston. Laslies and genticnon will be favored by him with such account of their past, present and fattures as may be given him in the exercise of their past, present such which its facts kinself andowed. Price 60 cents. Nativities written when desired. Charge, \$3. N. B. \$rof. II. promises no more than he can accomplish Bopt. 16. \$1 per jar. BE FARTOULAN. In ordering any of the above medicines, inclese the amount in a letter, subtreased to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first corre-nuce. Address, DR. JOHN BOOTT, 35 Bond strest, New York. AMP- Liberal discount made to Agouts.

NEW YORK HOMEOPATHIC PHARMACY, D. WHITE, M. D., SUPERINTENDENT,

No. 50 BOND STREET.

MEDICAL NOTION-DR. T. K. TAYLOR, in addition to his general and family practice, continues to give especial attention to the treatment of Diseases of the Blood, and of all complaints prculler to Fomakes requiring medical or surgical aid, at his Roome, No. 17 flavorer street, Boston. A varied and extensive practice during the last fifteen years has made him familiar with, and ought to qualify him to treat successfully nearly every form of disease to which the system is hable. 13w August 18, MRS. M. J. HARRINGTON, Mcdical Chirveyant and Heat-ing Midlum, has resumed her practice at No. 33 Beach street, (third door cast from Hudson street,) where she can be consulted by theore who desire her services. Especial tention paid to female complaints. 13w^o Sept. 1.

No. 50 BOND STREET. Whore may be found pure Hemosopathic Medicines, in Tine-tures, Tritorations, Dilutions and Medicated Pelots; Medi-cine Cases, for physicians' and family use, of all kinds and sizes; Vials, of every description; Corks, Labols, Globulen, Sugar-of-Milk, Arnica Wowers and Pinatore, Alcobel; Books on Homaspathy, &c., &c. N. B.—All medicines sold at this ostabilishment are pro-pared by D. White, M. D., formerly of "White's Homeopathic Pharmacy," St. Louis, Mo. The attenuated preparations are manipulated by the celebrated Dr. John Scott, one of the greatest healing mediums in the world. Address, D. WILTE, M. D., 58 Bond street, New York, July 7. ly

TROY LUNG AND HYGIENIC INSTITUTE

Banner of Mght Rookstore.

143 Fulton Street, New York, B. T. DIUNHON, Agent.

Mr. Messeen will attend to orders for any book in the following Catalogue, or any other book which can be procured in New York, with promptness and disputch. ET Letters enclosing money for books should be addres-ted to 8. T. MUNSON, Agent, 143 Vulton street, New York. to bos

NEW BOOKS.

Millor and Grimes' Discussion. Price 25 cents. Lovoland and Grant's Discussion, Vrice 37 cents, Extemporaneous Discourses.-By Chapin. Price, \$1. Select Sermons .- By Chapin. Price, \$1. Arcana of Nature,-Dy Hudson Tuttle. Price \$1, Whatever 1s, is Right .- Dy A. B. Child, M. D. Price \$1. Footfalls on the Boundary of Another Werld .--- Uy Robert Date Owen. Price, \$1,23.

All the Writings of Henry Ward Beecher, Theodore Parker, and others of a Progressive character, not included in this list.

Twenty Discourses, by Com L. V. Hatch, \$1. 🚽 🗠

Awardy Discourses, of Control of the Mations, --Given through Charles Llaton. With an introduction and Appendix by Gov. Tall-mudge. 550 pp. Price 5::50. Spiritualism.--By Judge Edmonds and Dr. Dexter. With an Appendix by Gov. Tallonadge. 2 vols. Price 51,25 each. An Oral Discussion on Spiritualism.--By S. B. Brittan and Dr. D. D. Hunson. 150 pp. Svo. Price, cloth, 03 cents; paper. 95 ecnts.

paper, 88 cents. Discourses on Religion, Morals, Phylosophy, and Metaphysics. - Dy Cora L. V. Hatch. First series. Pp. 572, 12 no. Price \$1.

Spirit Manifastations.—Dy Dr. Robert Bare, the celebra-ted chemist and plulosopher, of Philadolphia; praving Bpiritualism by actual celemine oxperiments. Price \$1,75.

Epic of the Starry Heaven, -- Dy Rev. Thomas L. Harris, A magnificent poen of 210 pages, spoken while in a trace state. Price, plain bound, 75 cents; glit, \$1.

Lyric of the Morning Land. - By Rev. Jonnes L. Harris. Auditor of those remarkable poems spoken in trance, as above. Price, plain 75 cents; gill, \$1.

Lyrie of the Goldon Ago.-By Rev. Thomas L. Harrie. 417 pb. Price, pian bound \$1,60; gilt, \$2. The Wisdom of Angole.-By Rev. T. L. Barris, Price, pian bound, 75 cone; gilt, \$1.

Nature's Divine Revelations.—By A. J. Davis. The first, and portings most extraordinary and intercelling of all Mr: Davis' works. Price, SS.

The Great Harmonia.-By A. J. Davis.

ine great Harmonia. - Dy A. J. Davis,
Volumo X. - The l'HYSICIAN,
II. - The FixAotics,
III. - The Bezz,
IV. - The Bezz,
IV. - The Reporting K.
Y. - The Furtherse.
These intensiting volumes are sold soparately, each being complete in literit, or in sets. Price 1 per volume. Davis' Chart of the Progressive History and Derelopment ; of the Race. Frice, \$1.

The Macrocosm, of Universe Without.-By Wm. Wish-bough. Price, bound, 75 couts.

The Educator, --Through John M. Spear. Rovelations of a plan of mun-culture and integral reform. Price, \$2. Life Line of the Lone One; os, WARESE CHASE'S AUTO-monagert. Price \$1.

Spiritualism Explained.-Lectures by Joel Tiffany. Price, \$1.

Improvisations from the Spirit .- By J. J. Garth Wilk-lices, of London. Price \$1.23.

The Celestial Telegraph, -Dy L. A. Cabsgnet. Secrets of the life to come. Price, \$1. Compendium of Swedenberg.-His Writings and Life.

Heaven and its Wonders. The World of Spirits, and Roll. By Bwedenborg. Price 75 cents.

Conjugal Love, and Adultorous Love.-By Swodonhorg. Price, \$1.

The True Christian Religion .- By Swedenborg. Price. The Apocalypse Revealed .- Dy Swedenborg. Price \$1,75.

Arcana Celestia.-By Swedenberg. Ten volumes. Frice, per volumes, \$1.

Brittan and Richmond's Discussions,-400 pages, Svo. Price, \$1.

The Telegraph Papers.—Edited by 8. B. Brittan. Nine vole. Compileing a complete lilitory of Spiritualism. Bold countately, or in zets. Price, per volume, 76 cents.
The Shekinah.—Vol. I.—Edited by B. B. Brittan., Price, \$2. morocce, gill, \$9. Vols. 11. and 111., \$1,50; gill, \$9.

Reichenbach's Dynamics .- With Noice by Dr. Ashburner,

Stilling's Phoumatology.-Edited by Prot. Dush. Price,

Biography of Swodonborg.-By J. J. Garth Wilkinson, Price, 75 cunts. The Spiritual Reasoner.-Dy Dr. Lewis. Price, 76 ets.

ago. Prico, 75 cents.

Psalms of Life .- A collection of Psalms, Hymne, Chants, ore, fitted to the spiritual and progressive tendencies of the

Bouquet of Spiritual Flowers,-By Dr. A. B. Oblid, Price, 85 cents.

Dr. Esdalle's Clairvoyance.-Adapted to medicine and surgery. Price, \$1,25.

Mesmerism in India.—By Dr. Esdalle. Price, 75 cents.

Modern Spiritualism.-By E. W. Capron. Its Vacts and Fanaticisins. Price, \$1.

live. Thought answers thought, and from the radiant hights descend the currents of magnetic fire, which, falling upon the new sensitive brain, implant rich glowing images of spirit-life.

This chain once formel, with every link complete is the bright ladder which the ancient Hebrew saw, with angels passing to an fro-descending and as cending between the heavens and the earth; and Jacob's dream was but a prophecy of that which now is faot.

Not by microle-not by special interposition of the Divine will, but by the unceasing action of this constituent principlo of Deity-by the force of this im mutable law of attraction, which is ever drawing the weaker unto the stronger, the lower unto the higher. and with resistless power is ever molding in forms of beauty the crude material which nature offers to her God for the adornment of that vast temple of the Infinite-ILLIMITABLE SPACE.

Written for the Banner of Light.

TRANCE MUSIC.

Gently stealing o'or the conses, Walted from the spirit-land. Oft I hear deltalans mut in Wronght by some angelic hand.

And I liston, rapt and joyons, For I know that penalve strain. Comes from one who loves me fondly, Sent to soothe my aching brain.

. 1913 (* 1

 $d \in \{1, 2, \dots, n\}$

illing.

Like the touch of some sweet angel. Falls it on my troubled breast, Filling all my soul with gladness. Gently moving me to rest.

Sometimes, in the solemn midnight, Comes it, floating on the breeze, Pealing like a distant organ. Moaning saddest symphonies.

And anon, in gushing sweetness. Joyous as a Seraph's song. Boars it. like the lark in morning. Glancing merrily along.

Up and down, before and after, On the carth and in the cloud. Now like mirthful maidens' laughter, Now like trumpet, clear and loud.

And my very soul seems blending With its mystle, heavenly strains, Till, of all life's cares and sorrows. No sad memory remains,

Then a trance-like, blissful feeling Through nly being chbs and flows. And immortal longings thrill me, And my heart with rapture glows,

All I see 1 may not tell thee, All I feel I date not speak. But a spirit mouth is printing Kisses on my glowing check.

12.20

Boffest eyes are beaming on me, Hands I loved are clasping mine, And a voice of sweetest music Murmurs, "Ever, over thine."

And I know this blessed spirit. From her glorious home on high. With such welcome and such music Will receive me when I die.

E.

G. makes no charge for his services. Hon. FREDERICK RODINSON, of Marblehead, has prepared a

sourse of loctures on Spiritualism, which ho is ready to to to the theore cocleties of Spiritualism,

Mas. O. F. Works, tranco speaker, will locture in Abbett, let. 23th; Unity, Nov. 4th; Belast, Illin; Eilsworth, Dec. 8th; Union, 23d; Bolfwel, 30th.

Mns. J. E. Eurri, of Manchester, N. H., through Novom-er and December will be in Raleigh, N. C. Address there are of J. P. Neville.

II.P. PARATELD Spoaks in Fixboro, first Bunday in Nor.; affortland, Mo., the three Bundays of Deo. Address, Green-rich Villago, Muss.

REV. JOHN PRESSONT is meeting an engagement for three inys at Phi lphin. He may be addressed, as usual, at Yest Modiord, Mass.

Miss M. Musson, Clairvoyant Physician and Lecturor, San Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the BANNAR.

Mns. E. D. SHONS trance speaker, will lecture in contral low York in Oct.; in New Buston, Mass., Nov, 18th and 25th. ddress, Bristol, Ct. Mas. A. P. Thomeson will answer calls to locture in the urrounding towns, addressed to her at West Campton, N. II. MRS. ISAAO THOMAS, trance medium, will answer calls to octure in the New England States. Address, Bucksport, Me. MATTIE F. HULETT, Rockford, Ill. She will speak in Ten-messee and Georgia, in October, November and December. hosses and Georgia, in October, November and December. Lawis B. Morron lectures in Leoninster, Mass., Oct. 23]h. Address 14 Bromfield St., Boston, care Bela Marsh. ORABLES A. HAYDEN, trance medium, will answer calls be ecture west or south. Address, Livermore Fulls, Mo. BE. P. B. RANDOLPH'S Services as a lecturer, au bo had by addressing him at the Banner of Light effice.

Mns. M. B. KINNET, of Lawrence, will speak in Cam-ridgeport the first Sunday in Nov. REV. STEPHEN FELLOWS will respond to calls to lecture, ad-

treased to him at Fall River. Mass

L. JUDD PARDER may be addressed in caro of C. E. Sargent 907 Chestnut street, Philadelphia.

CHARLES II. CROWELL, ITADCO SPORKOF, BOSION, MASS. Ad-tross, BANNER OF LIGHT office.

J. B. LOVZLAND will recoive calls for lecturing. Address, Williamentic, Copn. Mns. ANNA M. MIDDLEBROOK will lecture during October,

I Portland Molor OTABLES O. PLACE, trance speaker, 4, Clark Court, Charles-

WILLET STRATTON, hoaling medium, 158 Bands st., Brook-

WILLET STRATTON, hoaling medium, 153 Banda st., Brook-iyn, N. Y. Mga, Sanah A. BTENER, 33 Wintor st., E. Cambridge, Mase, Mas, S. CLOUGH, trance speakor, 2 Dill way Pluce, Boston, Mrs. M. H. COLEG, care of R. Mareh, 14 Broundeld et., Boston, Mrs. M. H. COLEG, care of R. Mareh, 14 Broundeld et., Boston, Mrs. M. H. COLEG, care of R. Mareh, 14 Broundeld et., Boston, Mrs. C. A. KINGBEURY, No. 1005 Pluo street, Philadelphia, Miss Buran M. JOHNSON, trance speaker, Brooklyn, N. Y. Dr. O. H. WELLINGTON, NO. 2 Harricos Avenue, Boston, Mrs. CLARA B. F. DAMELE, Westifield, Mcdina Co., Obio, Mrs. M. I. Van Havournon, 300 1-2 Mett et. N. Y. Oty, Mass, F. MARINDEN, West Warren, Bradford Co., Pa. Rev, Silas TXRAELL, No. 48 Warren Street, Roxbury, GEO, M. JACKRAN, Benneitsburgh, Schuyler Co., N. Y. H. L. ROWER, NAICE, Mace, or T Davis street, Baston, Miss FLAVIA HOWE, Windeor, Poquoneck P. O., Conn. Mas, SUSAN BEITOIT, Irancospeaker, Forland, Mane, Miss J. F. Phios, Wildeor, Poquoneck P. O., Conn. Miss, J. F. Phios, Wildeon, Jefferson County, N. Y. DANTEL, W. SBELL, NO. 9 Chiese at, Providence, R. I. A. B. WHITING, Albien, Mich. Address accordingly, REV, J. G. Pisa, Three Hivers, 812 Joseph Co., Mich, ANNA M. MIDDLERBOOK, HOX 422 Bridgeport, Come. DR. H. P. GARDNER, NO 2422 Bridgeport, Come. DR. H. P. GARDNER, MD RESE Street, Boston, Mass, O. W. DELEFON, M. D. Marker, Mace, Buston, D., Meth. Man, J. M. BIDER, MICH, MICH, Address accordingly, REV, J. G. Pisa, Three Hivers, 82 Joseph Co., Mich, ANNA M. MIDDLERBOOK, HOX 422 Bridgeport, Come. DR. H. P. GARDNER, 40 DESSON Street, Boston, Mass, O. W. DELEFON, M. D. MAR Reith, Witeebaib. RET. J. G. FISH, Three filvors, SL. Joseph Co., Mich. ANNA M. MIDDLERDOX, BOX 422 Bridgeport, Conn. Du. H. F. GARDHER, 40 Essex street. Deston, Mass. G. W. HOLLERDY, M. D., New Bettin, Wircensein. Mr. H. MELVILLE FAT, Akron, Bummit Co., Ohlo. MES, D. CHANWIOR, Linden, Genesee Co., Mich. J. V. MANSFIELO'S address is at Gluelees, Missa. Mrss. BERTIA B. CHASE, West Harwich, Mass. Mrss. FRANCES 0. HVZEZ, Spatistic, Missa. Mrss. FRANCES 0. HVZEZ, Spatistic, N. Y. HES, FRANCES 0. HVZEZ, Spatistic, Co., Ohlo. Miss. FRANCES 0. HVZEZ, Spatistic, N. Y. B. P. LELAND, Middlebury, Summit, Co., Ohlo. Miss Eama HOUFTON, East Stoughton, Mass. MB. M. B. D. SAWYER, Baldwinville, Mass. A. B. FREMM, Clyde, Sandusky Co., Ohlo. JOHN C. GLUER, NO. S Bay HORE, BORD. LEWIS C. WELON, West, Wildman, Oonn. ALONZO, B. HALL, East New Sharon, Me. Mas. M. J. WILCOSHON, HEASIORI, Conn. Mas. R. H. BURT, 62 Carver st., Beston. DE, JAMES COOPEN, Beldfontaino, Ohlo. Mus. SARAH M. THOMFRON, Toledo, Ohlo. Mus. B. REMERTAR, Crown Point, Ind. MES. B. MARLE, BLIFF, BUTINGHOM, MASS.

FOILMATIO فتستكا aro made by the VITAL FORCES In NU TAITION WITHOUT MEDIUINE, withte nt to you for one dime, (no elampe.) Address Boot, 8. IA ROY SUNDERLAND, Boston, Mass. Bept, 8.

E Inston Street Boston has shown King, 054 Wash-'i ington Street, Roston, has always on hand every kind Medicinal Roots, Herbs, Battis, Oils, Extracts, and all artiof Medicinal Roots, Reros, Barts, Ons, Extract, and Autori-cles to be found in any Drug Blore, selected with the greatest care and warranice fresh and pure. Also all the patentand popular Medicines; Dr. Clark's colobrated preparations; at wholesale or rotait. All orders promptly attended to. Phy-islefans' and other prescriptions accountely prepared. August 4. Im

MRS. L. F. HYDF, Writing, Tranco and Test Medium may be found at 48 Wall street, Boston. August 25, 17

BELF HEALING -- MY BOOK OF IN-

1.200 PER XEAR FOR ALL-Only \$10 capital re-quired 1 Autivo non wanted to ent Stencil Plates, with Fullan's Patent Stencil Tools, the only perfect Stonoil Tools made. Their superiority over all others ap-pears in the curved side, which is, patented, and by means of which a roust perfect and durable die is formed, which cuises heavily blier and, renders the curting of Mandal Plates beaulful lotter, and renders the outling of Steneth Pales a vory simple and profitable business. "Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$6 to \$16 per day with my tools. Ofrenulars and samples sent free. Address, A. J. FUI.LAM, No. 13 Merchanis' Exchange, Boston. om Sept. 8.

> NATIONAL HOUSE, BY OLIVER STACKPOLE.

Corner of Blackstone and Cross Streets, Haymarket Square, near Boston and Maine Depet, Hoston, 207 Baggage laken is and from the Doston and Maine Deput free of charge. March 31.

JAMES C. SQUIRE, ATTORNEY AND COUNSELLOR AT LAW, NO. 10 COURT STREET, BOSTON. Juno 16. ur -

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, DOSTON, MASP.

THE MINTAKE OF CHRESTENDONI; OR, JESUS AND HIS GOBPEL REVORE FAUL AND CHRISTIANTY. BY GROUGE STEARS. DELA MARGI, publisher. This book demonstrates that the religiou of the Church originated with Pant, and not Josus, who is found to have been a Rationatist, and whose Goepel, as deduced from the writings of Matthew, Mark, Luke und John, is a perfect refutation of Christianliy. It contains 812 pages of good print, well bound, and will be sent by reall on receipt of one dollar. Address GEORGE STEARNS, Mest Acton. Mark Juno 30. if West Acton. Mark

MRS. P. A. FERGUSON TOWER. NO. 65 EAST 91ST STREET, NEW YORK. CLAIRYOYANT EXAMINATIONS

HUTCHINSON'S REPUBLICAN SONGSTER. DITED by John W. HUTGHINSON, ONE of the well-known family of singers, embracing also a \$25 prize song. Frice by mail 10 conts. A liberal discount to Dealers and Clubs by

the hundred or theoreand. Just published by O. HUTOIIINSON, 67 Nassau street, New York, Tune 9. Juno 10. MRS. METTLER'S CELERRATED CLAIRVOYANT MED - 1ſ MRS. METTLIKK'S OCLEMIKATED GEAINVOI ANT MEU-Market Strap, Standard, St per bottle; Kestoralive Syrup, \$1 and \$2 per bottle; Liniment, \$1; Neutralizing Mixiure 50 conta; Dysentery Cordial, 50 conts, Elixir for Cholera, Wholceshe and retail by B. T. MUNSON, June 2. U 143 Fullen street, N.Y.

MY EXPERIENCE;

Footprints of a Presbyterian to Spiritualism.

BY FRANCIS II. SMITH, DALTINORE, MD.

Price 50 cents, bound in clelb. Sent, postage free, en re ceiving the price in stamps, by the author, or by July 7. BEERY, COLDY & OO., Boston.

MRS. W. R. HAYDEN,

TEST MEDIUM AND MEDICAL OLAIRYOYANT, No. 64 EAST 220 BTREET, Now York. Examinations for dis-case when present, \$200; by a lock of hair, verbaily, \$2,00; when writica, \$3,00. Sittings two doitars per hour for one or two persons. Eepl. 52. R. COLP, HEALING MEDIDA, Hannibal, Missouri,

CONBINING THE MOST ABLE OF THE ECLEOTIC FAC-ULTY AND MODERN SCHOOLS OF MEDICINE.

GLTY AND MODERN SCHOOLS OF MEDICINE. This superior model health Institution postesces, it is consci-entiously believed, superior claims to publicconfidence to any other in the United States. IN this important particular, riz:--It has been the carnest cudeavor of the faculty to investigate, and theroughly a derstand the numerous modern Maladles, which have be, come as very prevalent and fatal, capedially to the young known as services debility. The extornal manifestations on this class of diseases are Relaxation and Exhaustion; Marae-mus or a wasting und consumation of the visit flucks and the known as aervous debility. The external manifestations of this class of discasses are Relaxation and Exhaustion: Maras-mus or a wasting and consumption of the vital fluids and the muscular and norvo lesues; sailow countemance; pole lips; dizzlicze of the head; implied memory; dinness of oyo-eight; loss of balance in the train; nervous desfues; pal-pitation of the heart; great restlessness; despendency of spirits; dreamy and readless sleep; foolid or bal breath; vitiated or morbid appoints; indigestion; liver complaint discasses of the kidoys; suppressed function of the skin replant fritation; cold extremeties; muscular debility or ian-situde; rhoumalic and neuragic pains; hurried breathing cough; hreachitic; soereness of the threat, catarrh and dys-poptic tubercular consumption. Also, Instrative Diverseis, known by capricious appe dite; sense of weight and fullness at the pit of the stomech; irregular bowels; tongue while; source lus entoines ap of using and irritable; duil, heavy aching pain daring between the sheadler-induct nucleus of interval of the two excites of spirits, despendency so intenses and due to excite the most maleful ideas; here the as and of the two excites and maleful ideas; here the as and and nn-assimilated chyle gets into the biolod. It should never be forgulon, therefore, that some of the worst and most fital disenses to which fload is bely, commence with indigestion. Among others, it develops consumption in these predisposed is to be organe of digestion and assimilation.

discrete to which fight is helr, commone with indigentiating discretes to which fight is helr, commone with indigentiating Among others, it develops consumption in these predisposed to tubercular departitions in the lungs. The Directors and Faculty of this Institution purpose to cure all of the foregoing discases, by the judicions combina-tion of natural and scientific remedies, selected with growt discrimination and judgment that directly alt nature in her recuperative energies to huild up, threw off, and resist morisid action. They discard all drugs and poisenous remedies-mercury, calonel, and all the old school remedies are most ecupulously discarded, both from convictions of judgment and conscionations. Parameters shall not be drugged at this institution. A Word of Solemn, Consciontious Advice to these whe will reflect !

who will reflect ! Binitistics now show the selemin truth, that over 100,000 die a the United States annually, with some one of the forego ing diseases, doveloping communities, prostrution of the vital forces and promature decay. There cannot be an effect without its adequate cause.

There enanted to an effect without its adoquate cause. There enanted to an effect without its adoquate cause. Thousands of the young, of both scares, go down to an early grave from causes little suspected by parents or guardiane, and often little suspected by the victims themselves. In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermitorrhees. Seaninal weakness, the vice of soil abuse, Suitat Consumption, Epi lopsy, nervous spacements and diseases of the heart-and in view of the grass deception practiced upon the community by base protunders—the Directors and Faculty of this institution, con scientionely assure the livealit and the Community tha chair recources and facilities for anecessfully treating this class of maladice cannot be surpassed. Patients, for the most part, can be treated at heme: On application by letter they will be furnished with printed in-terrogatories, which will enable us to send them treatment by Mail or Express.

Mail or Express. Mail or Express. All communications are regarded with sacred and

 $\mathbb{Z} \mathbb{Z}^n$ All communications are regarded with secret and onscientions fidelity. The Institution gives the most unexceptionable reference o must of shanding in all parts of the country, who have been illy cured,

ZEF A Treatise on the causes of the early decay of Ameri 237 A Treatise on the cauces of the early decay of Ameri-can Youth, just published by the Institution, will be sent la a sealed envelop, to all parts of the Union, or receipt of six cents for poetage. It is a thrilling work, and should be read by every person, both male and female. 237 The stending Physician will be found at the Institu-tion for consultation, from 9 Δ. M. to 9 F. M. of each day, Sun-days, in the foremoon. Address, Drysician for Diseases of the Heart, Threat and Lunga, Dec. 17. by 6 F(M. st., Trey, N. F.

ły

W. M. O. HUSSEY, HEALING MEDIUM, hos, during a rest dence in New York of three tears, been successful to A. O. HOBBET, BEATHO ARDING, Maj, during a real-dence in Now York of three years, been successful in treating Dyspensis, Paralysis, Byland Curvature, Tapo Worm, and most neute and chronic discases, without the use of med-ceine. Ho is now prepared to receive patients from abroad, at his rosidence, 222 Greeno street, Now York. Charges roa-sonable. 0m Bept, 15,

I, Missouri. Boph 29. H. Now York.

TA CONTRACTOR OF

Discourses from the Spirit World .- By Rev. R. P. Wil-son. Dictated ay the Spirit of Stephen Olin. Price, 68 cents, The Lily Wreath.-By Dr. Child. Received through Mrs. Adams. Price, 85 cents, \$1, and \$1,50, according to binding. The Prosent Age and Inner Life,-By A. J. Davis. 800 pb. Price, \$1.

The Penetralia.-Dy A. J. Davis. Price, \$1.

The Magio Staff,-Dy A. J. Davis. Ilis Autoblography Price, \$1,25.

Philosophy of the Spirit World.-Rov. Charles Ham-mond, Medlum. Price 63 cents. The Pilgrinings of Thomas Paine,-By Chas. Hammond,

Voices from the Spirit Land-Pooms.-By N. F. White, Medium. Price, 75 cects.

Light from the Spirit World,-By Rov. Chas. Hammond, Medium. Price 75 conts.

Natty, a Spirit .- By Allan Putnam. Price, 03 conts.

Spirit Intercourse,---Ry Rev. Horman Snow. Price, 60 p. Astounding Facts from the Spirit World,-By Dr. Uridioy. Price, 63 cents.

Library of Mesmetism. - By Newman, Dr. Dode, Snell, and others. Two volumes. Frice, \$1,00 per vol.

Voices from the Spirit World,-Isnao Post, Medium, Price 60 cents, Postago 10 cents.

Messages from the Superior State.-J. M. Bpear, Me-dium. Communicated by John Murray. Price, 50 cents. Fascination.-By J. B. Newman, M. D. Price, 40 cents.

The Sacred Circle.-- By Judge Edmends, Dr. Dexter, and O. G. Warren. Bound. Trice, \$1,50.

Spirit Manifestations .- By Rov. Adin Bollou. Price, 75 c. Spirit Minstrel.-Tunes and figuns appropriate to Spirit-ual meetings. Price, paper, 25 conta; bound, 88 conts.

Light in the Valley: MY Expensions in Scinitate-iss. - By Mrs. Nowich Crossland. A most interesting Eng-itsh work. Price, \$1.

hab work. Filec, \$1. Philosophical History of the Origin of Life, Animal and Verstahle, and of the Human Mind, and the Mode of ite Connection with the Spirit. By Y. A. Carr, M. D., Me-dium. Price, 37 cents; paper covers, 25 cents, Progress of Religions Ideas.—By L. Maria Child. Begin-ming with Hindowian and Exyst, and tracing the spread of religions over the world. Three vols. Price, \$4.

The Human Body, and its Connection with Man.-by J. J. Garth Witchson, M. D. Price, \$1,25. Marriage and Parentage.-By H. C. Wright. Price, \$1.

The Kingdom of Heaven; OR, THE GOLDEN AGE.-By E. W. Loveland. Price, 75 cents.

Book of Human Nature.- Ily Loroy Bunderland. Price,

Theory of Nutrition, and Philosophy of Hoaling.-By Laroy Sunderhaud. Pilce 75 cents.

Self-Culture.-By O. S. Fowler, Price, 75 cents, History of the Origin of All Things,-By L. M. Arneld, Medium. Price, \$1.25.

The History of Job,-Re-constructed by L. M. Arnol Price, 63 conts.

Compto's Positive Philosophy.-Translated by Harriot Mailineau. Price, \$3.

The Social Destiny of Man.-By Fourier and Drisbane. Price, \$1,50; poper, \$1.

The Koran .- Translated by Geo. Sale. Price, \$2,50. Vestiges of the Spirit History of Man.- By Dualap, Pilee, \$3.50.

Hierophant.-Dy O. O. Stewart. Price, 75 conts. Gol in His Providences.-By Rev. W. M. Fernald. Price, \$1,09.

ORIENTAL BATHS.

A T NO. 8 FOURTH AVENUE, N. Y.-Elegant Baits of Iteoms, open dally, from 7 A. M. until 10 P. M. (Bundaya excepted.) Ladies' Department under the special charge of Mas, Frazen. Portable Oriental Baths (a very complete article) for sale.

CLAIRVOYANT FUIVSIOIAN. Examinations made daily. C Absent persons examined by the side of a lock of hair. Atto all Mrs. French's Medicines carofully prepared and for sale at No. 8 Fourth Avenue, N.Y. T. GULEPERTSON. Oct. 22. 17

PIANOS, MELODEONS, and Alexandre CRGANS-New and Second-Hand, for SALE or to BENT, at great Bar-gaina. Melodeons as low as \$30; Planos, \$76. Monthly pay-ments received for either. Hent slowed if Lurchased. HORACE WATERS, Agent, 303 Broadway, New York, cpl, 23 13w

Mrs. R. J. French,

Pearls.

"----- eleptes And quoted oder, and jowels live words long, That on the stretched fore-fluger of all time, Byarkie forevor."

Between ourselves and our desires, tos oft We build a wall impastable. We ture By fusilo amilico what boncel skill In other world alone effect. Steal; ht on

And up the mountain, heavenward steft, Bhould be the chosen path, however far The goal may be: to reach it wants but will

To trust in God, and prodent courage drawn From honorable purposes. Hard may be The track, and steep the climb, but walls are none Of montal Alus, but only eyes to see These words of trath light-written in the sun-"The path of daly aye runs up the hill,"

Philosophy alone is the remedy for all the informatics as all the diseases of the mind.

October skies are misty, cool and grey. The stubbles emptied of their latest sheaf, The meadow of its mounds; a noble grief Has beautified the woods in their decay: How many colors on the failing leaf Encurtaining our solemn hills to-day, Whose alternoon is bushed and wintry brief. Only a robin slags from any spray, And Night sends up her pale cold moon, and spills White mist around the hollows of the bills. Phantoms of firth or late ; the pensant sees His cot and sinckyard, with the homestead trees, In-felauded: but no vala terror thrills His perfect harvesting : he siceus at ease (William Allingham

If we exhaust our income in schemes of ambition, we shall purchase disappointment; if in law, vexation; if in luxury, disease.

* Tis sweet to see the swelling hads forsake Their burial urn, and every flower awake : All things renew thomselves for Love's swoot take. Germs of the Spirit, sown, for ages long, In human hearts, with prophecy and song, Yo shall awakon, too-a shining throng.

It has been troly said that worry kills more than work. It is not a conflict with the actual uvils of life that exhausts us but our conflict with imaginary orile.

T. L. Harris

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. TURSDAY EVENING, OCTOBER 16.

QUESTION .- "What effects can intoxicating agents have upon the spirit and soul of man ?"

LYSANDER STOONER, Esq., in the chair.

JACOB EDSON.-The human soul is an offshoot, an outbirth, embodying in proportion to its degree of unfoldment the power that begat its conception and bore it into being. It is an organized form, composed of material and spiritual subtance, including the life and its means of manifestation. There is within the human soul an infialto depth of mentality and spiritual wealth; but this interior substance is not affected by the human soul. It is perfect in a sense that cannot be affected by any conditional being or influence, but affects each and every condition or influence in proportion to their susceptibility. This indwelling regent is not the human spirit, though it permeates each department of our triane boing, affecting our spirits, souls and bodies. The divine essence or absolute being within is no more a part or parcel of the human soul before it is individualized or unfolded than the future oak is a part and parcel of the bursting acorn that is beginning to be. The human soul, like the growing oak, is dependent upon the inmost cause of its existence, its interior and external self-surroundings and influences for what it is and is to be. Every not, desire or thought affects the soul. Every idea of truth, accepted by the soul, affects its love element. Everything within the soul's sphere affects it for good or evil; is a saviour of life unto life, or of death unto death. There are ideas of truth that excel in excellence our most interior capacity to perceive. Not being born into those apheres of or spiritual perception, we cannot apprehend them, and are not affected by them beyond our receptivity or onpacity to aspire. There are external conditions of being from which we feel repelled. We would not contend against these conditions. We would not combat, or in any manner injure the souls in them. If we are progressed beyond these souls, above these conditions, they cannot injure us ; we cannot be affected to our injury by thom. If we are not progressed beyond and above them, we need their offects to spur us on to more interior activities. There are literal or external ideas of good and truth, that do not affect the progressed soul, which affect other souls (equally good by nature) not unfolded beyond their sphere of infection. The progressed soul does not contend against the means used by others. It does not combat the ungrown soul that uses pork, tobacco, opium or hashish ; that drinks tes, coffee or alcohol. The progressed, spirituallyminded soul distinguishes between the crime and the oriminal; loves the one, though repelled by the other. Temporance (not total abstinence) is the great virtue that permits charity the greator to manifest itself. We honor the man who, from conscientious scruples, ests no more meat, lest he cause his brother to offend. We see in such a soul a moral element that is propheticof superlative goodness which, blend ed by hope, faith and charity, must unfold a star in the spiritual firmament. Alcohol, opium or hashleh, may induce conditions that permit the spirit to see into the future; to perceive the spiritual beauty or Interior blesseduces that awaits the patient, practical coul, which attaches his affections, his guidelines of life, through receptive aspirational desires, upon the most interior conceptions of good. Artificial stimulants may break down the barrier which hides the garden of Eden, and enable the soul to look into the future, to perceive the beauty of the land it? does not possess, and cannot reach by any kind of artificial climbing. This process of breaking down the barrier that hides the future from our view, involves dangerous and destructive experiments. Millions of souls have gone over the dam into the yowning gulf of deep and dark despair, who do not whit to be summoned from their informal abodes to testify noon the subject. They come, uncalled, to participate with the inchriate, and warn him of his danger. Each participation in these unnatural inducements exhausts the power of the soul to obtain the good perceived. It excites and unfolds the animal passions, weakens the spiritual capacities and develops the animal, the brotish proclivities. Buch experiments continued, kindle in the soul the fires of hell, which must barn on and on, until we quench the evil by stopping the supply. Alcohol, as a medicine, judiciously administered, may be one of the greatest blessings given to man. As a beverage, in any of its forms, it is a secthing scourge that sweeps over the individual like a flood of liquid damnation, perverting the channels of life. sweeping away the fairest plants that ever blossom.

flame 1 Its heart a mental cavera, a pollated pool, a produces this result. enge of uncteau and excepting things, associates for the worm that can never dic.

that try to stop the flow of untural desires. I find that the cause of all diseases lies in the oband it is produced by opposition, by restraint. Were there no antagonisms to the flow of natural desires, there would be no such thing as disease, either physical or moral. But this opposition, and restraint is a necessity to our present condition of life, so disease is right and is in its place; it helps us on to heaven. Intexication is disease. Tempercannot doubt that all temperance movements, that have restrained appetites for drunkenness, have in blindness sowed the seeds that will spring forth in the future, and do epring forth now, bearing the fruits of drunkenness. Temperance efforts have blindly done more to produce and continue drunkenness than all other causes. This conclusion is based upon facts, one of which is excessive drunkenness is always the effect of previous abstinence from drinking. Build a dam norose the Merrimae river, and across the current of human desires, made of resolumulated waters will bear upon the dam; how they of dammed up desires finding an outlot somewhere.

spite of all human efforts. Desires will run the same as waters do. The great temperance movesires, and is now, and has been, producing torrible stream of time; and each soul is a mariner; and is Malanthon, is the same. captain of its own bark; and an angel pilot is I shall first try to prove that all mind or spirit is

tion. Now you need not say that what I say influences dwelling, and witness the same sad condition of the

wreck, a barren waster its affections an Initiating will be room enough for spiritual control. Parity

BIORAND BURKE.-As to the effects of liquor on the soul hereafter, we have no positive knowledge. All Da. Chird. -- Human desires govern human actions. we can know, is by analogy. The most of those Ruman appliances are only dams built noroce the who meet here, bolleve the soul lives hereafter. Let river of human life, made up of desires on which we us ask the question if intexteating liquors affect the sail to heaven. Reform societies are dom builders, soul here. I believe every thoughtful man must admit it, without the need of argument. The day is not very far distant when those who now are here struction of natural desires. Let a human desire be will go hence. What will be the experience of the thwarted or obstructed, and a ripple is made on the soul in making that change? The most of these surface of the river of life. This ripple is disease, who meet here, believe the brain is the organ of the mind. Can there be any question that intextenting liquors do affect the inlud? You know what fantastle tricks and crimes, even, men are capable of when under the influence of intexication ; and if this is the case have, it seems to up on punyoidable inference that it must be so hereafter. I don't wish to be captious, though I have been charged with the ance reforme, it is believed, lessons the prevalence of desire. Dr. Child has much of truth in his remarks. drunkenness. This may be so for a time. But 1 We know that the total prubibition of the use of anything creates a desire to override the prohibition. I do n't believe the tree which bors the forbidden fruit in Eden was any more beautiful than other trees, but the very fact of the prohibition exsited the desire to tasts the fruit. The human mind cannot in any way be compared to a rivor, for every buman being is influenced or controlled by some other.

S. S. RUBSELL .- I recognize in man only two parts, (and two are more than I can comprehend), the thereby the waters may be for a time impeded in spirit or intelligence, and the body or house. Now, their flow. Build the dam of temperance reform sir, if the spirit and body be distinct parts, (and most of us will admit that), then I besitate not to tions and pledges, and the currents will be impeded say that intericating agents have no effect whatever in their flow for a time. But anon, how the accu upon the intelligence or spirit of man. You say prove all things. Try to do so; but what may apwill rush and fall over it with forming, surging pear evidence to me, of a position, may not appear fury. So it is, so it was, and so it will be, when the cur- so to you. I have said that the real man, or spirit, rents of natural desires are dammed and restrained. is not affected by rum or any other substance below Intemperance is but the dashing and foaming fury him, for the reason that everything depende upon his organization. All manifestations which come Water will run, and desires will flow in defiance of through the organism of man, whether they be high all that men can do. The laws of nature govern in or low, vicious or good, God-like or animal-like, depend upon the quality, the workmanship, the capaciousness, and the harmoniousness of the house ment that has been, is a dam that dams natural de | through which the spirit manifosts itself, and not upon the quality of the intelligence or spirit. Spirit, fails and splashes of incoriety. This is all well, and it seems to me, is a substance, the quality of which, right, for the stream of time flows not with an even, is overywhere the same: over active ever intellipeaceful flow, always. There are long meadows of gent. It approaches us unasked for, spontaneously, beauty through which it flows; and there are what whenever our houses are in order; consequently the we call "dangerous" falls over which it runs in quality of the spirit which moved a Gibbs and a rapid fury, unburt. The soul of man sails on this Nero, and that which moved a Howard and a

aboard of each; and Gods himself hold the rudder, of the same quality, and that overything depends The dashing falls of intemperance hear the soul on upon the organization. This being done, I will prove to the great occan of eternity certainly no less rapidly | that intoxicating agents have no effect on the mind. than the temperate sober flow where the waters almost We live in a neighborhood where the inhabitants are run stagnant with pence, and in their flow become accustomed to using too much of that which is inturbid with mud and slime. It is the glistening toxicating; we enter the dwelling of one, and find drops of agitated waters that reflect the sun flashes of the head of the family the worse for using this inintuition brightest ; that glisten the purest from toxicating agent. How does he appear ? He apmud and slime in the pure light of heaven. Running pears ugly and destructive; he begins to whip his waters reflect the light of heaven clearer than stag- children and abuse his wife; in a word, he is more nant, silmy pools. A running desire is spirit awake, destructive than he was before he partook of this alive; a turbid desire is spirit inactivo, asleep, agont. This is enough to say of this man. We Groans of condemnation come from turbid desires; enter another dwelling; we flud the man in the never from rupping desires. Intuitive souls don't same situation. How does he appear? He appears condemn. Condemnation is but the audible dreams silly and good natured; he would not hurt a hair of of sleeping men, and we say that dreams are most your head; in a word, he is more kind than he was always but the delirium of animal life-while the previous to this indulgence. We enter the third soul without our knowledge wanders with angels in dwelling, and find the father or head of this family paradise, for education. Intextocation makes the as we found the others. How does this man appear? running desires of humanity run clear of mud and lie appears poetical, or perchance full of music ; in slime, and glisten brighter in the pure light of intai a word, he sings more than he did previous to being in this unfortunate state. We enter the fourth

intexiontion, for so long as the soul of man needs the family. What are they doing? The father is con-

religious faculties, and they governed him altogether half feel the waves of immortality that come redowhen under the influence of this agent, and nearly lent with the thoughts from the other shore. Oh, no when freed from It. could we but ace the rivers of light, and hear the

Do all of us now see the philosophy of a good man | whisperings of the angel monitors, we should never becoming a better man, (for a certain length of time more my "I am sad !" Could we tear off all the only), and a wise man a wiser man, and a vicious shackles of distrust in seclety, how much richer man more vicious, when under the influence of these would be our spiritual experiences f

Intoxicating agents? It is said that Webster was The future will be what we make it. Whatever more oloquent and powerful, after drinking his glass seeds we plant will opring up and multiply. The of brandy ; but this attalument is not lasting ; if it soul bears the stamp of immortality, and, whatever is persisted in, destruction of the house is inevitable, circumstances surround us, flod is there. And and he that was made wiser and more God-like by though our garments are worn and tattered, at the the first indulgence, will at last become bilotic. Like throne of God we are just as good as any others who the fruit tree, it bears more abundantly after the share his bounty, for God's angels read men underfirst application of its required stimulas or compost ; neath their disguises. but if this application be continued year after year,

in abundance, death or decomposition of the tree is certain. effect not only on the bodies and minds of men, but

their souls, is a fact which seems to be corroborated by the practice of kindness. But if we have only in every experience. Just in proportion as the one talent, let us do justly and kindly by that. mind is affected, the spirit must be, though some are affected in one way, and some in another. Intoxication affects men differently. You say it is the result of a different organization ; but this is not so. for one under the influence of liquor is pious at one moment, and delirious and profane the next. The reason is, because the brain is effected in different parta. When a man's brain is diseased, it is impossible for him to reason, correctly on any point. If all intellects were under a state of intexication, how could we over know the manifestation of a sane

Same oucstion next week.

mind?

Reported for the Bauner of Light.

MISS FANNIE DAVIS, AT ALLSTON HALL, Sunday, Oct. 14, 1860.

AFTERNOON DISCOURSE.

After the choir had sung an appropriate hymn and the medium offered an elegant and chaste invo cation, another hymn was sung, and the medium announced her subject as "The Difference between Intellectual and Spiritual Greatness, and Intellectual and Spiritual Beauty."

She said : The good and benatifal must ever challenge our admiration; and in an age of blessings like ours, our emotions are planted with heavenly seed, and now aims and hopes must spring up where before there was nothing but dim, shadowy thought. Soul consciousness and soul communion are replate with lessons of beauty, for they lead us from the conception of primates to ultimates, and call upon every atom, and question its power and its ultimate destiny. We find in our experience that nature and art never have produced a love or faith in anything else beside, itself. All, save man, are inanimate in the tracing out of great designe. We see intelligence, philosophy, science, and moral and social truth, in a process of development with him, such as the world had never received before. When men and women can appreciate beauty, they are never satisfied till they can go to the fountain of all beauty. As the seasons come to the changing year, so comes their counterpart to the human heart. The mind has its spring time, when the ground is tilled and seeds are planted; the summer, when the seeds have grown beauty and fragrance; the autumn harvost time, and the winter of mournful decay. Man has times when his attuned nature feels large enough to explore all God has made, and there is no phase of mind but what he seeks to penetrate. The spiritual noture rises before us, and we obestion what we are spiritually, intellectually and morally, and what is the destiny of the entire human family. We know that the same God that formed the body made the rose; and the Creator of one human being is the Creator of all. In some men it is not a virtue to be great or good : for greatness and goodness are as mud of earth to germinate in, so long an unseen power tinually praying and talking upon the subject of re- much a part of their spiritual nature as their bones will hold him there. - So long as man needs to ligion; is somewhat delirious upon this subject; in and muscles are of the physical nature. This proves a word, he is more religious then usual. Now, sir, ' that there is a destiny that shapes the ends of men, no one will deny these observations, for all have and an immutable law of destiny that writes every seen the different effects of this agent upon different action in the lexicon of God's truth. Some souls organizations. Now the question arises, why does are been with heavenly music in their hearts. Such seem a link between heaven and earth, and seem seems to me that all must admit that it is owing ' sometimes better fitted for the smiling gardens of heaven, than the rough passages of earth. Others with less of spirituality, but more of physical strength-with muscles of iron and hearts of fire, buffor the storms of external existence till their hairs are white with the frosts of life's winter time. How often do you seo littlo obildren with phrenological they are not long for this life! How many times have you seen parental hearts auguish torn at partand the giver of hely benedictions to the soul 1 Man is gifted with a strong intellect ; woman with a tender sympathy. But what will a man not do for the woman he loves ? and what will a woman not do for the man she loves? Never till the heavy blow is struck on the anvil of our sensibilities is the strength of that affection often tested. The element may have different forms of manifestation, but it is the self-same power in all human beings.

To night, when the sun sluks to rest, let overy man and woman bear in mind that the recording angel has flown to record the decds not an eternity

Mu. CUBHHAN.-That intoxicating liquors have an can wipe out. We may overcome our vices, but the bears will remain. Great natures are only created

The institutions of to day tremble, and in time will fall. The educational systems of to day are imperfect, because they do not teach the practical lessons of life. The school does not fit men and women for life's active duties. Young men go to college, and come out labeled "ministers" or "lawyers." They have a smattering of the classics, but know nothing of the physiognomy of life. You will rarely find a Whitfield or a Patrick Henry made in your colleges.

You know it is nothing to die, but overything to live. It is well for us to question ourselves-to know what we are made for, and what is the purpose of life-to harmonize with nature, and learn the philosophy of life.

EVENING DISCOURSE.

After the choir had sung the appropriate hymn from the "Pealme of Life," beginning :

"Go forth atnong the poot, Thy pathway leadeth there; Thy genile volce may southe their pain, And blunt the therns of care.

Go forth with carnent zeal,

Nor from the duty start,

Miss Davis announced her subject as : " Money-Its Uses and Abuses."

She said: To some, this might seem an unfitting theme for Sabbath contemplation; but when we realize that the Sabbath was made for man, and not man for the Sabbath, we feel at liberty to discuss all aubjects, whether Financial, Spiritual or Political.

Wealth has become an essential Christian virtue, while poverty is a disgrace. Love of nature vanishes before the love of wealth and plenty. We gaze upon the suuset, and drink in its radiant splendor, till our own spirit is set on fire with its loveliness and beauty; but when we see the gold eagle of the American mint, we see in it the floating ships, rattling machinery, commercial interests, and the marts of trade; and the impetus of the dollar controls it all.

The farmer sees through the ripening grain the goldon dollar coming into his hands by its interchange with the people. The old man, when he sits down to count his few hard carned dollars, reflects : "I'd be a rich man, if I had once known what I now do. I see now where I could have followed the waves of ovents on to fortune." And instead of gazing into the mine of spiritual wealth before him. he only wishes his young life were again with him.

Does the rich man over think that the poor man can gazo upon the sun, the stars, and the flowers. and thank God that they do not belong to the rich man, but to the Father of all men? The beauty of the golden grain and greensward are his, though he may have no place to rest his woary head.

When the gold dollar comes to us, let us question it. and ask why it comes-to do us good or ill. If there s a being accursed by God and man, it is the miser dying in his attic, by his chests of sordid gold. His epiritual nature is burdened down with the passion for ill gotten gain. Is it strange we have haunted bouses when such mon go into the future life as they lived on carth? Money has its uses. It is a gift from God, to build up soclety, civilization, education and religion. So long as we keep it as a slave, it is of use to us; but when it becomes our master, it curses us. Fathers and mothers aim to have their daughters marry rich and respectably. Too many count the developments which excite in you the remark that But the man is richest who has nothing but a conscionce free, from the hands of God, and the ing with such a oblid? But in spirit life that little and goodness. A free, honest man has a wealth the resolution to pave his way up to the paths of honor obild is the leader of you bearts into pleasant places, world cannot take away from him. The poor men of the world are its greatest benefactors, for they have been the pioneers of art and science, and have reaped the rewards of their labor. Money is disastrous when it promotes idleness. The man who has not an occupation, and who knows not how to labor will never know what it is to enjoy heaven. Money is abused only as we allow ourselves to become controlled by it. As we look into the bright eagle and half eagle, do we not sometimes see the wild glare of these who toiled for it? Yet they will be God's bright angels. The poor sawing girls of Boston will be God's brightest seraphs, for they earn their beaven with suffering and toil. Drop the tear of sympathy over the pauper, for he was nursed on a mother's lap as tenderly as any of us. Only he who draws around him the drapery of deeds well done, will obtain heaven. When money comes to you, question it; ask its mission, but never board it up, and go into the spirit world a miser, for you must come back here and retrace the stops taken; and it may take thousands of years to cleanse the soul of its moral stains. Ob, if we sought more for the wealth of mind and spirit, how much richer and purer the world would bel Thank God, there are few rich Spiritualists. This is the scoret of our success. If we were pich, we should build our eathedrals and gaudy temples, and starvo the soul. In the spirit world what regret would fill the hearts of the dwellers there, to know one single soul was to be lost aternally. If there was one soul doomed to the fire of hell, the angels would fly to him, and put out the flames with their tears. So you will fly to the aid of the unfortunate, and never feel at rest till all are made happy and better. What is Spirituatism worth if it does not flow into the channels of usefulness, and make men feel the importance of life ? We can make it the religion of the next century, or we can kill it with bigotry and intolerance, and let others of God's free thinkers carry on the work we have failed to accomplish.

sleep in the fog of swamps and meadows where de-

sires run sluggishly—so long he will do so. The soul's growth and development onnot be measured by the carpenter's square or the saleman's yardstick. It is a foggy idea to think that we can tell what a man's soul is by the appearance of his physical being to our sensuous oyes. To say that a man's soul is bad because there are holes in his coat. patches on his trowsors; because there are carbunoles and old cicatrices on his skin ; because he don't talk as "I" think, is to talk from that vapory standnoint, where human desires flow sluggishly through mud and slime.

The drunkard has passed ordeals that other souls have yet to pass. The drunkard has spiritual unfoldings that the temperate man has not. The control of drunkenness is as much beyond the control of the human will as the power of gravitation is beyond the control of man's agencies. Treat drunkenness in this way and you will cure it--but drupkenness will never be sured by the means that have been beretoforo used in temperanco reforms. /

MR. BAKER .- Dr. Child says, if you dam up desire, rou cause disease. I think the gratification of human desire causes more disease than any cramping of desire in the world. Does not the gratification of any faculty-enting, drinking, or anything else, pro duce disease on the body and soul? If Dr. Child means anything by his argument, he means that gratification of desire cannot affect the soul. But intexigation does injure the soul in this world; and if the soul is anything to the man, it is affected by it hereafter. If it destroys him here, it must be so in the world to come.

BIGHAND THAYEN followed Mr. Baker; and it may not be amiss for the reporter to remark that Mr. T. is a representative of that class of intellectual pugi lists who often frequent this Conference, and are always ready and enger to exhaust the allotted ten minutes in remarks generally rambling and aimless -and often with the prefatory observation that they ness to attend to, than to oritioise Dr. Child's views. I don't feel that I could descend to low as to notice what he has said 1 It seems to me one of the most deleterious effects of intoxicating forces, is seen in the fact that they very often blind people to the result of their own actions. It used to be begone hy.

not this agent have the same effect upon all ? It ' whally to the difference in organizations. Now, then, if these different manifestations are owing wholly to the different organizations, then it cannot be that these varied manifestations, coming through different organisms, show themselves in consequence of the effect which this agent has upon the mind or spirit. If these different manifestations come in

consequence of different organizations, then they come not in consequence of the different quality of spirit. Admitting that these different manifestations take place in consequence of the difference in organizations is proof conclusive to my mind that all spirit is of the same quality, and also that intericating agents have no effect upon the mind.

Some may deny that there be any difference in organizations, and contend that these different manifestations are the effects of the different qualities of spirit. My reply to such views are, that the science of phrenology demonstrates that through certain marked or formed heads, similar acts and thoughts are always manifested, proving that it is not the quality of the mind which causes these varied aats and thoughts, but owing whally to the house through which the spirit acts. Again, we might as well eay that the power or the combined forces which give life to the innocent and frolicsome lamb, and the forces which give life and power to the most destructive of all beasts, the lion, are different in quality, as to say that all human mind or spirit is not of the same quality.

The cause of all motion, all change, all growth, is intelligence. Now, in your garden there is corn growing and fast coming to maturity; you commence pouring upon it a small quantity of boiling water, daily ; it droops, and by and by becomes lifeless. Now it is no evidence that the intelligence know nothing of the subject upon which they are to which caused this corn to germinate and grow was speak. We have, said Mr. T., more important busi affected by this poisoning process of hot water; neither is there any evidence that the intelligence which is the cause of our life and growth can be affected by any poisonous substance which may have caused our premature death.

An unharmonious organization is evidently a state of unhappiness. Now the effect of intexicating lieved that liquor increased the physical and moral agents upon mun is to make his organization more strength of men. But, thank God, that time has unharmonious; consequently we are more unhappy by its use. A person in whom the animal powers

Dr. T. Jonn LEWIS -- Mind is spirit, spirit is soul, are large - so large as to have all others in subjection. and soul is God; and if the action of the soul is as a general thing-such a person, I say, when changed by any outside influence. I believe (lad) under the influence of those intexicating agents, will must be changed also. I believo Pope wrote "What appear much more like an animal than when freed ever is, is right," because the metre would not allow from this agent, for the reason that it does bring him to versify the whole idea ; but he meant to say into excessive exercise all the powers of man : con that "whatever is right is right, and whatever is sequently it must make the unbarmonious person wrong is wrong." My experience has taught me more imperfect or unharmonious. The same can be that the use of tobacco impeded spiritual influences, said of the man who was found praying, and all ed in the human soul, leaving its mentality a moral When the body is purged of all noxious food, there other marked organizations. This man had strong humanity, that in our spiritual natures we cannot

The ancients loved and worshiped the beautiful. We find the symbols of their taste in the ruined templos and palaces of the Orient. They had no higher conception of Doity than their own ideas of beauty-and they required none. Their poetry and art were superior to their religion.

It is the ambition of all to become perfect. The artist is never satisfied with his best performances, Andrew Jackson Davis was susceptible to a high and divise power, and under its influence wrote thoughts that set the world on fire. Had it hap pened eighteen hundred years ago, in the age of Plate, he would have ranked among the world's greatest philosophers; but he lives too near modern times to be appreciated by moderns. We can think of the times when martyrs died at the stake, or were burned at the funeral pyre; and of thousands upon thousands more starving for want of sympathy. You all have objects you admire and love, and nothing could keep you from loving them. They might have been embodiments of intellect or spiritunlity, but they claimed your love and appreciation. If our love is in proper channels, we give strength to the world; as Spiritualists, we are the light of the age; and by and by men and women will be affectionally, intellectually and spiritually developed, so that each human soul will have an effect upon every other.

Spiritualism is destined to produce great and singular results in the world. It places a monitor in every man's breast, if not to withold him from sin. at least to forewarn bim of its results. It brings men into close communion with one another, though hundreds of miles away. If you are intellectual, it draws to you intellectual influences. We are so human, we see so much deformity and falsehood in NEATLY AND PROMPTLY EXECUTED

JOB PRINTING. OF STREY DESCRIPTION. At this Office,