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NO. 9.

Writton for the Banner of Light. MY MOTHER'S VOIOE.

BY CORA LIVINGSTON.

When Evening gray has closed the lips Of resy-timed day. And Twilight with her myriad host Comes stealing on her way-When from my wladow peering out, I watch the star gemmed dome, Methinks I hear her calling me, From out her Spirit Home.

Ah, yes-that voice, I know it yet-It cannot die away; No earthly strains can rival with My soul's seruphic lay.

It runs my heart strings gently o'er, No matter where I ream, The tones that cheered my childhood float From out her Spirit Home.

And when the dark storm-cloud appears Upon Life's rosy sky. And fairy dieams and cherished hopes

In quick succession fly, I 'll have a glorious harbor made. For the wily thoughts that roam; I'll cast the anchor of my soul.

Within her Spirit Home. Then roll along, thou tide of time, And bear upon thy stream Each rosy tinted hue of Joy, Or Sorrow's darkening gleam. All, all I 'll meet with steady aim, Till life's short race is run. And I can answer that sweet voice From you bright Spirit Home.

Written for the Bunner of Light.

BTORMING A CASTLE.

### THE LORDS OF THE CASTLES.

A TALE OF THE RHINE.

BY ELEANAH STRANGE.

[CONCLUSION.] CHAPTER XXI.

"As soon as it became known to all the inmates of Rosenhelm that the Knight who had been tarrying took it out of the pale of similar transactions, and made it an isolated, if not rather a startling fact by stature as her purpose took possession of her.

Gertrude immediately knew all about it, of course. The dead body of the Kuight was brought back to frenzied Lord of Rosenbeim stept forth from his the Castle of Rosenhelm, and interred with all due ted masier. He collected all his vassals and serie with eager faces, on every side. He went over to and dependents around him for the occasion, and of his dead friend and deceiver. It had a marked effect on the minds of all the serfs, and helped to inflame their passions to the same point with his

Gertrude, it need not be stated, was struck dumb with the intelligence that Wilhelm had in reality returned; but when she came to learn, as she soon did by the instrumentality of Bernard and Jean. that it was Wilhelm who had entered the hall in the complete disguise of the palmer, and, on beholding the conduct of the Knight, had sent him a challenge at the earliest moment, she could find no depth to the profundity of her astonishment.

Now, for the first time, did she know that the villanous Knight had met Wilhelm in the East. Now she first learned that he had wormed himself into her luver's generous confidence, and taking advantage of his youth and comparative ignorance of the world. had possessed himself of his secrets, and afterward taken mean and distardly advantage of what he had thus guined.

She neknowledged, in her heart, that he had but met with his just deserts. She said to herself that fearful day at length had dawned.

But now, the next thing was to see Wilhelm herself, and talk long and confidingly with him. +Oh, should hinder her long-no, nor all the bans of the most rigorous parent that ever kept daughter in hard duress. She had made her escape once; she knew. she could do it again, let the obstacles even be many times multiplied.

But it became evident, within the walls of the castle that something unusual was fast browing. What it was, none could tell just at that time. The lord was busiling about in all directions, issuing orders, summoning and marshaling men, counting up his roll of faithful dependents, and carefully examining the condition of each one of them.

Then it presently came out that he was making rapid preparations for a foray into some distant togion. This duly betrayed itself from the quantity to the position; but it truly appeared to be impregof weapone, as well as of stores, that was got ready; nable. showing that he was about entering on a warlike ents would be requisite.

any lord of a castle to sally forth from the security the castle was entirely cut off, of his own walls, with such a force as he could col- What was to be, done now? Assuredly, nothing

lest about him, and descend with a fell swoop on the domains of some rival chieftain, against whom he had long entertained a feeling of hostility; and therefore little wonder was expressed by those whose lives depended upon the pleasure of the Lord of Rosenhelm, at his preparations for a bloody raid in some locality yet unknown to them all. Their daty was slmply to obey; with asking questions they had nothing whatever to do.

Not many days after the preparations had been begun, the Lord of the Castle called all his retailers about him in the yard of the castle. There were great numbers of them, when considered as the creatures of a single man, with no sort of wills of their own, either. He proceeded to arm them with the rude weapons of the age-pikes, and spears, and javelins, and heavy lances - all of which they received with manifestations of pride, grasping them with firm hands, and bringing them to their shoulders with a spirit that augured a great deal for their willingness to fight in the cause of their

Having distributed arms among them, the Lord of Rosenheim broke out in a loud harangue to thom, in the following words:

"Men! I am going to lead you forth to storm the castle of my enemy! I am going to storm the Custle of Grossenberg 1 Its base master stole into my own halls, the other night, in a mean disguise, and played the part of the spy; and afterward be challenged the noble Knight who was our well-beloved guest, and slew him in combat! Ho is a fee to Resembeim, and he always has been! His castle must be razed to the ground! The master of it must be drugged forth and cast out into the Rhine! It is a foul nest, and we must clear it away! Now are ye all ready, vassals, to follow me forth to the encounter?"

"We are! we are!" went up from all throats, simultaneovaly.

Then I am satisfied. To-morrow, after sunrise, I shall summon you to this spot again, and here you will get fresh commands! Now separate, and get refreshment and rest; for the morrow will bring hard work for us all !".

From an upper window of the castle Gertrude saw and heard all I

It seemed as if she must faint and fall lifeless to within its walls so long was really dead, and, what the floor, as the real intent of her wicked father was more, that he died at the hand of Wilhelm of Bashed upon her mind. She had not dared hitherto Grosseuberg, the excitement and the talk reached a even to suspect him of such a design as this. But higher point than it had ever been known to reach now that the whole of the terrible truth had dawned in that place before. The sorfs, both within and upon her, she first appeared to give way beneath its without, discussed the matter in all its shades and great wickedness, and, next, to come up to the mark relations. It was not, to be sure, such a new thing of a vigorous resolution. On the instant she was therebouts to elay a fellow in a fair field, nor even like one lospired, such a strong hold did her new to take human life under circumstances much less purpose obtain upon her. If she was changed when defensible by any law; yet there were peculiar conin the prison of the tower, she was twice changed now, and might be said to assume even a loftier

The sun had mounted but a little way in the beavens, the next morning, when the now almost massy threshold, and began a loud and turbulent barangue to the vassals who crowded around him. them the same sentiments of the day before. Their made a long and imposing procession to the grave passions he sought to arouse by a bold and stirring appeal to their attachment to his banner, and a reheursal of the great insult and wrong done him by Wilhelm of Grossenberg. As before, he insisted that he and his race must now be exterminated from the face of the earth.

Knowing that the Knight had fallen and that Gertrade would be still more set than ever in her attachment for Wilhelm, he confessed to himself that he gaw no other way by which to break off the feeling than by exterminating Wilhelm altogether. And this was what he had thus set out to do as well as to avenge the death of the Knight at his hand.

The whole company trooped out through the castle gate and across the bridge that spanned the moat, like a rabble in motley, without either discipline or a leader. They would present any but a marrial, much less a formidable appearance in these times. Some went without covering of any sort to their feet, and some with little enough about their persons. They scrambled, rather than marched, over the drawhridge, shouting as they went, and singing anatches of wild forest songs, or working off their superfluous animal spirits by laughing among themshe had a secret promonition that his time would selves at the royetaring joke of the day's ill-considshortly come, when he would bith be exposed in his ered encounter. Such a little army of retainers was duplicity and purished as he deserved; and that the legitimate property of every feudal lord. They employed them alike in services of defence and

aggression. Off they pushed into the dark forest, not vet penetrated with the rays of the morning sun. The Lord mitted to do that? But neither bars nor bolts of Rosenhoim was himself mounted on a trusty steed, and surrounded by a body-guard of faithful and valiant fighting-men. Ever and anon he looked back upon his noisy troop, giving them a glance of encouragement as they harried on; and then he set his face forward again, and seemed impatient to reach the scene of the day's bloody work.

was he long in traversing the mile, or less, that lay between his own castle and that of Gros senborg. Its precipitous walls erected their frowning buttlements very soon in the face of his army. It was a strong structure, and most discreetly located. As he approached its confines, his eye ran up and down the definat walls without finding a spot on which he thought a lolgment could be effected. He looked with an eager basto for the key

As he drew nearer, after marshaling his followers expedition, for which the services of all his depend- into something like array, he observed that the drawbridge was up, and secured from their reach. It was no uncommon matter, in those days, for The postern gate was shut, and all visible access to

ups, and shouted over the heads of all of them;

"Vassale! scale the walls! No-make a charge at the gate! How away the chains that secure the bridge, and throw it down across the moat that you may pass over and assail the gate itself!"

perfect rabble. After that spirited order, it would manner. have been idle for him to attempt to govern or restrain them. "On, there!" he called again, encouraging them.

shoever may show their heads above the walls! defence, Press on, my brave fellows! A large reward to the one who first orosses the most!"

But there was little need of his exhortations. The yells and wild cries that went up from the lawless band were hilleous enough to frighten ghosts. They shouted and ran, in the same moment.

Some plunged headlong into, the moat, and took the chances for getting safely across. Some rushed gesture. around the walls, and let fly their javelins and the gates.

Nor, on the other hand, were the inmates of Grossenberg unapprised altogether of the coming of this

Every precaution was taken against the enemy's getting in upon them. All sorts of implements of hands of the defenders. On being apprised of his bastly in the service to which they were so sudreadiness for the trial that he knew to be impend- the besiegers. ing. So that when the Rosenbelm rabble came up

imagine or repeat. Now the shouts and cries of the besiegers were

and shout to shout. bars, and battering rams against the barred gates, obey. From the walls they were in turn assailed with

and shouting, and riot run wild. The Lord of Rosenbeim was to be seen at all ailea at hia bead.

Presently an apparition presented itself to his eyes, that startled him beyond anything he had yet he saw symptoms of the heavy barred oaken-door seen. As he looked up at the castle walls, and cal- giving way. culated even then how long, it must be before he should have effected a breach and secured an en- and sent forth cries of delight to which those already trance within the structure, he espied his daughter intered were not to be compared. Gertrule standing upon the very top of the tower, encounfiging the besieged with her words and ges- against such a persistent assault, and actually gave tures, and lending all her energies to the work of way a triffe! opposing her father!

The sight so totally unexpected, threw him at once into a frenzy of rage. He raved, and ran to frame against the yielding spot, and, with the friendly and fro, and gnashed his teeth. The volleys of aid of those behind him, was crowded clear through! curses that poured forth from his lips were indeso bable for their heat and ferceness.

"On with you, fellows! Another drive at the power of a class, or a spring, and thus this handful gates! Here, let me take hold of the ram !" he of invaders were surrounded in the creat entrance. shouted.

And the blows rained like bail upon the gate, so as flerco as the ories themselves. They rose high down with their weapons. As for the rest let them above all the other confused sounds of the hour, take the fearful chances they had chosen to incur. and made, with the rest, a dia that was almost Those on the outside were perfectly wild at their

from from his forehead and chin.

remained but to storm the defiant eastle walls, and been given before; and, with the cry, a crash and a attempt to take the works by a brilliant coup de general plunge forward of the men who had been so persoveringly assailing the gate. The heavy defence In a twinkling, therefore, the Lord of Rosenbeim vielded -slowly at first, then more and more, and at turned around upon his followers, rose in his stir-{length sufficiently to admit the entrance of two of the lavaders abreast!

The Lord of Rosenheim uttored one of his peculiar whoops, that rung like a flerce war-cry in the ears of all his vassals, and crowded through the aperture thus made with all the reckless impetuosity of his On the word, they rushed forward pell-mell, a nature. Others followed him in the same headlong

As soon as they saw what had been done, the retainers of Wilhelm scampered back to the stronghold of the castle itself, resolved there to take their Hol drive at the bridge! Hurl your javeline at last stand, and die, if it came to that, in its brave

> The Lord of Rosenbelm threw up his maddened eyes at the place where he had first described Gertrude, and there beheld her in the same position as before.

> "You shall very shortly come down from that place!" said he, oursing as he epoke, and brandishing his ponderous battle-awe by way of a flerce

Withelm had succeeded in calling all his retainers other worlike missiles almost at random. And within his castle, and the defences were made as there were others with axes and spears, eager and perfect as could be in so brief a notice. But several impatient for the bridge to fall that would give of them lay dead and wounded on the ground, though them secure footing and a chance directly to assail not as many as were slain and maimed on the other

The assault now began in good earnest. It was, comparatively, only a skirmleh on the outside of the enemy, sudden as it was. They had already, as the | walls; now, against the castle's self, it was the last reader must see, raised their bridge and closed all and deadliest encounter. All the passions of the tusir gates. And as soon as the shouts of the hour were let loose, already inflamed as they were Rosenheim army were heard on the air, they had to the very highest pitch. The battering and hewduly taken their position on the walls and the ling at the heavy and massive door was to be heard, by its threatening echoes, from the very top to the bottom of the structure.

Molten lead was poured down from the parapeta warfare known to that rude age were put in the upon the infuriated crowd of besiegers below, and even the heavy stones of the Battlements were topdanger. Wilhelm, like a prudent general called in pled over and sent with a fearful crash on the deall his retainers, and serving-men, drilled them voted heads of the Rosenhelm party. Wherever the marksmen of the latter body could detect an exposed dealy summoned, harangued them with a generous figure on the walls, or at any of the windows, they and brave spirit on, their duty to their feudal lord, bent their stout bows with careful alm to pick them and bestowed mem, each and every one, in their off. So that it was almost as dangerous work for places for the fight, and put all things in active the one side as the other—for the defenders as for

Inside, though the danger was indeed imminent. shouting and shricking, as if they thought to frigh- all were cool and collected. Withelm spared time ton him with their ories. Wilhelm's dependents were enough to go up to Gertrude—for she it was whom everywhere distributed over the castle and the walls, her father had spied upon the dizzy turret-and perready to drive back the haughty invader. The walls suaded her to remain right where she was, since she were black with men, who ran to and fro, hurling was likely to be the safest there, let what would oclown deadly missiles of every description on the cur. And she therefore remained at her post like a fue, and taunting them with every insult possible to true heroine, ready for whatever fate pressed its heavy weight upon her.

There was a full force of men at the entrance, rereturned by those upon and within the walls. So solved to die in the defence of the castle to whose that, in a brief time, the din of human voices be- proud colors they had long ago pledged themselves. came fearful to contemplate. Cry answered to cry, They were ready to repair all breaches, or mishaps, on the instant, or even to throw their bodies into the The army of Resenbeim finally reached the chains vawning danger, in order to protect the youthful that held the bridge, dropped the latter across the lord to whom they were so deeply devoted. With deep and wide ditch, and the whole force poured pixes and spears and axes in their hands, no file of across with headlong rehemence and fury. Like a invaders could have passed them with the hope of mighty wave of the ocean having gathered up all going through unscathed. Their master had given its force and energy, they drove up with axes, and them final directions, and these they stood there to In this way the assault was kept up, with shout-

stones and motten lead, and javelins were shot down ing and whooping all the time, for nearly or quite into their ranks with fatal effect. Men fell here two hours. The assailants were persevering and and there, in the progress of the assault, and others their endurance was to be matched with nothing rushed up and took their places. All was confusion, else their rude age produced. Every vulnerable point of the castle was vigorously assaulted, but the concentration of all the forces was made against points on his steed, cheering and encouraging his the heavy door. And at this place they worked followers, and issuing his orders from his stentor with a desperate energy, because they were subjected lungs. He rode up to one and another directing to the rapid crossfires of the men-at-arms from them how to proceed in their assault to still greater protected places all about the walls. The parapets advantage. The archers, and sharp-shooters among fairly brighted with warlike mon, who were raining the bowmen on the wall kept directing their missiles down weapons of all possible description upon the at him, but as yet to little purpose. He would look heads and shoulders of their determined enemy. Beup at them with scornful defiance, and dare them to tween dodging these, and harling back missiles and aim their arrows and laveling and other deadly mis- defiance, and driving on against the aperture, the confusion produced below was indescribable.

"It yields ! It yields!" called out the leader, as

Those behind and around caught up the tidings.

It was true. The great door refused to stand Upon this, the Lord of Rosenheim, whose excite-

ment was now perfectly frantic, fixed his stalwart Five of his followers had the same good fortune; but, at this juncture, the door shut as with the

or hall, by their enemy l Now the cries grew fierco and louder. The fight that those insule many times feared for the safety within was hand to hand. Wilhelm ordered his vasof their defonces. And amid the blows were shouts sale to take his old enemy alive, and not to out him

leader's having been caught in a trap of this sort. "Now through with us! Oaward! Once more! and returned to their charge with redoubled energy Down with the villain's gate!" shouted the Lord of and fury. The word having been given to those Rosenbeim, who had already disnounted from his within the castle and above, they immediately fell norse and taken his place at the head of the line, upon the headless remnant below with a greatly in-While he cried to his followers, he put forth the ex- creased impetuosity, and gave them such a reception ertions of a giant, and the perspiration rolled in big as they had not had even before. The stones and javelins and molten lead poured in showers down Now came a wilder, fiercer ory than any that had upon them, nor was there at any time a moment's have wronged me always; but oh! how much more

cessation. The party of outside assailants wavered under it, became confused, felt the loss of their wellknown leader's voice, and altogether appeared to be struck with paralysis. The moment was a critical one, of which the besieged took all due advantage.

So hot and desperate had the fray become within the ball, and so many were the charges that the handful of men with the Lord of Resebelm would be at last overpowered by greater numbers, that they finally made signs of withdrawing. Evidently they would have been glad to extricate themselves from the snare into which they had fallen.

Their leader bestowed a quick glance upon the door, and found it was again tightly closed! On the instant, he saw the imminent danger in which he stood.

There was no use in standing up any longer, and fighting against such fearful odds. As it was, they would long since have been surrounded and captured by the party of Wilhelm, had they not posted them-Selves against the firm wall at the foot of the stairs. and there been able so long to keep the foe at bay. But even that defence was rapidly becoming a feeble

With the leader it was almost one and line same thing to devise and to act. When he resolved, he had already begun to perform. Uttering the warory, therefore, peculiar to his feudal authority and state, he gave a tremendous leap, and, clearing all impediments with a single bound, was speedily on ble retreat up the stairs! It was but an escape into a surer imprisonment, but he would try every plan ave that of immediate and open surrender.

On chased his five followers after him, throwing lown their cumbersome weapons as they fied, and exerting themselves to the utmost to keep close to their eader. But in this they were disappointed; for the party of Withelm plunged after them with a frantic impetuosity, and were close behind them at every step. With their swords and axes they backed and bowed their legs, and with their lances and spears and javelins they run at them in the back. Une after another they fell in their flight, and met their merited death by the way.

Now Wilhelm himself was very close upon the ord of Rosenbeim. The latter evidently was intent on finding his daughter, and would doubtless have wreaked fearful and bloody vengennee upon her, in that moment of his terrible excitement. But he was too hotly pursued now to think of much else beside saving himself from the weapons of those behind ilm, and ran about almost blindly up stairs and along crooked passages, dark and apparently inacpossible till be had at length reached an open door n the further end of the low-browed arch he had ponetrated. Into this he went with the rapidity of thought, and sought on the instant to close the door himself even for a moment secure from his pursuers. bere is no exact means of telling.

But the chase was too hot to permit him thus to secure his safety. Almost as soon as he rushed through the door into the dim lighted apartment, Wilhelm and his followers were in there with him ! The Lord of Rosenheim retreated a few paces, and

"Surrender!" shouted Wilbelm, brandishing his

brond aword. "Never!" returned the other. "I will die here

esolutely faced them all.

in my tracks !" "Charge upon him, men !" ordered Wilhelm : "but snare his life! Down with him! Capture and bind

him! I have further need of this man!" A. house. Upon which his vassals stept forward with a simultaneous impulse, and rushed upon him to overwhelm him by a sudden movement. He continued to flourish his sword about his head, but they doxteriously caught his sword-arm when it was uplifted, and held him where he stood, utterly powerless for harm.

" New disarm him!" said Wilhelm, who had refused to lay a finger on his old enemy, from beginning to end.

Thus was he their close prisoner.

The men-at-arms and others had in the meantime made a desperate sally from the castle, having opened the same with great auddenness, and dashed n the faces of the clustering and cowed foe with their fearful weapons. There was an instantaneous rout, and the assailants—what were left of thembegan to fice with all possible precipitancy in every direction. As they swept out, like frightened sheep, brough the gate, many of their number were left dying and maimed under the castle walls, and relicaof their most unfortunate and ill-timed foray upon Grossenberg and its moster.

CHAPTER XXII.

THE LORDS OF THE CASTLES.

Finding it unnecessary to make any further resistance, the haughty and vindictive Lord of Resenheim at last surrendered; not by saying as much, but by silently acquiescing in what he could not help. From the moment his capture and humiliation was complete, he put on a sullen and dogged manner. refusing even to atter a syllabie.

Withelm left him in charge of his attendants for a few minutes, and went out. When he returned. he walked directly up before his haughty captive. and spoke thus to him :--

"You have assailed me, sir. in my own canile, for no earthly reason, when I had in no way infringed on your rights or privileges, and are now my close prisoner by the act of your : own folly! Think not, sir, to measure me by your wn standard, and therefore expect me to seek for a .. mean and maticious revenge! I am going to show : you, sir, that I can be generous, even when I would do justly! I have not gone through my recent experience in the wars, to learn only cruelty and vindictiveness-but charity and kindness, rather. You

life has long been wadded, and in whose love and disdifeless you ought to feel always happy ! The time has come when this must visit! Your falso-hunried Knight, who deceived you, and through whom you hoped to deceive and destroy your own daughter, I have settled my heavy reckoning with aircaly? could not, if I would, do the same by you, for smid all the turns and wladings of fortune, I cannot fall to remember that you are the father of the one ! love! There is a punishment for you, and that shall you have ; nor shall it be delayed a single instant longer. Vassals, bring along your prisoner! Follow me !"

Instantly they surrounded the prisoner and conducted him out of the apartment.

They all wound through the dark passage, or archway, up concealed flights of the rudest and most irregular steps that were sunken in the walls, Wilbeim leading the way, and at length reached open davilght once more.

They all stood on the roof of the tower, with only the canopy of the blue heavens above them.

On casting his eyes around him, the prisoner deseried the face of his daughter Gertrude! She had kept her position on this safe elevation by the re-Sterated requests of her lover, all the time since the hattle between the two lords was going on.

The lustant he caught sight of her, he made as if to break from the powerful hands of his guards and rush with full violence upon her! But they fortunately held him with too sure a gripe, and foiled him in his plan.

"Here is Gertrude, now," began Wilhelm, "who has ever been tenderty beloved of me, and who, I have long been persuaded, loves me tenderly in retuen. She is willing and ready to marry me, and become the mistress of this proud eastle that has to-day witnessed the disgrace of your party in arms. I have resolved to become her husband at this moment, and in your presence, for thus it appeared right and proper to me. But one privilege, therefore, remains to you: will you, as her father, bestow upon hor, at this hour, a paternal blessing, giving your full consent to her marriage? That is all I ask, or ever shall ask of you!"

He paused here for an answer.

"The prisoner, however, neither offered any reply, nor did he design so to do. He kept his red and fleroe eyes firmly riveted on the roof whereon he stood, but refused utterly to say a word. His countenance were as dark and threatening an expression as a sullen thunder cloud in the west, just at eve-

At You do not speak ?" said Wilhelm. " Very well, then. You need not. I shall not try to force you. But you shall at least witness what you cannot any longer hinder, and what at last comes about as a proper consequence of your cruelty and crime You shall stand there where you are, and behold the ceremony !"

4 Withelm made a signal to the prior of a neighboring convent, who chanced to be paying him a call at his castle when the assault so unexpectedly burst: upon him, and the latter stepped forth to do his bid-

: "Look around you, sir," exhorted Wilhelm, once more, "and see your own castle in the distance ! Gertrade shall at least be married in sight of her home if it is not permitted her to become a wife within its walls! For this purpose it is, that I have chosen this singular locality for the celebration of the ceremony. Prior, you may now proceed !"

.. The reverend man forthwith commenced and went through with the selemn ritual of the church, whereby brave Withelm and the long-suffering Gertrude were, much to their joy, made man and wife.

. There was a strange picturesqueness about the affair as thus conducted, which fairly set off the mystery, the remauce, and the malice that had fel. lawed the whole history along from beginning to

"Now," said Wilhelm, when the priest had well and truly performed his part, "there are two others, faithful servants both of them, whose marriage we should: greatly wish to have occur on the same day with our own. Hore, pretty Jean ! here, Bernard! step forth and join your hands! I give the bride away, priest ! I stand sponsor to the whole affair!" And Bernard and Jean followed the example so

happily set them, but a moment before, by their master and mistress.

When this was all ended, out burst a strange, wizard figure from the odd habiliments that had thus far successfully furnished her disguise, and planted herself with a threatening aspect directly before the captive Lord of Rosenbeim.

It was Old Mahala

How she had got lute the castle, to be present at that particular juncture, let no render presume to inquire. She was accounted something superhuman at best, and believed capable of finding her way where no one else was looked for. But the subterranean passages leading to the Castle of Grossonberg, as indeed to almost every other castle of importance in those days, might furnish the needed key to so strange a mystery, and to so timely an appearance.

"Hal hal hal" she shricked forth one of her wild, sepulchral laughs. "Here you are, then, at last! I always thought so. I always knew it would come to this. Ha-ha! but your crime has overtaken you, has n't it? I knew so. I always said 60. And here you are! Ha-ha!"

The captive lord for the first time now lifted his eyes and rested them upon her. His passion rose with almost lightning rapidity. He gnashed his teeth and clenched his hatids, and the next moment

he spoke :-" "Hag! Fiend! I will murder yel Beware! come not near me, or it may go hard with your wretched life I"

"Oh, you cowardly and criminal man! I laugh at you! I scorn you! I defy you! Your many orimes are now all heaped upon your head !"

.Wilhelm would have eilenced and persuaded her to take herself out of his prisoner's presence, at this particular time; but a single glauce at her revealed the impossibility of such a thing. She stood, like an unchained tiger, glarlog with her fierce eyes into the prisoner's, as if she would burn her very thoughts. upon his brain. Every nerve of her system was wrought up to the highest pitch of excitement. Her hands were extended, and her bony fingers clawing the air in every direction. The veins on her skinny temples were swellen to an enormous size, and looked like knotted whip cords. Now she advanced toward the prisoner, and now she retreated from him, flinging the harshest phrases into his face. There was no such thing as stopping her. She could not have

been taken away by a force of armed men. "Wretch!" she went on, "your time has come I will keep your black scorets from you no longer! Wilhelm has long demanded to know why you have

disply have you turk wronged one to whom my whole | hover tell film : now let me. Linten!" and she all arrow in its descent, and found its final repose berocted her romarks may as well to William as to his weath the traves of the totald river! old and peralstent enemy.

> fired to this same Rhine Valley as beautiful a maid death Itself. -so sweet, so bure, so gentle, so entirely largivas ever lighted the face of the earth with her smiles, terrible catastrophica-were the fortunes and the the was an angel from her birth. There was one domains of both Gertrude and Wilhelm at length young man who professed to love her, but, while she united. The dear, dead mother of Wilhelm was at treated him with all possible gentleness, otill she length vindicated in respect of her memory. could not bring herself to confess that she loved him. He said that he would make her ble wife, but she never would say that he should be her husband.

"Another, of about her own age, saw and leved her. It was love at first sight. She returned his affection, and estcomed herself happy. She plighted with musing mind, the tower of Grossonburg is her heart to him. For this being a true love match, what was to be said against it? But the unsuccessful suitor became jealous of her; and his jealousy at hundred feet sheer below-and Rosenheim castle is last rose to massion, and be raved in his anger that he should never marry this lovely maiden if he could acter hadlived to imprison his daughter on account help it, or, if he did marry her, then that he-the of her love. icalous one—would pursue him to his grave with his vengeanco!

"The marriage did come off, and the two happy hearts were made still more happy in their union. And from that day began the revenge of the disappointed one, who could bring no charge against his rival except that the latter was beloved by one who had no love to lavish on blmself!"

Here the Lord of Rosenbeim bestowed such a look on the speaker, as would have sent a shudder of horror to any common person's beart. But she did not quail. His countenance were an expression of fierceness it is impossible to to portray, whether with pencil or

" Fou know, sir," exclaimed the hag, pointing straight into his face-"you know, sir, who the man was that swore vengeauce! And you know, too, how at length be obtained it!"

"Liar 1 Fiend ! Hag !" he screamed at the top of his voice, stamping his foot with all violence. "The young man who became the husband of

that sweet maiden," went on the old woman, as she directed her talk now rather to Wilhelm, " was your own father !"

"What I" exclaimed the astonished youth. "And of course the lovely maiden was your own

mother." added she. " At your birth she died, leaving you as her legacy of love to the beart that had cherished her with such truth. And this man"pointing to the maddened captive-" was the unsucceesful lover l" Again Wilhelm started with speechless astonish-

ment.

"This is the reason-you can see it all plain enough now-why he has always pursued you with such hatred and malice! Your face is your own dear mother's face, and this he would himself tell you, if he should speak nothing but the truth! But alas! all has not yet been told. It is a wloked story, but you, of all living men, should certainly know it. I said this man resolved to pursue your father with his vengeance, to the end of his days. So he did norsue him. No blood thirsty robber over set upon the track of a traveler any more flerosly, or perserveringly. I was made acquainted with nearly all his plans and intentions. I knew everything. I knew everything now. I mean to know everything!

Let me tell you this, for you should know it; and he ought to be exposed, in a time like this, to your sight. One night he fell in with your father, who had been belated on his return home from a hunt in the forest. It was dark and threatening, much like this wicked man's heart. 'Ah,' said he, as he sprang upon him, 'now I have you safe! Now you are to die l' And with that, he commenced such a fearful attack upon your poor father, that he could not recover himself enough from his surprise even to turn and defend himself!"

Wilhelm grouned aloud at this horrible parration But he could not stay it now.

"In a very few moments, your father lay upon the ground, a corpee! That bad man had beaten him about the head, and stabbed him in the body, till he fell from his horse dead ! And there he was found on the next morning. Every one said he had been slain in a sudden encounter with some robber; and so be had; but there stands the robber-the one who took his life away from him! And to day, before the face of your all, he cannot -he dare not deny what I have new dragged forth into the light! He stands before you a murderer! His hands are red with your father's own precious blood! He deserves the gibbet today! Heaven will load him with its curses, and follow him through all the ages with its merited vongeance l"

At the close of her speech, Wilhelm appeared to be so porfectly paralyzed with astonishment as to have lost the power of expression. He stood mute in the face of them all.

Gertrude's face was paler than ever, and she looked as if she would swoon with terror.

The eyes of the old woman were for an instant fixed on those of the prisoner.

What would have been done next, especially if it had awaited Wilhelm's order, it is not easy to say. But an unexpected action on the part of the prisoner took the place of all their calculations.

In the midst of their astonishment, he broke away with a hasty bound from the relexed grip of his guards, and made a wild dash at the old woman, as she began to move away. He just missed of selving play cards, or play on any instrument of music ex hold of ber.

. " Take him! take him!" shouted Wilhelm, at the top of his voice, roused from the stupor into which his sudden terror had plunged him.

"Never!" gave back the captive, with stentor

lungs. Gertrude shricked with awakened alarm. All held

up their hands in affright. The attendants set forth in pursuit of him. He have one common weight." led them a dizzy chase all around the roof of the tower, and then, making a sudden dush, ran with indiscribable baste and leaped upon the footing of a loophole in the tower curtain!

There, for a single instant only, he poised himself and looked around on those who thought they held him prisoner.

He presented a frightful spectacle indeed. His bair was matted and tangled from the effects of the He were the appearance of a manine let leese from confinement.

unlike any they had ever heard from him before, than a past style of life and manners. that seemed to pierce the very sky. Not a step nearer dare his pursuers approach him. His appearance. and above all, his position paralyzed them all with

When he had uttered that unearthly cry, he gave

On the top of the lower, in that little group of "A great many years ago," she went on, "there persons, a silenes reigned as proband as that of

By so terrible a catastrophe-nay, by two such

Wilhelm cared for Old Mahula while she lived, nor was either he or Certrudo forgetful of the comfort of Bernard and Jean.

And now, when the traveler who sails thoughtfully up the Rhine regards its castles and lefty keeps pointed out to him from which the Lord of Resenholm made his desperate and fatal leap into the river an likowiese shown as the place, where so cruel a char-

Rosenheim has sadly fallon to decay. It was never inhabited after this event, and the rooks and wild birds of the dark forest have built their nests in its battlements and among its angles, unmolested for generation after generation. It is a solitary ruina melaucholy landmark by the river!

#### Written for the Banner of Light. BAINBOW FANCIES.

Beience may talk of the Rainbow. And may 't is but sunshine and rain; It may tear down my fine siry castles In its march, but I'll build them again; For I turn a deaf car to its proting, And now, at the closing of day, With this raingow o'erarching the heavens, I believe not a word that they say.

Earth has not grown old, or grown prosy; Its beauty what soul cannot see? All Ages are Classic and Golden-All Gardens of Eden to me. I believe in the cives and the fairles-In gods, and in goddesses, too; In dryads and nalads and witches

That charm you - what else could they do? And I know that the spells are no fancies, That bount me through long summer hours; All Nature has master-magicians Hid away in the evergreen howers. Away then stern hand of the Ages t This beautiful frost-work shall stay. If to worship the earth makes a heathen, I confess I'm a heathen to-day.

And see in this grand such triumphal A gateway to lales of the Blest, And pray, oh so wildly, to enter. For I know that beyond there is rest; Or like Mussulman praying at sonset, I gaze on this brilliant Unknown. And dream 't is the path of the hourle That circle great Alish's high throne. Or a Jew, I look upward, rejoicing

At this " bow of bright promise" in heaven. Or enciroling some mountain in grandeur. Behold a new Sinai is given; Or when this broad circle of beauty Bursts out from a storm-bannered sky, 'T is a wheel of Jehovah's great charlot Of storm clouds, now thundering by.

Or a Catholic, now I behold it A halo around the pure head Of the Virgin, its tints of deep crimson The blood of her Matchless Ofe shed. Or a Protestant, deem it the radiance Of the grown that in Heaven I'll wear, (Who cares for the crown, if the loved ones-The Angels and God, are but there?)

Or a Child of the Forest, I wonder, If those who have passed from my home, With this Bow, are the bold, fearless bunters. O'er the Hunting Grounds ever to roam. Till I know the Great Spirit can only-His Hand can alone draw the Bow. And I bless Him-the Good Manitou.

But I find there's no end to my fancies-They gather like stars in the sky: Bo I'll laugh at your wisdom, proud Science; Do you think I'll believe you? Not I. But I'll cling to my faith in the fairies; There 'e heaven wherever they 've trod: And I'll nover turn back to the Ancients, To believe in the presence of God. -

And oh, thou bright Rainbow receding-The angels are shutting the door-Take with you one love freighted message To dear ones who 've gone up before. And to thy last tints I'm bequeathing This prayer to the Father Most High: Let my soul be a beautiful Rainbow, Reaching back to the earth from the sky!

SOLITAIRE.

### No Such Thing.

The old "Blue Laws" charged against Connecti cut never had an existence. They were hatched in the malevolent brain of Samuel Peters, a loyalist, and a refugee. Among them was one law-so said that provided that "no one shall travel cook victuals, make beds, sweep house, cut hair or shave on the Sabbath Day;" also, that "no woman shall kies her child on the Sabbath, or fasting day;" also, that "no one shall read Common Prayer, keep Christmas or Saint days, make mincedpies, dance, cept the drum, trumpet and jewsharp : " also. "every male shall have his hair cut round, according to a cap." In the same narrative in which these "blue laws" are recorded. Peters says of the river Connecticut-

" Hore water is consolidated without frost, by pressure, by swiftness, between the pinching, sturdy rocks, to such a degree of induration that no irou orow can be forced into it; here iron, lead, and cork

### The Short Words.

We like them best. They are all soon understood. It is said that even the best German writers, Hermann Grimm amongst them, are adopting the share. short, direct and unambiguous English style, and abandoning the German classic style, whose contences fill a whole page, with the key in the last word. Carl Schurz is another example of this sucrecent fray, and his eyes were blood-shot and glaring. cessful change of style. It is, in other words, the talk of every-day life, in the simplest, shortest words. And our literature must copy after Shak-Stretching out his arms with the wildest conceiv- speare's Comedies in this respect, and adopt those able gestures, he uttered a crazy and hideous cry, words and phrases that touch the present, rather

An Australian says that cobwebbs are a complete cure for dysentery. He takes them in pills, four a day. They are also used for fever and ague. No doubt cobweb wills are as efficient in the cure of disease as the multifarious quack medicines advertised in the a leap upward and outward, and was seen no more! journals of the day. At any rate, the fact is self-ovi-The distance down into the river below was fear- dent that these pills will not send so many people to pursued him with such remorzeless hate. You would I ful to contemplate! His form clove the air like an premature graves as quack compounds have done.

### Correspondence.

The Aglinting Questions.

which I have been constantly foiling.

DANNER,"—and who would not hear from mo did I you asleep mamma?" write through the BANNER! But I do not apply to personal friendship merely, the expression of this desire, for I am well aware that the cause in which little children," said she. -I am laboring is of far more interest to all who make this appeal to me, than could be the an- quire?" nouncement of my point of action. And this lookseems rapidly gaining ascendency in the progressive mind of the present age. In the past, it seems,

the departments of this character, is a fact calcuphysically. And in the direction of this unfolding, we hail the lurid lightning as gleamings from the my brothers, I feel that the Truth tributaries con- coronent of the great soul-purifier, tinually flowing through the columns of the Bannen, are doing a very great and tangible work. Two of these many invaluable channels I recognize in those So from my inmost soul, to all the toiling brothers at length been found to say and prove so much of wisdom, and the laborers are few. the reality of that Central Idea in Nature, as hath blessed humanity and glorified Deity through the August of 1861. I leave St. Louis for the east, on recent labors of Dr. Child, seems to present a fitting the 5th of Nov., lecturing during the remainder of eccasion for a world's thanksgiving.

In a world, so full of beauty, so bounteous in revenues of blessing, one sourcely knows what can Cleveland, O.; through April, in Vermout; through give one most joy; but if I were to choose of them Mey, in Lowell, Mass.; through June, in Providence, all, one of the choicest, I am sure it would be to R. I.; and in July, in Quincy, Mass. Until April, I have another mind, in a more masterly, foroible can be addressed at Spencerport, N. Y. and clearer manner than I could ever hope to exdual power of the universe, revealed its grandeur, Missionary. its majesty and beauty therethrough.

In all my dealing with humanity, I have ever Remunoration of Medium sought to impress it with the reality of this truth; MESSRS. EDITORS—In your report of the Convenbut lacking in language, constructiveness, or some tion held in Quincy, (at which, had my engagements other medium which it is evident our Brother Child I feel that I can, to a better and greater extent, tures without money and without price." appreciate the joy of our departed friends, whose souls are glowing with great light for earth's chilappropriation of its smallest gorm would lead them into an expression of unbridled lust, in the form of murder, robbery, theft and rapine, will, by an ab- rence, who said, "If all were in the same condition

joy of a newly discovered power of communion with saw how many mother's hearts were chilled with spiritual things. the agitation of their long cherished hope of meeting their precious little heart treasures again, notwith-standing I felt the agitation to be healthful, and saw "Spread Eagle" of Truth. For their many kindhow from it, in the nature of truth's unfolding nesses to me, I can truly say, "God bless them." power, they would again, from still greater abun- and friendship of the Troyan friends. The cause dance of testimony, rest in a still 'more beautiful and joy-giving confidence, I ceased to smile, and found my maternal sympathles leading me to approciate their fears to a certain extent, though of course of soul identified in all its loves, hopes and wor-ships, a reality to me; and I could no more tell Troy, N. Y., Nov. 10, 1860.

where to place the lines of my reason, so as to cuable me to more the conviction, than could Archlmeles a fulcrum for the raising of the earth from her orbit. I know that these not thus organized My Dean BROTHERS OF THE BARRER-Renelly two must receive the question differently, but have no years have passed since through your paper I have qurest for any; for those not thus organized have a reported to its readers (among whom I number fine, great workshop, in which to remodel their temmany of my warmest and most personal friends) ples of reception, and I am in no wise made nervethe condition to my view of the seed time and less by the sound of hammers, the fieling of saws, the harvest in that portion of the reformatory field in cutting of steel, or the crash of fatiling thabers. That many have been seriously disturbed by this Now once more on the western shore of the new presentation of thought, is both natural and Mississippl, so far awny from the home of my profitable in my view of the case. Even my little obildhood and my beart's living treasures, I flud daughter has fluttered a little on the subject; for myself yearning to meet in a measure the desire so one night, after we had refired to rest, she aroused often expressed to me by my Eastern friends, name- me from my semi unconsciousness, by placing her ly, "Let us bear from you oftener through the tiny arm around my neck, and exclaiming, " Are

"No," I replied; "why do you ask me?" "I wanted to ask you if Mrs. Spence has any

I repiled, "I believe she has; but why do you in-

"Because," said she, "I was thinking I did not ing through personalities after Truth, instead of see how they could go to sleep after their mother forgeting the Truth in devotion to personalities, tells them they're not immortal; for when I do not feel well some nights, I think I do not want to go to sleep, lest I should die hefore morning, and not see we have been like little school-children, prizing our my mamma any more; and then I remember that I books, and disputing concerning the number and am immortal, and that I shall see you all the time if beauty of the pictures therein, thereby forgetting I do go into the spirit world first, and then I onn go our lessons, and really deserving the chaettsement right to sleep;" and ere the last accents of her exwhich we are well aware we have in no case es- planntion had scarcely fallen from her lips, she was sweetly slumbering, perhaps dreaming of rambles Frue, this tendency of uncultured nature is quite by the side of her mother through the fragrant visible, for there are a great number of young bowers and by the silvery, murmuring streams in scholars in life's great school-room yet; but that the "beautiful hereafter." Thus, through commomany, very many, are healthfully graduating from tions in the great sea of mind, we come more keenly to appreciate the rest of a voyage upon its untroulated to warm the gratitude, and quicken with on- bled bosom, and through these actions and reactions couragement, the heart of every lover of reform, grow strong to meet the next tempest, from what-Though we do not blame our children, because they ever point of the compass it may beat upon us. are children, as loving, ambitious guardians, we do. Thus fortified within, the music of our soullyres light in seeing them unfolding to the proportions of melodiously blends with that of the roafing stormmanhood and womanhood, spiritually, mentally and, wind, the deep base of revolution's thunders, while

"And feel that every wave the storm-king on us hurls, Leaves in our bounding barques a richer freight of pearls."

prominent features of its weekly matter, known as and sisters of this reformatory age, gooth forth a Whatever is, is right," and "Non-lumortality." fervent "God speed." The lubor of no one can be That a fearless, truth-loving soul, with energy of spared; for truly the barvest fields are white with will, clearness of brain and honesty of heart, bath the ungathered and ungarnered bounties of love and

My public services are already engaged until that month, as well as through December, February and march, in western N. Y.; during January in

Though my life is one of toll, so plenteous are my press them, elaborate the thought germs which had joys, so limitless the tributaries to my strength, that throbbed and burned within my spirit-world for a I faint not from weariness. A husband, child, life-time. From the hour of my earliest question- mother, brothers and sisters, accompany me with ings of life's philosophy, "Whatever is, is right," as deepest, purest sympathy and encouragement in all the unalterable conviction of my soul, hath been the my labor; warm friends meet, greet and sustain me sunlight of my existence, and in its radiance I have on every hand; immortal inspirers attend me daily kept warm on the apex of icebergs, in its beams I and nightly, while gleaming rays from the central have shaken out and dried my tempest-drenched sun of truth glide before me over every mountain, mantle, and warmed and invigorated my benumbed and through every vale and wilderness on my jourlimbs after shipwrooks. The spirit of the idea has ney; and that I may be forever permitted to labor been the God of my worehip, for all of which I successfully in aiding others to be as happy as mycould conceive concerning Love and Wisdom, the self, is all the mission I ask at the hand of the Great Your sister. F. O. HYZER.

St. Louis, Mo., Oct. 30, 1860.

possesses, I have shut myself up, in a measure, in notice a resolution offered by our co-laborer, Da. the chambers of the interior to rest in the blessed Child, in which he proposes "that all speakers here." consciousness that Infinite Truth could find fitting after and henceforth, from Monday morning to avenues for expression, in its own gravitation of Saturday evening, seck, obtain, and do some honest uses, and that I, as far as this idea and its thought- labor or lawful business, aside from lecturing, that constructions were concerned, was like some mu- shall supply the physical wants of each, so that it sicians, a far better conceiver than executer. Now may be practicable for each lecturer on Sundays, the long looked-for medium has revealed itself, and and on other evenings of the week, to deliver led-

How, (allow me to ask any thinking mind,) can speakers, while traveling from place to place, hundren, but who tail to find a fitting channel or me- dreds of miles apart, be engaged in any local emdium for its reflection. You know how joyful, how iployment, and, after such labors, where would time enraptured they seem to feel when at length they be found in which they could travel to meet their find one, and, in the same manner I rejoice that in angagements? I believe all business is, or ought to Dr. Child I behold a medium for the exposition of a be, carried on in accordance with the laws of order; truth which I so yearned to find a voice for. Soil and I have yet to meet the man of business who of soul, sufficiently unfolded, will receive into its would be willing to secure the services of mediums besom the golden grains from the pages of his book, who are obliged (if they attend to their lecturing at and bring forth rapidly the rich harvest of Charity, all) to be (as public servants) at the call of the of which to weave warm, soft garmonts to wrap same. And, again, providing the speakers—many round the erring brother and sister, and protect of whom are of my own eex-labor all the week, I them from the pieroing blasts of pharical con- fear the evenings and Sabbaths would find them illdemnation and scorn, while those who fear that an prepared by the fatigue of the physical, for spirit control. I most heartily agree with Sister Kenney, of Law-

horrance and total rejection of the work, keep their of Brother Child, we could do just as he does; but infant orbs of vision from this too intonse offulgones we must all act according to the sphere we are in. So long as we must have bread and butter, we must Of course I cannot presume to measure the entire have filthy lucre to buy them with. If you demand ness of good to result from the agitation of thought the vital powers and intellect of mediums, pay for in any direction; but among the most conspicuous them. When we can live on water and air, we will results of good at present resulting from the "non- ask nothing in the shape of recompense." These immortality" agitation, are the beautiful evidences have long been my sentiments, and I bless Sister drawn forth from nature, in testimony of soul's Kenney for giving utterance to them. If Brother immortality, and reflected upon the proviously rest- Child has so far advanced that he does not need less soul in such abundance, through the awakening lectures, he will please remember that all are not so of scientifically illuminated mind, by this startling richly blessed, if I judge by the cries that greet me announcement, bursting like a bomb shell into the on every hand, "Come over and help us." And to very midet of a class of mind all aglow with the whom are the mediums to look for love and protection while battling the waves of Error and Oppoimmortals. At first I was disposed to make merry sition, if not to Spiritualists? Let Spiritualists say over the sentiment, as I did over one presented in what they will of "Old Theology," it protects its your columns in the early flutterings of the BANNER, of and if Spiritualists do not prove a strong in which an old lady wrote you that she had just pillar against which we may lean, we can expect received a communication, through the mediumship but little from skeptics. And while I much enjoy of her daughter Sally, from George Washington, in the good Dr.'s love-theory, let me hope that he will which he declared that departed spirits never com- ever throw it broadcast. And I would not forget to municated with the children of earth. But when I add my mite to the "Treasury" of Progression in

In Oswego and Binghamton I found noble hearts

This present month I am basking in the smiles here is progressing, and well it may; with such zeal and strength, it cannot do otherwise.

After the present month I am "homoward bound." where I know true hearts and a mother's smile walt ciate their fears to a certain extent, though of course to greet the wanderer, even as your bright Bannes, not wholly—for my organization makes immortality with its wealth of truth has, while I have been ROBA T. AMEDIT.

Written for the Banner of Light. IAM WAITING.

BY ARRIB E. DIES.

tor yesta. with tenns t

Lam longing, I am longing for the bright, the well is cast forth as refuse and vile. Nature will not Come day.

I am weary, I am weary of the folly, toll and strife, er joys of life.

wiped away.

of Truth may dawn !

THEODORE PARKER. A LECTURE BY MISS LIZZIE DOTEN. AT ALLSTON HALL, BOSTON,

Bunday Evening, Nov. 4, 1860. [Entered according to Act of Congress in the year 1860, by BERRY, Colby & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.]

INVOCATION

reason of darkness," but oh! thou all hearing car! was worth to the world. thou omnicient oye! thou omnipresent being! we! What is he worth? His flust now speaks from know that the silent aspirations of the heart go up his grave in fair Florence! He speaks from the through the blue dome of the universe and pierce walls of Music Hall, where the might and power of even to thine elernal throne-we know that when his magnetism still reigns; speaks by the love be human speeck fails us, that our souls plead for us, "as held for his thousands of hearers, and which they with the ingritudate sobbings of a dumb creature" now hold for him; speake from his books and -that the spirit which is so nearly allied to thee, writings-those effects of his untiring industry. " maketh intercession for us, with grounings that What is his worth to you now? Why did be come, cannot be uttered." But while we recognise thy and what was his mission? We would look into wisdom, while we tremble before the manifestations his spiritual veins, and see how much of the "milk of the power, we feel that we are drawn in hely con- of human kindness" is to be found there; we would fidence by thy love. Thou, who wast, and art, and open his heart and see how much of humanity it ever more shalt be, the Eternal Word-thou who took in; how far he wrought, independent of worlddidst become flesh and dwell in the midst of men, ly honor, of self-interest, of nationality, of race or we'thank thee-we rejoice before thee, that thou art color; independent even of his own theological evermore incurnating thyself and speaking through prejudices and opinions-for it often happens that human instrumentalities, both in the past and pre- a man has a cherished theory, in common parlance sent unto the dull ears of men.

know that thou does take into thine infinite concep- when he finds there is something greater and more tion and consideration the weakness and limited glorious before which he is obliged to how and capacity of man, and through thine mapiral enes dost acknowledge its superfority. We would trace all deal out lufluite wisdom drop by drop as man is able this, and then we would go up into the many mystle to receive. Therefore, O Lord! in the true spirit of chambers of his brain, and see how it was ordered; reverence do we thank thee for the great and mighty see how he had arranged the truths which he had names of the past. We thank thee for the sublime phi- gleaned from the wisdom and theology of the past; and Isulah, and the wisdom of Solomon-for the him for yourselves. divine life of Jesus of Nazareth-for the love of John the enthusiasm of Peter, and the heroism of great truths in pieces to suit limited capacities. Paul. For all these do we thank thee, and for every We use plain phraseology, as he would. His words, word of inspiration which has taken captive the came forth, when his mighty soul was stirred, like bearts of men, or left a record on the page of time.

ize that thy presence is not yet withdrawn ... that the was morbidly sensitive -if they did so, there was a great and glorious truths taught from the foundsrest upon the shoulders of waiting humanity.

reignost in the uttermost parts of the universe, and think but speak for himself. He was a true Demothy puthway is in the midst of the worlds-that orat, a true Catholic; he asserted his independence, thou does write thy name of love and the teachings bis own personal authority, feeling that the God of thy wisdom in the bright array of the stars, and that stirred within the breast of Theodore Parker over the glorious canvas of the universe hast spread was the highest ideal of Doity he could ever know. out visions of beauty whose divine significance man | As a young student, the theology of the sects and has not yet been able to realize or comprehend.

O thou great Fountain of Inspiration I we would that thine infinite wisdom might teach man this day gravestones. There were the ruins of humanity. -this night-that still the Pontecostal flame is but the living, acting, loving spirit had flown. He glowing-that still the fountain of life is flowing, whose waters are without money and without price -that every humble heart, however lowly its cetate, may lift up its little cup and catch some drops of divine grace. We would that man might realize that each and all may become Saviours to themselves and loation in Theodons Parker's physiological and mouone mother-that each and all, while wandering over the weary ways of time, may rest their heads upon, their pillows, even pillows of stone, and see angels descending and ascending with messages of love that each and all may leave some glorious truth and orror. He went out with the battle-axe of thought or deed recorded upon the page of time- intellectual culture and the sword of the spirit, and that each and all may live in the love of a universal huminity, and as each comes to extend himself a tough and taugled branches of the oak, and tolling willing sacrifice upon the cross of suffering he shall patiently and alone in search of the alter to Nature's thereby be lifted

"Near or, our God, to Thee!"

Mr. Parker's favorite hymn, entitled, "Nearer to Thee," was then sung by the choir.

DIBOCURAR. " Ye Men of Gallilee, why stund ye gazing up into

Heaven ?" It has been said that " the evil which men do lives after them; the good is oft interred with their bones." But the good which a man does is never lost. Though it exhibit itself in but one single word of the time-worn records and industriously gleaned or deed, and, like a dust atomic, must be viewed by every great truth which he deemed needful for the an intellectual microscope to be seen, yet, like a seen sown in the earth, it grows and increases, until, by stand as a religious teacher before my fellow men: the univer-al laws of progression and adaptation, it and it is of the atmost importance, in the first place, finds its proper place in the intellectual or moral that I should know what I believe myself." But few world. And, in the economy of God's providencealthough the truth is not recognized or understood men and women, noble, intellectually and morally, by short-sighted mortals-all evil is finally to ultimate in good. Therefore, whatever Theodore Par- who hold so fondly to the old forms and edre lonies life now stands open to the criticism and judgment or are capable of believing themselves. It was not of the present generation, know, oh anxious defenders the question with the subject of our discourse as to have nothing to fear !

possessed weight and worth in his teachings will be some degree an intellectual bigot! Most uncon-

necepted, and that which was of no value will be forever rejected.

Homan intellects accept fool and nourishment as the stomach receives that which is appropriate to its I am thinking. I am thinking, all these lone and hit need: That which is according to the nature of man, that which corresponds and assimilates with Of the blighted aspirations—of the hopes now dimmed his physical being, will be received and expended in ble growth. But if it is nauscous, unacceptable, it | rotain a foreign substance-it will come out at the When each hope shall flud fruition, and all tears be purce, it will distribute itself over the physical being In festering humors, but it will not remain within. Thus is it intollectually. You receive a thought-it Which with ruthless hand are crushing all the, bright- matters not from where It comes, whether from the Borlptures, from the teachings of Jesus or Paul, from I am praying, I am praying for the blest, the coming the lips of Chapin, Becchor, Emerson or Theodore Parker, you may accept it at first-you may, ludged, When love shall rule triumphant, in every heart and to use a common phrase, "swallow it all down in good fuith;" but if it does not belong to you, if it I am waiting, I am waiting for the coming golden does not minister to your spiritual need, sooner or later in your experience you will find it is foreign to Which shall drown the night of Error, that the light you, and your spirit will most assuredly eject it. Therefore it is that we will not culogize the man; we will not call blin great, or good, or wise, according to the common acceptation of those terms—will not even repeat his words. In your care. We will speak to you precisely the same as Theodore Parker would speak of himself were he present and using a mortal organism as best he might. We would present all his worth without false dellency, and his faults we would criticise without partiality or false friendship. The truth shall be spoken as we perceive it, and you may then judge for yourselves. As anatomists or physiologists, we would bring the man Theodore Infinite and Mysterious Essence! by the Spirit of Parker as he was and place him before you, and Worship, we would bring our souls into communion with ecologiand dissecting-knife would lay open bis with thee. "We may not order our speech aright by apiritual organism, and see how much and what he

"a bobby," which be loves to ride, and it is so dear O then who art beyond all finite comprehension, we to him that he is unwilling at times, to leave it

losophy of Socrates, for the light and wisdom which how well he had gathered them in, and scanned, thou didst grant unto the servant Plato-for the gifts and judged, and criticised them; see if he had given of grace unto Virgil and Homer-for the elequence of them out to the world in just proportions-and Demonthenes and the intellectual grandeur of Cicero when we have determined this according to our -for the legislation of Solon, and the diviner dis- spiritual perceptions, and given you the fruits of pensations of Moses-for the inspiration of David our investigations, then we would say to you, judge

Theodore Parker never minced matters! or tore an avalanche of trip-hammers and paving stones. We thank thee, also, O Lord | that man can real. Ho knew they would never hurt, unless the man balm for the wounded in the love which he sent tions of the world, are his eternal inheritance, and swiftly after them. He stood up in his majesty as that every prophet, as he passed up over the bright an individual man; we speak that to his praise. le was a man who not only dared to think for himself, but declared in the face of the world and all its We rejoice in the assurance, O God | that thou time-honored institutions that he would not only denominations, the oreeds and dootrines of the day looked as cold and gloomy to him as old-fushioned

> It was no personal merit of his that he felt this aspiration. It was born with him. It was the united, psychical element of his predecessors, coming down from generations. It found its proper combital construction. It was the God manifest in the firsh of that man. I passingly as be orayed the truth. and could not find it at the old fountains, he sought it answ in the wilderness, in the minuled mozes of dutting his way through the dense wood, he tore the God; and when he found that alter, he laid the eacriflue of his life upon it.

wanted a reality in religion-a soul!

Here, then, is presented one ruling characteristic of THEODORE PARKER-devotion to one object. He bud consentual himself to the religious clament in man: he desired to defend at from ecclesiastical authority; to bring out its highest truth, and therefore devoted

to this work all his might and energy. Believing that in the religious of the gast there was nothing true, high or hely, but that he might discorn it-with a fearless hand he turned the leave. apiritual development of man. He said, " I am to are aware of the fact, that there are many, very many who walk so closely in the track of their fathers. ker's mission to mankind might be, or seem, as his of the past, that they never know what they believe. and expounders of the Truth, that at the least you what Jesus, Peter or Paul believed-it was what does Theodore Parker, believe? He emphasized every We do not propose to enlogize this man. If a word he sem forth to mankind with his own heartman's good deeds cannot speak his praise, it is use- feet sincerity. This merit be claims for himself less for his friends to lay hurels on his grave. In even now, without buasting, without pride. He says, coming time, as one fact after another of Theodore " | consecrated myself to my work, in order that I Parker's philosophy is mitimated in good-as his might not only be found a faithful servant, but that best thoughts become clear and apparent and are my own soul might be satisfied." He possessed seen in their true light through the ripening experi- twients and powers superior to other men; be was surence of the world-as each truth proclaimed assumes passed by no other man of his age in profound research its proper place, and meets the wants of a progressed and scholastic attainments and be was aware of humanity-so, in the judgment of men, all that this. From that fact Theodore Parker became in

solvenly at times did he assume the office of digitator without a compass and after for the short of divine strong wind. "It is not well, by any means, said or critic from an Indefinable some of his mantal su- life, without hopofor your guiding star, towatch that the chief priests and elders, that we retain him in perfority. From a more exalted point of spiritual dist light as it goes upward and onward, until you observation by confesses this to you now. He confesses fear it will be lest in the distance and you felt a fone that at times his intellectual faith did not sufficient. mariner on the broad ocean of speculation. All ly honor the humbler religion of the heart; and that these doubts and fours come to him who dares to he did not fully recognize the fact that divine wis- think for himself; therefore he who has sufficient dom was a higher gife than the knowledge which courage to go out single handed and alone, and grope comes through mental culture. He said, as he looked his way up over the rocks and precipiess of time, unupon ble nullience, "this people who sit before me, til he can come to some clear point of observation, these individuals have not cought so deeply in the where he can look down upon the past and try his mine of Truth as I, and I have therefore a right to | deductions and inferences, with a clear, legical sestand upon vantage ground and speak as one having | quence-he who does this performs a mighty work authority." Reasoning a priori from the cause to for manking, and Theodore Parker did this in seekthe effect, I have studied, first, into the religious na- ling out a high ideal of Delty. He saw God maniture of man; I have carefully analyzed its divine fested in the past, he beheld him immanent in all elements, and am now propared to speak independ- things, he recognized his presence everywhere, and ently without concession or apology to the pre-conceived opinions of others. This, however, was what him than the deities of heathen mythology. made him most emphatically Theodore Parker, and no one else. He who stops to quarrel with another man's individuality, let him look well to it that he great indeed is Deity in all his works, but great also is first true in himself.

ration by generation, and lighted the way of faith hast any mercy upon the wanting and waiting souls for our fathers, over whose pages tears had been of humanity, if theu dost not desire to destroy their dropped in countless numbers, Theodore Parker felt prospects of salvation for eternicy, do not present so that he could not conscientionaly accept it as the rashly and inconsiderately your atheistical ideas of infallible word of God. He considered it as he would Deity." They raised the cry of "Panthelem! Panany other good book. He turned its leaves as with theisin!" a word of terror much used but fittle una hand of fire, and brought to bear upon its pages | deretood. He folded his arms calmly and waited unall the keen criticism and mental acumen which he it if the cry subsided, and then persistently presented possessed. These writings did not correspond to the his God; presented him particle by particle, as he scripture of his soul. He says, after careful investi had synthetically combined him in his own soul: gation, "I do not see that this book is superior to then pointing upward he said," God is the supremo all others. I open another book wherein the finger power of the universe; the great mind which reigns of Gon has written, and when I have learned to over all things; beyond all fielte comprehension, betranslate its language, by gazing into human eyes; yond us in all things. You may bow the head and when I have explored the remotest confines of hu bend the knee to the popular idel; but whatever is man existence; when I have gone over the length of beautiful in man, nature, science, or art, this"—he the ages, and read the truth as revealed in the human heart, in nature, and in the combined elements of man, then I shall be able to tell my follow-orea- of Deity ban that which is manifested to you, and tures who and what Gon is, and what the truth is made apparant in your own devetional nature. as written in his word."

First, then, the religious element of man engaged his attention. With untiring zeal he went over all man's mental and moral developments; he read books much, but human hearts more. Are there not now interesting and dear to himself was his study? without receiving a new inspiration from the multitude before him, which glowed in his heart of hearts. He was ready to take up the cross for, and with them-to call down blessings upon their heads-and by combining in himself the paternal and maternal class them all, as loved children, to his bosom.

Theodore Parker possessed much of the milk of auman kindness in his composition. Though his brain was so full of the wisdom of the world, it nover so far overruled his heart but that his sympathics went out freely to all mankind. Yet at times eagerness to do in behalf of humanity.

When an Anthony Burns was taken from your halls of justice," as you term them-taken away putiently for the fruits. from the midst of free-born men, his heart leaped up with all the energy of his outraged sense of jus-tice; he spoke, and his words were like two edged Jesus dying upon the cross: "A more sublime spectaswords; he poured forth the great thoughts that moved cle never was presented to mankind. All that was him, till Fancuil Hall, the old gradle of liberty, rocked with his cuergy and the fiery indignation he him as my brother, but I will not acknowledge him had aroused. He said, virtually, "I have waited as a God; and though you may call this heresy and for the Lord long enough; now it is time for Tacodore | brand me as a heretic, no man shall exceed me in Parker to be up and doing." He forget, for the time the reverence which I pay to that boly and beautiful being, that charity which scarce ever forsock him; one." He taught humanity something of the divine nd after the example of Peter, "he drew a sword t, smite off the servant's right ear." But while this still must the nations seek. We have nothing to rezeal kindled his inspirations afresh, and burned in verence in the man Christ Jesus, but the precents his beart his spiritual perceptions were strengthened which he lived and taught, and he taught truly to behold man as the great representative of a Divine i that only the God in man is to be reverenced. When, Idea which was to be recorded as a law in his in however, you take the man Christ Jesus, and, placward racts, and elaborated by the slow growth of ing him upon the altar, bow down before him past, it was to accept more readily all of truth con- serve." within himself which glowed upon those pages.

theology there, but he went still further. Man constituted his ideal of Deity.

wants of the present. Men have grown great, and you worship God. the awardling garments of infancy are not suffi-

you to venture out by yourself, in your little shallop proper test, and that which is worthless will be upon the broad waters of speculative philosophy, purged out."

therefore the Hebrew Johovah was no more sacred to

At this philosophy the religious world started back in hely horror, and exclatined, "Theodore Parker, is the God of nations, and the God of our time-hon-In relation to the Bible, as it has descended, gene- ored theology. Oh, thou profane babbler! if thou adds most significantly-" is the most you will over know of the true God. You will never know more Sanctify and purify the temple-go in and worship there, and the God whom thou seekest will appear to thee." Such will Theodore Parker's ideal of Deity. But this bold theological adventurer did not stop

here. In a solemn convocation of the ecclesiastical those here to-night, who have sat beneath his minis aristocracy-the Unitarian denomination - he detrations, who have noticed the mild but searching clared to them his belief, that "Jesus of Nazareth, glances of his eye, that told how deep and profound, the son of Joseph and Mary, was a divine man, and that all men, if they followed in his footstops and Never did he come into the presence of his people were equally true to the God within them, could be equally divine." Lo! what a scatterring, what a mighty commotion, what a trembling and confusion there was in the midst of the dry bones when the breath of this prophetto man moved upon them! What a running to and fro! What a confusion of elements which he had traced so clearly in the Deity, tongues ! "Thrust him out, thrust him out from our midst." they cried "that we bear not the responsibility of his heresies" But again he folded his arms calmly and waited his time,

His first step in theology had been to study the religious nature of man, and he knew that if he spoke what was true-what was in harmony with there was that which stirred his soul so deeply, that | that nature—that hearts were waiting for it; and he he forget "the charity which suffereth long," in his also knew that although they were bound by "iems," although they were subjects of ecolesiastical authority, that he had only to speak the simple truth and wait

After the first outburst of indignation had subdivine in him, I worship, I reverence, I adore. I love centuries. When, therefore, he looked down into the to do him reverence, that idel will surely smite internal construction of man-into the spiritual native in the face—that idel will turn to dust and ashes ture—there he found the true thoology, and he said, before your sight, for now, as in the olden time, from That is my Bible; it is worth more to me than all the Sinais of Truth comes the command, " Thou beside." Turning from thence to the records of the shalt fove the Lord thy God, and him only shalt thou

mined in those writings, because of the divine light | Thus Theodore Parker took the idel-Jesus of Nazareth-which has been set up in the churches And what more has he done for mankind? Not for more than eighteen hundred years, shook it, only did he trace these religious elements in man, turned it over and over, and like the Northern God and discorn that they were written revelations from Thor, with his hammer, "which smale thunder out the luffaite hand; not only did he find the true of everything," he crushed it in pieces, and gathered up every particle of it true worth. Man, however, has not lost his Saviour through this ordeal. The He perceived that the religion of eighteen hun-blind reverence for the individual man vanishes, but dred years ago, yea more, the religion of the past the Divine principle incarnated is more apparent from the foundation of the world, does not serve the and beautiful than ever. Still worship that, and

Again: Theodore Parker took this volume, (the cient for them now. Their souls are mighty, and Bible,) so sacred to the heart of man, upon which so towiring up giant like. "Let us," said Theodore many had founded their faith and hopes of eternal Parker, "look at the idea of the past as man has salvation, and asked if all the contradictions and exhibited it, and his conceptions of Delty; let us discrepencies, all the old mythology, traditions, hisseek for the diamonds of truth among the rubbish tory, poetry and romance in that book were the of age." There is deep significance even in the infallible inspirations of God himself? Who had wand ring imaginations of man; the inferences dated to think otherwise! Perhaps, indeed, the idea which he draws and sets forth according to his high. had passed as a faint vision through some hearts; est light, contain more of coundness than one is at but they had closed the veil over it, and said, "It first inc'ined to allow. Theodore Parker's God must shall not be known." It was difficult, very difficult, be made up of all other Gods, whether idels of clay, however, to remain faithful. Some, with broad heads wood or some, or idots of the flesh; whether they and clear intellects, glanced secretly that way; but were inca nations of the Deity to the body or out of they said, "Great is the mystery of Godliness -we the boly-whatever human hearts had worshiped, will not seek into it." Theodore Parker replied, that constituted the Divine Ideal of man, and there stoutly, "If God cannot be analyzed and criticised, if fore was holy to him. As, in his researches, he bis word cannot be tested by that clear analytical regwalked reverently along the dim and dusty gallery soning to which other books are subjected, then there of the Past, the grotusque images and rule statue is something wrong, and I will find out the secret." ery which had been fashioned from stocks and He turned to the repositories of wisdom in the past, stones, and had been worshiped by many earnest and stored his brain with their rich treasures; then ouls, as they were desirous of giving some out he took this book, and subjected it to the fires of his ward form or impersonation to the Deity within intellect, to see how much of the tried gold remained. them; he gazed thoughtfully upon their features, He said to that Unitarian Convention, "Behold this and all that was divinely beautiful he registered book. I see the errors of the translators, the false within his heart: " My God," he said, " grows within interpretations, the numerous interpolations by men me; I can feel the quickening of his mighty spirit; of strong sectarian prejudices, and the marginal I must have a God I can consistently worship. He readings which have been so mingled in with the shall say to man, then, what he is; if he is indeed original text, that I cannot, indeed, pronounce it the divinely beautiful, I have already studied enough of word of God. You cannot force upon me, or any the heart of humanity to know that others will wor, other reflecting mind, the plenary inspiration of the Scriptures; therefore, all that is worth receiving into It is comparatively easy to think as others tell you; man's heart, let that stand prominent; let this book to allow others to be religious for you; to employ be brought to the free criticism of the world, and those who will pray your prayers, plunge deep so fur as it agrees with the religious element in into theological disquisitions and lay down your man's nature—it is enough. All that is great, good, moral law for you; but it is a difficult matter for and holy, will remain when you bring it to the

seeking for truth wherever you can find it to go out . Again was that honorable body shaken as by a sophy was at fault, through every possible agency

AND THE PROPERTY OF THE PROPER

our midst; lot him be thrust out; the man in perscused of a devil; let him wander among the tembe of the past, but we will not take the responsibility of his doings. We will remain as respectable, as time-serving, as God-fearing, as man pleasing as orer."

So they thrust him out. They meant it for evil. God meant it for good. It was like the rolling of Joseph Into Egypt by his brethren, and demounizates the fact that "Truth is mighty and will provail." Men love truth wherever they find it-whether it come from the lips of Jesus Christ, Voltaire, or Thomas Palue-and they follow gladly after him who utters it. Theodore Parker was aware of that fact; he understood human nature, and know he would sustain no loss.

Boston Music Hall would never have known his presence, or the eloquent atterances of his spirit, if no had not been ejected from that respectable body. It is a good thing to be driven out from old, fossilized lustitutions. When a great thinker has lost his position among old forms, and is not yet claimed by the new, he is apt to take a position of his own, and that a true one. So Theodore Parker stood firm, and spoke the truth to human hearts as God gave it to him. But how the old theology of this nity shook and trembled in its gold and silver slippera! "What shall we do?" said they: "for maltitudes have gone out after him, and they who wait. upon his ministry are numbered by thousands!" They found that the old spirits of the past would not rally to their support. They could do nothing with the heretic but simply to let him alone, and pray to God to take him out of the way, to put a "hook in his inwa." to confuse and confound him, and remove: him from the midst of men. But we wait to consider the answer to this prayer in the concluding nortlen. of our discourse.

We pass on to other considerations. After Theodore Parker had traced out the religious element in man, criticised and analyzed Jesus of Nazaroth, and completely riddled the Bible with shot from the battery of his own montal energy, he brought his cannon to bear with all its force upon the strongholds of old sectarianism. He told men there was a broad, free, comprehensive theology that could take them all in, make them comprehend their moral freedom, and teach them to think for themselves.

Theodore Parker would not accept Modern Spiritualism as it was then presented. The world misunderstood him in that respect, and supposed because he did not accept, that he entirely rejected it; but he said. "I have my work to do. You may call this modern mystery a great and glorious revolution, and rejoice in its light; but I have my work to do. I am surrounded by mysteries, and I must exert, all the energies of my being to preserve my position, to obtain all I can from my point of view." He was true to himself as an individual. He-allowed nothing to turn him aside from his upward path of duty, nothing to make him depart from the plan of life he had laid out before him. And who shall blame the man ? What rigid sectarian or receiver of new ideas would bring him into judgment for this fidelity to himself? He saw that be had a work to do, a mission to perform, and he must be about his business, as he understood it - "only that, and nothing more." He sent a few sharp arrows of sarcasm into the spiritual camp, and then left the work of proving direct communication with the spirit-world to others.

When, however, he directed his intellectual battery against the churches and their peculiar forms of faith, he did not deal at times as consistently and tenderly as he might: and many a weak and trembling soul, who would willingly have drank of the living waters which he furnished, shrank back affrighted from the dust which this giant in his work of demolition raised. He was short and pithy and caustic, with an emphasis which none but he could give; and when he used the award of the spirit, it was to the sundering of joints and marrow. They, however, who would pronounce Theodore Parker harsh and denunciatory, must remember, before they pass judgment, that a man is so constituted that he must be true to the intuitions of his being, and adopt his own form of expression, even though it be not acceptable to all. All men are sinners to a certain degree-sinners in their own sight-and no man will pass more rigid or extended judgment. intellectually, upon Theodoro Parker than he will upon himself.

In his carnestness to do all the work he had planned, he lost sight of the fact that he was mortal; his giant nerves, so greatly strained, were weakened by being overwrought-and in this, simple though it may seem, he confesses he was at fault. Whatever intellectual effort you extend, beyond the limits of harmony with the external and physical, loses its force. Had Theodore Parker paid proper regard to the physical and external man, or half as much as he did to the mental and interior, he would now have been in your midst to speak to you of a pure and natural religion. But he was Intellectually majestle. He swept the ground as best he might, and was in a hurry. He knew if he passed the whole allotted time of man's life upon this earth, if three score years and ten were granted him, yet still it would not be enough, nor half enough in which to consummate and complete the work he had laid out in his own heart. So he wrought carnestly. We have said that men prayed that he might be taken from their midst; that the pernicious destrines that fell from his lips might no longer take effect on the hearts of men. Their prayers scom to be answered, and great peace reigns throughout the churches. Ay! the mortal tangue of Theodore Parker is silent in the grave; but, a THEODORE PARKER, double and triple in energy and moral might, is in your midst this day. Not incarnated, not impersonated. but a presence and a power-an active, moving spirit; moving upon the dark and turbulent waters of your Theology. It was necessary that he should go away, that " the Comforter," the spirit of Eternal Truth, might come to you—that yo might no longer be hearers but doers of his word. Then why stand ye gazing up after him? What was spoken by the angels concerning Christ Jesus in the past we would repeat in your care this night. Why, oh, ye men and women of Boston, do you stand gazing up into the Heavens, lamenting the departure of your glorified one? He refuses to be canonized as a saint, or deified as a God. Ho says to you, "I am a man, I am your follow servant, and of your brothren the prophets -- see you do it not. But, oh i if there is a worthy precept in my teachings; if there was aught of weight or worth in my life, accept it; make it yours; let it no longer be considered mine. Let no. truth be considered valid because it bears the antherity of my name; accept nothing because it has, my sanotion." All that which by his enlarged ca. pacity-he perceives in his Theology, and his Philo-

which he can command-wither lefty or lowly-he will make it known to you. Take up the work, then, were he left it, and bear it on; bour it for the sake of all inquiring souls, for the sake of the generations that are to come after you.

Theodore l'arker speaks not only from the shining heats above you, but he speaks from the hearts of men; and his teachings shall be heard more and more distinctly as time rolls on, as men discern the energy with which he wrought among them, and the love for humanity which animated bis coul. The love for that Gol which he sought in lonely and lowly places, and, finding, set as a sanctifying presence in the temple of his belog-that self-same love nerves all his spiritual members now, and he dwells in the hearts of mankind to complete his work-with their co-operation, and through their Instrumentality. He said, upon his dying bedwhen the scenes of life were fading from his mortal vision, and eternity opened to his view-"There is one Theodore Parker here in Florence, and another In Boston." Even then his spirit had flown on the wings of thought to the place of his former labors. How dear to him all the associations which clustored around that loved spot! How dear to him all his triumphs over ignorance and superstition, and the judgments of men, and, still more dear, the abiding affection of his people!

But think not, of those who are thus taken up from your association, that the colestial spheres have auffloient attraction to rotain them from the scenes of their earthly labors-think not his spirit has tost the power it possessed when imprisoned in the form; for it shall appear to you again in a clearer and diviner light. Ages on ages may roll by before men shall recognize his spirit again, but it shall make itself manifest in some now and clearer phase of a consistent Theology-a Theology which comes not to the intellectual development of man alone, but takes him captive at heart.

The mortal remains of Theodore Parker are slum bering in the fair land of Florence; that land which Is yet to be red with the blood of patriots, and which is to become the theatre of a mighty struggle for freedom. Those sacred ashes shall spring up in grass and flowers, and refice the very elements around with the spirit which once animated and ballowed the temple of clay now mouldering beneath the sod in that land of poetry and classic lore-beautiful in herself, and beautiful, also, for the glorious memories which cluster around her charmed name; but still more beautiful will she be when all the might and majesty of the great and glorious souly which have trodden her soit, and haid their bones to slumber in her dust, shall rise up and declare for freedom and right-for intellectual and moral liberty throughout the world. The spirit of Theodore Parker does not belong to this bemisphere, nor to that, but to all mankind-to common humanity. He belongs not to the few, not to the many, but to all.

He has gone to join the great and good who have gone before, but not to abide exclusively in their presence; he brings them to you, a great and glorions company, to clusp your hands, to speak words of peace to your hearts. And, as he comes to you, he points you to the higher intellectual and moral possibilities of the age. He says, "Stand not gazing upward to heaven for revelations of light;" but look to the divine life within you, which hids you be true, honorable, manly, and godlike in your caloss, forevermore. Amen.

> Written for the flanner of Light. BILENCE.

> > BY JOANNA GRANT.

Oh, Bilence, from thy sacred beart All glorious things to being start; The heaveniy liuse I deem thou art !

The rarest gifts to thee belong. Thy subjects are the great and strong, . And thou art Queen of art and song.

" What lays did language o'er invest ... Could match the lyrics unexpressed, That breathe and burn within thy breast? Boulptured Grace and pictured Saint

Are images but pale and faint Of that which then dost limn and paint,

For thou in joweled shrines dost set Fairer forms than ever yet

"Gaze of work-day world bath met. When Luna pale and roddy Mars

" Glimmer through the lattice bars, And Science scans the regnant stars

That flame their radiance intense

Through purple distances immense, Like watch fires of Umnipotence.

Thou dost the stellar lore translate In historica that ante-date

All mythe the ancient bards relate.

In thy felicitous retreat Celestial substations greet. And hearts to heavenly measures best.

Pure Aspiration's beights are thine. And Adoration's hollest abrine,

And inmost bliss of Love Divine. Thing influence falls like nectared daws

That all the buds of thought transfers With choicest odors' richest bues.

Sweet breathings through thy mute lips steal. And their rose-tinged curves reveal

Becrets words may ne'er reveal. Pathos, Rapture and Surprise. Tragic glooms and mysteries

Look through thy brooding, dreamy eyes. . Impassioned missives thou dost bear, Responding to Love's silent praver. As sun shalts thrill the Auroral air-

Thy votaries thou dost oft regulte With diamond beakers sparkling bright. And brimming o'er with pure delight. Weird and witching spells are thine.

And with notseless fingers fine Enchantment's garlands thou dost twine. Then aerial troops of sprites and fays

Chant fairy madrigals and lays

Chivalric, of the elder days. And robed in mellow love-light tender. On rose wreathed harp Romance doth render Tales of the in-life's golden splender.

And misty nebula of thought By thee to starry gems are wrought. And to Perfection's image brought.

Meek hearts and quiet by thee are blest. And with thy chaplets crowned, they taste The wine of heaven with angel-guest.

Thou shieldest them from Discord's barms, As clasped in thy matronal arms They drink the effuence of thy charms. Providence, R. I., Oa., 1860.

As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and eaith, " Am not I in sport?"-Proceeds xxvl, 18.

# Bunner of Light.

HOSTON, SATURDAY, NOV. 24, 1860.

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COSSACK OR REPUBLICAN. The well-known prophecy of Napoleon the First.

that Europe would, within fifty years, become all Cossack or all Republican, is clearly in the way of because the very discussion, angry though it may realization. The struggle has been steadily prepar be, compele people to probe deeper than they are ing since the opening of the first French Revolution. wont for the secret causes of things, and to investi-France went through a baptism of fire in discussing gate laws with a more rigid scrutiny than before, common affairs of life and man, and Bonaparte took own, and to enlarge their sympathies along with those ideas, limited and inframed by the hard con- their observation. We never lose by throwing ourshell of a protecting conservatism, and sowed them like inflation for the lungs; we have gained breath broadcast all over the continent. They were harrow. and greater ease of respiration. ed in on many a battle-field, and made productive by the blood of the million with which the soil was gencrously enriched. And although Bonaparte was set ed. It has already had the beginning of a show down by writers, who could neither forecast the fu- in religion, or rather, in matters coolesiastical, and ture, nor discern the links that ever field cause to effeet, se an aimless smasher of forms and a frenzied Strange thur a nation, the professed corner stone of despiser of whatever sceined to be established, he colosial. All men have their uses; so have all so it is; men are too apt to drift from their anchorevents. Bonaparte had his; and, among them, the objef of all was that of giving an unparalleled imcoming for Europe.

This very day, the nations of the continent appear the great question that has been sounding ever since Napoleon's time. We see Austria, Prussis and Russia putting their heads together at Warsaw, and no body knows a syllable of what they have been talking about; yet it is undeniable that they have assembled at that most unfortunate capital for some thing, which will all make its appearance in good time. At any rate, we know well enough that this is the last effort Austria can make for retaining even the vestiges of her accient authority. The expect, in this age of revolution and reconstruction. to be overtaken by the judgments they have so just ly invoked.

It is removed that Pressia is inclined to be timid. and to hold blick, in regard to the propositions made by Austria; and that, while she will moderately pro test against the course of things in Italy, she will hesigate long before proceeding to extreme action Also, that Ramia will lend the authority of her influwar, which jajures the party proclaiming it as much a fresh trial at the game of war; there is her recentmade freemen, and their condition requires too care

Yet it is not so easy to say always that a nation will consult prudence where prudence would better be consulted; frequently, the hopes of a nation go down beneath the scothing waves of passion, though the prayers of patriots were never so many times repeated. In southern Europe, the cause of Liberalism, or, as Nupoleon termed it. Republicanism, has become so strong and taken such a consolidated shape, that it is questionable if it can now be met and overcome by any combination on the face of the earth. Napoleon III, has been made a party, perhaps not altogether according to his will; yet a most discreet and for-sceing liberal he has cartainly become. To him belongs the credit of having stirred up the Italian ideas and people, in which work he was eagerly joined by Victor Emanuel; they together nationalized the northern portion of the Italian peninsula, and Garibaldi stepped forward at the right moment, himself a compound of wisdom and outhusiasm, and wrought in the southern part of the peninsula what they had wrought in the northern. Happily for Italy and the cause of constitutional liberty, they were all three judicious and wise men: they all knew how to hasten slowly; they are governed rather by ideas than ambition; they have all been taught by a previously severdiscipline to discard the barbaric notions of glory and fame, but choose rather to ally themselves to a great sentiment and a great cause, in which men are but instruments, and mankind and its welfare are the great ond and aspiration.

In this attitude stand the powers of Europe. England is disposed to act the part of a neutral, to leud the aid of her moral influence to the struggle, and offer assistance where it may be desirable to individuals. Her people will gain much, by simply witnessing such a struggle, of the knowledge of what belongs to constitutional liberty, and acquaint themselves with the best modes of securing and extending it. And the struggle will begin and go on. It is so written in the book of Fate, and, in due time, all Europe must become Republican.

### Dickens and Thackersy.

These two English novelists are about commencing a new story each, to be published in their respective magazines. The title of Dickens' bantling is "Great Expectations," and it will be finished in about eight months. Mr. Thackeray has not yet announced the title of his, but it is said that some bad reached when they left us. This is a sweet and of the scenes will be laid in Helland, which will give abiding consolution to the heart of every sorrowing him a fine chance to exhibit his own Dutch fidelity person; the dead child is still a child, waiting on in sketching. The world on this side of the Atlantic the pleasant plains of the other life for the mother will await the opening of this new pair of paper and the father to come and join him again, and dramss with more than common interest.

OUR NATIONAL FUTURE, Wo often find truly spiritual ideas where we are

not looking for thom. It is so, in fact, because all teno life is spiritual, and no man can utter his own convictions and perceptions without unconsciously expressing what is generally true under the great apiritual law.

It gave us no special degree of surprise, therefore, to flud that such a paper as the Now York Herald, truthful in the very midst of its recklessness, should may in a recont editorial article, that, in the future of this mution, the old issues of bank, tariff, curreney, naturalization, and rivers and harbors, were no longer to be topics of general discussion, and that be was blind to what the times offered to the eight who chose so to suppose; but that on the contrary, the great questions in issue were those involving issues of the first and last importance to the human race, such as self-government, toloration, and peaceful growth and development, both materi-Moneys sent at our risk; but where drafts on New York as any person of large sight can readily discorn. on the procured, we profer to have them sent, to avoid less. ally and spiritually. In this the Herald is correct, The past has received a protty hard jog from the

awakened present, so that whatever of good it has to offer may be handed along to us, and whatever is needless may be thrown away. The old topics are decensed; there is no life left in them. And alhough the discussion of the slavery question in this country may be accompanied by dangerous explosions of passion, and the temporary strengthening of prejudice on one side against the other, it is true, likewise, that good will come out of it in the end: abstract ideas she was not yet ready to apply to the They learn to see other circumstances than their ditions of circumstance, or, rather, encased in the selves into rapport with those opposed to us. It is

Above all, says the Herald, the great and prefound lesson of toleration is yet to be preached and learn. henceforth it must make its way in matters political whose political edifice is announced to be Teleration was nevertheless overruled to a great purpose, and alone, should now have to think seriously of the the work he left behind him may indeed be esteemed task of learning the principle all over again. But age unless storms come up unawares and blow them back to the safe old ground again. America has pulse to the very struggle which he foresaw to be given noble lessons to the world in the past, but she has lessons of her own to learn in the future. This very problem of self-government, seemingly so simto be arraying themselves on one side and the other of ple yet really so intricate, is to be raked over again for a clearer and more satisfactory solution; it is to be proved to involve the greater ulterior problem of individualism, which is, after all, the only problem for man to work out on this little planet; and our people are to play a leading part in its solution.

#### Home and no Home.

The differing experiences of two men like Lamb and Hood well show what value there is to the author, as well as to the man of active business, in Hapsborgs have abused their power too well not to a quiet and well-ordered Home, A recent writer in the Christian Examiner says of this point in the history of the two men: " But in one respect Hood was pre-eminently the most blessed. Lamb never had a home, in the full meaning of the word; Hood was never without one. Lamb had to resign 'the fairhaired girl;' it was only in 'Reverie' that he courted and called Alice W -- his; and his children were but 'Dream Children.' Hood's affectious, on the other hand, were fully mot and satisfied. He could ence to a similar protest, and even recall her ambas | write: 'I never was anything, dearest, till I knew sador from Turin; but, that she will hesitate as long you, and I have been a better, happier, and more as Prussia, before resorting to that remedy called prosperous man ever since. Lay by that truth in Invender, awectest, and remind me of it when I fail. as the one resisting its fury. Russia has, at present, I am writing warmly and fondly, but not without too many internal interests at stake to hazard all by good cause. First, your own affectionate letter, lately received : next, the remembrances of our dear ly released peasantry, the serie who were suddenly children, pledges-what darling ones!-of our old familiar love; then a delloious impulse to pour out ful attention, at present, to risk the welfare of that the overflowings of my heart into yours; and last, gigantic empire of seventy million souls, by a war not least, the knowledge that your dear eyes will with the newly consolidated powers of Southern read what my hand is now writing. Perhaps there is an afterthought that, whatever may befall me, the wife of my bosom will have this acknowledgment of her tenderness, worth, excellence-all that is wifely or womanly-from my pen."

### The Great Bukery.

Boston is to inaugurate another "notion," and we believe it will prove itself another of the many blessings of our modern civilization. It is styled the Mechanical Bakery. The building, located in Albany street, is six stories high, and furnished with all the machinery requisite for the successful operation of the original plan. The capital invested is \$50,000. A city contemporary, after describing the process of converting the flour into dough all ready for baking, says that after the dough has heen prepared for the oven, two men, by working twelve hours each, in twenty-four hours, can bake 1,200,000 one pound loaves, consuming from 400 to 500 harrels of flour. The kneading machine, with the same amount of labor, will prepare a quantity of dough sufficient for the above. The machinery employed in the concern is Berdan's patent, the same with that destroyed at the fire which consumed the Mechanical Bakery on Commercial street, on the 5th of February, 1859. This new Bakery can supply all the bread used in Boston, and starts with every prospect of success, as the public look with much favor upon the enterprise.

### Fituess in Style.

When will the world learn not to overdo everything it touches? How many times is it to be told what is right and best, before it will finally take heed? About the matter of dress, for one thing; such notions as run riot in human heads! When will people see and understand that, as the French novelist Balzao declares, "in everything a multiplicity of colors is an evidence of bad taste. The toilette does not consist so much in the clothes as in a certain way of wearing them. Thus every fashion, the aim of which is a falsehood, is essentially flectlog and in bad taste. Everything which aims at effect is in bad taste, as also is everything which is noisy and load. If people stage at you attentively, you are not well dressed; you are too well, too stiffly, or too carefully dressed."

### Never Old.

Those of our friends who die in youth, never become old in our thoughts; they hold the age they make the dear circle once more perfect.

### A Pair Parallel.

The Rev. Mr. Spurgeon has given his views to the Measure. Emrons.—Will you be kind enough to inWatchman and Reflector, of this city, relative to form the public if Dr. Child has ever derived anypreaching to the poor, and laboring personally with Right or has he given is to the world free, as he
them for their spiritual good. And in speaking of column all spiritual things should be given? He particularly in our large cities, he remarks.

"We need pronchers who will study, not their shelves, but the streets and lanes; not paper and tice. He could then recommend them to others with printing alone, but human nature in all its varied a better grace.

U. S. Miederschook. developments. The division between the ministry and the people is far too wide; they will never be My own success, under God, is due to a sympathy with humanity, and an observant eye which delights rather to view man than man's works. This is not have made it an article of commerce, have set a would be surgeons, and we must mingle with the people if we would reach their hearts. The language of the class room is not the speech of the people; and if we would be understood, we must leave our bigh stills behind us, and walk on their level, thinking and speaking as one of themselves. We need converted prize fighters and regenerated burglars to reach their fellow oriminals, and sweeps, cobblers, street sweepers, and such like, will be the right raw material for mighty preachers of the truth. Do not imagine that I depricate a regular education; on subject. He has lectured on the subjects of Spiritthe other hand, I own its utility; but for the vast mass something else is needed, and I have tried to

Now that is precisely what the undeveloped spirits who speak to their undeveloped earth-friends through our own pages, are doing week after week. There is no computing the influence that proceeds from the publication of these appeals from a loworder of spirits, intellectually, to their brethren in has written for the press, he has ever, during busithis world. But Spurgeon would be the very first to ridicule these communications, which we know to work so profound an effect, and the Watchman and Reflector would eagerly egg him on. After all, nature takes good care of herself. What men deny to-day, they have to call to their aid to morrow.

#### Drinking Fountains.

It is cause for general complaint in our large cities that strangers cannot obtain even a drink of cold water without going into a hotel office or a barroom for it. Such an oversight, no doubt, tends to improprietles in the matter of drinking spirits, and finally leads to misery and ruin. A drinking fountain at every few paces is an absolute necessity. Strangere lu our cities require as slight attentions as these, if it is expected of them to leave their dollars behind them. In London the plan has been man is by this means saved from the ale-house and all its unhappy consequences. An association has been formed there, whose object is the erection, in suitable public thoroughfares, of neat and artistic fountains, supplied with pure water. One hundred have already been erected. Most of them are beautiful as works of art, and many of them have Scripture inscriptions, which are read by the million, and which, by God's blessing, may be a word in season to some weary souls. The inscriptions are such as the following: "Whoseever drinketh of this water shall thirst again; but whoseever drinketh of the water that I shall give him shall never thirst." "If any man thirst, let him come unto me and drink." Whosoever will, let him take of the water of life freely." These fountains are really a most admirable and benevolent device, and ought to be introduced into all our American cities without delay.

### The New Museum,

Professor Agassiz has recently opened his new but a slight idea of what the structure is to be when range through which the collections of the indefacigable enthusiast is to run. The first donation to this the world, was made by Mr. Wm. Gray, and amounted to fifty thousand dollars. This sum was added to by further subscriptions to the amount of seventyfive thousand dollars, when the State of Massachussetts donated one hundred thousand dollars more, thus placing at its disposal a fund of quarter of million dollars. The ground on which the Museum ranks third in the world, in respect to the number of different species in its collection of curlosties. The thousand five hundred,

### American Purs.

Of late years, it has become quite the fashion to American, as well as Russian? What should make is before that even of Presidents and Princes. the difference between the cold of northern Russla and the cold of our own America? Sure enough. Now, our minks and badgers, and other wild creasuits worn. We are glad it is so; and almost every ago. Some of these native skins, when properly cared for in the dressing and making up, are not to be surpassed by any specimens of imported animaljackets with which we meet. Give the natives as good a chance as you can.

### Something Pretty.

How to look through a millstone, has long been a hence, it would be well to pay a little deference to Vestris. the man who can see further than his neighbor. Prof. Rogers told the Scientific Association at Newport, last summer, how a person could see a hole through his hand. This is the simple way of it :-

it in the right hand, holding it between the thumb and the foreinger; place the large end to the right eye and look through it with both eyes, open to the

light. Fou will see a hole through your hand.

"If you take it in your less hand, and hold it to Will be resumed on Taesday, the 20th instant. your left eye, it will be the same. You will to both cases be astonished to see that you have a hole in your hand. The illusion is most complete."

### Par for Bpieltant Things.

the only mode by which the masses are to be reached, i would have all inclining learn a trade, and support themselves by it during the week. He has a good trade-why does he not bire a buil and speak Bundays free ? thes purting his principles in prace.

Dr. Child has not received a dollar for the manumoved by professional skill; the orator of the mass script of the book, "Whatever is, is Hight," The must be bone of their bone and flesh of their flesh. publishers, for the materials on which his thoughts are printed, for the book, which is a material thing. attainable by any amount of research among our price upon it, and have received what in their learned tomes. We must walk the hespitals if we opinion is a reasonable amount of pay for it. This we do not believe it wrong for us to do.

We do not make it our business to defend Dr. Child's position in regard to the commerce in Spiritualism-neither do we go against him or his opponents; but it is our wish to give a fair hearing on both sides.

We would here say, in justice to Dr. Child, that his practice is in keeping with his preaching on this ualism over two hundred times within the last three or four years, and has nover received one cent for so doing. In a number of instances he has paid his own traveling expenses. Furthermore we would say, that all Dr. Child's contributions to the Spiritual press, his aid in gathering and condensing incts. and his reporting-all these efforts have been given ness hours, been industriously attentive to his profession.

#### Lizzle Doton's Lectures.

On our third page our readers will find the discourse delivered by Miss Doten, on Sunday evening, Nov. 4th, on "Theodore Parker." Many have been the priestly phillipies on the life and character of this great and good man, and noble the tributes paid his memory by those who loved him heat and could come nearest in rapport with his life and words; but we place this production, through the mediumship of Miss Docon, beside any of them, for ics candor and justice, coming as it did from a standouint neither beclouded in secturian conceit, nor tainted with man-worship. That Theodore Parker had his faults, none will deny; but he would not have been so lotensely human as he was withcarried into operation, and commanded the widest out them; and they were just such faults as we can success. It is reliably ascertained that many a poor love him none the less for having. The lecture touches upon these points, with the delicacy and yet vividuess which characterized Mr. Parker in his never-to-be-forgotten reviews of the lives of Washington, Jefferson and Webster.

Miss Doten's lectures on the 11th inst., were upon the following themes: "The Perceverance of the Saints," and " Christ and Christianity." We have reserved them for our next number.

#### The Winter.

All the weather-wise prophets say we are to have an early and severe winter. Perhaps so, if such indeed be the case, we can only eas, in behalf of this particular locality, that the springs and streams are all filled up for freezing, and that skuting may be gone into with more zeal than ever before. A porthern resident can do one thing, if not another : if it's cold to excess, he can stir about the more: but if it happens to thaw a triffe in the middle of the wintry days, why, then he can stretch blineelf in the casual strip of sun, and call himself happy. But Museum of Comparative Zoology, the occasion having we expect cold weather this way, in any case; if we been observed with much ceremony and delight. The do not forget, we had a slight touch of that same no Museum building, as at present advanced, furnished longer ago than last winter, and ought to be rather prepared for it now. New Eugland, of all spots this completed, nor can a visitor now comprehend the vast side of Nova Zembia, aught nover to be looked wistfully at as a land of balmy skies in the winter; bleak and stormy are our honest days, full of the bluster-Museum, which is destined to rank with the first in lng breath of Boreas, and but little seasoned with enough of the wind that wanders from spice islands to make old home-eaves drip at neonday.

### Agriculture to Live By.

We are glad enough to see the tople of Agriculture properly brought forward and given the place that belongs to it. "Ik Marvel," one of our most popular structure stands includes five acres. When the authors and a very good practical farmer on ancestral building shall be completed, it will be three hundred acros in Connecticut, has just published a fine article feet in length in its body, and two hundred feet in in the New Englander, entitled "Agriculture as a each wing - the width being sixty feet. It is to be two Profession." This is to the point. All that this stories in height, the first story forming the working avocation of avocations needs to impart dignity to portion, and the second the collection. The Museum it is intelligence and worth; let but these elements come more largely into play among farmers as an entire class, and they will stand forth indeed the top Jardin-des Plantes has five thousand; the British as well as the bottom of all our rootal agrangements. Museum, four thousand Agassiz's Museum, three in this important calling, as in every other, the fault lies in the lack of interest taken in his own work by the farmer himself. It all comes of lasufficient intelligence, the result of which is to make men mere machines. Intelligence always saves use native American furs for bundling up the deli- labor, because it tells a man how to employ that laonte hands of the ladies and children. Why not bor to the best advantage. The farmer's profession

### Lectures on Psygraphology.

Bro. J. H. W. Toohey, formerly editor of the Christures, whose aquatic and land habits—the blessed lian Spiritualist, New York, and whose lectures old hermits!-are read about by boys with a tingle throughout the country have been favorably reof delight that makes them restless on the benches ceived, and resulted in much good to the cause of of the schoolhouse, furnish some of the handsomest truth, proposes to lecture in this vicinity, until the latter part of January, on " Psygraphology," (examtime we meet a lady with a handsome mink sett, we injug character from hand-writing.) Instruction took at the critter (the mink, of course,) with a feel- and profit may be derived from these lectures. Our. ing of certainly having visited him, or some of his friends will do well to secure his tervices. Address family relatives, at his hole in the river-bank, years him at No. 14 Bromfield street, care of Bela Marsh

#### New Music. We have received from Oliver Ditson & Co., 277

Washington street, the following pieces of music: "When the Silvery Morn is Shining," song and chorus, "Remembrance Waltz," by Herman Von Benzon. "Hushed are the Winds, and still the Evening Gloom," song by H. Von Benzon. "Bird Waltz," problem; how to see through your hand is a prob. arranged for the guitar. "Do they think of me at lem of modern solution. It is n't every one who can Home," ballad by C. W. Glover. "There's Danger, see as far into a board as some other one can; dear Child, in a Spark," ballad sung by Madam

### Rev. Adin Ballon, in Boston.

Dr. Gardner has secured the services of this distinguished scholar, to address the Spiritualists of "Take a sheet of fooleonp or letter paper; roll it up so that the opening at one end shall be large enough to take in the full size of the eye, and at the candid attention of the liberal Christians of Boston, other end let the opening be not half so large. Take In the clucidation of the phonomena of this new dis-

### Mrs. Connnt's Circles

A lie cannot live, nor a liar; for when honor is gone

#### ALL SORTS OF PARAGRAPHS.

for Bead the spirit messages on our sixth page. Bororal of them are very interesting.

We are enjoying delightful weather about this time We shall publish in our next Issue an account of one of Mr. Hautro's remove held in London recently, from the London Spiritual Magazine. .

Dr. Crowell is in receipt of letters almost daily from his numerous patients abroad, who have been examined and prescribed for through his clairvoyant powers. In every case he has treated, beneficial results have followed. It is truly wonderful with what accuracy he describes the various diseases of these who have applied to him, by letter or otherwise. Those who desire his services will find his address in another column of this paper.

We call attention to the Card of Dr. P. B Randoluh; in another column. The class of allments which countitutes his poculiar speciality, are as widespread as civilization; and who, or whatever will oversome them, and restore the normal state of health, must prove a blessing to the world. This great desideratum. Dr. R. and ble friends, and patients, too, cloim he has discovered. The subject is one well worthy the reader's con-ideration.

Digby pronounces the following an "all fired good 'on :"-" If the B. putting : If the B mt put :"

In Autumn: the country teaches us wisdom lessons the whispers that are heard when the leaves are falling. seem sweet echoes from the angel world, telling that we, too, must soon fade and vanish like the leaves of the forest.

A man that cannot look another in the facetybile speaking with him, is unfit to be trusted. Mark that, exhibition, illustrating Captain Williams's whaling voyage in the Pacific. The picture is got up in a fine the Christian community is fast wearing away. style of art; and Capt. Willams, who accompanies the Will not my Spiritual friends, ere its conclusion, send exhibition as lecturer, goes into the spirit of his subject in their little, to call this a purely "spiritual work." with an enthusiasm which makes it intensely exciting to the audience. We speak not in the fashion of common newspaper pulling when we say this exhibition is one well worth a visit from those who know nothing of the delights and dangers of a seaman's life. The exhibition is rendered specially attractive by the songs

· Rev. Henry Grattan Guinness, a sensation preacher from England, commenced a series of revival meetings most opprossed and forsaken of all God's orcatures, in Boston on Sunday, Nov. 11th, preaching at Dr. Neal's and Dr. Kirk's churches.

course of the lecture.

Gen. Houston is down upon the panic-makers of anya if Lincoln is constitutionally elected he will be inaugurated, or be (Sam) will leave his dead body in the track of those who prevent it.

Although Lynn produces a great many ladies' boots and shoes, all the brogue-Anns come from Ireland. In the "Whisperings to Correspondents" of the Herald of Progress we flud the following:

"The Indisputable existence of sin and evil-in a The indisputable existence of sin and ovil—in a an expected solution of the animated and governed by a perfect Soul—is a serious stumbling block to many. But if you will go forward and higher, stand on the beaver-kissing mount of Wisdom, and from thence contemplate the vale of human life below, the vexed question will quickly answer itself thus: Evil is but the shadow of substance. Sin is man's voluntary abandonment to the integuldance of the shadow. Evils and the government of the shadow of substance of the shadow. Evils and the government of the shadow of substance of the shadow. and sin are, therefore, the studes sides of pure things and principles. Ignorant minds love the darkness and repei the light. Intelligent minds, on the contrary, love the light and repei the darkness."

TOLERATION IN RELIGION .- The Young Men's Christlan Union in Buston, invited Bishop Fitzpatrick, of the Catholic Church, to deliver a lecture before them. Pressed by other engagements he declined, and recommended Rev Dr. Cummings (Catholic clergyman) of New York, who addressed their association on Sunday evening at the Hollis street Church, Rev. Dr. Gannett presiding; on "Fencion and the Catholic Church." The address was one of marked ability.

The common opinion is, that we should take good care of children at all seasons of the year, but it is well enough in winter to let them slide.

He who teaches the truth must carry a cross-Ex Dighy says it is no wonder, such people are so cross always.—Hanner of Light.

We hope Dighy don't mean to be personal.—Sus

Of course not. Digby thinks the "orosa" will b taken out of 'em when they see more Light, feel more the gental rays of the Simbeam, and hear more fully the

harmonion unter of the Clarion. Then the He ald of Uhlo. Progress will shout for joy. BRIGHAM YOUNG TO HIS MISSIONARIES .- The Mormon leader tells his missionaries among the Gentiles -so says the Utah correspondent of the New York Times - nover to bring home any more silks and finery

from their expeditions for their wives at Salt Lake. for their whole business abroad was to preach the Cospel, and when they got home they could go to making money as last as they wanted to. He assured them, in plain English, that-"The day would come when they could ride in first

class ours, and have so much gold and eliver that they would atmost repudiate the later metal, whilst they would amost reputate its star fields. And start start which which should have their cookery things and dinner service made of the glittering yellow ore, and even have their streets paved with it. Scotling Gentiles were gratuitthe pulsant Saints, who are to inherit the earth, and the fullness thereof."

It is a mighty thought, that after the progress of Christianity for these eighteen hundred years, the ultimate of the Christian's expectations in the advent of Onriet's roturn to the world, and of the Resurrection, and the Judgment, should be realized through Spirityallsin.—Sunbeam.

BARLT FROST.

HARLT FROST.

All through the tight
The subtle frest bud ciled its mysele art,
And to the day the golden sun thath wrenight
True wonders; and the wings of more and even
Have teached with made breath the changing leaves.
And now, as wanders the diffuling eye
Athwart the varied landscape circling far,
Wha gotgroueness, what biszener, what pomp
Of colors, burst upon the rayished sight i—(Gallagher.

The seats at the Muscum are "awfully" uncomfort able, they are so near togother. Why do n't friend Kimball enlarge his exhibition room to better nearm. modate his numerous patrons?

A Good Move.—A dispatch from Washington says

Mr. Molano has been instructed to co-operate with the
Spanish and French Ministers in Mexico in securing a

Rowth of Spiritonlists. Jucob Edson, Chairman. Spanish and French Ministers in Mexico in securing a F supension of bostilities and the establishment of a provisional government, until popular elections can be

#### aokrowiedomente.

To the Elitore of the Hanner of Light 1- Dear Filends -You will oblige me by acknowledging, in your paper, the receipt of the following sums, contributed toward the "Institution for Homeless and Outcast Fomales," and sont by me to the trustceship of the Hon. John R. Bartlett, Eccretary of State, Providence, R I. :--

Lyone Convention. Collection at Lecture at Milwaukee, . 10 00 Collection at Lecture at Fon du Lac, -10 00 Granito, B 00 Mr. Untrott. Mine Laura De l'orce, E. Lomas, B. C., Mrs. Jewert, Ionia, Mich., 1 00% 1 00 Mrs. Woods, Milwaukco, . Small sums, Mr. and Mrs. Blun, Rockford, III., 10 00 J. M. Clark, 1 00 Burall sams.

I would hereby add, whilst gratefully thanking the friends whose contributions, as above stated, have been received since I last appointed local trustees in Cleveland, that if the work goes on silently, and has suffered somewhat through the present cra of political excitement, that, in effort at least, it is progressing; that my trustees in different cities are still in existence, and still able to receive and receipt the smallest donations-nor will the largest be declined: that the awful necessity which has wrung from me the effort to accomplish this great work, stonrensen, also.

The Christian world will not help me. Dear Spiritual friends, who so often express sympathy in AT THE MELODEON .- A benefiful panerama is on my effort, will you put your hind wishes into a little more practical form? My first year of effort amongst

The spirits have done much for us-illuminated our darkness, and opened up to us a kingdom of houven upon earth. They have asked me, in return -and will ask every buman creature who will listen to their dear, pleading tones—if we will not combine sung with thrilling effect by Miss Murdoch, in the and raise one grand monument in evidence that poor Galilecans and fishermen can accomplish, in dear love and pity to the most hapiess and forlorn, the in ton short years, what Christians have failed to do in eighteen hundred. One model Institution, my Spiritual brothers and sisters, will but be the foot-Texas, who are a great injury to the State by their stool to the throne on which we will seat the genius lawless proceedings in preventing immigration. He of universal reform for the people's morals and woman's elevation.

> My own address is still in this paper. Dr. Gardner, of Boston; Edward Wobster, Esq., of Salem; Dr. Child, of Philadelphia, and many others, constantly advertised in local papers as my Truetees, are still ready with full hearts, but empty treasuries as yet, to receive contributions; and there is work

the pages of this generous white and wide-flowing standard of reform—the Bannen or Liont-which has never denied me amidst its ever-crowded columns any space, large or small, for the promotion of my arduous undertaking. May its types be found in the printing-presses of eternity, is the grateful prayer of · EMMA HARDINGE.

St. Louis, Mo., Nov. 9, 1860.

### SPECIAL NOTICE.

All, porsons having received Test Communications rough the mediumanip of Mr. J. V. MANSPIRLD, and who do not object to their publication in Book form, are request ed to forward the copy of the same to Mrs. J. V. Manufield, 153 Chestnut street, Chelson, Mass. 6wo Nov. 17.

Mns. S. E WARBER will lecture in December in Elkhart, Indiana; in January in Olney, Illinois; and in February in yone, Michigan. Those who wish her corrices on week eventure, in the vicinity of these places, can secure them by making application. She may be addressed at either of the towns named above, or care of Ebenezer Worner, Norwalk-

Miss Ever Harrings will lecture in the West till March Address, up to December, A. Mittenborger, Esq., Bt. Louis In Cincinnati, Octombus, Torra Haute, etc., the following months; in Obleago in February; Boston and the East, next Spring and Bummer. Post office address, & Pourth Avenue,

REV. JOHN PIERFONT, of Medford, will lecture in Tuite street, Somerville, on Bunday, Nov. 25th, at 8 and 7 r. M.

### MARRIED.

In Athol, Mass., Nov. 1, 1890, by Roy. D. O. O'Daniels, Amos Warrick to Suure Conant, In Hichmond, N. H., Nov. 7, 1890, by Roy. C. D., O'Daniels, Weight Wood to Augusta Barden,

### DIED

made of the glittering yellow ore, and even have their steets paved with it. Scoffing Gentiles were gratuitously informed that in that golden age they would wish they were Murmon elders; but the best of them (the Gentiles) would be allowed to do the kitchen chores and wait on the washerwomen in the houses of the pulseant Saints, who are to inherit the earth, and the fullness thereof."

He that swells in prosperity will shrink in adversity. Can we expect a church choir to be composed of Chilatians, when we know they rely so much upon of many a true heart that would come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the savage cruelly of an unforgiving soul.

Little Toes our of Farmon.—The Peruvian castom of amputating the fifth toe of the female infant, (to make the foot poluted and small.) is now becoming general in Paris; a celebrated surgeon advertising, however, that he can perform the operation with equal surgeon. It is a mighty thought, that after the progress of Christianity for these eighteen hundred years, the nilities and all in the carries of a manded to the surgeon of the firm the first brane from the operation with equal shows at this toult; that he rose therefore, red can be completed to the first brane from the operation with equal shows at the toult, that he rose therefore, and after the lie of Jesus, so far as he lived and patterned showever, that he can perform the operation with equal should be a surgeon advertising, however, that he can perform the operation with equal shows a believed that the tody would crumble parts the stream of a manded in the hadron faith in the described for manded in the ball of the hadron faith in the described for manded in the shift left its cartily does not not the branch of a manded in the shift left its cartily does not not the surgeon of the surgeon said he had no faith in the decirtue of a material resurrection, but believed that the body would crumble had to its prime-val does, and he should be, soon after his agrir left its earthly form, clothed with a spiritual body, in which he should progress upward and ouward through the counting ages toward God his fathor, and be drawn by his love and wholen Dearer and nearer to a resemblance of Himself to beauty, holiness and perfection. Warwick, Nov. 5, 1860.

### NOTICES OF MEETINGS.

ALLETON HALL, BUMETEAD PLACE, BOSTON.—Lecidres are given here every sounds afternoon at 218, and at 730 a check in the events. The following speakers are engaged: Rev. Adio Balloo, fourth in Nov.; Mrs. E. A. Ustrandor, first three in Dec.; Miss Fanny Davis, last two is Dec.; Miss A. W. Sprague, four Sundays in January, 1861; Mrs. Anna M. Middletrook, first two its Feb.; and Miss Emma Hardings, each Sundays in March. ch Sunday lo March.

COMPRIANCE WALL, No. 14 BROMPIELD STREET, BOSTON.— The Hoston Spiritual Confinence meets every Wednesday ovening at 7 1-2 o'clock. The proceedings arresported for the Bane r. Subject for the next meeting: "What Is Virtua?

Boudays in Dec.

Dexter Dana's two lectures, "Why am I a Spiritualism Answered," and "Objections to Spiritualism Answered," are capital lectures to meet the prejudices that exist in regard to Spiritualism. Such lectures as these should be delivered in every town. Mr. Dana's adddress, is Doton, Feb. 10th; Mrs. A. M. Spence, during Doc; Mrs. Fanny B. Fellow, Jan. 6th and 13th; Mrs. M. M. Macomber, Jan. 20th and 27th; Miss. A. W. Spiritualism. A. W. Spiritualism. Doton, Feb. 10th; Mrs. A. W. Spiritualism. And Mach. Spiritualism. Such lectures as these should be delivered in every town. Mr. Dana's adddress, is Doton, Feb. 10th; Mrs. A. W. Spiritualism. Answered," Jan. 20th and 27th; Miss. A. W. Spiritualism. Answered, "The following named speakers are engaged: Miss. Fanny Davis, Nov., 28th; Mrs. A. M. Spence, during Doc; Mrs. Fanny B. Fellow, Jan. 6th and 13th; Mrs. M. M. Macomber, Jan. 20th and 27th; Miss. A. W. Spiritualism. Answered, "The following named speakers are engaged: Miss. Fanny Davis, Nov., 28th; Mrs. A. M. Spence, during Davis, No udaya in Dec.

et, and Emma flardings the last Bundays in Feb , Mrs. F. O Hyzer, during Slay,

Lucutustus, Mass .- The Spiritualists of feominater hold book, which will terre to conver come idea of its novel and regular, mentings on Bunday, at the Town Hall. Betwices con-mence at 1-2 and 7-1-7 s. s. The following nature apeaker is engaged: Mrs. Vannie B. Velton, Nov. 25th.

Paymourn,—H. P. Vairfield will speak November 25th; J B. Loreland, two first Sundays in December. Foxnogo'.—Moutings at 112 and 6 o'clock v. M. Speakers angaget.—Lawis R. Mouroe, 1906, 2d; Honry C. Wright, Dec. 19th; Mrs. M. S. Townsend, Dec. 90th.

Putnam, Conn.—Bagagements are niado as follows: F. L. Vadaworth, Nov. 18th and 25th; Mrs. Pannio B. Feltun, flee J. 8th and 10th; Mrs. M. M. Macumber, Duc. 23d and 30th. 20. Un and 10th; Mrs. M. M. Macuminer, Dec. 234 and 30th.

Portland, Mr.—The Spiritualists of this city held regular
meetings every Sunday in Laucuster Hall. Conference in
the forement. Lectures afternoon and syoning, at 2 1 4 and 7
o'clock. Speakers ongaged:—Mrs. J. K. King, fourth Samday in November; H. P. Vairfield, first three, Mrs. M. B. Kenday in November; H. P. Vairfield, first three, Mrs. M. B. Kenthey last two Sundays in December; H. D. Storer, firstow,
Lizzle Doten, last two Sundays in Jan; Mrs. Eaunle Davis,
two last Sabbaths in April and first two in May; Mrs. M.

Themsend the last two Sundays to May and the Tallan.

. Townsond the last two hundays to May and the first But PROTECTION. - A list of the engagements of speakers i Superson the organization of speakers in this oly: "Mrs. A. B. Townsond in November; Miss A. W. Spraguo in Decomber; Lee Miller in January; Mrs. A. M. Sponco in February; Miss Lizzio Deten in March; H. B. Storer, two first, and Warren Chase two hat Bundays in April; Miss Emma Hardingo in May; Mrs. F. O. Hyzer in June; Laura E. Deforce in July.

Naw Your .- Moetings are held at Dodworth's Hall regu May Youk .- According and Mode at All Individual Residence of 29th Alcothugs are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Bunday morning.

PHILADSLPHIA, PA.—Mostlings of Conference and circle are held at the new field, arganized under the name of "Pen-stralium," No. 1231 Chestaut street, below 13th, north eide. Oswaco, N. Y.—Mectings are held every Sunday afternoon and evening at 2 and 7.1% o'clock p. m., at Mead's Hall, East Bridge street. Sends froe. Spenkers engaged:—S. J. fin ney. Esq., four Sundays in Nov.

COLUMBUS, PA. The Spiritualists of this place held meet ngs the first Sunday in each month in their church. OLEVELAND, Onto.—Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M. frown, who is authorized to confer with them. Br. Loois, Mo.—Moetings are hold in Mercantile Library Hallovery Sunday at 101-2 o'clock A. M. and 71-2 o'clock r m. Speakers engaged :—November, Emma Hardingo.

#### ADVERTISEMENTS.

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

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We have in this book a long line of footsteps naide from the old benten road; they lead us out of the tangled and chilly shades of the trees of old theology, . . . . I cannot too strongly recommend 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 hitherto occupied, - John H. Adams.

Permit me to congratulate the public in their possession of so rich a casket, filled with treasures so valuable, and al fullifd with the epicit of truth.—A. Paige, M. D.

The argument of this book is carried out at great length and in an able and interesting manner, proving the author to he a thinker of no ordinary depth and capacity .- Boston Investigator.

This book is frosh and vigorous. O O The whole book le a pro-entation of the ductrine that all existence is procleely as it was meant to be by Infinite Wisdom; and there forothat all is good and right. Burango as this may seem, there is an everwhelming logic in it .- Provincetown 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 once or pages, have been perused. I cannot, perhaps, give a better expression of my views in regard to the contents of the book, than by quoting from its preface, viz.: "It teaches a octrine, if doctrine it may be called," that to me "is ineffably beautiful and unutterably grand."-Laura De Force.

It is a remarkable book, outstriping human conception in the anteldment of Divine Law to our understanding as ne work has ever dono before.-Shekinah.

This book has and will receive a neverity of treatment from the author's friends that is almost unparalleled. A member of almost any religious sect wilt publish a book, and all the numbers of that sect will receive and approve it-but here t is different. O O O There is more in this book than its phosnes crodit to it.—Mr Burke.

This is a very singular and interesting book. . . . It will not find much sympathy except with strong minds.-Horace Seamer Strong and fearless man 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 .- My Some time all who read this book will see the beauty and

the glory of the doctrine therein contained - Mr. Tullie. This book is not the result of a tedious process of reason ing, but it is the result of a highly progressed and unfolded youl. It looks through the froth and bubbles that flust 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 truther its utterances are bold, munly and vigorous.- Re-Silas Tyrrell.

This is an original work in every sense of the word; it is the great literary lover of the pineteenth century-its fulorum is common sense. Probably no work of its bulk contains so much that is suggestive, so much that is procreative of thought. No one can sit down to lie parasal without being refreshed thereby; nor can be rice from the delightful task, without forling that he is both a wiser and a better man than when he began IL-P. B. Randolph. A book of extraordinary value is before us. It is unlike

all the creeds of Christetalom. . . . We herein find some of the purest aphorisms, and some of the largest hinte at sternal principles of truth.—Herald of Progress, A. J.

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luss expression of the conviotions of the author upon a sub-ject which has agitated the world more than all other sub-Jucta. - National Standard, Salem, N. J.

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TO THE AFFLICTED! CHARLES H. CROWELL,

Medical Medium, ROOMS, No. 31-3 BRATTLE STREET, BOSTON.

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### The Messenger.

Each message in this department of the Bannes we claim was spoken by the spirit whose name it to are, through fire, il. Covast, while to a condition called the Trance State, They are not published on account of literary ment, but as tests of apirit communion to these friends who may recognizations.

we hope to those that apirits carry the characteristics of their earth-life to that beyond, and do away with the errore-ous identified that they are more than rintra helings.

We believe the public should know of the spirit world as it is—should harn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mortals.

We sek the reader to receive no dectrine put forth by spirits, in these columns, that does not comport with his reason. Each extreme so much of truth as he perceives—no more. Each can speak of the own condition with truth, while he gives opinions merely, relative to things not experienced.

Answering of Letters.—As one medium would in no way suffice to answer, the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to pur circles, however.

Visitors Admitted,-Our sittings are free to any one Wisitors Admitted,—Our sittings are true to any end who may desire to attend. They are held at our office. No. 51.9 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Satunday afternoon, commencing at maternast rawe o'clock; after which time there will be no admittance. 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 spirits, will be published in regular course. Will those who read one from spirit they recognize, write us whether true or false?

Wednesday, Oct. 10 .- Is there any end that will justify the means of Capital Punishment?

Thursday, Oct. 11.—Of what advantage is any system of Religion to humanity? Evenezer fawyer, Boston; Edwin K. Winthrop; Billy Gago; Mehitabel Chase, Yarmouth; John L. Stanton.

John L. Station.

Friday, Oct. 13.—Behold, now is the time—the accepted time—the day of salvation; Charles J. Chase, Eastport; Amelia Granville; Joy H. Fairebild.

Saturday, Oct. 13.—Do spirits retain their five senses after Doath? Jack Shoridan; Susan C. Parks, Buston; Michael

Donnelly, Boston.

Wednesday, Oct. 17.—In not the doctrine that "Whatevor is, is right" a device of the Devil. to lead men natray? Joseph L. Kinney, Hardwick; James Johnson, San Francisco; Anna Thompson, New York.

#### The Power of God.

"What Evidence have too that God made all things !" First, we have the svidence of our senses.

Becond, we have the evidence of all around us. These past gave ample and positive proof of a creative power as endowed with intelligence and wisdom. The present offers the same. From the fact that we are never at rest, never satisfied with our present position, we may know that there is a superior magnet drawing us onward.

There is nothing created that does not furnish proof of a God. The heavens are not slow in declaring the power and glory of God. The earth gives proof of his power. Finite minds cannot understand the Infinite, but they can become so far acquainted with that power to know it guides them and controls thom ... God rules ; God made all things. All nature is constantly progressing-passing out of the old, and autering the new.

What power governs here? Nature, you will say. What Is nature but the body of the Infinite Father? According to our understanding, God pervades all things, animate or inanimate, intelligent or not. God is personlified in the blade of grass, the flower, the tree, the ocean, the mountain; and, last of all, in more glory in the human form-this temple, standing erect, and giving proof of a superior power

that brought it into existence. What is it calls forth thought after thought from that form? We largue it is God—that power that never slumbers. If you were the simple products of chance, we ask you what gave you intellect? Could chance have given you this? Could chance give you the power of peering into the future?

If there is no God there is no future for the soul. It lives no more after it passes out of the material body: for the spirit lives by the power of God, that Infinite Intelligence that bolds it in his hand. You are not to suppose, because you cannot understand this nower - that organise law - that there is no such

You hear of many things that have transpired apart from you on the earth. You have never seen then; why do you believe? Simply because your Creater hath touched the scoses, and given you to know that, though you have not seen, yet they are in existence. You have no positive knowledge that there is any other inhabited planet save your own, and yet science gives you proof of these things. Solence has opened many material doors, and it will | good job, he must begin at the foundation and work or natural world. The things I saw while in that open many spiritual.

Modern Spiritualism is a key by which you may gain access to much that has been clothed in mystery. Modern Spiritualism will give you more knowledge of your God than you have over received, because it not only possesses the power and glory of the past, but of the future. It stands as a mediator between the two worlds, giving you power.

in your own spiritual senses we find proof of the oreative power, the life-principle; within the heaven of your own senses, we say, we find this. You shall rend this heaven well by bringing all in the externul late your own spiritual temple, and reading therein by the light of your own understanding By communing with self, you may become as fully assured of the existence of a God as man in mortal cau be. You are living in a tomb of materialism. Very few have clairvoyant powers, and you must wait until you have been separated from the templus of clay, and resurrected to newness of knowledge The God of heaven and earth may be freely seen in the element, Love. Could chance have given you the image, the angel of purity? No. From whom did it enianate? From that Power that spoke all things into extinence—which is drawing all things to Himself. The little grains of sand are fast leaving the old condition and entering the new one -faut coming up, that they may be able to furnish bodies like these-and not only bodies, but living undying spirits. When the hour of change-a separation between spirit and mortal-shall close upon you -as your senses fade from earth, and are opened to things uniritual-then, and not until then, you will not ask what evidence that all things were made by God?

What evidence have we that we live at all? From the fact that we live, we are to know that there is a foundin of all life, fro a which it all emanates. Man has his starting-point from the Great Original, and he must return to the same. Ere you knew a form of flesh, were known as an individual form, what were you? Had you no existence? You lived in the great fountain-bend, and in the proper time you were sent out from that fountain to glorify your Creator, and to return again with bands filled with blessings. All nature in thunder tones proclaims The reasons give you ample proof. circles of themselves. All life is a circle, returning to its starting-point, purified and enunged. You start from the Great Source of Life an atom; you return to the same fountain a purified spirit.

Soul of Elernal Peace and Wisdom, we bless thes for the gift of holding communion with mortals; we bless thre for all thou hast given ; for the evidence of our spiritual senses; for thou givest us to know we are thy children, and thou our Father. And although our course on earth may be weary, we know that in time we shall return to thee, to rest. that immortality may crown us, and the glory of the angels be ours.

Physical Suffering at Death, " Is the change of Death attended with as much physi-

cal suffering as mortals suppose?" This question is one of great interest to man, and yet'it cannot be satisfactorily answered. Man must pass through that change to understand it, and thus he can only give that experience which he had. I might tell you that my sufferings were slight, and another hight tell you his sufferings were severe, The sufferings depend upon the physical condition of the physical body and its spiritual state.

If there is great attraction to material things, then the suffering is great; but if the bent of the man is for spiritual things, then the suffering is

physically, rejoice in spirit? Why is is they tell and outwork our own in an increase the physically, rejoice in spirit? Why is is they tell and outwork our own in a raised man to his you their softerings are as nothing? It is because The religion of the past has raised man to his there has been a natural separation prior to the present standpoint; and shall we denounce it? change of death, and there is little to pass through. Nover. It has opened for you the gate of heaven so to do-of reaching into the far future, and of future. grasping the gern of knowledge to day, that ignor-ance may deprive you of attaining for years. Yet ing to their own spiritual capacities, and it is well. be mine. You all live by your own law. You may worship. try to pass out of the body in quiet, and yet circumyou bound to your material body.

Denth has been poorly understood by the children subject to her, because life has been very poorly un-derstood. Instead of making life a reality, yesterlay, to day and forever, you live only in the past hour; you gain your knowledge in the present hour. You should gain knowledge from the beginning of all things to the ultimate of all things.

know well all they can know of their bodies and their spirits, then shall the change be rendered casy. It now requires much power to rend asunder the bonds of the spirit and body. Decay hath not marked the body. The attraction is sometimes very strong between the spirit and body—ls so strong that, when violently separated—unless a veil of unconsciousness is drawn between the two—both spirit and body must suffer. But when the old man, whose spirit has done with materialism, passes out of the form, the transit is easy, for the attraction is upward.

Death is but a change of condition, and if you are ready for that change, you put off one garment and put on another. You should seek to retain possession of the merial body so long as nature points to that course.

You may go to the highest degree of life, and behold its wisdom, and yet it would be foolishness to you. God gives a gent to each individual, which will carry him on in time to the highest sphere.

You should not fear death. The darkness of the past has planted a fear of this angel—the light of be present will take away all fear. If you have firm reliance on your God, you will know that it is well for you to pass out of this condition of life; and yet we again say it is well for you to tarry her until the shreds which bind you to earth have grown weak. Wait and gather to yourself all the knowledge that shall be given to you, and when the angel; of Death comes, meet him with resignation, for he will introduce you to newer and brighter agence. where you can glorify your Father here and every-Oct. 6.

#### James D. Good.

I don't know as I care to say much here; but I wish to have a little talk with an sequeintance of mine, and if you will do the favor to drop him a line for me, I shall be very grateful. I should like to have a little private talk.

I know your rules here, but I do not care to stay here long chough to have a great deal to say. This is the first time I over spoke since death.

There is a man in Hartford, Conn., by name o Thomas Lord. I want to talk with him. Will he be kind enough to answer the letter you publish, and in the answer tell me where he will meet me and at what time? If he refuses to grant my request, tell him for me that the old adage, respect-ing folks who are dead, will not prove true in this

I have a great many friends I should be glad to talk with, but not until I have settled up a little u-inces which troubles me a great deal. Will you send it to the person I wish to talk with?

wish you to do so. After I get a roply to this-or if I do not get any, I shall try to come here again. I hope I shall do better then. Should not come here if I could do better elsowhere; but there is no use for a man te ive in hell a thousand years when there is a change to get out.

The chief object I have in coming back is to relieve my friends. They are laboring under a great deal or anxiety and mystery, and will wonder is time enough for that yet. If one wishes to do a myeeif, as I was not an inhabitant of the spiritua up. I see no way to better myself here than b ginning as I have.

You may tell the gentleman'I wish to meet that he need not fear to meet me. I have stuyed away long enough to get right. I do n't come here to conviuce the world that I can come; but I come ou husiness of my own, and if I fail to satisfy the par thes I come to that I am just who I am, I shall be the greatest sufferer.

Will you do me the favor to add that it is my wish that the party this measure is intended to reach. write you where he will meet me, and when? I died at Hartford, Conn. Oct 6.

#### Hannah Cummisky. I do n't know is this the place I want to come to

tells my mistress I would come back if I could. She tells me I could, but I did not think it.

My mistress' name was Sterens; she live or White street. My name was Hannah Cummisky was twenty-seven years old. Camo from Liver pool to America when I was nineteen. My mistress believes in the spirits-that they come and go-and she told me to come to a place in Boston. I make large inquiries, and they tell me to come here.

I will tell what I died of as near as I can. Some thing grow in my stomach. Then what I take in I vomit up, and then I die.

I like to tell here I bless God she t ld me I could come back, for when I have nothing better to do I can talk to some friends here. Why cannot I talk to her away from here?

I find myself comfortable off here. When I feel myrell free, I was like to shout I was so glad. I ald my work up to a fortnight before I died; then I was taken sick and tail away. My mistress was never seen each other sinfo. I left her a year ago very kind to me - take care of me all the time I was fifteen years old when I died. I was matried

### Good morning, sir.

Mary D. Williston.

old : I was born in Philadelphia; I died at Spring field, N. Y.; of dropsy on the brain. When next March comes, I'll have been dead a year. Since I died, my mother has moved to Cleveland, Ohio; my father died before I did; he went to Cali

fornia, or started to go, and died at Chagres. His name was Thomas. My mother wishes I would come; but she do n' believe I can, and I thought if I came here I should be able by and by to come to her. They said this would help me to do it. I had a brother in Detroit, but since I died, my father says he has gone

to Cheveland, and is with my mother there. He is twenty one years old. My father rays I should say he was with my uncle at Detroit; his name is Hal lock. My father says folks may think strange I come and be dou's. It is because I can come now before I died. and he can't. It may be some other time he can come and I can't. Oct. G.

### Peter J. Murray.

You have nothing to lose if you do not gain any thing; so push ahead, Joseph. I can't tell how soon you will get through with your muchine. Keep it work, and time will tell you better than I can Don't fail to let me see you at Davis's next month You will see I am not lost to you, as you supposed. Peter J. Murray to Joseph Kempton, of Lake Oat 6.

The Religion of the Past. Why do Spirits seek to destroy the Religion of the

The Christian who by virtue of his belief has cast over. The religion of the part is included his countries of the desh, pursue out of the bely upon all things. Now we cannot block out if no while before—and just got back ugain.

Why is it were so disposed; nor do no need to do no. We come the first know whether it was only to that some, though they apparently soffer much not to destroy the law, but to fulfill our own inlesion

If you would make yourself acqualured with the it has bid you look from material things to splitted phenomena of Beath, you must understand all life- things-bas illied your souls from the darknows of not only natural but spiritual. You have the power the past, and bidden you to look formered to the

Every class of religionists have served God accordyou cannot have any positive knowledge of the Every one is enpable of discerning God according to change called death, until you have tasted of it. I his own apiritual standpoint, and to serve blus may tell you of my experience, but my crown of accordingly. It would be fully for us to ask one to glory cannot be yours, nor can your crown of glory worship a God who did not appeal to his souso of

We are at all times disposed to render to each stances over which you have no control may keep individual thought, act or form, that which is due to it, and would not detract from anything to build up a spiritual temple. We have no need to tour down your old temples to build now ones, for the present gives us ample means, and we could not draw them from the past. We need fresh flowers to decorate our temples, and the present must give them to us.

If our questioner will but glance into his own soul, he will see that Modern Spiritualism does not When men and women shall become more thorough | at any time destroy the religion of the past. Nothing ly acquainted with themselves, when they shall once created can be destroyed. Though many changes may take place, and you may pass from one standard to another, nothing oun be destroyed. The Mighty Author of all Life never destroys anything. Man lives by his will. The religion of the past is as much in autiection to natural have as is the religion of the present hour. Everything having birth in the material or mental world is born by immutable and eternal law, and it will forever sustain it. You need not fear that the intelligences that come to you from theother world can destroy your religion. They may rise above it, but cannot destroy it. Jesus said, "I come not to destroy, but to fulfill." I come not to take away, but to give you more. You cannot re-main forever in one condition. You may apparently stand still, but you do not; you must go forward; you must pass from the old and enter the new. Our Inw, or life, teaches us to call nothing common or unclean-that we must respect overy thought that has had a birth. If we love, and honor, and obey the Father of this day, we must love and honor the Father of the past.

Nature gives to every human form to sustain the spirit-to elevate it according to its condition. If Nature, which is the body of our God, bestows these gifts, shall we say they have been bestowed in vain? Shall we say the religion of the Hindeo is not acceptable to God our Futher? No. If we understand him, we must give him honor and glory for all things.

Modern Spiritualism is the light shining forth today. Its light may shine far and wide, and yet it caunot obliterate anything that is in the past. It will point you to the future; but it will give you no definite knowledge of the future, for, as it comes

upon you, you always can know of it.

Remember that the great Book of Nature bath registered our names on her pages -that we live by the great power of the Godhead, and we cannot, if we were so disposed, trample upon one thought that God hath given birth to.

Infinite Soul of all things, while we view thee in thy gory of to-day; while we guze at thee in the bright blessings of the morning, we will not fail to look back and bless theo for the gifts of the past; that we, too, have traveled on that pathway; that on souls have gathered light from the mounday sun and that we have gathered geins from other times for out of this past have we gathered this food Our God, we bless thee for the gifts of the pust We offer our praises, because thou hast blest us in the past as well as to day.

We will not ask thee to bless him who has guestioned us, for well we know thou bast marked him as thy child, and he must ever move upward and onward to thee. Peace, such as thou hast bestowed upon us, thou wilt bestow upon him in thine own time, and according to thine own law. Oct. 9.

### Alden Fisher.

I am just as much obliged to you for your dispo sition to assist me, as if you had answered the request of my friends. I am free, free now. I had something of a struggle to get free, yet I am free

I was fully conscious that a messenger had been I do not throw it off, if I can come back. But there dispatched asking aid from you; but I had no power power to give a description of what I saw. I have not been in the spirit-world long, but I know much more about coming back than if I had not met with the mishap I did. I do not think it a misfortune now. I do not know what I shall do to get in communication with friends, except I ask for the privil

ege of speaking as I do here. I died, as they supposed, of paralysis of the heart; but the spirit ceased fully to control my body a long time before I left. The hold was so strong between the spirit and body that I was kept in that terrible condicion for something like three days. I imagine t was like one under control of chloriform. I was in possession of my senses, but could not control a muscle. I thought that my spirit would again concrol my body : but when I came in communion with my spirit-friends, I was told I could not.

I feel very grateful to all who assisted me and most of all, grateful to my God. I shall be happy and reconciled to my condition as soon as I leave iere. I have been obliged to take upon me mortall ty again to free myself perfectly from the chain of

nortality. My name was Alden Fisher; lived on Prince street, as you were told. I was sixty-nine years old, I will go now, if you are willing I shall.

#### Frances Kimball. My name was Frances Kimball. My mother lives in Chicago. I lived at St. Louis; I dled there last

week. Will you write to my mother, and tell her I am here? I left her against her will and we have I was fifteen years old when I died. I was married nt St. Louis. My husbaud's name was Churles Kim ball. He was born in New York State. He said beshould not write to my mother. I know when I died: it was the first week in October. I met my My name was Mary D. Williston; I was ten years father a short time after I died, and he said he would take me to my mother, and he has taken me here. His name was Timothy Holland. My husband was its St. Louis when I died.

I want to be buried at home; I do n't want to lie where I am. I want to go home, too; I wanted to so home ever since the first month I left home. I was alone most all the time. I was n't alone when I died. Dr. French and Charles were there, and the nurse was there.

If you will write to my mother, and tell her I am dead, and that I want ber to go to St. Louis and take my body home, I'll never trouble her again. She has thoney enough. I did not want for any thing after I left home; but I was homesick and alone most of the time. My mother's name is Eunice. I knew that I could come back after death,

I don't want anything else, only to have my body moved bome. My mother must believe this is me, for she knows

what I have told here in part is true. She don't know anything about what happened after I went away. Perhaps she does, but I do n't know of it.

### Obed Farnsworth.

it's harder work to move a body that aint your own than one that is, aint it? It feels mighty beavy, but it aint very big. I do n't see the reason of that. Feet aint paralyzed now; can use them pretty well The old ones were; my legs were; l did it't walk a step for five years. Curious way of

coming, aint it?

went nany tokno Independence day, 1953-6 little I don't know whether it was onling to my condition before I went away, but I seem to be kind of

stuck-do n't recut to see things well. Well, stranger, I want to constite some way to get home. I've got a home here somewhere, that 's ear. Spirituall's friends, if I do not think Spiritualism tin. Do you know where Mallowell is, in the State dead—exploded—a myth, calalleg only in name—a of binine? I was a poor old man - went round beg delaston that has gone the way of all the lame that

the ranche" in the Crescont City. The excessive heat well he would n't use you very well. To tell the of the past summer, and those annoying little pests, truth, I was nover well after this.

I've got just as smart a brother pretty near where

saw the rough side of it, sure as you 're born.

I want my brother to well, I 'm going to tell him to do the hardest thing be ever did in his life. I paster or flock. want him to give away two thirds of his money, and

refore I died.

I s'peat, stranger, there's a hell, because I have and a taste of it. I don't know as there is any first and stay the longest are those who have the most money.

Now a word to all who helped me. Death is a

hard place to get over, and if they want any help, now. I once had one that would not.

I'm coming back to pay up old scores-some of em I never will pay, and them is the liquer scores. would not pay them now, if I had all the money God owns. I do n't want you to think I haint got anybody

but a brother, because I have; but I come to him because he needs it most, and is nighest to me. If I was crazy a few years, I aint a forl. I have told you the truth. I used to think if I got bread and meat enough for one day, and breakfast the ext morning, I was happy. I stept anywhere I was used to tell them be slept wherever he was.

Ans.-I've got a good body now as anybody ever had; no paralyzed legs. After I died I felt as if my old ones had come into the place they were when I got sick. When I first came here to day, I felt as if I could n't move these legs, but after a while i could move them very well.

Ann Elizabeth Burge.

children in London, England. My husband was los from the ship Red Jacket; she belonged in America. He was lost from her six years ago. 'Tis now most sister in Liverpool, and took the small pox, and died there: My own name was Ann Elizabeth Burge. If you will send your letter to Ann Elizabeth Whitehouse, she will get it. She will expect it. would not have come here, but there is trouble about what little my husband left. I want my mother to have it and bring up the children. That is why

Oot. 9.

have come to you.

David Hope.
Is this a meeting house, a prison house, or what?
My name was David Hope. I was born in the debted for my present existence in the spirit life, to take care of my chitd. I mean to say the gentleman will do well to take care of my child. If he refuses know fall well that all I may say here will not con vict him: but if [ can take oure of miself in the spirit-world, I tell him I can take care of him if he will not do as I wish. If he pays attention to this, we are friends, and I shall be satisfied; but if he ungentlemanly manner.

more than what I have given you.

### COMMUNICATIONS.

Through Samuel H. Paint, a Blind Medium, Phila. delphla: We have received information from several of the parties mentioned in the former communication, and

hey are all right. We have the following: Watson Kirk -I died in Centreville, Bucks County Pa. Disease, suction from an inanimate mother. was very stout and fleshy; never liked storekeeping; kept store at Centreville; was farming when I died; would like to have a talk with my folks at

Craige Conquer, Toll Keeper at Freshold, N. J. ave been in Spirit-life about three years, and and particularly auxious that my wife and daughter should know about Spiritualism,

very well satisfied where I am now,

I am a Democrat still. I was married twice."

Here is a man who says: "I thought as the rest in England, and removed to this country when young, and went into the practice of medicine at Marshalton, Chester county, Penn.; was thrown out of his rebicle and injured to builty that amoutation was necessary. "The operation was performed at the University of Pennsylvania in Philadelphia. For a time after it was done they thought I would die and in order to produce reaction, they placed me in such a position that the air blew right on the stump. I was in this position for about half an hour, when reaction took place. After restoration, I returned to Marshalton, and practiced medicine till my death, which took place about three years alo 1 have two sons, one a madhinist here in Philadelphia. I de lot know where the other is. Their names are Richard and Charles."

My name is Susan Dirling. 1 just commenced being a young buly when I died. My residence was Woodsville, Hunterdon Co., N. J. My father was formerly a blacksmith, and belonged to the Baptist church, and my mother also. From some oause or other my father went to taveru-keeping, and this did not agree with the Baptist notion of propriety. He is still engaged in the same business, I believe. I felt as though I would like to tell them that all truth is not in the churches; because, though they do not at present belong, they b lieve much as they did. I was their only daughter, and feel auxious to talk to my mother. Anything sent to Hester Dirling

Abby Wallin.-For many years I was post mistress at New Egypt, Ocean Co. N J. I have been in spirit-life something like four years. I have a great many friends that I would like to talk to but I don't suppose they will ever give me'a chance. Dear, oh dear! the churches bind them so fast that they dare n't own Aunt Abby, even If she speaks to We can destroy nothing. Every thought that once My name was Obed Farnsworth. I suppose I have them. You might send this to Thomas Harrison, had an existence, retains that existence forever and as good a right to come back here as anybody. I New Egypt, Ocean Co., N. J. 1 died there.

## Correspondence.

Apleffuntian fu New Gelenne.

I laive been recently asked by several of my antiof Minte? I was a pier by the state of the s any more. I could use cratches pretty well.

I tell you what it is, it is no use for folks to look out for the second coming of Christ. I wed to be ces, one would conclude that it had really "comosed mosquitoes, soom to have put a stop to our circles, out are as the next one. I've got only one thing though one of my orthodox friends seemed to think agin blm. Do you want to know what that le? heat would be better, as our communications emanat-Well, when he gets held of a dollar, he keeps it.

Now that is going to help thin down hill; I told him so years ago, and he thought that was because I handed some months ago. did n't have any money, and when I did I got rid of banded some months sluce, and brothers of the Swedit. Now I was as happy as he was with his dollars, enbergian and New Jerusalem Church belief have all I lived on the earth most seventy-six years, and I scattered like lost sheep without a shepard, for after dilligent luquiry, I have been unable to find either

It seems to be an impossibility for any organizaie knows who to-the one I told him to give it to tion of Spiritualists to continuo for any length of time. Some of the brethren say, "The spirits are opposed to an organization." But I fear it is ourheaven, except when you are happy. But I know selves, our own spirit of discord, that causes the there is a hell, and I think those who get into it failures. I am pleased to see our brothers in the different

Conferences in the North, have agitated the question tion of organizing; for I have yet to learn that spirits just call on me, and I'll be there quicker than I are opposed to organizations; they certainly cannot used to. I have got a body that moves by the will be where we have so many plans of social reform, all based on union; so many plans of harmonial unity. all for the same object—the benefit of the human They expected I would once; but after it got to be family. Unless there is a general organization, (not old crazy Farnaworth they didn't expect me to. I with a creed and formula, saying what each man shall believe, and how he shall believe it,) but based on the great general truths of Spiritualism, and then numberless smaller once, as it were, radiating. from a great centre. How are we to know our etrangth - how are we to know who are Spiritualists? Many who are afraid of public opinion would then come forward and acknowledge themselves to be at night. That's the way Jesus Christ slept. 1 Spiritualists; many who are now in the various orthodox churches would not hesitate to proclaim their belief if they knew there was an organized body where they would meet with brothers and sisters who could and would sympathize with them. The great Reformer did not oppose organizations of the right kind. Where two or three are gathered together in the name of love and harmony, there will be in their midst epirits who can, and are willing, Shall I do as well as others who have not got to sould their feiters so far? I 'vo a mother and two to teach all to be better men and women. My experionce teaches me that it is not at all times neceseary that there should be visible spiritual manifestations, for a circle or gathering of friends to be benefited; our spirit friends have many ways of working for our improvement; that are invisible and unknown to us.

I think in every place where there are half a dozon Spiritualists, they should meet at least once a week for mutual improvement, employing the time of the meeting as circumstances may dictate as best; but being careful to exclude that spirit called "discord," whose greatest pleasure is a wrangle.

But there is one great error I think Spiritualists State of Vermont-no matter where. I died at New have made in all their attempts at organizing. The York City-was shot there, seven years ago. I little obildren are overlooked, though it is said, "Of should like to have the individual to whom I am in such is the kingdom of housen." Yet they have been entirely neglected; everybody, or at least the Spiritualists, seem to be acting on Prof. Spenor's to pay attention to this call, I will call louder. I theory, that they are not immortal. Is not Spiritualism intended for little children? Is it something beyond their comprehension? I think not, I think many, ay, very many of the little ones, oan understand the pure teachings of the angel-world better does not, I shall express my satisfaction in a very than many of us older beads, with our orthodox, or perngentlemanly manner.

No matter about my antecedents, or anything constant alm is, to teach their children their creed, ren's first alm is, to teach their children their creed, chance, metaphysical notions. Our orthodox brethfron before the child oun than the words thus " training up a child in the way it should go." But among all my acquaintances, I do not know any Spiritualists but what, if they are talking on the subject of spirits and spirit communion, and a little one comes with inquiring mind, it is either sent to play, or they cease conversing on the subject; and many are sending their children to the Orthodox. Sunday Schools, to learn, perchauce, the very same . creeds and dogmas they had to unlearn. Will our spirit frineds continue striving to teach us, and we literally doing nothing to assist them?

But, on the contrary, parents are quietly allowing their children to have instilled into their minus the very errors their spirit-friends had so much difficulty in eradicating from their minds. Though there Here is a spirit who says, " Everybody will know is such a diversity of opinion among Spiritualists, me, if they only hear from me, that is everyboly in yet the basis is the same. There are enough general Ocean County, N. J. I was commonly called Judge and great trulls, that are within the conventional of the convention of the Allen, that is after, I was oppointed Associate Judge; and great truths, that are within the comprehension before that I was called Squire Allen, and before that I was called Squire Allen, and before that I was called Squire Allen, and before that it was Neddie; what it was before that I cannot jet | calities, or lengthy discourses about " when did the My wife is still living, but down on anything like soul begin to exist," and " whether all are immor-Spiritualism. It will do no good to send anything of tal"; for as to immortality, Prof. Spence with allthe kind to her, but there is a number that it will his analogical reasoning—nor any other Professor—do to send to. I got throwed out of my wagon, mean the burnt tavern and this was the cause of my one prove ternal existence as an individualized spirit; death. I was builed from my son's residence. I am but whether we shall continue to exist after what is called death, is what the young inquiring spirit seeks to know. Shall we sit with folded hands, at our ease, and let them grow up in disbelief, for our ome, I would, too." It is an old man with one leg, spirit friends to have to undergo the same labor of He says his name was Doctor Parrish. He was born convincing them as they did with us? Or perhaps ... we may have to return and perform the labor our selves; but I for one, would prefer accomplishing all; that is possible, with my own body, that moth- it er Nature gave me, without ricking the chauce of obtaining the lean of some other budy to do what I had left undone.

If Spiritualists, not only here, but in every town and village, where there is a sufficient number, (and it will not take a great many to start the ball,) will organize a Harmonial Sunday School for children, large and small, I think there will be no trouble in keeping together as an organization. There will be tenchers enough; it will be striking Orthodoxy in a new place; it will be a new plique of Spiritualism. Brothers, who among you will start the ball?

Are there any mediums intending to visit us this winter ?: We should like to see Mr. Mausfield, and the Davenport boys. Why do they not come? There are some here who would like to see the "great deteetive medium", M. V. Bly-those who paid him their five and ten dollars to become as good a medium as any one, and do all that any other medium could do. We have a very good medium for physical manifestations, and I understand she intends giving. public sittings the coming winter, if so I will report

of the extent of her power. Yours fraternally. Сигаравив.

New Orleans, Oct. 14, 1860.

I read the Essay on "Design," by Hudson Tuttle. with interest. I would like to ask him if he believes the attributes of matter to be such that every change. is for the better-that by no possibility oun a soul injure liself? Does be believe that one being is fortire Afr. If. V. Stoblard, as a medical for individual nate above another, by circumstances of birth and lesse, has but for equals, and as a trance speaker, he surroundings; or in any true sense?

To Dr. Child and the Conference, I would propound should be devote more time to his mediumistic fifts, this question: "Is the greatest lover the wisest he certainly could not fall of making his mark 8. Coarm. In the world. man ? ' Baldwinville, Mass., Bept. 29, 1860.

Eläbert, Indiana.

This outerprising little town, situated one hundred miles east of Chicago, on the Northern Indiana Rallroad, and on the Br. Joseph river, where there is an excellent water-power, with milts for the use of the rich farming country that sucrounds it, has opened He winter campaign of Apiritual fectures with flattoring prospects, having good speakers engaged for several months, and endeavoring to fill out the hours argue, with divine or skeptic, upon the glorious remaining time till June next. I opened the course. with the two first Sundays of October, with excellent in such kindness of spirit, that no reasonable person audiences from the best citizens of the village and can take offence, nor none confound her. surrounding country. In fact, most of the intelligent and outerprising families of the place are partly or wholly favorable to our philosophy, notwithstanding the most unblushing fulschoods and most wicked and malicious slanders have been privately circulated the alters where they minister. J. G. Pease. about nearly every speaker that visits the place, by some bold defenders of the Church, who cannot yet be detected and exposed, and a little four-cornered village newspaper, neutral in everything but scandal, parties and religious sects, bending to every temporary breeze, leuds its aid, with a slight degree of be as correct as possible. religious real, to circulate, without responsibility, falsehoods for the cause of religion. But in these days of general thought and inquiry, the " mad-deg ery" has little effect. The people will see and hear for themselves, and every intelligent community will furnish bearers to listen to the new gospel.

Middlebury, a small town in this county, some miles from the railroad, also beasts an intelligent population, and proves it by its political and religious condition. Mrs. A. F. Pense, who is gaining a good reputation in this State as a speaker and medium, spoke there the first two Sundays of October, and will speak here the last two. I giso go there to speak several evenings, as my Sandays were all engaged.

Goshen, the county seat of this county, has also some excellent and devoted Spiritualists; but they do not feel able, this winter, to keep up regular mostings. At least one good speaker would had an P excellent field and good support in this county, and the increasing prospect, and prosperity of our cause here will soon demand more than one.

Where we are to look for the supply to meet the increasing demand for speakers, I do not know, The gauntlet of slander and abuse which every defender of newitruths in religion or science has to New Haven, Conn.:—The two first Sundays in April at Providence, R. I. run, frightens many excellent and highly sensitive persons from their defence until they are popular: and well do the enemies know this fact, and use it to the best advantage. Only those who can walk on the turbulent waters of public opinion without sinking, dare try the storm; and hence thousands of good Spiritualists, good mediums and good speakers are quietly sleeping in their homes, while the winds and waves are dashing and beating against the travelers and the laborers, and there is great need of more hands and more help in the stormy field of battle and strife; and yet the shouts of victory, and " we conquer," are to be heard from every quarter.

Eikhart, Ia.; Oct. 15, 1860. WARREN CHARR.

Out West. Messus. Eurrors-You may not be aware of the fact that there is such a place as Ozankee in the West, located on the lake shore in Wisconsin. Such, however, is the fact; and among its mixed and motley population, there are found a few whose minds are open to receive the truth, although taught by unseen agents. We have a circle, and that circle is doing its work, like the little leaven in the lump. Bitter is the opposition it meets, and strange are Bitter is the opposition it meets, and strange are the combinations arrayed against it. Catholicism. orthodoxy; and suchbery, are arrayed in one grand battalion to oppose the progress of the invader. Strange combinations Satan makes when he mar-

shals his whole host in one combined army. Neces-

sity brings together strange bed follows.

This army has been brought to rest upon its arms by a lecture recently delivered here by Mr. E. V. Wilson, wherein he arraigned, tried, convicted, and sentenced, all the various theological schools of ancient and modern times, for violations of the various commands of the decalogue, and for offences against the good order of society. The speaker handled his subject in a masterly manner, sending each denomination howling to the wall, as fast as he touched them, and shocking the modesty of certain libertines trunce speaker cad have them by addressing him at Granco, and harlots, most egregiously, by recounting, in language as delicate as could possibly portray the facts delineated, the numerous debaucheries and licentioneness existing within ecolesinatical bodies.

Mr. Wilson seems to have in hand his own pecu liar work, and performs it with an ability and boldness which is at once startling and convincing. In much he says there is a seasoning of bitterness-but it is the bitterness of truth, boldly uttered, and enforced by the facts of history. His mission seems to be more to tare down the old temples of bigotry and superstition, and open the sarcophagus of their corruptions to the action of pure air and sunlight, than to build up those of the new. He does it, too, with a strong hand, a clear logic, and a sweeping eloquence. Fow speakers have greater power, although many have more sweetness and a softer

beauty. On Sunday afternoon, at Milwankee, (Sept 23) he delivered, in trance, an allegorical poem, portraying the rise, progress, and final development of the spiritual philosophy-in every respect equal to the best productions of Milton or Pollok-holding the audience perfectly enchained, by the eloquence and beauty of his description, for a full hour and a half. Were all his efforts of the character of that, no speaker could vie with him for the palm of popularity. Following it, in the evening, was one in which he hurled his burning bults against the the ology built up by sectarians upon the Bible, more enfoulated, perhaps, to offend, than to convince of error. Altogether, he is a strong man, and is work. ing vigorously in the great field of progress.

### Spiritualism in Adams, N. Y.

Since Miss Emma Hardinge gave us three very interesting discourses, we have been making exertions to keep the subject of Spiritualism "before the people," in this beautiful, although extremely orthodox village; and with what help we get from the L. Judd Pardez may be addressed in eare of C. E. Sargent, clergy by the way of gratuitous advertising, both in 007 Chestont street, Philadelphia. dox village; and with what help we get from the and out of their pulpits, we have succeeded in creating quite a sensation.

For a few Sabbaths past we have had in alternation two excellent mediums, from Watertown, in this county, whose abilities, each in their capacity, are of the first order, and whose services will one day be appreciated, even in their "own country."

has been of great use to us, and we can but think,

Mee. J. E. Price, who has but just past her eightconth year, possesses that singular feature of mediumship through which "the invisibles" give us their initials, and even full names on her arm, and that too in such a manner as to confound skeptios, for they can see the letters form, thereby everthrowing their theory of "chemicals."

While in the trance state she gives her audience the privilege, at the close of each discourse, to ask questions upon any theological point, and will for truths of our philosophy; meeting their objections

Were we not so selfish, we would recommend the public to try and secure their services; but as it is, who that knows them can blame us for wishing for a share at least of the blessings that cluster around

MOVEMENTS OF LEUTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Banner, and are requested to call attenwhich runs its veering sheet between the political lion to it during their lecturing tours. Sample copies sent free. Lecturers named below are requested to give notice of

Mrs. Amanda M. Brenos will locture in Cambridgopers, 6 Bundays in Doc.—Philadelphia, 4 de. in Jan. Providence, 4 Bundays in Bob.—Taunton, Sundays in May. Foxboro, Dec. 21th and 25th. Address, the above places, or New York City.

Address, the above places, or New York City.

Miss Emax Handinon's viait to the South this winter being postponed, she has the month of January 1881 free, and will be happy to receive applications for that month from cities in the East. She lectures in Chicago and St. Louis during Newumber. Address care of Russolt Green, Esq., Chicago, and A. Mittaberger, Esq., St. Louis. In December in Torre Haute, Octumbus, etc., and in March, and the summer of 1881 in Beston and other cities East. Address 8 Fourth Avenue, New York.

Avenue, New York.

Mies A. W. Spraouz will speak at Providence, R. I., through Dec., letters care Refus Rend; at Boston, through Jan., letters care H. F. Gardner; at Cambridgoport first Sunday in Fob; at New Haven, first and second Sandays in April. She will travel in rhe West next season, communcing at Oswego, N. Y., first Sunday in August, and is now making engagements for Ohlo and Michigan. Those wishing to be infincluded in the route will please write as soon as convenient.

Mas. F. O. Hyzen will lecture during the remainder of Netwomber, as well as through Dec., Fob. and March, in Western ans. F. O. HYZER Will fecture during the remainder of Newmber, se well as through Dee, Feb. and March, in Western New York; during Jan. in Cleveland, Ohio; through April, in Yermout; during May, in Lowell, Mass; during June in Providence, R. L.; July in Quincy, Mass. Address till April, Spengerport, N. Y.

WARREN Onass lectures from Nov. 20th to 25th, in Attlen, Inndiana. From Nov. 27th to Dec. 2d, in Rennsalaer, Ind. Second, third and fourth Sundays of Dec. in Dayton, Ohio. Adfrom an above. He will receive nubscriptions for the Ban-

H. B. Bronen will fill the following engagements, and the JOHN H. RANDALL SENSURCES to the friends of reform and liberal sentiment, in the West, that he designs making a trip through the Westera States the coming fall and winter, and would be happy to communicate with the friends wherever there is an opening ou railroad routes, to get ahead. Address, for the present, Carbondale, Ps.

or the present, Carbondaid, Pa.

Mas. J. W. Cuantan will lecture in Nov. at Cincinnati, O.;
n Dec. at Milwaukie, Wia, in Jan. at Lyons, Mich.; in Fob.
at Elkhart, Ind.; in March at Bt. Louis. Bhe will return to
the cast in April. Applications for evenings should be made
early. Address Box 816, Lowell, Mass., or as above.

Miss Rosa T, Ameder will lecture in Troy, N. Y., during November, after which she will return to Massachusetts. Ound arrangements be made, Miss A, would profer-yaseing most of the Winter south. All letters addressed her will receive due attention...

CHARLES A. HAYDEN, trance speaker, of Livermore Palls, Mo. Will speak in Portsmouth N. H., Nov. 18th; at Banger, Nov. 25th; during Dec. and Jan., in Eanger and vicinity; in Quingy, Mass., drat two Sundays in Fob.; Cambridgeport, the third Sunday in Feb.

third Sunday in Feb.

Leo Miller will speak in Taunton, Nov. 18th and 25th; in Bangor, Me., Dec 2d, 8th and 10th; Willimantic, Conn., Dec. 23d and 80th; Previdence, four Sundays of Jan; Lowell, three first Sundays in Feb. Mr. M. will abswor calls to lecture week evonings. Address, Hartford, CL, or as above. Mrs. S. E. Warner will speak in Toledo, Ohio, the four Sundays of November; in Eikhart, 1nd., five Sundays in Dec. Those who wish to scoure her labors for the winter, and spring of 1801, will address her as above, or at Milan, O.

Mas. Fannis Burbank Felton will locture in Leominster, Mass., Nov. 18th and 25th; in Putnam, Qonn., Dec. 24, 9th and 16th; and in Stafford, Qt., Dec. 23d and 80th. Address as above, prat Northmonton, Ms.

E. V. Wilson's address is Detroit, Mich. He will receive calls to lecture on Spiritualism, in Ohio, Michigan, Indiana, Illinois, and Ganada West. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loreland and Grant.

Miss Etyzabers Low, transcspeaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chautanque and Cattaraugus Counties. MRS. H. M. MILLER will devote one half her time to locturing wherever the may have calls; she is engaged permanent-ly one half the time for the coming year. Address, Asbia-

bula, Ashtabula Co., Ohlo, MRS. ANNA M. MIDDLEBBOOK will lecture in New Bedford, Mass., the two last Sundays in Nev.; in Bristol, Conn., two lest Sundays in Dec. Mrs. M's. engagements are made up

Mrs. Christiana A. Robbins lectures in Hammonton, lantic Chanty, New Jersey, every other Sunday, and speak in other places in the vicinity when called upon.

Miss L. E. Defonce loctures at LaCrosse, and Decotal, Iowa, during Nov. Will receive calls to lecture in the South during the winter. Address as above.

Prof. J. E. Churchill will answer calls to speak, addressed to the Bunner office, 143 Fulton street New York. Prof. O. makes no charge for his services. Hon. Frederick Robinson, of Marblehoad, has prepared a ourse of lectures on Spiritualism, which he is reat before societies of Spiritualism.

Mrs. J. B. Smirn, of Manchester, N. H., through Novem-ber and December will be in Raieigh, N. O. Address there care of J. P. Nevilie.

care of J. P. Neville.

FRARK L. WAOSWORTH speaks at Putoam, Ct., Nov. 25th; Geneva. Onio, Dec. 16th; Cloveland, Dec. 23d and 30th. Address accordingly.

H. P. FAIRPIELD speaks in Plymonth, Nov. 18th and 25th; Portland, Mo., three Sundays of Dec. Address, Daulelsonilla, Oonn.

Miss M. Munson, Cialryoyant Physician and Locturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-tions for the Bannen. L. K. Coonley will lecture in Music Hall, Springfield, Ms., Yov. 25th, and Dec. 2d.

Nos. A. P. Thompson will abawer calls to lecture in the purrounding towns, addressed to her at West Campton, N. H. Mrs. M. J. CLARK will answer calls to lecture, addressed to HEV. JOHN PIERPONT may be addressed, as usual, at West

Mns. O. P. Wonns, tranco speaker, will lecture in Ellaworth, Dec. 18th; Union, 23t; Belfast, 80th. Mas. E. D. Simons tranço speaker, will lecture in New Boston, Mass., Nov. 25th. Address, Bristol, Ct. Albert E. Carrenter will answer calls to lecture in the tranco state, addressed to bim at Columbia, Licking Co., Ohjo Mrs. Isaac Thomas, tranco medium, will answer calls to locture in the New England States. Address, Bucksport, Me.

Change Holf, trance speaker, may be addressed for the present at Delphi, lnd., care of Dr. E. W. H. Beck. MATTIE F. HULETT, Rockford, Ill. Sho will speak in Ton-nessee and Georgia, in November and December. Many Manya Maguapen may be addressed at the Banner of Light office, Boston, care of Chas. II. Growell.

Dn. P. B. RANDOLDI'S services as a lecturer, an be hadsby addressing him at the Banner of Light office. Mas. Helen E. Monell will receive calls to lecture in Now England. Address, Hartford, Conn. ding. M. B. Kinner, of Lawrence, will speak in Charles-town the first two Sundays in Dec.

They Stephen Bullows will respond to calls to lecture, addressed to him at Fall River, Mass.

Chables H. Chowell, tranco speaker, Boston, Mass. Address. Bannen of Lieux office. Lawis B. Monnog's address is 14 Bromfield st., Boston, in care of Beia Marsh. He will epeak in Foxboro', Dec. 2d. J. S. LOVBLAND WIll receive calls for lecturing. Address, Willimantic, Conn.

Williamsic, conn.
W. K. Ripler will speak alternate Sabbaths at Hampdon and Lincoln, Mc., until May.
Mrs. S. E. Collins, No. 1030 South Fifth Street, Philadelphia, will answer calls to lecture.

Chantan C. Placo, tranca es caber, 59 Warrent st., Charles ASYLUM FOR THE AFFLICTED 11

Wither Brangeon, healing medlum, 153 Samle et, Brookyn, N. Y.
Georges M. Jausson, tranco speaker, West Waissorth, N. Y.
Median M. Jausson, tranco speaker, West Waissorth, N. Y.
Mes. Marah A. Dussos, Dynamor st., E. Combridge, MaraMas. B. C. Clouder, tranco speaker, Spidaway Flace, Buston,
Mas. B. H. H. Robert E. Marah, 18 Broundade E. Coston,
Mas. E. A. Renosubs, No. 1903 Phys atrect, Fulladelphia,
Miss Stant Johnson, Tranco speaker, Brooklyn, N. Y.
Dr. O. H. Wellington, No. S. Harrison, Avenue, Boston,
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Printing and Letter-Copying Press.

The invention of this press supplies a want long felt by printers and others of a sheap and good printing press. It enables overy man to have a small printing office of his own, and thus print his own Cards. Billibeads, Labels, Ofrouters, &c.; and as it is decidedly the bask lotter copying pressy yet invented, it becomes an indispensable yet invented, it becomes an indispensable appendage to the counting-room of every

appendage to the counting-room of every murchant.

With each press, if desired, we sell the situte, 1837. type, for stereotype plate,) link, and other fixtures, and give printed instructions for working the press, setting type, &c., so that any person, of common intellect, can execute all kinds of printing with ease. Printing in Gold and Bilvor, which is supposed to be very difficult and expensive, can be done upon this press without any trouble, and at about the same expense up common printing.

The press is very durable, occupies but little room, and the largest size can be easily managed by a bey ten years old; and we can refer to many persons who have carried a contictable living by working on these presses.

The No. I Press has a weeden conical roller, and answere very well for printing small jobs; all the other sizes have rollers of iron, and are not to be excelled by any press in the world. A small press may be exchanged for a large one at any time within twolve months by paying the difference.

any time within twolve months by paying the difference.
All kinds of Paper, Cards, and Cardboard furnished to our
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Persons having the old-fashioned presses, with wooden rollors, can have thom exchanged for those with iron rollors, and the other improvements

To those wishing further information in regard to the press, we will send, on application, a Circular, containing a description of it, a list of the articles sent with each office and letters from some of those who are now using these

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Press, 5 by 6 inches.

Type, ink, and other materials for printing.

Office complete, \$10.00 Printing Office No. 2. Type, ink, and other fixtures, \$20.00

Press, 12 by 14 inches.
Type, ink, and other fixtures,

Office complete, Printing Office No. 4. Pross, 18 by 17 inches. Press, 18 by 17 inches,
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Address
LOWE PRESS COMPANY,
March 81. coply
13 Water street, Bosiom, Mass. \$43.00 MEDICAL NOTICE.—DR. T. K. Tarlon, in midition to

his general and family practice, continues to give colal attention to the treatment of Diseases of the fluor nt of all complaints poculiar to Females requiring medical surgical aid, at his Rooms, No. 17 Hanover street, Boston, varied and extensive practice during the last fifteen years as made him familiar with, and ought to qualify him to treat successfully nearly every form of disease to which the system is liable. August 18.

CLEOTIC DRUGGIST.—OCTAVIUS KING, 654 WashIngton Street, Boston, has always on hand every kind
of Medicinal Roots, Herbs, Banks, Oile, Extracts, and all articites to be found in any Drug Biore, selected with the greatest
care and warranted fresh and pure. Also all the patent and
popular Medicines; Dr. Clark's celebrated preparations; at
wholesale or retail. All orders promptly attended to. Thystellans' and other prescriptions accurately prepared.

Angust 4.

MRS. B. K. LITTLE, Test Medium and Medical Clairroy-ant, No. 35 Beach street, two doors from Albany alrock. Forms, St. per hour; written examinations, by hair, \$2, Nov. 17.

MRS. E. M. T. RARLOW, (formerly Mrs. Tipple) Clair voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of heir. Examinations and prescriptions, \$1 each. 8m Nov. 17. AMUEL H. PAIST, a blind Medium, having been developed as a Healing and Ciairvoyant Medium, is prepared to examine and treat cases of disease. Address for the present, 604 Race street, Philadelphia. if Nov. 17. PUBLIC CIRCLES. There will be Circles held by Mrs. M.

Luck and Mrs. S. J. Young, Healing, Doveloping and Test Mediums, on Monday, Wednesday and Sriday Evonings, at No. 33 Beach street. Admittance 25 conts. Mrs. Lull and Mrs. Young will intend to those who may desire their services for healing and communications, every day from 0 to 12 A. M., and from 2 to 5 F. M. Terms for sit-tings, \$1 per hour.

Ings, \$1 per hour.

M. R.S. M. J. RICE, Entranced Healing Medium, residence near the depot, North Abington, Muss. The following references are given: Mrs. O. H. Blancy, who was completely corted of a cancer, under Mrs. Rice's treatment, without surgical operation; Mr. O. H. B., was conced of a severe attack of gravel, both residents of North Abington; Mrs. Jonathan Arnold, of Ress. Ablugton, was corted of gravel, which had builted the skill of the Medical Faculty, and was a case of many years standing. For further Information of her mediumistic powers, inquire of J. Arnold, Jr., North Abington, who has employed her in his family for the past six years.

North Abington Nov. 17.

Sm.

DR. O. W. HOWARD, HEALING MEDIUM, No. 8 Grove DR. C. W. HOWARD, HEALING MEDIUM, No. 8 Grove
Street Worcester, Hours for consultation, from 3 to 5
and 7 to 0 p. M. The Doctor will be assisted by Mrs. Anna
N. B.—Having secured the services of the above Medium,
In Doctor feels confident that he cun meet the wants of the
public, both as Physician and Test Medium.
Persons at a distance wishing to consult the Doctor, can do
so by enclosing \$1,00 and two stamps, in order to learned and reserves, \$2,00; by a lock of hair, verbally, \$3,00;
when written, \$3,00. Sittings two deliars per hour for one
answer.

· pres. Claudett nach fifdung,

No. 7, Davis senser,

Huston, Mass. Midfile an Institution having for its basis the alteriation of the suntrings of our common humanity. It claims no superiority over like catabilishments, its does ctain squality with alt, like it, or unlikelt, The Doctor gives particular attention to the ours of

CARCERS, ULCERS, TUNORS, and Boans of all descriptions. Pirs not of a hereditary na-ture, treated in the most satisfactory manner. He would call attention to his newly discovered

Remediesi Blood Punister, Pulmonant Synus, Dionario Braus, Neuvine Dasse, Colline Tiectore, Lion Pille, Au, Au, Au, Au, Au, au, manufactured from directions received white under spirit-

Inducace, AD Presons Intending to visit the above institution for freetings, and Prosons Intending to visit the above institution for freetings, are requested to give a few days notice, to avoid confusion on their arrival.

Those who desire examinations will please enclose \$1,00, a lock of hair, a return pastage stamp, and their address plainty written, and state sex, and ago.

The doctor would call particular attention to his invauable DIARRHEA CORDIAL,

A modicine much needed at this season of the year.

July 21

1.200 PER YEAR FOR ALL—Only \$10 capital required factive mea wanted to cut Stencil Plates, with Follam? Panent Stencil Tools, the only perfect Stencil Tools made. Their superiority over all others appears in the curved side, which is justanted, and by means of which a most perfect and durable die is formed, which cuts a beautiful letter, and renders the cutting of Stencil Pietes a very simple and profitable business. Two hours' practice dualies any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Orculars and samples sent free. Address, A. J. FULLAM, No. 13

Merchante Exchange, Boston. Om Solt, S.

1.31E CRISTAME OF CRISTSTENDOMS;
Off, JESUS AND HIS GOSPFL ERFORE PAUL AND GHRISTIANITY. By George Bezarns. Bella Mann, publisher. Tols book demonstrates that the religion of the Church originated with Faul, and not Jesus, who is found to have been a landouslist, and whose George, as deduced from the writings of Muttinew, Mark, Luke and John, is a perfect refugation of Christianity. It contains 312 pages of good print, well bound, and will be sent by mail on receipt of one dollar. Address.

A VALUABLE MEDICAL BOOK, A VALUABLE MEDICAL BOOK,

For both sexes, entitled, "The Medical Companion," prepared by an experienced Physician of this city. It
treats, first, of Chronic Diseases in general; second, of Discases of he Bexual System of both sexes, their symptoms and
frimedies; third, the Abuse of the Reproductive Powers, and
an exposure of advertising quacks. Sold by W. V. SPENCER,
Bookseller and Stationer, No. 94 Washington street. Price,
50 cants; three stamps extra, if sent by mail.
August 18.

August 18.

M. R. J. T. FORREST, of Providence, R. I., Independent M. Olairvoyant, Realing, Seeing, Test and Doveloping Medium, bus congoged rooms at No. 9 Energid street—a few doors from Castle street. Boston, where she will sit for the care of diseases of a Chronic nature, by the laying on of hands. Acute pains refleved by Spiritual power. Will also care Spinal diseases and Liver complaints. Contracted Jimbs, Nerrous prestration, Neuraliza and Nervous headache cured in a sbort time; and Mrs. B. has also given great relief in cases of Consumption; and it is conceded by those who have tested her extrao, dinnry natural gavers, combined with the aid of spirits, to make an accurate examination in all diseases giving the location, describing the feelings of patients without any aid from them, and those who have tested her remedices and mode of treatment, to be far superior to any they have tried before. Charge moderate. References given, if required, in Boston, Providence, Lynn, and other places. Are, F. will also hold a Ulreie for Spintual Manifestations on Wednesday and Friday evenings of each week, at 71 2 o'clock. Admission, 25 cents.

OTICE—PROF. A. H. HUSE, the Prophotic Medium,

OTICE - PROF. A. H. HUSE, the Prophetic Medium Notice.—FROE, A. H. HUSE, the Prophotic Medium, In may be found at his residence, No. 12 Osborn Place, leading from Pleasant etreet, Beston. Ladies and gentlemen with be favored by him with such account of their past, prosent and future as may be given him in the exercise of these powers with which he feels himself endowed. Price 30 cents. Nativities written when desired. Charge, \$3.

N. B. Prof. H. promises no more than he can accomplish Sept. 16.

Boyle 18.

RS. ALDRIOH performs magnetic operations on the sick; resulty overcomes acute diseases, treats chronic; also, attends especially to diseases of the brain. Has practiced six years. Sat hours, from 9 a. m. to 4 r. m. until May next. Residence, 51 Bridge street, Boston, adjuting the Haspital grounds. cow310 Nov. 3.

CLAIRVOYANT EXAMINATIONS AND COMMUNICA-TIONS by Mis. Rock-aod, assisted by Mrs. Pushee, Tucchiays, Wednosdays, Troppedays shd Fridays, from 0 A. M., to 4 r. M., ut 155 Court street, Boston, Mass. Nov. 3.

Nov. 3.

RB SMITH, No. 4 Brimmer Place, Essex street, sees street, sees street, sees flowers, include stretes sunday, Wednesday, and Briday evening, Terna mederate.

Nov 8.

GRACE L. BEAN, TRANCE AND WHITING TEST MEDIUM, No 8 La Grange Place. Public Circles for Tests on Wednesday and Friday ovenings. Admittance 23 cts. if Oct. 13. MRS. O. A. KIRKHAM, Seeing and Trance Medium, No. 140 Court street, Buston. Hours from 10 A. M to 1 PM. and 2 to 5 P. M. Terms \$1 por hour. 1m Nov. 3. M 188 RACHEL LUKENS, Clairvoyant and Writing Modum. Rooms at 661 North Tenth et, above Wallace, Philadelphia. 8m Oct. 13.

MRS. L. P. HYDE, Writing, Trance and Test Medium, may be found at 48 Wall street, Boston. Auguet 25.

> PSYCHOGRAPH, OR DELINEATION OF

THE INTELLECTUAL, MORAL AND SPIRITUAL CHARACTERISTICS. TRANS.-Two dollars, fully written out. Address with au-

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Footprints of a Presbyterian to Spiritualism. by francis H. BMITH,

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PROF. DEEYOU, SCIENTIFIC AND RELIABLE PRAC. TITIONER OF EGYPTIAN SCIENCE AND IMPRESSED MEDIUM. Builmore, Md. All letters faithfully replied to. Life Charts, according to Egyptian Science and Spirit

Impression, 33; thirteen years, \$2; one year, \$1. Bend cor-reot date of birth, sex, and whether married or single. Ad-dress, PROFESBUR DEEYOU, Baltimore, Md. Sm. Nov. 3. PROF. LISTER, ASTROLOGER, No. 25, Lowell Street, Boston, ### Fcc—oral—50 couts. A Circular of Terms for writing Nativiles sent free. tf Nov. 3.

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DR. S. B. SMITH'S 'FIFTY DROP MAGNETIC MACHIME.' Wonderful Improvement in Magnetic Machines. Invented by Dr. S. B. Smith, of 321 Canal St. New York, by which his DIRECT CURRENT Magnetic Machine is increased in jower ton-fold, reducible also to a minimum power for

EXTRACTING TEETH WITHOUT PAIN. The Zines never require cleaning. Expense of running it one cent a wock. With full directions for its medical use, and for extracting teeth without pain. PRICE, \$13.

Bent by Express to all points of the Union. Address

DR. SAMURT, B. SHITH, 322 Canal St., New York. Nov. 8, 1860.

PIANUS, MELODEUNS, and Alexandro ORGANS-Now and Second-Hand, for SALE or to RENT, at great Burgains. Melodeous ase low as \$30; Pianos. \$75. Moubly payments received for either. Hent allowed if purchased. HORACE WATERS, Agent, 333 Breadway, New York. Sept. 23

WM. O. HUSSEY, HEALTRO MENTUM, has, during a residence in New York of three years, been successful in

A. O. HOISEY, HEALTRO MENTRH, has, during a restand donce in New York of three years, been successful in treating Dyspopela, Paralysis, Spinal Curvature, Tope Worm, and most neuto and chronic discusses, without the use of medicine. He is now prepared to receive patients from abread, at his residence, 223 Greene street, New York. Charges resonable.

MRS. P. A. FERGUSON TOWER,
No. 65 East 31st STREET, NEW YORK,
CLAIRVOYANT EXAMINATIONS
And all discuses treated by Magnetism, Electricity and Water
A few pleasant furnished Rooms with board.
May 19.

May 19.

M. RE. METTLER'S CELEBIATED CLAIR VOYANT MEDticlos. Pulmenaria, \$1 per bottle; Restorative Syrup,
\$1 and \$3 per bottle; Lindment, \$1; Neutralizing Mixture
50 cents; Dysenkery Cordial, 50 cents, Ellair for Chelora.
Wholesale and retail by B. T. MUNSON,
June 2.

U. 143 Fullon street, N. Y.

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SCOTT'S HEALING INSTITUTE. NO. 85 BOND STREMT, NEW YORK, ONE OF THE diest covanient, beautiful and healthy locations in the city of New York, John Scott, Propiletor,

John Hoot't,

EPIRIT AND MACHETIC PHYSICIAN. This being an upo when almost anything in the chape of an advortisement is considered buttout, we dealer persons who may be affected to write be there who may be affected to write be there who have been reflered or corred at the Souti Healing Institute, and exitely themselves that we do not claim half, what in justice to correlves

we could.

We have taken a large, handsome, and commoditue bodie
for the purpose of accommodating these who may come from
a distance to be treated.

Hot and Cold Water Baths in the house; also Magnetic and

It and Gold Water Inthe in the house; also Magnetle and Medicated Baths, adapted to postiliar complaints. In fact, we have made every arrangement that can possibly conduce the theometrs and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons destrous of being udmitted in the Healing Institute, should write a day or two in advance, so we can be prepared for thom.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, discuse diagnosed, and a pack age of medicine sufficient to cure, or at least to confer such bought, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

the letter.

JOHN SOOTT.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of the Town, County and State in full.

J. S.

Spirit Preparations. GIVEN TO JOHN SCOTT, AND PREFARED BY BIM AT SO BOND BTEET, NEW YORK.

This is a medicine of extraordinary power and efficacy in the relief and cure of Errordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of discases, is destined to supercede their use and give health and hope to the afflicted thousands. Price 25 cents.

PILE BALYE.

A severeign remedy for this discuse is at last found. It affords instantaneous relief, and effects a speedy ours. Mr. Everett, editor of the Spiritualist, Cloveland, Ohlo, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invalidations. Price of large her uable remedy. Price \$1 per hex.

For work or inflamed eyes this preparation stands unrivated. It nover hills to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 60 cents.

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For Totter, Eryshpelas, Salt Rhoum, and all Berofulatie eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

O curo in all ordinary cases. Price, \$1.

'This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott has never, in a single instance, falled to effect a permanent and positive cure, no matter how aggreyated the case. It will be found triumphantly efficacious of itself alone, in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complants, will answer the purpose. 'Price, \$10.

BIGHTM AND DELEGATION OF THE PRICE OF THE PRIC

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism and will leave the system in a condition that will positively forbid a redurn of the disease. Price 35 per bottle. For \$10 a positive ours will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

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This actorishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely now character of disease. We do not claim for it he reputation of a cure all, but we do regard it as a Gure of Many. It has proved startlingly and amozingly successful in the worst kinds of Rheumalism, Neuralgia, Spraine, Bruises, Dislocated Joints, Chilbiains, Frosted Evet, Stiff, Neck, Tetter, Sorg Breast, Sore Nipples, Spinal Complaints, Ealdness, etc. Price \$1 per jar.

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BE PARTICULAR.
In ordering any of the above medicines, inclose the amount in a letter, addressed 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 convey-

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DR. JOHN SCOTT, 88 Bond street, New York. 25 Liberal discount made to Agenta. NEW YORK HOMEOPATHIC PHARMACY, D. WHITE, M. D., SUPERINTENDENT,

No. 36 Bond STRBET, Where may be found pure Homocopathic Medicines, in Tine-tures, Triturations, Dilutions and Medicated Polets; Medi-cine Cases, for physicians' and family use, of all kinds and sizes; Viala, of every description; Corks, Labels, Globnies, Sugar-of-Milk, Arnica Blowers and Plasters, Alcohol; Books

Sugar-of-lills, Arhica Flowers and Plasters, Alcohol; Books on Homeopathy, &c., &c.

N. B.—All medicines sold at this establishment are prepared by D. White, M. D., formerly of "White Homicopiathid 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.

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July 7.

TROY LUNG AND HYGIENIC INSTITUTE COMBINING THE MOST ABLE OF THE ECLECTIC FAC-ULTY AND MODERN SCHOOLS OF MEDICINE.

ULTY AND MODERN SCHOOLS OF MEDICINE.

This superfor model health Institution possesses, it is conseientiously believed, superfor claims to public confidence to any
after in the United States.

In this important particular, viz:—It has been the carnest
endeavor of the faculty to investigate, and thoroughly a
derstand the numerous modern Maladica, which have become so very provalent and fatal, especially to the young
knewn as nervous doblity. The external manifestations of
this class of diseases are Relaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fluids and the
muscular and nervo tissues; sallow countenance; pale lips;
dizziness of the head; impaired memory; dinness of ayeeight; loss of balance in the brain; nervous donfaces; palpitation of the beart; great restlessness; deepondency of

sight; loss of balance in the brain; nervous deafaces; palpitation of the beart; great restleteences; despendency of epirits; dreamy and restless sleep; fatid or bad breath; vitated or morbid appetite; indigection; liver complaint diseases of the kidneys; suppressed function of the skin-spinal irritation; cold extremetics; muscular debility or labellade; rhoumatic and neuralgic pains; hurrical breathing cough; thouchtids; soreness of the threat, catarrh and dypeptite tubercelar consumption.

Also, Isairative Dystrevels, known by capricious apportic; sons of weight and fullness at the pit of the stomach; trogular bowels; tongue white; severe incinating pain darting between the shoulder-blades from the stomach; pulse quick and irritable; dull, heavy aching pain across the leins; axcessive depression of spirits, deependency so intense as often to excite the most painful ideas; hence this class of disorders invariably tudicate impaired nutrition, enervation in

ton to excite the most painful ideas; hence this class of discrete invariably indicate impaired mutrition, energation in the organs of digostion and assimilation, so that had and any assimilated chyle gots into the blood. It should never be forgotten, therefore, that some of the worst and most fatal diseases to which fisch is help, commence with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and scientific remedies, selected with great discrimination and judgment that directly aid nature in her recuperative energies to build up, throw off, and resist morbid-action. They discard all drugs and poisonous remedies—mercury, calemel, and all the old school remedies are most serquinously discarded, both from convictions of judgment and conscientious motives. Pattients shall not be drugged at this Institution.

at this Institution. A. Word of Solemn, Conscientions Advice to those who will reflect!

Bitatistics now show the solema truth, that over 100,000 dis, in the United States annually, with some one of the foregoing discases, developing consumption, prostration of the vital forces and promature decay.

There cannot be an effect without its adequate cause.

forces and premature decay.

There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot be some of both sexes, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the victims themselves.

In view of the awail destruction of human life, caused by such dobiticating diseases, such as Spormaterrhea, Sentinativeskness, the vice of self abuse, Spinal Consumption, Epilopsy, nervous sparms and diseases of the heart—and in view of the gross deception practiced upon the community by base prelenders—the Directors and Faculty of this Institution, consection tiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

Failents, for the most part, can be treated at home: On

case of maiadics cannot be surpassed.

Fatlents, for the most part, can be treated at home: Onapplication by letter they will be farmelied with printed interrogatories, which will enable us to send them treatment
by Mail or Express.

terrogatories, which will cannot us to send them treatment by Mail or Espress.

27 All communications are regarded with sacred and conscientious fidelity.
The Institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been successfully cured.

A Treatise on the causes of the early decay of America.

A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in a scaled envelop, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should be read by every person, both male and female.

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Address,

Physician to the Troy Long and Rygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs,

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P. COBB. HEALING MEDIUM, Hannibal, Missouris-

### Neurla.

And quoted edes, and junctalies words long.
And quoted edes, and junctalies words long.
And quoted edes, and junctalies of all time,
Sparkle facetes."

The bright autumnal suncet, and the clouds are plied on

The testlet and the purple, and some of erimson dys. Some adged with gold and silver, and fleeked with thats more

Than artist over painted, save Him who placed them there. Bo lovely this sky picture, that we all have turned away From the busy cares and pleasures that have held us all the

And with rapturous emotion, too deep for feeble words, Drink in the wondrous beauty of those ever-changing clouds.

Parity is enstamped on Nature's form, and communion with her is sure to fill the soul with all that is lulely and of

> I love thee, Twilight! for thy gleams impart Their dear, their dying influence to my heart, When o'er the barn of thought thy pussing wind Awakensall the music of the mind, And Joy and sorrow, as the spirit burns, And hope and memory sweep the chords by turns.

[Nontyomery. Contentment is truly a fortune to him who is the possesso

of that rich jewel. [Reported for the Banner of Light.]

... BOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, NOVEMBER 14.

QUESTION .- What is Virtue? What are its demands upon humanity I

Dr. Chilp.-Take vice away from human life and wirtue has no existence. Virtue is the cream that rises on the milk of human life, the larger part of which is vice. Virtue rises out of vice and fleats upon its surface. Vice holds up virtue. Vice is the skim-milk of life, that tastes blue; virtue is the cream, that tastes rich. Everybody loves cream better than skim milk; everybody loves virtue better than vice. Why then do n't everybody have the gream of life, virtue? Because there is not enough for all. Everybody can't always have cream. The multitude take akim-milk of necessity. All take it sometimes. Spiritualism now comes and proposes, as a fair thing, to shake the cream and milk of human life together, so each may have an equal distribution of the good and the bad; may have fair play. It has been the case heretofore that some one would drink more than his share of the cream of virtue. and then go before the public and brag about it, and the people would applaud it and think well of it. This to me looks mean. If a man has been kept on the skim-milk of vice, he would tell a lie before he would own it, for fear of the scowls and frowns of the people. What a state of things! Natural enough, too. Spiritualism is a great stirring stick of justice, held by God's own hand, that stirs earth, hell and heaven all up to one level sea of life, one common brotherhood of equal, spontaneous right, where chances and luck fade out with distinctions. where each man of necessity has his share of the rich things as well as the poor things of existence. Good deeds and had deeds, rewards and punishments, are mixed together, and become something else; a new compound. Virtue and vice are stirred together and become the lawful product of physical existence-becomes an honest thing. The dispensatory of Spiritualism do n't give all the oream to a few and the skim-milk to the multitude. Spiritualism recognizes facts of existence; nothing is aftered. This blending of earth, bell and heaven, is not new, intrinsically; we have only come to the recognition of what has ever existed; by the light of Spiritualism we begin to see it. The " high up" man and woman feel, or will feel, by sympathy the wees of the "low down," and the down trodden man and woman. Spiritualism brings to our views the chain of sympathy that connects all human hearts; a chain which vibrates from end to end, with every throb of agony vibrations. What is virtue? It is the rich and fragrant flower; the sweet and beautiful flower of our sarthly sojourn, that springs forth luxuriant from the corruption and decay of vice. Vice is the subsoil and the top soil that neurishes and feeds the production of virtue. How levely is virtue! How unlovely is vice! And yet how necessary is vice to the production of virtue. God made and owns the garden soil where grows the levely flower -- virtue. God produced the soil and makes the flower grow therein. He who plucks the flower of virtue from this earthly garden of our God, and thinks it grows without the laws of God in nature; without roots and dirt and nouriskment; without the compost of vice, is not a scientific gardener in the garden where grows the flower of virtue. He may steal the flower of virtue when 'tis grown, but he can't produce it without the rich decay of vice to nourish it. Who do n't love the fragrant flower better than fetid manurs that contributes to its luxuriance? The skillful gardener loves and appreciates both, and under stands the good of each; he recognizes the laws of God in nature that produce the flower of virtue. What is virtue? It is the crowning excellence of the

material world. It floats in the top stratum of human life. It is the leaves, the blossoms and the fruit of a beautiful tree whose roots suck nourishment from the damp, cold soil of vice. The tree of life from its beginning, is of natural growth; and in nature nothing is unnecessary or unlawful. Virtue cannot produce and support vice, while vice does produce and support virtue. Vice is from my Father's hand, and so is virtue. Vice comes first, and virtue after. What is virtue? It is the outside ornaments that beautifr and embellish the great temple of human society. What we call evil makes the foundation walls of this superstructure, laid, in a solid masonary by a master hand, in the dark and solid earth. Virtue rises above the earth into the light of heaven. But virtue which ornaments and adorns the temple of human society, will sometime crumble and fall, like all material things to dust again; to the common leve with vice that supports it, and only the life which gave birth to both virtue and vice will rise to live still, and triumph over both. Virtue! What is it? A thing of time, not of eternity. It is the flower of an hour in the garden of the soul; it is as translent as the track of feet; it is as ephemeral as the dewdron: as frail as summer flowers. Virtue, like things of earth, is born to die. Virtue is not an attribute of the soul, but it is an attribute of time, made for time, used in time, and laid aside with all the paraphanalia of time. The soul's attributes are co-existent with itself. Virtue is too transient for the duration of eternity; it is only a product of the soul's attributes which in time falls off from the soul like all the scales its earthly life produces. Virtue is but the gilded products of the soul, to be scattered along the wayside of its progression, return ing earth to earth, ashes to nahes. It is my desire, as it is the desire of all, to go for virtue. But, God only knows what our success shall be; how many

will, not mine, oh Gad, be done !"

tice, mercy and truth. Virtue is the divine essence yet the soul is a combination of untold, undreamedshooses to do the truest, the purest, the best things of life. Virtue in the best sense is the divinely of God, bringing freedom to his affections, and ennobling love-free-love-to personify and reflect Itself. Virtue is the power within us to obey, to do, to be; to obey the most interior spiritual perceptions, and be guided into all truth; to do through inheritance of all mankind; to be the fluite expression of absolute or infinite virtue, an unfolded product of our interior solf, blended by an atoned love into an attuned at one-mont with the eternal finality of cause and effect that is positively free. Here lies the soul's power to become more than mortal. Devel opment, unfoldment, progression or soul-growth, is maladies of conscious life. This may be obtained in most cases without crucifying the flesh; without crushing out or conquering the lower or more external manifestations of love. The proper recognition of the Christ, or divine virtue, in the soul, prevents the individual from doing himself or others any " barm." It regenerates the love element: it renews the affectional nature, and brings the animal departdivine, so that it serves, in accordance with the laws divine use. The passive soul that is in harmony with its interior self, leans toward the inner light of the rising sun of truth. It sees and feels its vir. its understanding. Such souls know that to them the spring-time of spiritual life has already come; that the summer of universal love, with its bursting buds, its growing fruit, and fragrant air, is close at and delicious fruit, awaits to crown this night of life with eternal day. The virtuous, loving soul that walks the path of peace, and notes its sphere of use receives through faith glorious foretastes of the comroaring beasts of the desert, the birds of prey, the that I call virtue! pools of polluted love and demoniac infestations, vi bratively respond to the truth that night must diethat mental darkness must be dispelled. Virtue, There is no virtue where there is no temptation. It it and points the way. Virtue exists all about us, But, as the simplest problems in the simplest of all and meditate the truth." Except we contemplate man passes virtuously, but in the simple preservais revealed. Except we listen receptively, the Christ of the divine, the absolute being, All are parts of the sphere of law. Euch soul receives from the in dwelling regent, (the source or fountain of love or virtue) and contributes to all other parts in pronortion to their recentivity, the entritual authorance divine essence or virtue, that makes soul growth, or the further unfoldment of the divine an inevitable necessity. The nest of matter, with its inyriads of organic or soul expressions of life, in which we, in dividual eggs of divinity, are being hatched into existence, is an external incrustation that contains within itself, in an undeveloped form or internal spiritual condition, the perfect life, the absolute being which we call God, love and virtue.

the dectrine taught by Dr. Child can produce? 1 being right, the question rises, what good can such dectrine do?

RUFUS ELMER, of Springfield, who proposed this question, was called for. He stated that he "come to hear, not to speak," and was unprepared. Thought that the question was an important one, for it was in everybody's mouth. We have asked the question, what is Christianity? and we have failed to get an answer. Now we ask what is virtue? Can we have a definition given? Success in business commands respect, no matter how much the business man cheats. Now, if a merchant does a successful bush I cannot call this virtue. I pass a lady in the earth. street who is a stranger; she may be called virtuous, and she may not, according to the common definition. Virtue may imply strength; and that man who imparts strength for others, to do good to others. world are branded with vice.

Concers of victus we shall unfold; how many scales | Dn. P. II. U. Shonen. Beard world, resembly not the finder world, and the world and still there was no bridge. Electronams of virtue we about which. Virtue, certainly is de- hoble words have been apolen here to-night! My lightful to our source, while vice to danmable. We conferral with joy, my woul leaps up in gladaces, can all pray as distour beautiful Christ, to have the and halls this night; because it presiges the dawn bliver cup of vice pass from us. But if it be our of a day of rejoicing. I do not disagree with any Father's will that we must drink the litter cup of speaker yet on the floors albeit, my ideas of virtue sin, which we begin to say is of absolute necessity, differ comewhat. Man's body is greater than this It is in the virtue of her sons and daughters—their In reaching the berme. There they found the French, we may as well, in Chelat-like submission, say, "thy ball, or the world of which it is a part. His spirit is greater than his body. A single faculty of his JACOB Enson .-- Morality is obedience to law ; it is measureless soul is greater than his spirit. An the correct deportment of the soul, in accordance archangel may not comprehend the full expansion, with its highest or most interior perceptions of just calibre and capacity of a single organ of faculty; or apiritual substance that causes obelience, that of myriads of these, and therefore the Eternal God alone can fully know a sout. What, theu, is a virtue, what is an acoldent, what is a vice, to this embodied essence or leaven that permentes the child majestic being - the perfected work of the viewless soul of influite glory? The but a fleck upon the tose leaf-an atom on a moonbeam! Great God! I cower before the awful majesty of the tinicat soul that over He hath made; and I know that vice and virtue are but the precedents-the disciplines and human aspirational demands and Delfic supplies, the experiences which, in time, fit it for its eternal work of life unto life, and come ultimately into the business, Good and Use, on the hidden side of the possession of perfect wisdom, which is the common impenetrable veil of Destiny; and I clap my hands, well knowing that one day all souls will be unfettered with vice, unconstrained by the so-called virtues. Sir, the soul is greater than any law, and virtue is measured by what we call law. The man or woman who goes about in the exercise of benevolent offices, is not to me the most virtuous. Those who heal the sick and give of their abundance, are the divino antidote for all the moral or spiritual not the most victuous; but the man or woman who dures to not up, openly, to his or her highest convictions of human duty, even if these clash directly with all the laws man ever invented, is the man or woman whom my soul delights to honor. All hail! the glad and coming day, wherein we shall dare to be ourselves, in spite of custom, priest, potentate or king, with the understanding always that we be true to our highest sense of Right, and are not the ment of our being in harmony with its spiritual and slaves of passion, precept or projudice. Sir, that man (Dr. Child) I honor and respect. Why? Beof nature, (God's mode of operation) the purposes of cause in the teeth of the bitterest denunciation, abuse, or opposition, pouring in from the world about, he has dared to announce his highest ideal of God Almighty's eternal truth. In doing this, he has tuous rays of love and good will springing up within | proved himself a nan-the most glorious title, save one, that human lips ever pronounced. That other more perfect one is-Woman | And when I see a woman who, in this age, dares to be measure, and vindicate her escutcheon before the world, and in hand. That the future autumn, with golden sheaves her daily life, I rejoice; I rejoice, and thank God for another happy hour. It is a great thing to be true to self-to stand forth the champion of your noblest thought, when all fingers point at you with scorn, "looks through nature up to nature's God," and all heels are upraised to crush the sweet life out of you, and when only God and your own stout heart ing day. To him the top of the mountain of the are on your side. To do this-and I thank Heaven house of the Lord is radiant with the light of life: | that some there be who dare it—is to be more than the hills and dates of human existence reflect its human-is to be divine; and this heart wrought rays of love, and bespeak the day is dawning. The divinity allies us to the Immortal Gods. This it is Dr. M. G. Smith .- Virtue is not more abstinence

from ein, else Charles River is a virtuous river.

the substance of love, the essence of God, demands implies intelligence, justice, firmness. It is fidelity to one's highest aspiration-a desire to excel. There The worm that crawls at our feet is charged with it. is an animal instinct in man, and, following out that It exists " in the herbs that the beast devours and intuition, it may result in evil, which one cannot the chemist disdains to cull; in the elements from blume. And again, emotions and actions of a higher which matter, in its meanest and mightiest shapes, type may, by transmission, reveal themselves gloriis deduced in the wide become of the air. In the ously and be without merit. The tiger, faithful to black abyses of the earth everywhere are given to his nature, is savage, destructive. Who blames the mortals the resources and libraries of immortal lore. tiger, yet who can love him? As a man reveals the tiger's disposition, he is bated; yet this nature is studies are obscure to one that braces not his mind his as legitimately as the transferred nature of the to their comprehension, so, though all earth were animal. The virtue of the animal man is in changcarved over and inscribed with the letters of divine ing the natural man by discipline, by the grace of knowledge, the characters would be valueless to God, and in resisting the lower nature, and aspirhim that does not pause to inquire the language ing to the higher Virtue. Naturally amuelle, one the divine in our spiritual being, no true virtue tion of these less earthly qualities from the correding acids of humanity, is he so virtuous a man as within cannot express to our consciousness the many one who, resisting all the seductions of the world, things that it desired to speak through the indivi- has oultivated a sterile desert into smiling fields? dual Jesus eighteen hundred years ago. Life is the The poor sewing girl fulls by temptation, growing manifestation of an eternal principle. All material out of her indigence. Her wealthy sister scores forms of organic or soul life are external expressions her, and draws around her body her ermined robe, fearful of its contamination with pollution. Is not the great whole whose indwelling regency connects this scorn, in the eyes of God, more victous than her each part to all other parts, embracing all within sister's guilt? The history of woman's conduct is mysterious. It is natural for woman to love manto trust him. She yearns for his affection; she leans trustingly upon his breast, and is betrayed. Naturally better than man, she is more believing. confiding, and, too late, she is wrecked upon his vows. She falls from the lofty eminence of virtue to the lowest hell at a single stride. The maternal door is closed upon her; sisters, brothers, friends, louthe her, scorn her, drive her from their society, until driven helplessly against the rooks of life, and with no kind hands to resoue her from the surf to warm her chilled heart and scothe her crushed spirit, she is repelled from the shore of life, and is Mn. Breson.—I have a desire to know what good carried by the masistrom of human existence into the sinks of hell, an abandoned, loathed outcast. felt glad when I saw, in a communication from a Where is now her seducer? Admired, courted and spirit, printed in the Bannen, Dr. Child denominated caressed by these very women who from upon her the "champion of hell;" for I see there is some good | until another falls before his breath, and doomed, about that position. To redeem suffering souls is a like her fallen sister, to shed bitter tears—to find noble mission. But when I hear him talk about refuge only in the action of despair with her sister, virtue and vice emanating from the same source, it in whose sorrow she finds, if not relief, her only is repulsive and nonsensical. I admit that Dr. Child company. Tell me, in God's name, if this company may have wisdom and talent more than I have, and of prudes, whose wealth would have kept her sister, that I am not able to understand him; I may not but for want of temptation, opportunity and imporsee as he sees; so when he talks about everything | tunity, manifests her virtue by her esteem of the seducer and contempt of his viotim? Thus is it virtue in man to slay the one who betrays wife or sister; Jurors acquit him; the public honor, women adore him. But when some other one's sister falls by him. then she is hurled into outer darkness; while he who leads other sisters astray, and shoots him for doing the same to his sister, is caressingly adored. Is all the virtue in Beacon street, and all the vice in North street? What is virtue to-day is vice to-morrow, and what is vice to-day was virtue yesterday. Calvin thought himself eminently virtuous perhaps in roasting Servetus with greenwood, while to-day it ness, according to law, he is called a virtuous man, is the most painful thought connecting him with

In the British Academy of Fine Arts a young artist informed me that good women of noble forms, and Crimean soldiers of well developed muscle, came there for models. Was it vicious for them thus is a virtuous man. To conform to a law laid down to provide bread for their families? A lady goes to by a priest, or a council of priests, is not virtue, as an artist and, for her self-love, has a beautiful nude I view virtue. Christ laid down a standard of vir- bust transferred to canvas. Accompanied by their tue; but if a man acts up to Christ's standard of mothers, virtuous girls drop their robes, and, for the virtue, be is liable to be branded with infidelity. In love they bear an agod father or helpless little ones, the little things of life lie the greatest virtues. In reveal, for the edification of junior artists, the divin carrying a cup of cold water is a mighty deed of est, the most beautiful piece of architecture ever virtue. A yearning heart for the good of those with made by the fingers of God-the white bust of a whom we come in contact, is an evidence of virtue, well-developed woman. Thus stood the most beau-Some of the best specimens of real virtue in the tiful woman of her day, Pauline, of France; and her brother the Emperor said such acts were virtuous,

Almighty. In dorlding what he had made. In spiker, and succeeded in teaching the berme under the parapet wall.

About the same time storming companies of maring batteries and military fortifications? His, awam, some etroggical through, and a few succeeded justice. Of what use is all the parapharmally of to their country forfeited by gold from abroad?

it is well that this question should come before us. is marvellous! Dr. Child has said many things that I want to read again to understand ble meaning. My friend Beeson probably thinks that to be good to the poor Indian is the highest virtue. I think that a man cannot be too virtuous. Virtuo is something inherent in the nature of the man that is distinct from morals. Good and bad morals, we may say, are the clear and the muddy waters that flow from virtue. Between virtue and morality I think there is a difference. 1 think that a clear vision will see virtue in every man, even in the felon. The worst appearing man

" Virtuous and victors every man must ba"

I have an intuitive impression that there is a power in the race to modify the virtue of the race, that is yet unborn. Virtue in the race to come will be affected by our notions. I see a difference between What are the demands of virtue? Do to others as

you would that they should do to you. Judge Land .-- Upon a subject so comprehensive, with so many standpoints of view, there out be no standard definition arrived at or expected on this subject. It is not difficult to define matter, but it is difficult to define mind. The mind reflects upor matter, and by the aid of mind we understand matter. It is still more difficult to give our definition of spiritual things, yet by the aid of spirit we may understand mind. Some seventy-five years ago, Paley says: "Virtue is the doing good to mankind inobedience to the command of God, for our overlasting bappinese." This has been the definition in schools and colleges over sinco; but this is not a definition that we can unanimously accept. Can there be a standard definition of virtue? Man has idens of that which will constitute his highest blessedness. The holy, the just and the true are perceived by the virtue of his constitution. In this perception, religion, duty, philosophy, respect to God and selfsame world. Each looks upon it at his own angle Each one that looks upon the rainbow is in the centre of the arch, and so of the sky above, also, is central to himself. If a man lives to his own highest perceptions he is always right—he is virtuour desires. Our ideal is always above our action-Virtue is good-willing and good-doing, benevolent and beneficent action.

ACCOUNT OF THE CAPTURE OF THE TAKU FORTS, IN CHINA, BY THE ANGLO-FRENCH FORCES.

CAMP TANG-KOW, )

Ом тив Рашо, Апо. 25. o o At 4 o'clock on the morning of the 21st. the Eoglish column marched from camp at Tang-kow. In addition to the Royal Artillery and some Madras mountain guns, the force consisted of Major Graham's company, Royal Engineers, 215 Madras Suppore, the 44th and 67th Regiments, and 830 Royal Marines, amounting in all to upwards of fort in one grave. For days the dead were floated 2,500 men. The French force—1,000 infantry and six 12-pounder canons rayes—under command of forwards with the tide. Their wounded were ourthe lower Northern fort. The English gunbonts detailed for the purpose were the Janua, Clown, Drake, and Woodcook. The French sent four iron gunboats,

one of which had arrived the day before the engage-Hardly had the head of the English column reached the advanced picket when the enemy opened fire. about 5 A. M., from both Northern forts, from the upper Southern fort, and from the river batteries dilward's battery of Armstrongs immediately replied, and one wing of the 67th pushed up to the borders of a ounal affording shelter at 450 yards from a ditch, a wing of the 44th rushing up to mother canal on their left. The French took up position on the Euglish right. . Their gans at once opened on the Southern fort, and soon after 6 A. M. all the butteries had opened fire. Govan's and Deshorough's howitzers came into action, and Milward's and Barry's Armstrongs were advanced. At half-past 6 a tremendous explosion took place in the upper Northern fort, and about ten minutes later another still more terrific in the lower North fort. Beams of wood earth, shells, splinters and bodies were buried into the air, while the concussion shock the ground for miles around. Bill the Chinese steed to their guns though their fire waxed fainter and fainter as that English field artillery was now pushed up to 500 yards from the gateway, and kept up an incossant fire, under cover of which the skirmishers obtained a position near the counterscarp of the outer ditch liere Lieutenant Guy, of Milward's battery, a most promising young officer, son of the director of the Royal Italian Opera, was shot through the thigh. A gunner was wounded almost at the same moment. A lad of 15, on the Indian medical establishment, t tilleryman and dressed his wounds under a trementhe bullet has been extracted and the wound is healis excellent, and he well deserves some promotion. At 8 A. M. the Chinese heavy guns having been

nearly silenced, the ladder party was ordered to adhad been prepared made of Blanshard's light infuntry pontious, under charge of Lieutenant Prichard They were carried by 82 Royal Marines, acpontoons were heavy and unwieldy; one of them was shot through, and, despite the struggles and exer-tions of Marines and Sappers, who did all that brave men could, the pontoons could be advanced no fur-Mejor Graybam, Royal Engineers, was wounded white leading on his men. An officer and eleven men of the marines, and two of the suppers, were also wounded. One of the suppore has since died.

Meanwhile two companies of the 44th, one com-There was no cover against the builds, spears, and that next day be passed through Ticu-tein en route arrows flying about in every direction, so Capt. Greg-for Pekin, with 100 draggletailed followers.—London ory placed his men up to their middle in water and Times. ommenced a fusillade against the Chinese on the parapers, himself serving a ride from a wounded solding and using it with excellent effect for thirty NEATLY AND PROMPTLY EXECUTED rounds. Man after man of the 44th continued to

was only in the mint of him who likeled the lisgers suched through the dush, pulled out the

ships of war, her aracuals, her cartets, her sub-the Ofth went at the ditches with a will. Bome goodness of heart, their intelligence, their love of who bad already crossed over light bambos ladders carried by their Cootles. These ladders thent when placed neroes the ditch. In Jumped aix Coolles up war, if your men may be corrupted and their fidelity to their necks. The lablers were supported neroes to their country forfeited by gold from abroad? "These men should have a riband," sale Col Dupin, Min. Wernenber .- I agree with every speaker, that himself complement in the front; "their gallantry

A plank was now placed across the ditch in front of the main gate, over which very rickety bridge many soldiers passed one by one. The English ladder party was also sout to the salient unicle of the fort near the spot where the French had crossed. Here their ladders were laid and the troops got over.

All this time the fire of the enemy continued inces-

sant. Cold shot, band-grenudes, stink-wis and

vascs of lime were showered on the crowd of beelegers who stood upon the berme. The ladders placed against the wall were pulled into the fort or thrown over, and in vain did man after man attempt to swarm through the ombrasures. If the defeace may be the most virtuous, really. All men are vir- was desperate, nothing could excel the gallactry of the assailants. Between English and French there was nothing to choose. A Frenchman climbed to the top of the parapet, where for some time he stood alone. One rifls after another was banded to him. which he fired against the enemy. But his courage was unavailing, and he fell buck, speared through the eye. Another, pickage in hand, attempted to cut away the top of the wall. He was shot, and the external evidences of virtue and the real thing. Lieut, Burslem, of the 67th, caught hold of his plok and continued the wors. Lieut. Rogers attempted to force his way through an embrasure, but was driven buck. He ran to another, but it was too high for him. Lieut. Lenon, of the 67th, came to his ussistance, forced the point of his award into the wall, and, placing one foot on the sword, Licut. Rogers leaped through the embrasure just a ter Jean Fauchard, drummer of the French 102d, had got over at the right angle. Lieut Rogers acted with conthe place, and was afterwards of the greatest service in assisting others the ough the embrasares. He was well. Jean Fauchard was followed by many of his own countrymen, and by Lieut. Pritchard, R. E.; Lieuts. Lenon and Burslem, 67th, who assisted their own men across the ditch, and were both wounded; Capt. Pryune, R. M., and Lieut. Hume, R. E. In addition to them, among the first in the fort were Col. Knox and Ensign Chaplin, 67th; Capt. Gregory, 44th; Brigadier Reeves, (wounded in three places.) Lieut. K. mpson, 99th; Col. Maun, R. E., and Major Anson, Aid-de-Camp. Col. Mann and Major Auson out the ropes, and lowered the drawbridge over which the mass of the English pressed; and now, after half ligion, duty, philosophy, respect to God and self- an hour's tremendous fighting under the parapet respect are comprehended. We all look upon the wall, the allies were in the fort. Still the Chinese made a desperate resistance under cover of their essements. Ensign Chaplin ascended the ramp almost alone, racing against a French solutier. Half way up he was knocked over by a ballet, but, quickly which is evidence that each, in justice, holds to his recovering himself, he was up again, and won by own views, for he forms the centre of his own world head. A second shot struck him through the leg as of perception; his own position in the physical world be planted the Queen's colors of the 67th at the top of the cavalier, and private "homes Lane, 67th, took his place by the fing. Lieut Kempson, who had a tourniquet in his pooket, bound up Mr. Chaplin's ous. We seem to ourselves to always fall short of arm. Lieuts, Rogers and Burslem and Energy Chaplin have been recommended for the Victoria Cross, which they right well deserve.

And now the soldiers came rushing in, but still the Chinese fought. Capinin Pryone shot the commanding officer with his revolver. The 67th caught the enemy on the left of the ramp, and bay oneted twenty-seven in one mass. The French rushed ut them on the other side as they vainly endeavored to escape. At the proper left angle of the fort lay seventien dead bodies, blown up by a shell:from Govan's howitzers, which General Napier had brought up in support of the French column as they stormed the fort. On the stakes outside were dozens of Chinese, "hoist with their own petard." One had fallen on his eyes, another was staked right through the body. "They lie in sections, sir," said the 44th man.

One hundred and thirty-seven were buried in the General Collineau, had marched up to Tung-kow the ried off in a most ingenious manner. A rope passed provious evoning, and arrived upon the ground soon | under their arms let them down into the direk. They afterwards. It was arranged that the artillery fire were then towed to the river, and thence along the should open on the upper Northern fort at 6 A. M., edge of the stream to the lower northern fort, where while four English and four French gunbouts shell deliber passed are in lunks. The Chinese lower in killed and wounded cumnot have been less than fifteen hundred men. The English had two hundred ousualities-seventeen men killed, twenty-twoofficers and one hundred and sixty one men wounded.

The 44th and 67th, baving provided the storming parties, were naturally the greatest sufferers. The former had ten men killed, two officers and fifty men. wounded; the 67th had six men killed, eight officers and sixty-two men wounded. I append a numinal return, and am happy to say that most of the wounded are doing well.

The French list of casualities was a little over one hundred. No man was, hit on board the gun boats. Two shots fell harmless on the deck of the Woodcock. Sir Robert Napier had an extraordipary escape. During the thickest of the fight he was quietly surveying the enemy's position, when a ball hat the binocular in his hand without injuring him, Capt. Brooke, his aide-de-camp, was wounded in the leg, and Major Greathead, on his staff, had his trousers torn open by a balt. Sir Hope Grant, as usual among the foremost, cent Colonel Wolseley to reconnoitre the lower Northern fort just as the storming party obtained an entrance into the upper. Of started Col. Wolseley with loose rein and easy seat as though he were riding in Rotten-row, and wentallies became more intense. The whole of the right up to the ditch. The enemy potted" at him sh field artillery was now pushed up to 500 with every species of missile, from \$2-pounders to arrows, but he returned scatheless.

And now the fort was taken. It contained 42 gune, many of them lurge, and was the key of the position. The lower Northern fort, with its cavalier open in rear, lay at our meroy, and the whole of the Southern forts were enfluded by that just captured. The passage up the river was barred by obstacles,

showing the greatest ingenuity on the part of the soldier's son, and Fitzgibbon by name, was on the Chinese. There were literally acres of impediments fold, as hospital apprentice, attached to the 67th. Jof one sort or other. First came sharp pointed from Without a moment's hesitation be rushed to the ar- stakes, their points turned down the stream. Each stake weighing several tons. In order to sink them, lous fire. In so doing be was shot in the arm, but two junks laden with stones had been attached to the stakes at high water, when the points just touched ing. A more gallant had never lived. His character the mud. The tide falling 11 or 12 feet, of course the junks fell with it. At low water they were cut loose, and the iron stakes were so firmly imbedded that an eighty horse power gunboat at full speed could not vance and throw a bridge over the outer dirch. Two draw them. Behind these barriers was a large boom floated by oil chatties, then iron stakes again; after them sampan smoored across the stream, filled with ail and combastibles for use as a fire-raft; and lastcompanied by 12 sappers of the Royal Engineers. ly, a boom secured by two cables and two ten-fact. The scaling ladders and the powder-bags for blowing hausers anohored up and down, centre and sides. in the gates followed the pontoons. The first pon- The wreeks of the Lee and Plover are still visible at toon was, after much difficulty, carried up to the the edge of the mud. I pulled round them and causeway over the water, leading to the main gate found the Chinese had cut away their maste, taken of the fort. Hence the road up to the dirch was nor out their engines, and got out the greater part of row, and crowded with killed and wounded. The their copper bolts. The Cormorant had disappeared On the 23d Admiral Hope, with four gunboats, and accompanied by Mr. Parkes, started for Tien-ton. There the people came out to meet them, and begged for mercy. "The Mandarine have fled; we belong to your Alajestics." The town itself will not be oucupied, but the 67th and the cavalry with Barry's buttery were already encamped at its gates. The icmainder of the army follows on Tuesday. Lord Elgin left jesterday in the Granada for Tien-tsin, and the manded by Captain Gregory, the other by Lieutenant bext mail will probably infer from that all is ar-Rogers, and rushed to the ditch to keep down the ranged. The Tien-tsin people say that Sang-ko-linenemy's galling fire of glogals and, matchineks, sin was positively in the south fort on the 21st, and

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