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VOL. VIII.

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NO. 2.

Written for the Bauner of Light. THE OLD MAN'S MEMORY-BELLS.

DY LITE H. BARNEY. I am dreaming of the yore, Which has over, evermore Passed away. When I wist not of the hour Thus should see me, 'neath Time's power,

Growing greyWhen the music-breathing bells Charmed mo with their joyous swells: Bill upon my car la swelling, Childhood's happy stories telling, Hear their clear and slivery chimes !

How they rouse heart-buried memories of the fading ancient times ! O blossed by Memory's sway. Which so kindly, all the day, Brings a friend,

Us to cheer, as in the past, Saying, .. Love shall truly last, Without end;" And thrice blessed Memory's bells. Polding round our souls their spells. Boltly o'er the senses stending. Waking new each slumbering feeling-Hear their never-ending chimes, Rolling back Oblivion's mentle from the misty an

Once again, in all their glee, Como my comrades back to mo. In their bloom; And, unbeeding Time's decay. I comember not they lay In the tomb ! No-reverborating, swells O'er the chaos Memory's belis-Bark I their mellow sedeuce falling. All our youthful joys recalling !

clent Unical

Hear those ever-blessed chimes Chanting forth in tuneful numbers, all our hopes of anciout times!

> And how well remembered still. Though from earth and every ill. Passed away I Though in dreams, like other men. I have passed four-score and ten. Growing grey; Yet within my heart's deep cells, Bweet and sweeter grow those bells i Near and nearer to their dwelling.

With their strains my tones are swelling; And, with heaven-hallowed chimes, I'll forget, in nobler peans, to regret those ancien times I

Providence April, 1888.

Written for the lianner of Light.

THE LORDS OF THE CASTLES.

A TALE OF THE BHINE.

DY ELKANAH STRANGE. CHAPTER V.

Wilhelm had no sooper taken his resolution than make his preparations for entering upon the next crowded with a motion host of adventu Crusade, for which large bedies of zealous men were assembling at ail the leading points of departure between England and Constantinople. It was some days before every arrangement was fully complete; then he called his lending men about him in the old ancestral hall of reception and festivities-set them down at a merry feast, and for the first time acquainted them with his intentions. The response they made him was one of unspeakable pride because of their young master's connection with so noble an enterprise, into which so many of the first and fore most men of the European States were entering with all their bearts-and of a shado of deep regret at the thought that they were so seen to less him.

perhapa-God only know-forever!

"My faithful and chosen field!" said be, standing up and addressing them in his proper place at the head of the board, " I am about to engage in an enterprise that will task the best powers of both body and soul. All I am, and all I have, I freely devote to one great object of my life new, till the question of its permanent possession is decided. The name of not or delinquoney of mine; but rather shall it refleet a new radiance, if so be that Heaven consents) to smile on our endeavors. I go, my faithful followfreely with my own, that the pollution of the infidel Jerusalem; and that, when I return to you, it shall

The men intently listened to his impassioned words, ever and auon giving response by a silent, but significant movement of their heads. It was a laging faces, or flags that obeyod the least breath of fine sight, in that spacious old hall, that company of the truant wind. From the doors looked out the thefa and retniners—every one a faithful vassal and aged and venerable citizens, dropping blessings from true-thus clinging to the cause of their youthful parted lips and uplifted hands upon the processions lord with constancy and devotion. Few years and that continued to pass and repass them. Children he so far swayed their bilind wills, but theso few as well as men and women, bestowed their smiles had taught them how to love him with all the times the very house-tops would be covered with ca was not a man present but would have followed him steeled to their bazardous work. over burning plow shares, or into the midst of untold reigned.

"Now, my faithful butter," said he, singling out His emotions were of the wildest character. one of the number, "you know to what responsibil. It took him not long to find his way to the presin these walls on my toturn; see to it that they pro- "Young man," saluted Conrad, as he entered and schoes against the walls, was that of classes and

tect want and wreichedness, and feed bunger, at all made dutiful chelsance, " you are most welcome to that has no room save for friends!"

And so he went on through the list of his follow- short of success?" ers, addressing them one by one.

they would prove faithful and true to bim to the respectful but firm answer. end, the shout of affirmation with which the interlike words of life.

The next merning early, Wilhelm was gone. With religious feeling." the rosy streaks of morn in the Orient, he took his departure for the Holy Land.

The dress he were was one common to those who period of history. He sat proudly on his well-en of the Holy Sepulchre from the foot of the invading parisoned steed, with his weapons of offence and infidel, I must confess to you-if I am to be true to defence in his hands, and a more knightly looking my own innermost instincts, I must confess it—that adventurer never entered the lists to champion any living cause of man or woman. Ills trusty squire and explain nor describe to any living person, to distin armor bearer rode behind him at a respectful dis guish myself by brave deeds and the worthy execu-

as one of the noblest friends everywhere of civil and | ever feel ashamed." religious liberty. Throughout the vast demains of importal Germany, at that time, had gone forth the ory that the Hely Sepulchro was to be resoued, at keenness, as if he were carefully studying the secreany cost of life or treasure; and that this coming character of the person in whom he had so room attempt was sure to be more successful than any of its predeceasors. All down through the Rhipe valloy, therefore, along the course of the various rivers that contribute to swell this stormy flood, and even history. In the first place, whence came you ?" through the rayless gloom and trackless depths of the vast wilderness, had the call resounded for men, more men, to flock forthwith to the standard of Conrad the Emperor. And brave men, lion-hearted and powerful of limb, came closing up the ranks that and been so fearfully thinned in the previous erusades, eager to grapple with the cruel Saracen and despoil kim utterly.

Most bewildering tales of the visionary wealth that it was possible for advanturers to obtain in that people of every class. Storles of the fubulous riches of beautiful Eastern princesses turned the heads alike of the lords of castles, and those knights who could boast of nothing but the powers of their good right arms. Every one was led to believe that when be returned to his native land he would have a levely damsel riding on bolded him, bringing along with her possessions to which no value could be set, and surpassing for beauty all the enchanting stories that skillful painter. And with such a niedley of mo tives they swarmed to the standard of the cross that my ambillon; it is not the whole-I cannot give up had just been raised. Rich and poor, noble and lowly, the famous and the unknown, all came to

The streets of busy Frankfort, where they assem be proceeded to carry it out. He instantly began to bled, were busier than over before. They were leaders naturated either by a love of excitement and he at once begun and made fit and generous response a passion for ramance, or by a genuine real for the to the young man's frankness. rolligion they professed; and the followers-thogrent mass-notunted only by a blind devotion to the sa. defence they were pledged to go forward and con. will you not name to me that, also?" front the most terrible dangers.

The people of the city were alive to the new excitement. They opened their doors to the voluntary paralleled. Whatever related to the Crusado was of secret lay locked in my own breast." course sacred lu their associations. Whatever inwoked the spirit of the true defender of the faith, not," rejoined the Emperor. "Still, I put no comand excited lofty aspirations for the good and true, and, above all, hurled out death and defiance to the trencherous Asiatic whose foot then tred the procincia of the sepulchre without bindrance, was best calculated to call forth their warmest encomiums and

their most ardent and ready co-operation. All the while the armies were forming for the the holy work of rescuing the Holy Sepulchro from Crusade in and around Frankfort, that city was the hand of the infidel spoiler. That shall be the made the centre of life and animation. It was one long hollday for the inhabitants, however serious might have been the objects of the expedition. The Grossenberg shall never be tarnished, through any streets were crowded from morning till night. The leaders of companies were collecting and organizing their men; and horses were plunging and galloping ers, on an errand for Heaven; mingle your prayers making the very air martial with its sounds; and lake that he can reach any pinnacle of honor upon flags were waving, pennone fluttering, and banners may speedily be wiped away from the holy place in shining out on whatever side the eye choose to turn. For an occasion that carried so serious an import be with the enduring laurels of victory about my with it, few had ever been witnessed in those Frankfort streets that could be compared with it for imposing effect.

All the windows were gay with joyous and encou years he had the sagacity to make the most of; he and acclamations upon the general scene. Some warmth of their large and fierce natures. At that ger and expectant beholders, who sent forth cheer very moment, had he given them the signal, there after cheer for the brave followers whose hearts were

In the midst of these exciting manifestations, dangers. They obsered him when he had finished Wilhelm, whose fine appearance and martial braring his speech, and for some time afterward, silence had attracted attention in high quarters, received a return to the same place within a very brief space summons, one morning, from the Emperor himself. of time.

times; but be careful, above all, that the foot of no this presence. May I demand of you from what menostile invader crosses the threshold of the eastle live you concluded to enlist in this most perilous autorprise, seeing that so many before have come

"I trust your Majesty will give me the credit of The effect upon them was apparent. When he possessing a heart well fitted to take a part in carrycame, at length, to ask them in so many words if ingout a religious enterprise like this," was his

"Yes," returned the Emperor, "It is to be conrogatory was answered, was perfectly deafening jectured, my son, that it is from no light cause that "Yes! yes! We will! we will!" rang along the you have resolved to take the sword against the Sarceiling and up and down the walls of the old hall ocen. But I would that you should answer me if you have taken this purpose from nothing but a

Wilhelm hesitated for a moment, as if to give a better shape to his reply.

"No, Sire," said he : "while I know how deeply rolunteered in the ranks of the Cruenders at that my heart is moved with a desire to redeem the place I am excited with an ambition, such as I can neither tance. Save this one person, he was unaccompanied, I tion of noble trusts. I would, Hire, first prove myself His course lay toward Frankfort, that ancient worthy of your own most noble confidence; and city of commerce and learning, destined in the cont. then, perhaps, the way may lie clear and open for ing centuries to wear a proud name, proudly carned, me to make a name of which none of my kin shall

It was indeed frankly spoken.

The Emperer eyed the young man with much become interested.

"I admire your spirit, young man," he at length mfide reply. "Now I would know more about your

" Sire," promptly answered Wilhelm, respectfully inclining his bend as he did so, "my father left me a castle on the Rhine, which goes by the title of Grossenberg. It came into my possession at bis death, which was unhappily one of violence. I claim to be the Lord of that castle. I have relinquished all my authority there, however, into capable and faithful bands, that I might go forth with these other noble spirits that are assembled in Frankfort to day, and do worthy service under the banner of Persian clime, added in inflaming the imaginations of the cross which yourself. Sire, have here raised. When I return-if I ever should return from a enterprise whose perils I am ready to admit-I hope, to be able to say to my retainers-ny, to my enemics also-that I have done deeds that are worthy to be emblazoned on the esoutabeon of my angesters! I would carve out a rank on the seroll of fortune with my own hand, and not rely upon what my progenttors have done for me. I would hand my name down with added honor to the future occupants of had ever been sung by traveling poet or sketched by the castle of Grossenburg, that they may boast of my deeds, and not be ashaned. This, Sire, is a part of more!"

The Emperor regarded him with a look of undisguised admiration. There was even a tinge of affection in that look which he gave him, as if he regard ed him as a son of ble own. But for a moment did this feeling appear to manifest itself, however, for

"And there is still another metive, you say?" added the Emperor, moving somewhat uneaslly in cred emblems of the Christian religion, in whose his heavy chair. "Probably a secret one, Why

> Wilhelm's expressive eyes Instant's cought these of his Imperial master, as he replied:

"Bire, you have but to command me, and it is not defenders of the cross with a generosity hard to be my part to disobey. Yet I would rather that my "It will be an eafe with me as if you had told it

mand on you at all. It is only from interest in you that I have summoned you into my presence, and I feel interest enough to desire to share even your scoret. Liut do as you will. Give up nothing to me that had better remain upspoken."

"Sire," returned Wilhelm, "I may confide in the honor of my imperial master, if in that of any one on earth. I will tell you in a word: I have engaged in this now enterprise to prove myself more worthy of the hand of the maiden I truly love."

" Noble heart! brave youth!" the Emperor could not help exclaiming, throwing out his hands toward Withelm as he did so. " Now are you of more esteem in my eyes than ever! Where Love, as well as Realong with fierco looking riders; and music was ligion, actuates the soul of a man, there is no miswhich his eyes are fixed. I welcome you, therefore, young man, to my side, in this new enterprise in a foreign land! You have already approved yourself worthy to be enrolled with the few who fight near the person of their Emperor! Henceforth, rememper that my eyes will watch all your actions, to ionor you !"

Withelm could not speak, for the tumplenous emotions that censibly agitated his breast. Tears filled his eyes. He approached and held the extended hand of the Emperor to his lips, and attempted in vain to give utterance to his thanks.

It seemed like a dream to him, that he should thus be received into the presence of the Emperor. He was unable to discover the secret influence that had so favorably for himself wrought on his Malesty's mind; and in the bewildering sensations of the occasion he lost himself.

When at length he retired from the imperial chamber, it was with an injunction that he was to

> CHAPTER VI. POR THE WARE.

In a few days the Army of the Cross had all assen-

of the new army charmed the eye of the beholder, one, and she loved Gertrude tenderly. On their countenances, however, was written but one expression, and that of a resolution to succeed,

Crowds continued to swarm at all points to meet Frusaders from the faircut women of which the hero- go near her." e city made a boast. And amid the cheers of the streets, with banners proudly elevated overhead, place of news," added the girl. and orders passing encouragingly all along the line, and hearts exultant with hope and resolution, this plendid army marched out of Frankfort, under com- I know as well as I want to, that he went just bemand of the Emperor Conrad himself, a glorious and cause Gertrude's father was angry with him, and

cever to be forgetten apoctacle. And proudly, too, rode young Wilhelm on his teed that day, leading forward the followers whose nard had in times past, boon made the necessary charge was his. He looked all nerve and fire. It confidant of Gertrude in many of her little scorets did not appear as if he could ever be subdued by with Wilhelm, and needed no detailed account of the living for. He pranced his horse gaily up and down matter from Jean to comprehend in a moment the section of the line, and his commanding eye took in the picture with a betrayal of the noblest pride bowever, keep down the exclamation of surprise, ossible to man. There were many fair ladies in that rose to his lips. It seemed to those two unto Prankfort that day who uld not omit to gaze upon phlaticated persons, altting in their shaded seels. that five figure as it rode by; and many an one wien in the angle of the tower, that all the world had wondered who so youthful a soldier of the cross been turned upside down by this single occurrence, might be, sitting so solt-possessed upon his borse, What! Gertrude kept in close configement, by ber with the mice of an Emperor. He was, unconscious father! and Withelm gone off out of the country bely to bimself, perhaps, the centre and attraction of any eyes that encountered his passing figure.

But as soon as this imposing cavalcade had doto the one he had so unceremoniously left behind

f place at this point in our distory.

There was a young maid connected with the castle f Grossenberg, whose father had always been a by upon the shoulder. faithful vassul of its previous lord, and who still ived within the radius of its protecting power. This her kind hearted lover, and shed tears of girlish little maid, fresh and rosy as the morning itself, and joy. perfectly artless and sincero in all her ways, was and rude cottage of her father. She was in the work to tell him of it? That's the question!" habit, too, of traveling back and forth between the rival custles of Grossenberg and Rosenbeim, and vas, in fact, rather a welcome comer at the latter, though nominally still a fief of the former. Besides, there were causes enough to attract her to Rosenheim, and, in the season of pleasant weather, almost daily. These causes were as follows : she was a favorite of Gertrude, and she had a lover at Rosen bis inquiry. eim, named Bernard. And that was enough.

No somer, then, had Wilhelm taken his determiation to depart, without another word of notice to any one, to the Holy War, thun Jean, like all such little girls at such junctures, could not content herelt till she had pusted off at full speed to acquaint Gertrude with the fact; for, be it known, she was well aware of the relation that existed between her worse, and I could be of no further use to her, either." young muster and the daughter of Rosenheim, | Jean was quick witted enough to see that it was though she might not have been as well apprised of even so. She therefore made up her mind to go and rtrude's father's feelings on the subjeshe conceived it to be her duty to carry the asteunding intelligence of Wilhelm's departure to Gertrade with the least possible delay.

Jean came, therefore, to the castle of Resembeim flud Gertrado a prisoner!

She wrung her hands, chasped her temples, stared ance of Gertrude's proud and everbearing father. wildly about her, ran up this passage and down that, and exhibited every possible symptoms of distress. Lerself.

the ground, she chanced to meet Bernard himself.

for her mistress-for such is her heart she esteemed love her so much-and everybody loves her, too!" Gertrudo. "Can you tell me where they have got somewhere, in some durk and lonesome place where an apartment at the end of the passage. nobody can get at her, and where her sweet eyes cannot get sight of any face she loves! Oh, now, dear Bernard | Please tell mo if it be all true! I there to day? Do you come with any intelligence am so miserable, wondering what it is that has from Grossenberg? You are always as welcome here turned everybody against her! I hope Bernard, you as you are there, Jean, and I wonder that you do not nover 'Il desert your dear and good mistress ! "

She stood with her clusped bands upon his sem, answer to ber question.

Finally, said Bernard --

"Just come around this corner with me, my presty Jean, where we can have a word or two between our adves, and no danger, either, of being overheard; for let me tell you, Jean, there is odd things going on in this castle to day, and nebedy knows how much longer he will be safe from harm bimself." " Why, whut, Bernard ? "

"Sh-eb-you be as quiet as you can about it, dearle, and I'll guarantee that you shall know every word of it. Come here into this angle with me, where nobody will see us!-There! now listen, but he careful and not make any noire, if you should n't like to bear what I've get to tell you." "No, no, Bernard, I wont; I promise you I wont.

I'll be as still as any mouse in an old cathedra!." "Well," began Bernard, cautiously throwing his eyes about him once more, "Gertrude is confined in the tower."

"What?" almost shricked out the astonished

"There, there, now! You promised to keep quiet. Now I sha'n't tell you any more, if you go on so!" "Well, I wont-I wont; only tell me, Bernard, what it is she's shut up there for. Who has done it, Bernard?"

"Her father."

clans of the most diverso character. The costumes of the Sphil. Joan was a good girl and an honest Bernard went on, in a still lower tone :

"Her father found her in the orchard, talking with Wilhelm, your own master ; and he has shut her up for it, where she can see nobody at all I Yes, she bem and greet them. The doors and windows over- does; she sees me, because I go up to her room to lowed with life. Encouraging faces displayed them carry her food and drink. But I am not allowed to selves at every turn. Smiles greeted the army of the talk with her; and not a female about the castleous

" Why, Bernard I" oried the poor girl now, for zoited populace, and the stirring music from many she could repress her feelings no longer; " you kill band, and the steady tramp of men along the basy | me with what you say! And then comes another " What is that ?" be eagerly asked.

"Withelm himself has gone off to the wars," and

for nothing else." It was Bernard's turn to be astonished now. Berreason of Wilhelm's sudden action. He could not,

cause of the fresh hatred of that father ! A new thought of a sudden struck Bernard. "Look here, Jean!" said he, starting up and surearted, the thoughts of the youthful lover reverted prising her with his gesture, "If Gertrude's father could only know that he has gone off to the wars "-

"Yes, yes!" broke in Jean, Impatiently. "I have And surely a few words of her would not be out it! Lhave it! He would then release her ! He will let her out of her cruel prison !" " Exactly," answered he, patting her affectionate-

Whereupon Jean instantly threw her arms about

"Now. Jean," continued he, holding on by the named Jean; and she dwelt happily in the humble thread of the business still, "how shall we go to liven Jean hesitated and was slient, wonderful as

she was comotimes known to be in her resources; "Suppose you go and tell him yourself!" plump ly suggested Bernard. She said nothing to that, but seemed to be dream

ing over it, her eyes sought vacancy, so to speak, as if she were trying to evoke an answer out of that to

"You could do it better than I could," said be. "Why?" she asked, turning and looking In his

"Because he would receive it from you; but if I were to go up to him and speak about it, he would certainly believe then that I was somehow working with Gertrude, and then he would only treat her

Hanne do for Gertrude all that she was able.

Leaving Bernard, she went immediately into the eastle again, and lingered about the hall and paseages, finding her privileged way here and there as it chanced, lost all the time in her own confused reficetions, and keeping her eye fixed only on the appear-

"To skut un such an angel as she is, too! I declare Still, she put nobody any questions. It did not suit it will call down some punishment of Horren upon her present temper to be talking around with this his head! I should think he would coon be afraid me and that one, on a subject with which she seem to go to elecy alone at night, with such winkedness ed to feel nobody could take so deep an interest as on his hands! Pretty Gottrude I everybody loved her so that knows her, and she never did a wicked Just beneath one of the towers, whose immense thing or said a hard word to a living soul, in all her buttress of stone threw down such a shadow upon life! Oh if I could only get her door unlocked mygelf. Iknow how soon she would come out of that "Oh, blessed be the day I dear Bernard," exclaimed wicked prison-I do! I declare, it's an awful thing

the innocent maiden, coloring in splite of her anxiety to act so with her-poor, sweet innocent! And I She had her little fists tightly elenched, just as the my lady Gertrude? For they say she's all locked up guilty father of Gertrude came full upon her from Seeing ber, he came to a stop.

"Well, Jeau," he exclaimed, "what brings you make up your mind to stay here altogether."

"La, master," answered the girl, with a respect and looked most carnesty into his face to get an ful courtesy, "I know how kind so have always been to me here at Rosenheim, and I cannot forget, either. that my grandfather is a faithful serf of Grossen-

"No, nor I, either, Jean!" interrupted the Lord of Rosenbeim, with some emphasis of manner.

"But for dear Gertrude's sake, master, I would ove to be living here by her side all the time; and then for my own dear master's sake I would be there, ton. And so what can a poor body do, that loves In two places as I do, master? But can't I see my sweet mistress Gertrude, this morning ?"

" No. Jean, you cannot," he instantly unswered. The reply was so sharp and sudden, that Jean was much startled, and scarcely dared look him again in the face.

"I've come expressly to see her," half meaned the

"I can't help it. Nobody will see her just now. What news do you bring, Jean? Here come into this room with me, and let me hear your whole story. it will make my heart feel fresh again, perhaps, to look into those bright blue eyes of yours, that make mo think so much of the sky-oh, Lord! oh, Lord!" These final exclamations were started from a heart that truly knew somewhat of its own sufferings.

"Oh, sir," directly answered the girl, "I have a plenty of news to tell you. There's nobody at the cantle now! The Lord and master has gone away, all the light of the dear old hall is quenched!"

close at hand, where the proud Lord of Resembelia had reated himself in a wide armed leathern-linedchair, and flung his gray turning head fato its depths, as if he could thus find the comfort and pence." he had valuly been in quest of so long.

Jean etood up not far from where he sat. Her faje face was pale, from the effects of the morning's fear, and her blue eyes were already moist with teager. But it might require a cuter penetration than that of her questioner, hardened as was his nature by the shooks and tempests that had overtaken it, to observe a fact that obtruded itself so little, yet contained such a depth of meaning.

"Here; come nearer to me, girl," said the Lord of Rosenhelm.

Jean modestly complied with his command. He took her by her hand, and began to speak ofer beauty. She only hung her head, and dropped her eyes to

the Agor, "Now tell me, my pretty maid, what is it I can

lo for you, to day? Let me know how I can make ou happy." "Master." she immediately answered, " let me see nistress Gertrode."

"I tell you Not" refolned he, quickly, rising a little in his chair and stamping his foot. "Gertrade has been disobedient. She minds nothing I say. She is not a good child, like yourself, Jean. And I

have put her where nobody can see her." "Oh, eir !" she exclutmed, matching her hand way from him, and clueping both of her own together; "you must never say that Gertrude is not as good a girl as I am, because I know better than that, and I know that she is good as she can be, and sweet as any angel! No, sir; you must n't tell me I am better than dear Mistress Gertrude; because I sha'n't stay here and have it said before me ! Ger. trude is just as good as anybody can be; and I know I must n't let myself be spoken of by anybody when she is spoken of, too. So, master, please do not talk so of Gertrude to me; for she is a fine lady and as pure as an angel that sings in Heaven-but, poor little Jean, she's only an humble maid, that. doesn't live in any big castle, and never will marry any great lord."

"Tut, tut, child! What makes you go on so? Do you remember Jean, that I am muster in this castle myself? And do you know, too, that I am going to do with Gertrude just what I please? But never, Jenu, never shall she marry young Wilhelm, our master, and the present Lord of Grossenberg ; mean to stop that, if she never lives to come out of her prison ("

Jean was, for a moment, utterly oast down. "If you know, sir, how much he loved her," she at length ventured.

" Doo! No matter!" "And then, master, he has felt so had because you do not like him any better, that he has gone of straight to the wara."

"What!"

He instinctively sprang up, as he heard this most nexpected announcement. "Tell me that again! Bay it over once more to

mel What is it you say? What do you tell ma. can? Gone to the ware! Wilhelm! "He left without many words beforehand, master," said the girl; "and oh, how much we all mourn

his absence! There is n't a single dry eye over at the castle-we all loved him sol Dear master Wilhelm! And they say he never may come back again to us; but he may be killed by the weapons of the "It's too bad!" thought the pear child to herself. | cruel laddels! Oh, if Master Wilhelm never should come back again, it would all be because he loved dear Mistress Gertrude so much, and you would never let him love her! I do believe it will be the death of him yet, and perhaps of sweet Mistress Gertrude, too!"

Delivering herself of which sentiment, she at nce applied her sprea to her eyes, and shed warm tears in behalf of both of the young lovers whose fortunes were just then so unhappy.

The Lord of Rosenheim could not sit composed in his chair. He got up and began to stride the room muttering as he went on.

"The boy must not throw himself away thus!" said ha. "He must not have Gertrude-no, no, no t But then. I am sorry in my hears if I have been the means of driving him away to the wars with the Infidel!"

While he centinued his excited walking, his brown knitted themselves scowlingly, the expression of his eyes became flerce, and his lips kept working as if there were many sentiments which it was not then allowed him to utter. Ever and soon he throw up both of his hands, thus betraying the tumult of his thoughts when the subject of young Wilhelm was broached. There was some mystery about the youth that seemed to fassinate and control this rugged and lion-hearted man. What it was, passed all comprebeasion. He would, and he would not, have him marry Gertrude. He would, and he would not, be rid of him altogether. He would have him assassinated, and still he would not have him go to the foreign wars where his precious life was to be put in jeopardy. It was all a puzzle, and even such astute little wite as Jean could make nothing what-

over out of it. " But why, mester," she asked again, " why may

I not seo Mistress Gertrude?" " Because you cannot, and that is reason enough. And it will be of no use for you, Jean, however much you may love ber, to ask me such a question any

"Has she done anything wicked?" still persisted

Jean, not appearing to beed what he had just eaid. "That is not for me to talk with you about, my girl," answered he offering to patronize her somewhat "Here; come and sit down by me here, and ...

let me talk with you about something else," She moved a step or two towards him, and then stopped. She seted as if she dreaded to come too near him.

"Ah, but you never need be afraid of me, my pretty girl !" he broke out. "I will not harm you.

ity you have been assigned, these many years past, once of the Emperor, whom he found sitting alone and the same will continue to rest upon your shoul all prepared to receive and converse with him. His ders. And you, warder, are still to guard well the imperial majesty was surrounded with a great deal doors and bridge, through and ever which it is pos of pomp and parade, such as became his exalted sible for danger to come to this my castle. On you station; but this did not in any way abash the self to pass in imposing seview up and down the streets chiefly shall I rely to find no enemy entrenched with. possession of the youthful Lord of Grossenberg.

bled, and, with banners above their heads with inscriptions of the most stirring character, they begin of the city. The music that awakened such marrial

Jean held up both hands in speechless horror. Her countenance betrayed many of the contestions

By this time they had proceeded into an apartment

I will be your friend. Your father is a fief of Gros

your case. You are a good girt, Jean, and I wish you would make up your mind to stoy here in the

castle." As he spoke thus finiteringly, he reached out his hand no if to take hold of her and draw her to him; but Jean was as immorable as a tock.

" I never could stay here at all, without I might see Gerirude all the while," was her ready answer.

" And that I told you not to speak of." She was fusiantly dumb. Not another syllable would she pronounce in the presence of the Lord of Resenteim, so long as he forbade her speaking of ope she leved as much as she did Gertrude.

CHAPTER VII.

A PRIGHTPUL PERIL.

Bernard had been apprised of every syllable that passed between Jean and his master, and pursed his line and shook his head with a new but silent recolution.

"What shall we do, Bernard?" poor Jean could not but ask of him.

"Do something!" he replied, almost sullenly, She looked at bim with surprise; for in all her

acquaintance with him, she had never known him to wear such an expression on his face as that. "What? What do you mean, Bernard?" per-

sisted the puzzled girl. "Oh, something. Wait and see. But, Jean, never

tell to anybody clse what you know, will you? 'Twent do lany good for folks to find out how Gertrade's father treats her. So keep it all to yourself, obitd."

And she faithfully promised she would.

Very soon afterwards, Bernard began to communicate his plans to Gertrude, when he went up to hand her her meals. He was not allowed to remain long enough at any one time to convey his whole project to her, so he was forced to do it piecemeal. But Gertrude was not long in comprehending him.

Her imprisonment was weary in the extreme to her. The apartment in which her unfeeling and inhuman father had shut her up was at the extreme corner of one of the towers, and the highest one among them all. The ascent to it was by devious stairs of massive stone, hidden in the darkest possible stairways, up which it was necessary for a person literally to grope his way. The moisture sometimes sweated out upon the stone walls, so littleair was there in circulation there. The walls, too, were heavy and thick, so that the sharpest sounds could scarce penetrate them.

The room in which Gertrude was doomed-she knew not for how long a time-to pass her hours, was low and confined, so that it had the effect, of itself considered, to depress her spirits. Whereas she had been all buoyancy and arder, but a few days ago, now her heart had completely sunk down within her, and a cast of deep melancholy had come down upon her face like a cloud. Day by day, and hour by hour, she paced her limited floor, caunting the moments by the pulsations of her own poor heart, or vainly dreaming of the bliss that lay in liberty, or trying to wonder when her weary and hard confinement would cease. She felt the iron cruelty of her parent, but that she always knew to be his characteristic from childhood. But she could not divine the strong and deep-laid impulse that drove him to so wicked a deed as this of shuttlag up his only child in solitary confinement, and leaving her to live or die, as she might.

The oun sourcely lay in her little room at all. The loop hole of a window which was the only aperature through which she received light, was so narrow and so deep that the sunlight could only fall upon one or the other side of the casement. But she could stand up at the stone sill of this window, lead her arms upon its chilling floor, and gaze out into the blue depths of the sky, or down into the terrent of the turbid Rhino beneath. And in that place she was wont to indulge in her saddest of all solitary mus-

"Oh." thought she to herself, again and again, "if I could only get out! By the stairs it is im-

possible; and by the window-" She shuddered and drew back, as the mere though

flashed across hor. . "Still, it is wrong for me to be here. If I could only get down below once more, and present myself direct to my father, and tell him what a child I am, and what I over mean to be—would it not seften his cruelty perhaps? Would be not possibly look upon me in a different light, and take me to his heart

more like a daughter?" . She shook her head at such a thought, feeling its utter impossibility.

And suddenly the tears began to well up into her eyes, and to flow down her cheeks.

That was the saddest of all sights to be imagined. In a cage of stone was immured this innocent singing bird, and all the music was being rapidly orushedous of her heart.

Bernard came again. " Mistress," said he in a whisper, "I have a way to save you."

"Oh, what, Bernard? As you love your mistress, pray tell me what it is !"

"Bh_sh! But you must not be too impatient," said he. "Let us begin at the beginning, and go but a step at a time."

" Well, well, Bernard; now I will be still; now

tell me !" " Here, then; rush past me as fast as you can go -now 1 now, Gertrude! and run for your life out of the castle walls! Go to the forcet; I will find you anon; you shall have what you want to eat; you shall be kept warm, and well cared for I I will do it myself, mistress Gertrude. I am not afraid! Let your father parsue me, if he will; let him catch me and kill me; he can do no mere, mistress Gertrude, and I should be only too happy to

die for you!" "Alas I faithful page! my truly devoted servant! You know not of what you speak. What would I do, after you were taken? How could you help me

then I" True; he had not thought of that, and he fell to pondering upon it.

"And what is more," said Gertrude, "I should be

certain to be caught and brought back myself." "You! You must run!"

"Yes, Bernard; and by my very running I should betray myself. My father would send out persons after mo; and even if I got out safely from the ensile walls into the forest, what could I do, a poor girl that I am, away in the black and herrible woods I should die with fright there—I know I should!"

Bernard stood and thought again. "Can you make up your mind, mistress Gertrude,

to die here?" She burst into tears.

" But I cannot stay longer," he suddenly interrupted. "I shall be missed, and I am told not to

pass a word with you." "There go-go, Bernard I" said she, thrusting him backward gently with her hand. He withdrow, the door came together with a rum-

bling sound, and the girl was once more a close prisoner within the walls of her father's cantle. As soon as she was alone again, she sat down and

kenberg, I know; but that eighties nothing in began verloosly to consider of it. It gare her a great deal of thought till the time came found for Bernard to make his next appearance,

"Alasi" he exclaimed, on seeing her this time, "It le just an l'fenred; mistress Clertrude. Your father has taken greater precautions than before, and now it will be quite impossible for you to escape by the way I pointed out to you."

Her countenance sank to an expression of deep ielanoholy.

Nothing more passed on this occasion. But as night intervened between this and the next appear. ance of the faithful servitor, Gertrade had improved the space in forming certain plans of her own. Ignorant how long she might be immured within these cheerless walls, whereon no human face was permit ted to reflect its inclnacholy smiles but her own, it had occurred to her that it were far better for her to spend her activity and strength in some worthy effort to achieve her freedom, than to lie down and waste it all in the bitter repinings that flow out of such a sorrowful lot. So she now had a project of her own to advance, which she did promptly.

"Bernard," said she, the moment be presente timuelf at the door, "I have something to tell you." "Oh, have you my sweet mistress? Pray what is

His face lighted with hope.

She silently pointed to the aperture in the wall, which went by the name of the window.

He could hardly comprehend her yet. " I have made up my mind," said she.

"What !" he involuntarily explaimed.

"There is no other way," she explained. " But dare you?"

"I dare do anything - everything! I can de rught but endure this l" He gave ber a look of the truest and intenses sympathy, which imparted to her fresh courage.

" I should not live long in this place; better die at once, if I must, than by inches."

" Oh, good mistress Gertrude, you never will die in doing it ! No, I know you never will! you are in the care of higher powers! I feel it! I can say it

from my heart!" "Then the sooner I go about it, the better !".ndded the brave girl; " for I lose my strength daily in this life, and must put it to some service while I can call it my own. Will you be ready, Bernard, on the next dark night?"

" Yes-yes-yes l" "Mind, now, Bornard, and get all the particulars ocurately, before you start. If we fail, that is the end of all. We must take good care, then, not to be discovered before the time, nor afterward either All must be carefully arranged, and then we must rust to kind heaven for the result."

The youth regarded her with feelings of almost apturous devotion ; so brave, so highly heroic a girl, to thought must be something supernatural.

"Now, Bernard, have you got a skiff?" she neked.

" Yes, mistress, and one that Is staunch and strong; e stouthearled, mistress, even as your own self 22

"You must help me, then." "I shall be ready to go anywhere with you-to

dia for you (" "Have your skiff ready at midnight, when the first dark and stormy night comes on. Be as near the foot of this tower as you can get. Watch closely for me, I shall come down by the outside-I have fully

made up my mind!" It was a desperate endoaver, but better thisthought she—than where she was, and under such galling conditions. Even death outright was proerable to her present lot.

Bernard said a few words additional, and was

Gertrude finished her meel, and at once went in-

dustriously shout her preparations. First she began to get ready a supply of rone. which she made of such articles of bedding as came to ber hand. She spun and twisted, and converted her room into a mechanic's shop. Bornard, too, fetched up to her pieces of rope, which he taught her how to tie securely together. The frail ladder that he asked himself whence came it? that he rewas constructed at last, but some of its limbs were flected on the moral and intellectual powers bestowed

was a dark and stormy night. The day had been whether this principle ceases to exist at death, or and threatening, and the night descended full of dark threats and muttering sounds. There in a brighter and purer sphere of being than the preswas nothing to be seen overhead but masses of black ent—that is to say, a calcatial. and heavy clouds, that rolled onward with the volleys of thunder slumbering within their bosoms. A wind swept out of the very depths of the sky, blowing its and the tall beads of the monster trees bowed their was to be heard beyond the walls. Not the glare of a light shot athwart the shoreless sea of the dark-

Gertrude almost hesitated, as she took a careful survey of things from her lone tower window: but again it occurred to her that this was just such a night as she had prayed for and such an one, too, as would best assure her safety. Therefore, though she trembled at the hazard, she accepted all the conditions as having been specially presented by Heav-

[CONTINUED NEXT WEEK.]

Wenk Christians.

A correspondent of the Missouri Baptist groups to classes of Christians under this bend :

1. There are some brethren so physically weak that they cannot raise their hands as high as their ould do that, who are not able to lift it out again. 2. There are some brethren so weak from the

walk to church on the Sabbath, and some not quite in detail; nor, indeed, is that at all executial for us so weak, who can get there only once that day. 3. There are some so weak after the toils of the

day, that they are not able to walk to prayer-mect. ing; and then, again, others who can get there, who are too weak to speak or pray. 4. There are some brethren so weak as to be unable to rise carly enough to have family worship

before business hours; then there are others who do

5. There are some brethren so weak in talents, And Elisha said, "I pray thee, let a double portion that they are not able to teach a class in Sabbath of thy spirit be upon me." And he said, "Thou

ncetlag is on hand. In a town not a thousand miles from this city, says to pass as they still went on, and talked, that behold, the Temperance Journal, there is a father and son of there appeared a chariot of fire, and horses of fire. the same name. The old gentleman is a Republican, and paried them both asunder; and Elijah he went and the young man a leading Democrat. A short up by a whichwind into heaven. Jacob, on his way time since, our Democratic friends enclosed in a letter to Haran, slept, having only the stones of the place fine since, our bettier that it should be expended in for his pillow, and during his sleep he dreamed, or the best manner possible. They forgot to append had a vision, of "a ladder set up on the earth and but a vision, of "a ladder set up on the earth and the Republican. He followed the directions of the the top of it reached to heaven, and beheld, the anletter according to his best judgment, and with it paid gels of God escending and descending on it." "And his taxes, grocery, and other little bills .- Fortland after six days," we find it recorded, "Jesus taketh

Witten for the Banner of Light. HEAVER IS GAINED BY ACTION.

BT J. BOHRER, JR.

Almighty God, who sitt'et above This mundane sobere of sin and woe. Whose respite is unending Love-Unto thee, Great King, I hambly how! Oh. Father I send thy quick ning dove Into my heart, thy truths to sow: Oh! teach my soul thy ways to tread, Thy wisdom o'er my pathway shed f

Deep recks my heart Thy truths to learn ! My shackled spirit strives in vain To pierce the darkness. Dost thou spurn The soul that Wisdom's paths would gain? It cannot be ! The lights which burn Within the heart this truth proclaim: lly action, marial, thou shalt know The source from whence thy blessings flow."

Creed-fetter'd mortals serve a God They poler with reason can maintain: Bla attributes are of the sod. And such are they who him proclaim? Deen in the heart thou dwell'at, my God: I hear thy voice in rearing main !

Thy temples are the mountains high, Thy sermons mirrored in the sky ! What, oh, my God ! must be my aim-What must the seeking spirit do The realms of Happiness to gain, And ways of Righteousness pursue? Hust bend the knee in pompous mein?

Must swell the dir our wallings ruo?

Will chanting creeds at man's behest.

Win for the soul eternal rest?

Lo I from the spheres these truthful words From cheering scraphs fill my heart : Behold I c'en flight of soulless birds is on, and opward ! Man, depart From idle tales! Those sounding words Are baseless fabrics ! For quart

From such the Truthful Foundains flow

Where Light and Love eternal glow | In Nature's laws thou aye wilt find Eternal Action wins the day, Nor all the newers of Earth can bind Its fetters on this truthful say ! Who would be rich, biniself must find The geme which hidden from him lay. Delve deep for Truth-base metal spurn-

Men learn to live; live thou-to LEARN !

The cloud that shuns the laughing eye Corrosive on the heart may dwell; A frown may greet the passer by, Though glad the heart as marriage hall. Bo Truth lies slumbering 'neath the sky, Though Falschood a fair tale may tell;

Though mankind doth deaf car beatow. Let love to man thy bosom thrill-In wisdom, then, thou servest me ! Let noble ends thy actions all. Press onward, thou! Then unto thee Will angels loud their smiles. Will Base Inaction set thee free

From Error's slough? . Thou knowest well

Inaction tells her own death-knell!

And reason holds her anward flow.

As Reaven is far above the Earth-As Bliss is far removed from War, Is found that fount : nor Time nor Dearth Shall clog its water's ceaseless flow 1 Knowest thou the mighty, priceless worth Which this Pure Fountain can bestow? Press onward, then! From earth once free, Thy upward flight shall gain it thee !" St. Albane. 17.. 1940.

Original Essaps.

IMMORTALITY. BY REV. ROBERT MARRIS.

"For we know that if our earthly house of this tabornacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—3 Con. v. I.

At a comparatively early period of man's exist ence upon carth, it is reasonable to suppose that he turned his attention to the body and had given him ; so delicate that they did not seem as if they could upon him; that observing the physical form was sustain her weight. And from such a fearful height, subject to death, he inquired respecting the origin of By and by, the right opportunity came indeed. It the thinking and reasoning principle he had received; and that he commenced to reflect a little as to continued to reason, judge, remember, will and hope,

God, when he made man, either made him on immortal being, or he did not. If he made him an immortal being, then we may presume that he gave force way into every ward of the castle. As it him such intimations of it in all ages, countries and struck the forest, it reared with the sound of an ar- climes, as was necessary to secure his peace, quiet my of awakened giants, infuriate and determined; his fears, animate his hopes, and establish his belief in its existence. We say so, because we conceive that orests in silent submission. Scarbe a human voice this information, if required, a good and boty God would not withhold from the children whom he had

oreated in his own similitude. Can, we conceive of an earthly father, who had ome communication of vital importance to make to his child, allowing that child to die in ignorance thereof, he having had power and opportunity to make it known? And, can we conceive of the great and infinite Father, who pervades all existence, fills all space, is present everywhere and knows all things, having the knowledge of man's immortality in store, and yet allowing him to follow his father or mother, sister, brother, wife, child, or friend, in sorrew to the grave, without any knowledge of a hereafter, without any hope of a future day of reunion, when death's portal had been passed through without, in short, knowing more than the beauts of the field? From the earth in all probability I came, pockets; and some not quite so weak but that they and thither in all probability I shall go? No; not thus can we think of God, our Heavenly Father.

In what manner he may have made the dectrine abors of business, that they have not strongth to of our immortality known, we cannot prefend to say now to know. Sufficient for us is it to believe that God possessed the power and know the best means by which to reveal it. "Enoch," we are informed walked with God, and be was not; for God took him," or, as it is in the New Testament, "Enoch was translated that he should not see death; and was not found, because God had translated him : for before his translation he had this testimony, that he rise early, but are too weak to reach down the family pleased God." Elijah said unto Elisha, " Ask what I shall do for thee, before I be taken away from thee." School, but who are not so weak when a rollitical hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came

them up late a ligh mountain spart, and was trans Indeed, the dwelling is; with uncering wisdom can i figured before them; and his face did abine as the trived, and with consummate skill constructed; but know that we have such a glorlous deather before sun, and his raiment was as white as the light, bow true respecting its temporary earthly continue us-that we are not merely to be human belong on And, behold, there appeared unto them Moses and anco are the words: "Dust thou art, and unto dust earth, but that we are to be angels in heaven? This Elias taiking with him." "It is not expollent for shalt thou return!" "Man that is born of a woman men may not in every ago of our race have known; me doubtless to glory," says Paul, "I will come to is of few days and full of trouble. He cometh forth but if they have not, the fault, we conceive, has been visious and rerelations of the Lord. I know a man like a flower, and is out down; he fleeth also as a their own. It has been always ready for them, but in Christ about fourteen years ago, (whether in the chadow, and continueth not." Such, then, being they have not always been ready and willing to body I cannot tell; or whether out of the body I the brief earthly duration of the dwelling of man's receive it. Their credulity led to infidelity, and cannot tell-Out knoweth;) such an one caught up immerial spirit, how important is it for him to know infidelity closed its eyes to the truth: " Scoing, they to the third heaven. And I know such a man . . o how that he was caught up into paradise, nerve die, but, on the centrary, be ever animate, ever Still, the period has again come when men have been and heard unspeakable words which it is not lawful vigorous, ever young, ever learning, ever teaching, found fit and ready for its reception, and millions for a man to utter." At his conversion to Christian ever progressing in knowledge, in wisdom, and in have received it, so that at this day it is a fact that ity, as "he came near to Damasous, suddenly there love, throughout the revolving cycles of eternity the inhabitants of heaven can, as in the days of shined round about him a light from heaven, and he How important, too, to take due notice of the life or Christ and his aposites, and in other periods in the fell to the earth, and heard a voice saying unto him, conduct that, at the death or change of this dwel- history of our race, hold communion with the Saul, Saul, why persecutest thou mo?' And be said. Who art thou, ford?' And the Lord said, 1 blo company of angels, the general assembly and not a new invention, being the greatest wonder and am Jesus, whom thou persecutest." We learn, also, from the same apostle, in his first epistle to the Corinthians, that he "delivered unto them first of all that which he himself had received, that Christ died, broken, or the pitcher broken at the fountain, or the was much to be desired in an age like the present, was buried, rose again the third day, was seen of wheel broken at the eistern;" for "then shall the in which man's reasoning faculties are largely Cephas, then of the twelve. After that he was seen dust return to the earth as it was, and the spirit developed, in which insidelity is so prevalent, and of James, then of the apostles, and last of all-he unto God who gave it." was seen of me, (Paul,) also,"

Now, in these passages we conceive that there is being removed suddenly into the celestial land and not made with hands," nover appearing afterwards, would be no proof of his continued existence in that land. Had we been eye witnesses to the fact of his removal or translation, body has been left behind decomposing in the grave. then we should have felt competent to testify to that Paul teaches us that "It is sown a natural body fact, and no more. We might have conjectured that and raised a spiritual body;" "that we shall see he continued to live, but then this would only have face to face, and know even as we are known." been conjecture—not proof—not evidence of the prolonged existence of his spiritual nature. When however, one of the human family has passed from life to death, as regards the body, and has returned again to converse with spirits in the body on earth. peared unto Peter, James, and John, and their Mas.

soul of man is immortal? at once, did he not furnish the strongest and most sorrow dispelling words of his to his disciples prior er's libuse are many mansions. If it were not so, 1

/ am. there we may be also." one is certainty, the other, contingency-the one

reality. In the physical sciences, man does not rest satisfied with believing that so and so is the case, or that so and so will be the case; but asks for facts. He injurious. To believe without evidence, what stores interrogates nature's works, as it were, to elicit their reply to such and such inquiries. He says to the lustre of truth, if not totally obscuring it for generarooks, "What teach yo?" to the fossile, "Whence tions, and thus producing incalculable detriment did you come, and how originate?" to the vegetable and misery to countless numbers of men! To diskingdom, "How beautiful, usoful and varied are ye, believe, on the other hand, without provious investiand what facts have ye in readiness for me to un- gation and indisputable evidence for doing so; to lock and divulge to the world?" and to the animal are not many instructive lessons to be learned from say which of these is the worse?

In reference to these works of the Almighty Crevague hearsay, or the wavering belief, or the faint! mor; truth-not fiction. In the high and holy con- met with opposition, persecution and contempt; but corns of eternity, however, to ask for evidence or let all such take courage and be of good cheer, for, tles and the early Christians, and to one greater than any of these by general acknowledgment, viz., rarily retard, its enward, progressive march. Christ, is now considered by many followers of the Prince of Peace, if not an act of impiety, at least a duration of this spiritual body-"cternal in the thing not to be entertained for a moment, as if it heavens." It has not been designed by the Almighty were an impossibility, if not a sinful act of conduct, to continue merely for a brief period in a fleshly for spirits to return to the earth and supply their dwelling on earth, but it is to exist forever in heaver elations and friends, still in the tenements of mor. tality, with coular demonstration of their continued existence. They conceive, it may be presumed, that it is botter for them to believe on the assertious of truly said that its existence has terminated. No; others, who had evidence given themselves, than to ask for such evidence in their own case; to be satisfield with an unsettled belief, or faint hope, rather than have absolute knowledge. How can they reconcile the conduct of the Deity, according to their way of thinking, in giving man scientific knowledge based on facts, with that of their Creator in giving them many binta, intimations, and assertions, of an eternal existence after death, at the same time withhold ing from them all evidence or proof of this existence? He do not, however, believe that God has withheld this evidence, but, on the controry, that all who wish to obtain It may now, as in the days of and generation-"For we know." "Seek and ye

shall find," says Jesus, and so sny we. In the second place, we will now proceed to conwe may remark that by tabernacle is meant the hu-Peter, James, and John his brother, and bringeth immortal assemblies of the spirit land? Beautiful, ness, can subvert or destroy.

that when the body is cast off, its inhabitant will saw not; and hearing, they did not understand."

In the third place, we will direct our thoughts to the dwelling given to man at death, as alluded to by evidence given of man's immortality. True, a man's the Apostic: " We have a building of God, an house

> By the building here is meant, we concelve, the spiritual body, which man has when the ficebly

The Scriptures do not, that we recollect, give any minute description of this body, unless it be to inform us that "a spirit has not flesh and bones;" but as Christ appeared after his death to his disclples, and was recognized by them as their master as Moses and Elias did with Christ when they ap- who had been crucified, we have good reason, we apprehend, for believing that his spiritual body reter, at the time of his transfiguration—is not this sembled his earthly—that, in fact, it was the man fact canolusive on the point, that the spirits of men Jesus they saw; otherwise how could they have who have departed this life, still live, and that the Identified him? And hence we reason that, in form, the spiritual body at death resembles the corporcal, Subsequently to the event just related, Christ was but is free from the imperfections or injuries it susput to death; but, as he returned again and appeared tained during its earthly and introductory state of unto his apostics and above five hundred brothren existence. Chirroyants describe the spiritual as resembling the corporcal body; as being, in fact, the convincing evidence which we can conceive possible, body of a man, but more refined, glorious, and beau of his own immortality, and of the sublime and tiful than at present. And let it not be thought a glorious doctrine he taught in these consolatory and thing incredible, that persons exist who can discorn spirits. The gift existed in the day of the Apostles. to his death? "Let not your hearts be troubled; as well as many other gifts, and they exist still. so believe in God, believe also in me. In my fath | Ignorance, superattion, and erroneous views of re would have told you. I go to prepare a place for skepticism. When many believed what they saw come again and receive you unto myself; that where minds may have believed tales and legends as true, which never had a real existence. Too much was sider the Apostle's knowledge of immortality: "For what we may call the oredulous or believing one, factory is it to know that the soul of man is an the believing period, the important truths that had undying principle, than to believe it is so, or to hope been communicated were incrustated, or heedlessly that, at the dissolution of the body by death, it will sucpt away during the period of incredulity immestill continue to exist? Surely notual knowledge is diately succeeding. The unbelieving period is evibetter than belief; as much so, we think as the dently a reaction of the former, or believing one; knowledge that a crop of grain is good, is better and so fur has it gone, that many almost doubt than the entertained belief that it will be good. The whether there be anything true in religion. The have a building of God, an house not made with reality, the other an impression that there will be a cede, and mon's minds are gradually reverting to the truth, which has long been obscured, and the want of which has been deeply felt and sincerely deplored. Either extreme it is evident is wrong and

> of error may thus be heaped together, dimming the sweep away indiscriminately wheat and chaff, truth

nothing can permanently stop, though it may tempo-In the fourth place, let us consider the eternal individualized in man's corporcal form, we cannot, therefore, conceive of any period in which it may be might not the whole of him? The Deity, however,

being eternal -that is, without beginning or endman's soul, being part of him, must also be eternal, for otherwise eternal existence could not be profiledted of the Creator of all worlds, and the loving Father thought, then, is it to know that the soul of man is eternal! How repleto with cheering and elevating truth! How immense the development of its power will be, the word elernal traches ! Who can form an Christ and the Apostles, find it, and be able to say adequate idea of it? Who can form even an imperwith Paul, and with many others of our own day feet conception of it? Let us attempt it, and we the Almighty unto perfection. On earth, the soul of man is in process of develop-

eider the words of the Apostle respecting the body ment till death, and then it is introduced to the man body, which resembles a tent, or temporary each individual doubtless has, but when admitted to earth. Inside of this fleshly temporary dwelling, or country, they have still to continue the work of this rudimental state of our being, it is absolutely have then terminated, that perfect happiness shall of a medium, through which it brings itself into attained to absolute perfection, requiring no more kingdom, and nature in general, when necessary or knowledge, no more hely aspiration after wisdom in general; indeed, of these who only live for a few ment of all the powers of the soul, is the end to be home, days or months, on earth, how vast the num- aimed at-in fact, the established law of the Creator ber'that every year go to join the innumerable and which no indifference, no distinction, no perverse

In it not, then, of incalculable importance for us to ling, the spirit may be fitted to join the "innumera. Inhabitants of earth—the Spiritual Riegroph, though church of the first born, and the spirits of just men the grandest achievement of the age in which we being unde perfect," and not to walt before doing live. It is the desideratum so long required and so so, till "the silver cord is loosed, or the golden bowl much needed, come at last. And truly its arrival in which some potent remedy is required to lond man to truth, peace and contentment. It must not, however, be supposed that the new

dispensation weakens men's belief in the divine revelations of a remote antiquity; on the centrary, strengthens and confirms it, making what they did not before receive or understand appear, as it is, frequently, full of truth and beauty, and designed for the promotion of man's truest welfare in time and highest happiness in eternity. To the bereaved it says: "Sorrow no more: your relative is not dead, but alive-not lost, but gone before;" and furnishes evidence confirmatory of the truth of these words, while to all it gives encouragement, the strongest and the best, to cultivate and develop the God-like nature which God has given them-in a word, to progress ever onward, ever upward, ever homeward. It removes the fear of death: for why fear the death of the body, when it is known that its inmate will be an eternal inhabitant of the colestial land? Accidents often occur, removing men from the present sphere of existence; disease is always at work, cutting down its thousands and millions; war is at intervals sending vast numbers of our race in the prime and vigor of life on to their eternal home, and there may be other causes that send large portions of the human family prematurely from this theatre of thought and action; but much as such causes are to be deplored, and much as we could wish to see them obvioued and removed though that is bardly to be expected in the present-developed state of society; yot it is something ligion, may have done much to produce a living to knew, nay, is it not a pearl of priceless value to know ?-that, of all who are cruelly or suddenly you. And if I go to prepare a place for you, I will and knew to be facts, many weak and unreflecting hurried out of time into eternity, not a soul is lost. that they all still live-that man, or the works of man, or fire, or water, or lightning, or portions of We will now proceed, in the first place, to con- thus believed. The period in man's history was the earth's structure may crush to death, mangle or destroy the earthly house he dwells in; but that all we know." And here it may be observed that the which was followed by the skeptical or unbelleving these, even if they could be combined, are entirely Apostle does not say, "For we believe;" no, but period, in which the frontal brain became largely powerless against the soul as instruments of de-"For we know;" thus teaching that he did not developed, in which the reasoning faculties were struction, it being truly a spiritual and eternal believe that man was immortal, but that he actually aultivated, and their latent power educed. With the body, which no material substance, no physical knew he was immertal. And how much more satis. rast accumulation of fiction heaped together during power, no vivid lightning, and no terrestrial thing whatever has power to annihilate or destroy.

In conclusion, let us not fear to search for truthto search for the evidence of our immortality; for assuredly whon once we have obtained it, and can say with the Apostlo: "For we know that If our earthly house of this tabernacle were dissolved, we wave, however, of infidelity is now beginning to re. bands, eternal in the heavens;" then shall we feel free indeed-free from a chilling unbelief-free from an appalling view of death-free from a gloomy and depressing despendency-free from a heart rending serrow-yea, and free from the enslaving and degrading tendenoics of ignorance, misery and sin.

Zoronto, C. W. ANCIENT GLIMPSES OF THE SPIRIT

> LAND. NUMBER EIGHTEEN.

Jesus is reported to have said that "every scribe instructed into the kingdom of heaven is as the man kingdom, "Are yo not divided into several classes and error, what injury and loss is here again pro- bringing forth of his treasures things new and old." and orders? is there not great variety amongst you? duced to succeeding generations of men! Who can This is what we are trying to do as a scribe instructed into the kingdom of heaven. Our work is Let us from these statements, then, learn to to bring forth things old and new from the treasury believe on evidence, and to disbelieve whenever of the Lord-from the Gentile as well as the Jew. ator, the scientific mind is not satisfied with the evidence justifies it. To not differently, would seem It appears to us, as to Mrs. Child, that the Hebrew to be choosing a course detrimental to ourselves and and Christian Hierarchies have not dealt justly and hape of somebody about them; but must have facts our race. The pioneers of truth, whether religious beneficiently with the various Spiritualisms outside for the basis of its knowledge; evidence—not ru- or scientific, have, we admit, in all ages of the world, their own folds, but the rather that the clergy and church have compressed their Lord within vory narrow dimensions, and have sought to maintain demonstration, similar to that farnished to the Apos- notwithstanding, its evolution still continues, and and perpetuate a sordid pecuniary interest and pharisaic surroundings by a deadly prescription of further unfoldings. Even "Liberal Christianity," while rending some of the ancient swaddling clothes, finds a pecuniary and social interest in sewing new cloth to the old on such wise as to make the rent worse; for, after discovering the nakedness of old Jewry, it is attempted to conceul it by a cloudy film Being a part of the divine being himself, which is of ritual temfoolery. An oblique Judnism, plokled in a salt that has lost its envor, as if taken from Lot's wife, is also served in the Sunday schools of "Liberal Christianity" as proper food for babes and how could we? A part of the Deity to cease to be ! sucklings; while its higher literature lets all slide Why, such a thing is impossible! If a portion of through the capacious strainer of the Tubinzen him could be brought to non-existence, then why school, leaving only the very strong meat to such stomache as can cope therewith. But the dyspoptics, and the fessils who forever wish to confice themselves to the ancient brend, are alarmed at the purgent qualities of the Tubinzen hash, and the double phase of " Liberal Christianity" finds an apt and unceasing benefactor of all mankind. What a significance in the psalmody of Mother Goose, where

in it is sung that "Jack Sprat could cat no fat, His wife could cat no lean— So, "twixt them both, they cleared the coast, Aud leked the platter clear."

Dr. Bellows is particularly alarmed at the emptiness of the Biblical platter as presented by way of shall find it is just as impossible as to comprehend Tubinzen, and has sounded long and loud to all the lovers of old grub to set their teeth hard on the same as " the sovereign'at thing in all the world for an inward bruise." He would appear to foresco and its dissolution at death: "That if our earthly spiritland, the avgels' home, where it goes on eter- that any loosening of the grasp would result in the house of this theernade were dissolved." And here nally to improve. The work of men must not be downward sliding of the clergy, and hence fastens conceived to end with the body. A mission here upon the old platter as the most delectable of dishes; and is not partial to the one swept, garahabitation, in which the immertal spirit dwells on the number of the angelic hosts in the celestial ished and licked clean by the German critics. Ho would seem rather to dwell in close communion with house, is the soul of man, which, to himself and to spiritual progression commenced below. They must the consecrated pent-house of an ignorant and creduall other men is, stricly speaking, invisible; but in not entertain the opinion that all employment shall lous past, than to come into more healthful relations with a fau that would thoroughly purge the floor, necessary for an abode, and for fulfilling the part have commenced its reigh, that, in short, they have and to dread the daylight that would disperse the old credulity, and show the Bible at its true worth communication with men, and with the animal effort for advancement, no more eager desire for in the natural order of spiritual unfolding. He would defend the ignorance that pronounces the indined. This house, or dwelling, lasts but about and goodness, and no more ardent yearsings after Bible the Word of God, and will not recall its words thme score years and ten, and in countless cases not justice and benevolence. No; they should bear ever at the expense of an imbecile vanity of a foregone near so long as this, its longest period of existence in mind that a continuous and harmonious develop conclusion. Per contra, the Harvard Professor, Dr. Noyes, is for letting much of the Bible slide as worse than useless as authority, and as unworthy of the age to be called in any exclusive sense the Word of God. English and German evangelicals are marand to down the refuse late the brook Kulron.

ford," says -" Bome lafer from the account of the or sect. Dirino rest after the creation, that there was a: Let us return again to the "Collection" of the primeval institution of the Sabbath, though certainly Harvard Professor, who cites not the more ultra, but no precept is recorded as having been given to man the moderate teachers of advancing time. Theluck, to keep it up. But since from the irreconcilable one of the collected, says, " Jerome, who was an ac contradictions disclosed by geological discovery, the complished grammarian, so fully recognized the dibe regarded by any competently informed person as he often imputes selections to their language, and historical, the distorical character of the distinction writes of Paul, that he had used 'sermone trivil' "conferred on the seventh day falls to the ground street language. along with it. O O In these early and imper- Abelard is cited as showing that " It is certain feet dispensations it is idle to look for any great that the Prophets themselves were at times destitute principles of universal moral application, as has of prophetic grace, and that in their official capacity been sometimes funcied; for instance, finding au- as Prophets, while believing that they were in Metablisedec. So far from perceiving any support He then cites the instance of Poter, who, on account for the ideas that because a precept or institution of a deviation from the truth, had been so severely was from the beginning, it was therefore designed to consured by Paul, Luther, who could play fast and be of universal and perpetual obligation; on the loose, and perform feats of grand and lefty tumbling contrary, we rather see in its very antiquity a with the Scriptures, would sometimes maintain them

for the Sun of the living present will soon cause it own thick clouds. to do so, even though the craft of the clergy is in danger of being set at naught.

ligious development of man."

Says Powell, "The distinction adopted by many modern divines between the ceremonial' and the 'moral' law appears newhere in the books of Moses. No one portion or code is held out as comprising the rules of moral obligation distinct and apart from those of a positive nature; such a distinction would reference to any such classification," and the obligations of all parts of it, as of the same kind.

"In particular, what is tormed the moral law is the Decalogue. Though moral duties are specially enjoined in many places of the Law, yet the Decalogue certainly does not contain all moral duties, even by remote implication, and on the widest construction. It totally omits many such, as s. g., beneficence, truth, justice, temperance, control of temper, and others, and some moral precepts omitted here are introduced in other places."

"Professor Powell, after enumerating many of the darker phases, of the Hebrew Lord, or Law, says, "while it prohibited idolatry, it represented the Deity under human similitudes, with human passions and bodily members, as, s. g., weary, and resting from his work, angry, repenting, and jenious of othor Gods; and designated more particularly as Jo hovah, the national God of larael, etc. It is not one of the least remarkable of these authromorphisms that, (that is in former instances,) the disclosure of the divine purposes is made manifest under the figure of Jehovah entering into a covenant with his people, an idea specially adapted to a nation of the lowest moral capacity. . . The immediate appeals to divine annetions sensibly present, and the enforcement of moral duties under the form of a positive engagement, were precisely calculated to influonce these who had no apprehension of pure principies of moral obligation, or of higher spiritual service. o o And in connection with this was another striking peculiarity of the covenant, that obedience and disobudience were both regarded as national, for which national rewards and judgments were to be awarded; the whole people in the aggregate being represented as possessing a collection and common responsibility. These peculiarities were obviously connected with the absence of these higher motives and sanctions which would be derived from ert of the covenant, oven if believed by some nious and enlightened individuals, and in later times hinted at by the proplicts."

Again, on the question of the Sabbath he says: "But against such tonets of legal and sabbatical formalism, Luther, with his accustomed masterly grasp of the breadth and depth of evangelical prin. Bible is dead, though a good portion remains posciples, most stronousty contended, as did also Calvin, sessing spirit unto life. Many of the greater lights especially denouncing the notion of the moral obligation of the Sabbath as one of the follies of false prophets.' Calvin also appears once to have had an intention of fixing the day of Christian worship its old body. The collected Dirines of Dr. Noves are good; while conscience, reproving the world gener on Thursday, as he said, 'to evince Christian liberty, a a But though there is no foundation for Sabbatism in natural morality, yet there is a deep sented one in natural formatism. No moral or religious benefits, however, can justify a corruption of Christianity or the encouragement of superstition.

The plea of civil and social benefits, derivable from such observances, has been the favorite argument with many who take up the question rather

or another, have become very general among our these facts, and be prepared confidently to boast in countrymen, who, under the narrow propossession his defence of a verbal inspiration," (in the contraof an exclusive education, (in which the Decalogue, dictions of the infallible Word,) "for what one does in its letter, wholly unexplained, too often forms the main religious instruction,) are commonly surprised and seandalized when they find in other Christian countries those tenets wholly unknown, in which ligious teachers, many of whom, too, know better," dec. dec.

As much as we esteem the sacredness of the Sabbath as made for man-a day of rest for tired labor who seek to give the day a supernatural authority growths, but leaving them submerged along with over be found where the sun is that out. ancient fossils. The day is thus made a burden, and petrifactive of living thought, instead of a day of opening light and joy forever. It is time the old priestly garatture were torn away, and the Sabbath Sunday. "Well," said ho, "among the Sabbath day be made the guardian angel of the poor man's breakers."

shaled by his able to help in the Hiblical purgation, health and needs--thred nature's sweet restorer-p day of beneficent use and kinelly regards in volum In the "Collection" of Dr. Noyes, the "liev. tary aspiration and suggrowth of all upward well Baden Powell, Professor in the University at Ox being, unsubjected to the Progrustean bed of priest

whole parrative of the six days creation cannot now versities incident to the style of the Apostics, that

thority for capital punishment in the precept given possession of two spirit of prophecy, they declared, by to Noah, (Gen. 9:6,) or for tithes in the examples of their own spirit, some things that were fallacious." strong presumption that it was of a nature suited as a structure well wrought, and at other times, " he and intended only for the earliest stage of the re- still freely ascribed to the Scriptures imperfections, or logical errors," and asserts that the authors of The Church of the English Evangelical is some the Bible "sometimes build with a mixture of claywhat broader than the one Dr. Bellows would set up. straw and stubble, and not entirely with silver, gold The Yankee would take the Asiatic status of two and precious stones." Probably Luther discovered and three thousand years ago as the fitting mold for in the Bible sundry manifestations of the "little American growth, on the assumption that God never joker "-" now you see it, and now you don't "spoke the Word to any but the people of the Pales and probably for so seeing, Swedenborg finds Luther tine five acre patch, and the church in its ignorance in hell, laughing at his Biblical dupes on carth having "prenounced the Bible the Word of God, will Harris and Swedenborg, like the pricets of old theel never recall its words." Then let the church elide, ogy, find all in hell who are not embedded in their

Tholuck, in showing the fallibility of Biblion inspiration, says, " But in addition to this, especially in Paul, there are certain imperfections of styleimperfections, too, founded in his own peculiarities For example, his vivacity very frequently occasions him to leave a sentence unfinished, through forget ting the conclusion. If the Divine accommodation is to be extended to these individual defects, then have been unintelligible to them; and the law is we must say that such a caricature of Divine accom always spoken of in Scripture as a whole, without modation is not only aimless, but in so far as defeat. modation is not only almiess, but, in so far as defects actually embarrass the understanding, positively self, and all mankind, that I review your Questions, self-defeating. Assuredly, therefore, we have no cortainly in no way peculiarly to be identified with the influence of human peculiarity upon the contents plainly before us in the light of truth and reason. of Scripture. But oven this must be further extend | I shall endeaver, first, to point out some defects James, is to be understood as seen in the mode of in brief : putting forth Christian truth. The life of our Lord First, then, your questions seem to confound in the fourth Gospel, for example, is recorded in a men and things together, between which, as it apmanner different from that exhibited in any other pears to me, God has made an eternal distinction, of the three Cospels—a manner, indeed, which, from Over all things in the material universe God has the personality of John, is quite conceivable."

tic stock-in-trade of an antiquated priesthood, whoso long as they can keep mortals down, will prevent leal moral and spiritual health, we shall be beautifully influxed with legions of angels in representaalong the shady aspect of disease, throughout the then be can only not as he is noted upon by super physical, mental and spiritual status, then we shall strife, envy. covetousness, lying, blasphomy, theft the doorring of a future state; which clearly formed try, discoursing a rate plan with senorous metal in tions, heresies, issue of all kinds--like and unlike,

Between these upper and nether depths, there are the Bible of the past which can lift us in full from the horrible pit and miry clay, though it may afford some beautiful helps in that direction. Much of the half God and half Dovit, and no God of infinite of the old theologies see and admit this truth, and out of sin, until they dream themselves blind; and are anointing it to its burial, and are also providing this is all it will avail them. In the monomaniacal for it seemly garments to cover the disfiguration of dreams of irrational brains, sin may seem a splendid meats," while others are rather hastily crowding ing human souls for their guilt, continue to domonthe mourners as if they would speedily close the grave without much expenditure of tears. These appear in joyous and radiant looks, as if already beholding the larger unfolding of the coming light, bett, cauding, new world, with soul miscry as a conseand therefore welcome such preparatory labors as those in the "Collection" of Dr. Noyes. Tholuck quence; and in the light of this fact, allowing that says, " What is of still greater importance, we also on the ground of external policy than of religious and throughout the Old and Now Testaments numer principal difference between a man and a thing to truth—and especially as maintaining a convenient ous proofs of inaccuracy in statements of fact. An hold on the minds of the multitude, which they are anxious orthodoxy has of course endeavored to robut desirous to secure even by legislative operoion. In these acquantions, and everywhere to maintain absodesirous to cooking a babbatism is precisely that of the lute accouracy. This has been accomplished, how logislators and philosophers of the beathen world, over, only by so many artificial and forced supports, who by the very same arguments upheld their rethank the Scripture set right after this fashion wears the same spirit in the Jewish Rabbis, who, well merable seams and patones, than of a new one made knowing human nature, avowed the maxim, 'The out of one entire piece. O G In proportion as Sabbath weighoth against all the commandments. the reader is destitute of the skill which learning Such, however, are the views which, in one form gives, in that proportion will be be unconscious of not know, gives him no annoyance."

So "open your mouth and shut your eyes, "Where ignorance is bliss 't is fully to be wise."

That bliss, however, which comes of ignorance, is they have been kept studiously blind-folded by re- a very rickety affair-built upon reeds, the blast denying the reality of sin in man, for this attempt that sweeps over it, leaves it stranded and forlorn. Ignorance is darkness, delusive in fragmental aspects guilty of as many acts of direct injustice to his of glimmering flame, and never can know the larger bappiness of the rounded, full, and stable growth of ous for sine which are not guilty enough to deserve of both man and beast, we have no sympathy with the clearer light. The result of attempting to keep the superstition and crust of the church and elergy the religious mind imbeelle by forever feeding it on and "whatever is, is right," then of course my argumilk for babes, may be seen in the awful wrocks ments are right, and ought not to be resisted, my from what was said by them of old time; as if it along the sweep of the Romish and Protestant opponents themselves being judges. were not for us to use the day instead of the day's churches, where falses in various shapes have been being made to use us; and most damnably to abuse 50 rooted and embosomed, that when the greater us, too, by a priest caste, whose interest it is to per- light has rent the well, the poor bleared-eyed victims, petuate our ignorant oredulities. Making the day dwelling in the darker recesses of the soul, like owls that he undertakes—namely, that "all things are one of hire and merchandize to themselves, without and bats, despairing, rush to the lower deep of all right for the time being," defeats and everthrows leading the people to a plane of higher light -nor ancient night as the only true haven of their rest; your second conclusion that "all with me saved." lifting them to the larger mental and spiritual out as if any true and proper rest for the soul could

[CONTINUED NEXT WEEK.]

A friend visiting a Beach was asked how he spent

Welston for the Hanner of Light. LINES. Respectfully Inscribed to Miss Willey. DE RHOLL.

Thou hast walked with me from childhood, Oh, blessed Evangel-Hope; Thou host taught me with the darkness Of six and fear to cope; Thou 'st stood beside me when the light Went out from loving oyen-When I loosed hold on my father's hand. For his struggling soul to rise;

fier self-reliant life. And the household band was broken, by The holy name of-wife; When my brothers left the hearthstone cold The roof-treo's lengthening shade, And other hearts my place usurped. And other graves were made;

When my queenly-graceful slater changed

When my broken hearted mother bent Her weary head and sighed, Because our precious household pet— Our darling Ada—died; When all was dark and cold around, Grief shadowing every brow. Thy white hand pointed me above ! Say, wilt thou leave me new?

Nay! Love may spread its rose-bued wings, And, cloud-like, fice away, And all my trust in human-kind May wither and decay; Want's gount, despairing eyes may gaze Upon my lonely home,
And out from the cruel, pitiless world, E'on Stander's broath may come,

But angel voices whisper me: " Truth will prevail at last ." And angel hands are leading me. With firm, unfaltering clasp; While Hope unfolds her Banner Of Light, and Life, and Love, And hangs her bow of promise In the spirit world above I

"QUESTIONS AND ANSWERS" RE-VIEWED.

SETH HINSHAW, Esq. - Dear Sir : - You will give me credit for truthfulness when I say it is not in the spirit of cumity, but of true friendship for yourpublished in the Bannen of August 4th, endeavoring choice but to abandon this position, and to admit to set the subject therein presented to our view,

ed, namely, to the form of the thoughts recorded. That and contradictions in your reasoning and concluis to say, the peculiarity of a l'aul, of a John, or of a sions; and next, give you my views of the subject,

power, to move, change, and govern them, at his will This is precisely the programme we claim for the | -within the circle of sternal light and truth, outinspiration of modern manifestations -that the side of which the will of the All Perfect One never peculiarity" of the Mediums, as well as the "po scoke to act. That is to say, it never scoke to perculiarities" of the spirit world, color the inspirations, form impossible contradictions—such as the anni-Hence the measureless variety of all the words of hilation of infinite space—the causing a thing to be, God that have ever been. They all, too, may be and not to be, in the same sense, time, and placeclassed phrenologically, physiologically, pathological the causing a circle to possess the properties of a only, and temperamental. Thus the Word of the square, while it remains a circle, etc., etc., which, spirit will partake more or less of all the varied being impossible for infinite power to perform, Dibues according to modes of being, conditions or un vine wisdom and goodness never desire to perform foldings. We see all this in correspondent relation, them. In obedience to this divine power, at will, even when confined to the more material plane of over all things for good, the mighty orbs of heaven so called scientific exactness. We have only to let a whirl on harmoniously in their immense circles. little common sense bear upon the imponderable or "Systems roll round systems, an infinitum," with spiritual world, to see, admire and advance in the out clashing, eccentric comers even, obeying their way of its apt relations to this; and we should then Maker's laws, and all nature moves on in her proper no longer be affrighted at the abnormal and fantas and appointed course, in inetant and constant fulfill-

ment of the Almighty's flat. But is it so with man? If so, then God is the the angels from lifting them up. If we are in phys responsible author of all the moral as well as natural evil in the universe; for if man be not selfnoting, a God-like agent, with free volitions, but tion of the Holy Chest. But if we are yet prone inert and passive as mutter in the natural world. complex nature of man, undeveloped or perverted in natural power; and hence anger, hatred, malice have Swedenborg, Harris, and all of orthodox devil- adultery, licentiousness, polygamy, murders, sodislavery, rightcousness and sin, etc., etc., are all of many mansions in our Father's House; but it is not them just so many exhibitions of the moral attributes of the littler of the world, and we are left to worship a Manichean monster-a good had being-

And mon may instantly attempt to dream the evi tenderly engaged in preparing the "funeral baked ally for sin, will, as with a whip of scorpions lash strate to the inward conses of the world, "the exceeding sinfulness of sin?

. I presume no sano man, looking at matters of God is not its responsible author, we perceive the be this, namely, Man's Morat Agency.

Here let me remark, in passing, that those who deny the reality of moral ovil, on the ground that whatever is, is right," must be floored on the ground of their own false assumption, unless they can impeach the testimony of God's witness, Con sorgnor, in doing which they impeach themselves.

"Whatever is, is right," is ft? And because sin exists, sin is right, you conclude. But, look ye, conscience exists, too, as the punisher of sly-of all known or believed wrong in man. "Whatever is, is right," you say; therefore it is right for sin to receive punishment at the hands of God and conscience, decause it deserves it, and is honce properly eni-WRONG.

If it cannot be shown that conscience does not punish vice, it is vain to attempt to ableid the Divine perfections from the authorship of ain, by will defeat itself by proving that God has been creatures as the indictions of conscieuce are numerthose inflictions or greater. If there is nothing evil,

Secondly, your first conclusion, from the infinite power, window, and goodness of God, and the assumption that he can never be defeated in anything

You wish to know how this is. Well, if your argument proves anything, it proves too much; for it proves that there is not now, and never was, anything really evil in the universe of God, from which men can or ought to be saved, unless they are saved men can or ought to be saved, duless they are saved Satan's help; but it not, it no is the mere creature from right or its consequences, from which a just of circumstances—unable, by the strength of will, to inxlous to wear a pair, will find them where the roses and holy God can never "save" his creatures; man repel, resist, or overcome, both good and evil influent do-out of doors.

kind, therefore, now enjoy all the salvation they over ces surrounding him -then the creater of those comwill enjoy, according to your "all right" decirine, pelling circumstances, as I conceive, is the responsiand there is no future (different) salvation for which blo author of his acts-and man cannot be justly we can hope.

under the government of a God of infinite perfec-

tions, for some six thousand years or longer, and you

and good pleasure all the while. Now, sir, taken in

connection with the doctrine of the divine immute

and misery in our world for six thousand years-in favor of the endless existence of sin and misery in the universe? Surely, if extremes meet, there is which has transpired in the universe is perfectly in accordance with the blessed will, and does not expose moral agents to the just displeasure of the eternal God, then I submit. Can any such salvation await all men in the future, as will form any security against the existence of sin and misery oternally in that universo? And if endless misery may and must be true, consistently with your plan of "universal salvation," what is that plan good for ? I cannot discover. Finally, I object to your doctrine of the absolute power of God over human volitions, for the prevention of sin and causation of boliness in moral agents—that it legically exposes you to the force of the atheistic argument against the divine perfections (and being,) from the existence of ein in the universe. That argument is briefly this: "Sin exists. Now it follows," says the athelat, "that either the supposed God of the universe was not infinite in holiness—in which case he would have prevented sin, if he were almighty-or else be was less than almighty; since, if he desired to have prevented sin, he was not able to do it-sin having come to pass-hence he was impotent, less than almighty." Now you say that God was able, if he had not lacked the disposition, to have prevented the entrance of sin into the universe of moral agents. Will you please, then, to demonstrate the existence of an infinitely-perfect, sin-bating God, on this hypothesis? Do it if you can! It appears to me that you can only seem to do it in one of three ways, to wit; either by showing that sin is not sinful in men, because they are mere machines, creatures of circumstances, acting only as they are acted upon-in which case God is rendered liable to the charge of injustice for punishing innocent orentures. if not of being the responsible author of sin -or you must show that injustice is no wrong in God—in which case you delfy an almighty monster—or else you must show that, although sin is real, and repugnant to the divine perfections, both in its nature and ill consequences to his oreatures, yet God has permitted it for the general good of the universe ...lu which case it still remains for you to answer the following questions: Sin and misery are inseparably connected in individuals; how, then, one the good of the whole be promoted by that which causes the entire misery of each of its parts? Or, if we allow, the good of the universe might require, or, rather, might possibly be promoted by the parmission of sin, will you please to explain how it can consist with divine heliness and goodness to make use of that which is repulsive to every divine meral perfection, to secure an end (the entire holivess and happiness of all,) which, according to your theory of the divine power over human volitions, might much without the speciacle of ain, or the feeling of pain, to be explained. And here, if I were not your friend, I might leave you, floundering, and over whelmed, logically, in the dark ocean of Atheism, to grope your way out as best you might, or to drown eneath its bring surf: but I will throw to you, not the Chain of Lorenze," but Bledson's (logical) Life Preserver, or Auchor chain of Deism; grasp it, and you are saved. I am about to lay an electric battery of truth beneath those dark waters, resolving them into their original gases—in other words, exploding the atheletic sophism, and leaving you to breathe the same fate.

"The sophism of the Atheist," says Albert Taylor affirming that if God should necessitate sin or holiness in moral agents, he would work a contradiction, God can perform it, is not to exalt the divine omnip otence, but to expose our own absurdity. He therein holiness, since, in that case, he would have ufinite heliness of God, in enposition to the Atheistic almighty; for, as a plain matter of fact, sin has ome to pass, which God would have prevented, (if almighty,) were he infinite in heliness. He therefore was plainly impotent, not able to do all things. onsequently less than almighty.' This we also leny, insisting that the reason why God has not provented sin in moral agents is not because he is

agents." pose, then, that God is able to necessitate holiness is moral agents, is to suppess that He can cause a be ing to exist as a moral agent, and not a moral agent. at one and the same time-which is plainty a contradiction-as every being is either a moral agent. or not one. From the nature, too, of moral actions blameworthy, every action must flow from uncom cossessing either moral guilt or goodness, in the passive, unwilling agent through whom they are per ormed.

The principle of it lies just here: the responsible egent in any action, the one upon whom must fall the praise or the blame of the act performed, is the one who has the ability to make the action different at will, but who in view of the nature and conse of time and cternity, and irradiating the vast uniruences of the not, and with a good or axil design, chooses to make the action what it is, when per light and love, in whose golden, glorious waves, our formed. If man possess this power, then, he is the souls may bathe and rejoice forever. arbiter of his own destiny, the responsible author of his own salvation by divine aid or damnation by Satan's help; but if not, if he is the mere creature

punished, either here or hereafter, for such ab-But look you again. Bomohow or another, both solutely unavoldable acts. By donying moral ela and misery have come to exist in our world, agency in man, then, we make fled the author of sin -and, of course, a monster, and no God.

The power of simpling, then, being inherent in my it is all right, and according to the divine will every moral agent, and rendering it impossible for Omnipotence to provent aln in moral agenta-the only principle upon which God could provent sin bility, I ask you, what stronger argument, from from entering the moral universe, would be that of facts or reason, could you present than this-that refusing to create any moral universe at all; which, the unchangable God has willed and caused both sla evidently, not having done-a moral universe having been created-the action of the lufinitely wise and perfect God demonstrates that, in the unerring counsels of the Deity, it was better and more worthy such a thing as leaning over so far, logically, as to of God, that a moral universe should exist, with its prove the very destrine we oppose? If everything liability to the ravages of sin and its consequent misery, through the abuse of the powers of moral agency necessary to the holiness and happines of any moral creature-than that no such moral universo of men and angels should exist at all-better for its sake, and more for the divine glory.

Here, then, we have found the key-stone of the arch of Atheism to be a prodigious sophism—that if God was almighty, He could very easily secure universal obedience to His will, in the world of moral agents. This is exploded, broken to fragments, by Bledece's logical Bledge bammer; and may God Almighty hasten the fall of the entire arch! Glory to Him, that it is orambling now !

THE KEY FITTED TO THE LOCK. In this same mighty truth now discovered, we

have the Key for unlocking the great mysteries of

God's all-wise economy in the constitution and gov-

ernment of the moral world. A few words further.

in explanation of my views, and I have done, for the

present. I will suppose that you and I both shall

assent to the proposition, that "Something is better than nothing," especially when that comething is an actual good. If this bo an essential truth, then, it was present in the Divige mind, as an eterpal axiom, before the creation of the universe, and doubtless. (with other truths,) directed the creative energies of the Eternal Spirit, in the formation of all creatures. impelled by his own essential benevolence, He called the universe of moral creatures into being, that He might render the greatest possible number of them happy, in the knowledge, love, and obedience of Illmself, forever; and although He did it with the full knowledge that sin must needs exist, with its consequent misery, through the abuse of their moral assume by some of His creatures-if a moral universe should be called into being. He did it because He saw that much happiness, even at the expense of some misery, was better than no misery at the expense of prevent ing all happiness. The divine object, then, being a benevolent one, I am constrained to admit the "all right" theory, so far as this :- In the Divine comomy, it is all right for God to suffer the existence of unavoldable evils, that He may over rule them by His own agency, for the highest possible good of the greatest possible number of His creatures, everlastingly; which good, otherwise, could not be secured. Sin, then, exists in the moral universe Consistently with the Divine perfections, because unpreventable by them, in moral agents, and also, because, hence, it is a necessary incident of the best possible plan which infinite benevolence could devise, for the perfection of a moral universe in believes and happiness. Sin. however, is not right, in man, as against God, himself, or his fellow man; and its consequences, to him who commits it, are "only evil continually "-and more easily be accomplished by the nod of majesty. eternally; as to the means by which God makes sin, or its sufferance, (so far as His economy is concernin all the happy universe? So that, at last, the ed.) promote the good of the great universe. As it name difficulty with which you commenced remains is the province of the Sovereign Ruler to "bring good out of evil," so, sin's existence, as an unavoidable evil, became the occasion of clearer displays of the Divine attributes, of mercy, boliness, justice, truth and wisdom, to the universe, in His treatment of sin, by the plan of human redemption; (by the declaration of His law against it—the free pardon of its guilt, and gracious deliverance from its love. practise, and pollution, afforded by His Gospel; and by file just retributions for its guilty and persevering commission, in the day of indement;) that could be made in any other way, did no sin ever exist. He the pure air of reason and true religion, if you will thus impresses the lessons of His own Delty upon al souls, angelie and human, for their confirmation and advancement in that "boliness-without which no man shall see (onjoy) the Lord "-and in His intel-Bledsoe, in his Theodiey, (I quote from memory,) ligent worship and praise; and which is the crownlies just here: he supposes that if God were ing glory, as it is the great end, of all and every almighty, he could very easily necessitate sin or moral being. But if God cannot necessitate boliness heliness in moral agents. This we flatly deny, in moral agents, may not some of His creatures con tinue in sin and misery endicastly? If it be so, it must be their own fault, since the "grace of God which, being impossible in itself, so to suppose that that bringeth salvation hath appeared unto all men;" and the infinite God seeks and desires, but cannot somnel the salvation of all men. I may remark here. fore concludes that, as sin exists, fled is not infinite by the way, that as salvation, without conditions fulfilled by the sinner, sufficient to secure obedience to prevented it, if able. This we deny, asserting the God, would imply salvation in sin, in disobediencewhich would be no salvation at all, or properly, salaspersion. 'Then,' says the Atheist, 'he cannot be vation while unsaved, which is a contradiction, an impossibility, so, as God never seeks to perform an impossibility, He never sceks to save an actual sinner without some condition performed, in obedience to God's command-if it be nothing more than to turn his hand over-or, to believe, (while he comes to God for pardon, for Christ's sake,) that Jesus Christ has spoken the truth, when he said, "Come less than omnipotent, but because omnipotence itself unto me, all ye that labor and are heavy laden, and cannot work a contradiction, which God would work, I will give you rest. Take my yoke upon you, and were he to compel either sin or holiness in moral learn of me, for I am meek and lowly in bears, and yo shall find rest unto your souls." etc. Matt. xi. 28, 30. He then demonstrates this by showing what a And allowing that some, that many, from our world, noral agent is-a being free in his choice, or power are rendered endlessly miserable through sin, in of choice, whether of ain or of holiness—as are men, spite of infinite power and goodness itself, seeking and angels. That if God governs and saves men at their salvation in vain-how all deeper, for that all, He must govern and save them as moral agents- | will be the lessons of love to God and heliness-of (by persuasion and not by force) which they would hatred to sin, and fear of its consequences and connot be, were He to compel their volitions. To sup tamination, therefrom read to the wast universe of (fod : to which, in comparison, this little planet of ours, and her inhabitants, are as a speck in infinite space, or a few sand motes to the ocean's mighty shores. Lessons bluding the heart of the greatest possible portion of the universe, to the great heart of God, in bonds of willing, loving allegiance, and -as, to be virtueus or vicious, praise-worthy, or never ending praise! "Glory to God in the highest!" then, for "He hath done (and will do) all things pelled choice, and from a good or evil intention—be | well;" as well as infinite grace, wisdom and power also shows the impossibility of compelled actions can accomplish, and better, for better, than human wisdom could devise. Let it be our labor to " persuade men," with ourselves, to imliate God, in doing all lie has commanded us, as well as He has done. in our sphere-then shall we have eyes to see the glery of God, not only lighting the cloud enpred towers, sprending vales, and sunlit palaces of the

> A. W. Eastman. Yours very truly, Grandy, Vt., Aug. 31st, 1860.

world, but streaming into the dark and deep gorges

verse, heaven, carth, and hell, with a flood of Divine

SUNDAY LECTURES IN NEW YORK.

MRS: A. M. SPENCE AT DODWORTH HALE, Sunday, Copt. 23, 1669.

Reported for the Banner of Light.

Our subject will be man's first and second nature. Without entering into the minution we shall one dearer so to present these natures, that the mind can, by its own action, seek out many of their attri-butes for itself. All nations and individuals have butes for itself. All nations and individuals acrys-naturally their own populiar modes of thought, ac-tion and discipline, for their wants and appetites. Although there are some general attributes in which all seem to feel and act alike, yet the intensity of manner, and the mede of action, varies with each nation and each individual. Notivithetanding this illforence, man le dual in his human nature, as he is in his organic structure. As the body is dual in its organism, so are its internal attributes and powers. We shall endeaver to bring before you the human nature with which you are all more or less acquainted from your own experience. From that variety we all help to make up a general character, and give its power and manifestations as a community or nation. This national man, including both sexes, has its customs, laws and institutions. which are made without reference to individuals. You form a standard of right and wrong, simply be-You form a standard of right and wrong, simply because all nature seems to carry out the power of dunlity, the two conditions of positive and negative, male and female, right and wrong. Your laws and customs are based upon the influence of right and wrong, which, of necessity, trespasses upon the rights of some, and recognizes the rights of others. Some must be made slaves to your standard of right, while others under it have likerly and privileges, from the difference in character, each individual differing from his brother; some are started while others are more abundantly fed. All your customs and institutions are based upon the principle of progress. This corresponds precisely with the process grees. This corresponds precisely with the process of natural growth-first the infant child, then the youth, and then the full grown man or woman-We see mankind, although they do not plan and act in harmony with the laws of their being, yet noting spontaneously or intuitively, they keep in rapport, as it were, with the great plan of organic growth. Add, feeling the necessity, you have a system of legislation permitting that change. All human standards, customs and laws, must die and live again; that is, they must change, and old forms die out, leaving only their memory or history. You, as heirs of many generations that have passed away; have customs and institutions unknown to them; which their prophetic dreams perhaps did not anticipate. You change with the change of your cir-

The constant action of the mind, unfolding and solving new problems of the physical world, introduces now thoughts, plans, institutions, laws, and oustoms. The mind may determine to retain the old thought and law, and refuse to change, set it changes without being aware of its efforts not to do. The great impulse of nature bids all ultimately to enter into new laws and customs. As soon as the encessity for change arises, man will begin to plan and act for that which to him is yet unknown. Necessity demands revolution, and the demand will invitably bring about its supply. While this arruggle for the necessary change is going on, there will be agitation, suffering, war, contention, strife; which, though seemingly growing out of some little isolated matter, too small to be observed, necessarily follows from the nature of things. When the necessity for changer exists and grows strong, a little thing will produce agitation. It does not need that every man and woman shall cry out—"I am disentisfied."—for there is an instinctive want within, and that want will be satisfied. All systems of education should be for growth. Discipline your minds, school them to theory, till you grow gray with fatigue and labor,

if it is but a theory then you have not profited, and growth is not in you. In commerce thera is a great institution of growth. It is pursued as a reliab thing, as its natural, for human nature is extremely selfash in its natural tendency. That selfashness propels him conward, and new gains create the desire for still further gains and progress. The true saviours of the world are not your religious and moral teachers. Your men of commerce, by their schemes and plans influence a multitude to act, who would not have acted but for their moving power to put them in melion. Thus mind after mind is put in motion, man is linked to man, and interest to interest, until, from the top of your highest temple to its base, from the president down to the scavenger you find connected interests. New demands are created new supplies formed, un-til the nation is inevitably revolutionized. And in this great enterprise of commerce there must be suffering. Those who will not move of themselves, must be moved by others; they must be compelled to more and not, and not permitted to six down and fold their arms in idleness. You would nover have had those beautiful temples that adorn this city, its some executive mind to say, go and do; and home; food, and raiment being essential to existence, they must work or die. Thus the laborer rides in the car side by side with the man whose executive mind planned it, reads the newspaper as he rides, and that, with the magnetism of the society of intelligent men, creates better thoughts and feelings than to over possessed before, and which he never would no over possessen before, and which he never would have had but for the executive mind that drew him out and compelled him to work. Out of these states and conditions equality is beginning to be developed, new relations to be established, the low to be raised up and united with the high; and thus progress in ught about.

Mau's human nature is not to be condemned and called totally depraved, destitute of goodness and purity. Every attribute of the human mind has its ffice in the great work of buman progress and elevation. White it has done great things, there are still greater works for it to do. Alan needs to feel that he is noble, worthy, great, to know himself, which truly is the greatest lessen for him to learn. As he enters the new dispensation, that is the great attributes and sources; to see that all new conditions are of growth, and as his powers are called out, new powers before latent are revealed, and he finds him: self to be what he never before supposed himself to be. Look at the men who preside over you as a nation—your Washington and Jefferson, the great nation—your washington and seuerson, the great leaders of your national progress; all those who have so nobly given their time, strength and talent to your national origin and growth; look at their private history, and learn if you can how they have ecome developed. Though the warrior is condemned y some as the child of hell, you see him to be one if the rudimental saviours of the world, standing forth in behalf of principles to be unfolded after he has passed away, until, as man becomes conscious of his needs and his powers, he will mount upon the pinnacte of peace and harmon, and the world will see war and contention no more. War and crime and wrong are not essential, but the natural resulta

of the conditions men are in. This nation has not yet lost its element of contention; strife and oppression still exist. Nations move slowly, advance gradually, and generations pass away before they attuln its highest moral state.
The nation is selfish as are judividuals; the greater oppress the lesser; the stordy oak draws the sustenoppress the lesser; the sturdy eak draws the susten-ance and keeps the light from the lowly flower, and the little plant beneath its branches; the mighty in-habitant of the deep preys upon the weaker; in the vegetable and animal kingdom, as among men, the greater in its selfishness consumes the lessor, and takes it op into itself, and out of this come now conditions of things. The record claims the miniconditions of things. The parent claims the privi-lege to rule the child, dictate its course, control its will and apportio, and sometimes, but for the great love of the parent, the child would be more fully con-sumed than it is. The servant obeys the master, and he employer has the control of the subject. ance is not usurpation, and yet it may ultimately produce some such fruit. The labor of the workman must be had, though he be consumed; if he survives, he shows himself capable to the contest; if he is consumed, it is the natural result of the po-

altion he occupies this great system of human consumption is for growth, and leads to higher states and conditions.
You may pass laws which to many seem retrogression; and as a people you are beginning to observe this retrogression, and to improve it. You have an other great work to do; to make laws to protect

these who are unable to protect themselves. You regard tobacco or alsohol as a necessity, though at these who are uname to process themselves. Too now have hospitals for the physically discased; poor houses, inmatic naylines, and penitentiaries. You have institutions for the education of the mind; you have schools and colleges, for better than your forefathers possessed. But is this all the work man has to do? He has another, greater work to do, that you may not nuffer longer oven after death. There is no state in which man exists, that does not affect his moral nature. As he is in life, so does he feel its ef feets oven after death. Man's moral character and nature should be trained and strengthened, that he may be the better hereafter. How is it now? What do we mean now by man's moral character? But the opinions of others, if those opinious are good, his reputation and character are good. In all relations of life, the situation of woman has been such as almost to deprive her of character; the less she is known the less character she has. If widely and publicly known, she must be very discreet, prudent, enreful of her smiles and looks, never to stare at anything that can look at her again, or she will be called hold To sum it all up, she must be extremely pious, and regular in the peformance of her church duties, slybing over the sins of the community, giving to the poor, and ready to participate in all such movements. Do not look, though, into the kitchen, the nursery or behind the curtain; for Bridget, of course, will lie, the children do not understand what they should have, and Mr. Caudle, of course, thinks he would be better off, if his wife was like the wife of some one else. Pay no attention to such things; she is a plous woman, bears a good reputation, and her character Neither man nor woman are to la unimpeachable. be true to their nature, but must square themselves by moral continents, and strive to make such a re-

putation as the public would have them possess.

Now where are your hospitals for the morally sick
and discased? The new dispensation is opening a new
thought to the world. Man has a moral nature, the roal essence of his human nature. Man instinctively recognizes right and wrong; it is as natural to him as day and night in the physical world. As to what is right and wrong, his education controls that; and hence it is right for one individual to do one thing, and another another, though your moral teachers lay down a standard by which they say it is right for all to do thus and so. We have a national idea that Sunday is a day of worship, and the man or woman who goes forth and labors to-day, unless un woman who goes forth and tabors to-day, threes did der some peculiar religious system like the Jew, is wicked and vile. The national idea is, one day shult thou rest, and the rest shalt thou labor. To act opposite this idea, is to do that which is wrong. disease rourselves morally the moment you at opposite to what you have been taught is right, until your actions are produced by a consciousness that a now state of things is demanded, that new legislation must take place. As soon as you begin to feel in yourselves that there is something wrong about your old standard, you will change it. If you act promature to that, you become morally diseased, and need a moral physician. Many commit suicide be-cause they are morally diseased, in sectety the standard of right and wrong should ever be kept healthy and true. You are all beginning to feel that the national standard of morality is to you insuffcient; that you would perform any manual labor to day with as much purity as to morrow or yesterday. You must revolutionize the moral world. Some say they will have no moral standard, no individual rights, all in common. This is chans, but out of it will come a higher moral standard than before. You must have a moral standard to regulate you, or you will be vascillating, morally sick. Theft, murder, all manner of evil in the world is the fruit of men all manner of evit in the world is the Irut of men and women tacking a moral standard, not having in them the principal of right and wrong, being moved by impulses. The present theological system of morality is losing the confidence of all clear seeing persons. They feel that it is false that man is to-tally deprayed; that there is an avenging God; that there is a personal Devil. It is like losing confidence to the del utterathic aversem of medicine; they desire in the old allopathic system of medicine; they desire something else. People want a new system of mor-ality, for they have lost their confidence in the old one, and under the new dispensation there will be a new system adapted to the wants of all.

EVERING DISCOURSE.

Our morning's discourse was more particularly directed to the animal nature of man. By that we do not mean that there is a coarse or base nature in man, for we know no such nature. But we find men possessing appetites and propensities belonging to all animal life, though to some extent his ability for ouring the necessities that belong to his animal procuring the necessities that covering as including life is greater than that of other animals. Man possesses a moral nature, blending in perfectly possesses a moral nature, blands religious education has directed its whole force and power upon his moral management. al nature. Death has nothing to do with man's moral nature. It may be termed his spiritual nature, but strictly speaking it is not so, for man's spiritual being has no reality until the spiritual nature is avolved from within him. He is a spirit when divested of his carthly form, though he is still the same earthly being as before, the same in as out of the body, as to his moral nature and attributes. The new dispensation scome to be revealing attributes of moral nature corresponding to the external and physical appetites. But the moral nature of man has no hospitals provided for it, but has been generally left to doctors of divinity—to moral reform so-cieties and churches. Man a taught to confess his eins; that he is to be punished according to the Some can conform to your deeds done in the body. moral standard without violating solf; others can-not. In it is no recognition of individual rights. Your medical men prescribe a certain remedy for a certain disease; but no good physician gives the same number of grains of calonel to each of his patients; they graduate and modify the dose according to the condition of the patient. But your moral system has no gradation or adaptation, but treats

Man's nature, morally, should be regarded with the same care and wiedom as his bodily organization. Blister a man's body, you leave a scar, which will always remain, though we are taught by phys-iology that man changes the particles of his body every seven years, for you thereby destroy some function, and prevent the former smooth and perfect state being received. Cut off a finger or a toe, and it is not renowed. Man thus marres and scarifies his moral nature, and diseases it. If he is not cured of it, however, the doctors of divinity tell him he will be punished to all eternity. Yet you do not despise and condemn a man with the consumption, goot, or other disease of the body, but no one symgood, or other discussions and pities the morally sick. It is rare to find a perfectly healthy body; and so with man's morel nature. Not discussed always from their own transgression, but the transgressions of their fathers. and they cannot help what their fathers have done. lesbriacy is often to be traced to the father or grand-father, instead of individuals forming the appetite. For all moral diseases, doctors of divinity have but one prescription—Report, and be baptized. How many have faithfully tried it, and found it did not reach their cases at all !

reach their cases at all!

There is no escaping the fact that there is more universal disease morally than men have been willing to acknowledge in their midst. Laws, outcoms, and government make much that is immoral; that is, many are considered pure and upright, who live up to their laws, when in fact they are really morally that they have the state. up to their laws, when in more two years of the siek and diseased, even until they become physically diseased, as physical disease will frequently ultimate the state of moral natures. in moral disease. Both physical and moral natures must be kept healthy for the protection of each other, for they not intimately together. Nature gives man instructive moral as well as physical capacities. Man does not eat grass like an or, but prefers, instinctively, food better adapted to his physical system. Is man's moral, his higher nature, less capable of judging of what it needs than his physical nature? When left free it is not so liable to recognizes right and wrong, as the bodily eye recog-nizes night and day. And what to day, under one condition, may be wrong, to-morrow may be right. You find now much to be wrong that your parents taught you, when children, to be right. Experience will fix the standard of right and wrong for you. With individuals and with nations the prophetio declaration is being fulfilled, that every man shall be law unto himself. Theologics and standards of morality are like systems of medical practice-al the time being changed for new, as men become diesatisfied with the old. Some go forth and say that all things are right—to the pure all things are pure—and they make wrecks of many, for many are morally diseased. As the man of habit comes to

first it made him alek, so in his moral nature he counce to regard that as right, from habit, which at first was repugnant to him. Necessities and wants are two distinct things; the necessities of your nature are but few, your wants are many. Necessities are inherent; wants are often formed from habit. Keep men right, morally, and you will need no locks and keys, no policemen, no prisons, no gallowers. But men become diseased, and moral diseases are communicated from one to another, as physical diseases are, and you must have a system of treatment for the one as for the other. You have been taught that retribution and confession are a remedy. There is much that is good in them, but they have not been properly applied. Perspiration and the natural evacuations case the body; as weeping, sighing moduling, case the mind. Men are as naturally inclined to confess as to breathe. But advantage has been taken of retribution and confession; they have been taken advantage of until they have become repulsive to mankind, yet, when presented naturally and healthfully, they will be received as a mode of

himself, and maintain a correct standard of right and wrong. A lady once told me that her daughter, reared to speak the truth, went to learn the milliner's trade, for which the had expressed a preference, but one morning objected to go any more because the had to tell so many falseboods in the business. A young man goes to learn a business, and soon sees many things done by his master that he knows to be wrong. He continues at the business, and soon has formed the habit of doing those way, and soon has formed the habit of doing those very things himself, and learns to regard them as necessary. Habit changes his smodard of right and is as common as it is easy; but where you see so wrong, and he can no longer live up to the golden much smoke there is apt to be at least some fire. Habit changes his standard of right and rule of doing as he would be done by, for there is no harmony between his religious education and prac tice. His moral nature is injured, if not destroyed ns the habitual use of stimulants and narcotics injures and destroys the physical nature. And a truth in all its forms, its increasing spirit of liberaldiseased moral nature acts upon another, until many are injured, not only morally, but physically.

Some two or three menths since I visited a little village in Massachusetts, upon the invitation of some Universalists there, who were not permitted to werehip even in the common ball of the town. That is the case in many places. There were no Spiritual ists there; but they thought that if one should come, it might tend to more freedom of thought and opinion. I put up at the hotel there, and one moraing as I came down to breakfast I was scated by a stranger, and soon became conscious of some pecusome letters, still feeling the influence, but not know ing what it meant. It increased, until having writ ten two letters, I could not go on, but threw myself on the bed to refresh myself. As I did so, a female appeared; I saw her more distinctly than I see any re: she had a pitcher of water in her hands, and dashed the contents upon me, as though she would like to tear me to pieces. All seemed as real to me as anything ever did. I sprang up and she disappeared. I laid down again and slept for about an haur. When I awake the interpretation came. I went down and told the landlady the circumstances, and are asked if any regree ear kept, the hunse who and asked if any person ever kept the house who had been insane, telling her that the one I had seen had become insane from her had and wicked temper.

I said that it was in reference to the gentleman who had taken breakfast with me that morning—for the influence I felt had come from him—that this woman have better forms and a truer spirit in the future, had had dealings with him, and was visiting her temper upon me. I had no knowledge of the former occupants of the house. The landing told me that the gentleman who breakfasted with me was the ference with the beautiful processes of nature, owner of the house, and his sister had kept it, whose owner of the house, and his sincer man kept is, house, the temper I had described perfectly. Some difficulty had arisen between them about property, and he had put her out of the house, and rented it to others; that the day before the yesterday be had sold the spell over the minds of men. No Calvin, no Harry last of her silver ware; and that if ever two bated each other, they did. Her feeling of hate was consuming him, for he was nervous, restless, agitated; the magnetism was thrown into discord, and he, of become free. Limited as that freedom may be, in account, affected the magnetism of his wife and point of extent, it is nevertbeless large compared children. This woman was destroying him and his with tendency. All the secret lies in that in family, injuring him far beyond the value of the tendency. The human mind must go ofther forward

This power can be exerted for good. Many have property, he had secured.

This power can be exerted for good. Many have repeated by influences exerted by porsons at a distribution. I know a lady in Philadelphia, who has a guitre on her neck. A healing medium in Maine, at an appointed blue, directs his attention closely to the law of organization. And if it has but got upon the right track, its progress is certain and rapid.

What, therefore, is the pleature that presents itself that goitre, and it is slowly but surely passing away. that gotte, and at is slowly but surely passeng analy.

There is no necessity for personal contact for bene. It us to-day? Of a world freshly awakened, as out ficial influences. If you are true to the great divine of the slumber of conturies; of new activity in all laws of your being, you can cond forth the issues of departments of thought, and so of life; of novel. your life and cleanes the diseased who are not near you. The papers contain a statement of some Christian sisters who met and carnestly prayed for the death of Theodore Parker, and he died. There is and emotion; of ideal hopes and theories of the more truth in that than many believe. Let-a body advancement of the race, such as could not have of people come together and with a united feeling set found a lodgment in the brain or heart of man in their minds upon a person and he will feel the of feet of it. I would not be surprised if those Chris tian sisters really affected the health of Theodore and for humanity; and above all, of chining exam-Parker. Let mankind turn these great laws and ples on behalf of truth and principle—may, on behalf powers to healthful uses and thuy can regenerate the of the vary ideals whose practical realization is, world. Let all wake up to the knowledge of after all the general hope and prayer. This is all the attributes of their moral natures, and apply the attributes of their moral natures, and apply them to rightcous and not destructive purposes. How many are made nervous and restless in conse. may see every day, if we will but look for it. There uence of the wrong feelings of those around them. Is scarcely a man or woman of ordinary intelligence

and continued so as long as he held him. The man went away at last, and the father put his child down, who soon became quiet as before. He had been affected by his father's magnetism.

providing a healthy moral state, and you will soon see the whole institution of life renovated and re enerated. I have learned through my experience out their sympathy with us, but to discipline us and put us in that school that will make us not rightecously up to the right; until each shall be a liberal press generally—goods, reviews, tracts, po-law to himself, because in him will be a love of the riodicals, &co., &co.—are not without their wide and

Negro Melodies.

rere but fashlounble to attend upon the exhibitions most altogether. Without exciting any suspicion, where they are sung with such effect, more would be the lecture has already got the better of the cormon said about them. But we have the record of one and many of our most liberal elergyman are, per

"Heard a humorous bailedist, a minetrel with wool on his head, and an ultra Ethlopian complexion, who performed a negro ballad that I confess moistened these spectacles in, the most enexpected manner. They have gazed at dozens of tragedy queens dying on the stage, and expliting in appropriate blank verse, and i never wanted to wipe them. They have looked up, with deep respect be it said, at many accress of clergymen in pulpits, without being dimmed; and be, held a minetrel with a corked face and a banjo sings a little some, attifes any little near, attifes any little near them. hold a minetrel with a corked face and a banjo sings thoy want, and they will have it, whether at the a little song, strikes a wild note which sets the whole heart thrilling with happy piets. Humor! humor is the mistress of tears; she knows the way to the four dark-yournes, atrikes in dry and rugged places with her eachanting wand, and bide the bounting gush and sparkle. She has refreshed myriads more from her natural springs, than ever tragedy has watered from her pompous old ura."

In political affairs, it requires no very keen eye to

A Spiritual Manifestation.

An esteemed correspondent writing from Newhuryport. aava :

olty. Mrs. R. Sherman, a medium, was present; her well was thrown over the back of her bonnet a numwell was thrown over the back of her bonect a number of times during the services, she felt her veil pulled, and changed her position, thinking that she onused the pulling by pressing against the back of the pew, (the feneral being in charch.) On going to the grave—a stranger—a lady in the same coach, stated to Mrs. S. that she saw a spirit of a female child pulling her veil while in the church. Mrs. S. poleon sowed the seed when he sowed the contichild pulling her vest while in the chartal. It is immediately recalled the circumstance, and stated that the description answered perfectly to her little and less ago; and now these same liberty-seeds are girl who died some few months ago. Will any one proteind to say that this was imagination—that both proteind to say that this was imagination—that both the protein the same liberty seeds are grounding, from which a harvest—not of protein to say that this was imagination—that both the same liberty seeds are grounding. of these ladies were deceived? (strangers to each other and yet having a test so conclusive.)" tears, but of wide spread blessings—will very soon be secured.

Banner of Night.

HOSTON, SATURDAY, OCTOBER 6, 1800.

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THE WORLD AROUND US.

No new evidences are needed to satisfy all observ ing persons that the present condition of the popular mind is far in advance of any point to which it has attained in the past. True, it is casy enough to make vaunting beasts on this score, and the practice The tokens everywhere abound, that no ago has surpassed the present one for its free spirit of inquiry, its general openness to the reception of ity, its growth of charliableness in the entertains ment of opinions, and its general hospitality toward views of all sorts and from all manner of men. And it is for this that so many of us exchange congratulations, overlooking what stiff remains as unde-

sirable, because we all believe it transient and

perishable, while the good will stand forever. Those who have been long predicting and impretiently awaiting a general upheaval of public sentiment, nor would confess themselves entisfied unless they could behold chaos everywhere around them, may experience some slight pang of disappointment that their united hopes and prophecies have not been literally fulfilled, and are not, indeed, likely to be; confounding the external manifestation in their engor haste for the enjoyment of their morning. This is the state of things in the world of to day. There is not near as much excited have better forms and a truer spirit in the future, and thus allow the dead old forms to slough them-

One thing makes Itself manifest, in considering the Bighth, no Knox, or Luther, or Pope, onn again -thank God!-bind the minds that have now

What, therefore, is the pleture that presents itself I knew a man who was rendered very nervous by in our midst, but adds his or her prayer, secretly the visit of some one whom he disliked exceedingly, its little child was playing about the room, and be caught him up in his arms, and walked up and down the room with him. The child soon became and labor to bring to pass. So truly are all hearts fretful, excited, tossing about in his father's arms, onlieted in this revolutionary service. It needs not noise or loud profession to help it on, for these are Bring into action all your moral powers, train field is the surcet token that the work going on is and guide them wisely; let each one do his part in not the less therough because no drum and trumpet calls to it the public eye and car.

The newspaper performs a large share of work in re-forming of public sentiment, and the illustration of public advancement; and the publications of the liberal press generally-books, reviews, tracts, podeep influence also. The fact is, that all these things are at first but a reflex of public sentiment and opinion; and finally they grow to be both its stimulus Some of the popular Negro Moledies are full of and its director. The press is already fast supersed athos, and move one immediately to tears. If it log the pulpit, and may come to take its place aldistinguished modern writer, who says as follows: | force, compelled to save themselves by taking to the "I heard a humorous balledist, a minatrel with wool lyocum hall, where they are sure of a hearing. Our they want, and they will have it, whether at the

In political affairs, it requires no very keen eye to detect the promises of a benignant future in the chaos into which we are all precipitated. Radicals will gain ground, and so will Conservatives, too. 'In every direction is to be seen activity and motion. " A fine test was given recently at a funeral in this Old issues are left in the distance; and the new ones loom up so grandly, taking in so much larger views, points and ideas than ever before, that it would go

Not only in politics, in the church, and in society, ate the powerful influences of the new and larger known to the human family. In the pursuit of his life much as he walked the streets of Bostonplay. All its 'rigid exactitudes are respected, and, quick, strong solid stop, with sagadous eyes wide old modes of thinking, everturning and demolishing a glance of sleepless rigilance, an unforgetting mem with such clear and unmistakable lines that there is never qualled. Not primarily an administrative, powerful preacher of this stirring age; it not only proclaims the truth, but it tells the whole truth, sheer mental and moral strength. He mowed down whether welcome or not. It plaws deep with a sub- harvests of evil as in his youth he moved the grass, soil plow, and brings hidden things to the surface.

their faith in God, and trust implicitly to his pro- cause of the humblest! Life speaks the loudest." mises and his inspiration, are quite satisfied that, in his own good time, He will bring all things that are possible to pass. The very atmosphere is filled with all these promises, tokens of whose rapid fulfillment abound on every hand. The hopes of the hu using great long words instead of plain, direct, is too had, man family are in process of realisation; but none proper and homely ones. He says: must look for an external fulfillmens, until the spirit of man shall have become completely renovated and reformed. The outward shows of improvement are sampled by men of inline, when they wish to use language that may be accord their thoughts. With few not of so much worth, except as they certify beyond exceptions, however, litterate and half educated personnel.

"Six months, clapsed since the date of publication ermit an author to reconsider his work under the light of varied criticism, and to judge, in a measure, its effect on the public mind.

Seeking to profit by such opportunity, and by the numerous private communications which have reached me, and are daily reaching me, in connection with the subject treated of in this volume. I find, so far, nothing but confirmation and encouragement. The recoption of the work, both as regards the number of coules sold, and the extent and character of the notices it has called forth, has greatly exceeded even an author's auticipations.

I asoribe this gratifying result chiefly to the fact. that the classes of phenomena grouped together in the present volume are therein presented, not as beyond

sented as classes of natural occurrences-unexplained. indeed, governed by laws yet unknown or obscurely discorned, but as surely embraced in the ordered economy of the world as the storm or the sunshinethe aspect of the question changes. The inquiry is no longer whether God, to meet a special emergency, suspends, from time to time, one or other of his laws, but only whether we have hitherto overlooked a per tion of these laws; that portion which serves to con nect the next phase of our existence with the present.

To this mode of presenting the question, I believe my book to have been chicfly indebted for the prompt sale and the favorable reception with which it ha

But these are the lesser towards. Tokens of sympa thy and of gratitude contain the greater. A mother, deprived by death of bor favorite child, and refusing ful views of death, renovated spirits, courage to labor and to wait. A skeptic, into whose hands the volume ell a few weeks before his decease, requests that, after he is gone. I may be informed, that to this volume. and especially to its Chapter on the "Change at Death," he owed the revolution of a life's opinion. and the first conscisiony conviction which had ever reached him, that there was a fairer and a better world toward which he was fast hastening.

These and other similar testimonials, the true guer-

don of authorship, cause we to rejoice that an English publisher is about to re-issue my work. The edition has been revised by myself, and contains some emendations and additions.

London, July, 1800.

The edition to which the above advertisement was prefixed, appeared only three or four days before the last accounts left England; but the Indications two legs. He stands erect upon his feet like a human were, that it would have a large circulation.

The Autumnal Pairs.

The several fairs held all over the country may, as a whole, he taken as a cort of postic tribute, unconsciously paid, perhaps, to the Genius of the Year; and a very fine presentation they might be called. too. The land is alive with gay and eager assemblages of people, who come together to talk of the interests of the one great and fundamental pursuit on which all of us depend-Agriculture. Without moralizing on these occasions, we may nevertheless venture to assert, that our people enjoy few gatherings through the entire round of the twelvementh "here," "saviour," and "archangel." as heartily as these annual shows of cattle, and horses, and products. They smack of the soil, and women; red feathers, red ribands, red petticests, red of the habits of home. The full pens, all arranged stockings, and so forth; and Eugenie patronizes it. in rows with their exhibitions within, are enough to The Emperor would probably not approve of Red tinued prospect." The marshal, who is a modest man, make snybody wish himself a farmer in carnest and | Caps, for the bonnet rouge is not to his taste, though it for life. We know of no better means of education used to be "all the rage," literally so, in Paris. for the people, with reference to the great interests of agriculture, than attendance on these annual to the wind, making mucic for the leaves to dance by." faire.

Inheritance.

Dr. Holmes says, in the course of his " Professor's Story," in the Atlantic Monthly :- " It is very easy by a rope that hung overheard. Seizing a hatchet, the cestor; they can detect the irrepressible movement of hereditary impulse in looks and acts which mean nothing to the common observer. To be a parent is almost to be a fatalist. This boy sits with legs crossed, just as his uncle used to whom he never saw; his grandfathers both died before he was born, but he has the movement of the cychrows which we remember in one of them, and the guety temper of the other. It is well that young persons cannot read these fatal oracles of Nature. Blind impulse jump, and then she takes the bandage off our eyes." dipfe."

Threders Parker.

T. W. Higginson says of Mr. Parker, in an article methods of thinking felt, but in studies of all kinds to his memory in the Atlantic Monthly-offic lived for the propoletors of the Aquariat Cardens, in Bromeclence, especially, this epirit is allowed the freest not quite gracefully, nor yet statelly, but with in the very act of respecting them, the mind is per- open, and thrusting his bread shoulders a little for- Sociegical sed Aquarisi specimens, a novel and unpremitted to follow their logic to such limits and results ward, as if butting away the throng of avil deeds. as is naturally leads. Science, in fact, is the great around him, and scattering whole atmospheres of viz., five specimens of the abodylms tribes of South regenerator of the world, contradicting and correcting unwholesome cloud. Whetever be went, there went Africa, comprising a Fingo, a Zata, a Kalle, a Bushold superstitions, and cutting the pictures of things ory, a tongue that never faltered, and an arm that savages have lately arrived in Boston on board the no denying or dodging them. Science is the most nor yet a military mind, he yet exerted a positive by Capt. Dilliegham, a gentleman who has bad much control over the whole community around him, by and all his hours of study were but whetting the There is everything to encourage the spirit of the sortho. While he lived, it seemed a matter of course trus reformer, in what one sees going on around that the greatest acquirements and the heartiest him at this day. Perhaps the partizen may not self-devetion should go together. Can we keep our fancy that matters are going fast enough for him, strength without the tonic of his example? How When permitted to breathe a breath of air once a week because, forsooth, he sees but narrowly and in the potty it now seems to ask for any fine drawn subtil- in sammer, and once or twice during the coldest direction of his own private end; but all who put ties of poet or seer in him who gave his life to the months, only the nose is permitted to peer into day.

Using Grand Words,

A writer In the Post has said about what we have

not of so much worth, except as they certify boyond a question to what has been going on thoroughly and patiently within.

Rebore Duie Gwen's "Feetfalls."

This work, ten thousand copies of the American edition of which were sold in the first six months, has just been re-printed in England by Messrs.
Trubner & Co., of Paternoster Row, London, in a handsome volume, post octavo, of 392 pages; the type somewhat larger than that of the original edition. It is published, with emendations and additions, under the supervision of the author; and ditions, under the supervision of the author; and there is prefixed to it the following

Author's any experiment to the except as they certify beyond and affectation delight in what half' long."

The Sunday Lectures.

The Regular Course of Lectures will commence in Allston Hall, Bumstead Place, on Bunday, Oct. 7th. Miss Fanny Davis will lecture in the Trance State. at 2 45 and 7 15 o'clock, P. M. Admittance 10 cents.

Mrs. Chandler, of Duxbury, will speak in Some ville, in a trance state, Sunday, Oct. 7, at 8 and 7 o'olock, P. M.

ALL SORTS OF PARAGRAPHS. .

Is BEROBE A SPIRITUALIST !- Read the following from one of his sermons, and judge:-

present volume are therein presented, not as beyond nature, but as in harmony with it; not as exceptions breaking in upon the uniformity of a great system, but as an integral and necessary portion of that system; not, in fine, as violating or transcending the general laws which we see regulating the universe, but as occurring in atriotest comformity with these laws; albeit with a portion of them—the ultra-mundane—which we have not been in the habit of studying, how eminently scover they may be deserving of careful study.

Put forth as miracles, ultra-mundane phenomona are justly rejected as incredible—as inconsistent with the progress of our present knowledge, and at variance with the teachings of modern science. But when prevalute teachings of modern science are scienced for the science of the science and the science of the science are scienced for the science of the science lf not clearly."

"Wuich Flood Do You Preper 7-A Nut for Rible Students to Crack; to which is added the Jewish Sphing. By M. Durais." This is the title of a pamphiet from the press of A. J. Davis & Co., New York. Price six cents.

There is one noble trait observable in human nature all over the world. The man who has been unjustly pole?" injured excites the sympathy of his follows, and no thing advances a cause so much as the persecution of its supporters. The world cannot become wholly depraved while such is the disposition of mankind.

A dispatch, dated Turin, 15th, says that the Sardie ian General, Fanti, entered Perogia after a bard fight The fortress subsequently surrendered. A thousan prisoners were taken. The Sardinian loss was light.

The pamphlet concerning "Physical love in Health must send 28 cents, direct to the publishers, Clark &

Co., 17 Bromfield street, Boston. THE MECHANICS' PAIR will close on Wednesday of this week. The attendance has been ten thousand persons per day.

AN INTELLIGENCE OFFICE FOR SALE.—The proprie from the city, will dispose of his establishment at a very low figure. It has been in operation seven years, tion apply at this office.

Mrs. H. M. Miller is to lecture at Conneaut, Obio, Oct. 7th and Nov. 4th, 1860; Penn Line, Lineaville, Lockport, in Penusylvania, remainder of October.

A FREAK OF NATURE.—There is a dog at the Salle bury Beach House, five months old, born with only being, and is fed like a child. He is indeed a cuil oalty. Barnum should have him. Opp-Fallowsur. -The annual meeting of the Right

Worthy Grand Lodge of North America has just been held. From the reports it appears that there are 177.711 members of the order within the jurisdiction. and the disbursoments for relief and charity for the year amount to \$140,670.47. The order is in a highly prosperous and growing condition.

Some of the German papers are very savage toward Garibaldi. "Adventurer" is the mildest name they give him, and "pirate," "bandit," and "professions rebel," are much more common when they mention his name and deeds. In Italy, the papers call him

Red is becoming the dominant color with the Paris

"Mother," said a little poet of four years, "listen During the last war, a Onaker was on board an American ship, engaged in close combat with an enc he saw a stout Briton coming up the side of the vessel years." to criticise other people's modes of dealing with their Quaker looked over the side of the ship, and semark. children. Outsides observers see results; parents see ed. "Friend, if thee wants that rope, thee may have processes. They notice the trivial movements and it!" When, sulting the action to the words, he cut accents which betray the blood of this or that an. the rope, and down went the poor fellow to a watery gravo.

BELP-RIGHTROVERSAS Grim-hoarled world, that look'et with Levito eyes
On these poor fallen by toe much faith in man,
She that upon thy freezing threshold lies,
Sturred to more should by the yearage ban—
Seeking that rofuge because fuelest vice,
More gedites than thy virtue is, whose span
Shuts out the wretched only—is more free
To enter Heaven than thou will over be i—Lowell.

A lady, in reply to some guests that praised the nutton on the table, said-"Oh, yes, my husband

Abonioises prou the Deserti of Bourn Africa. -On Westmeday of this work, Mesors, Carting & Rusfield street, purpose to open their new rooms in Central court. Washington aircet, to be mound o'The Boston Aquarial and Zoological Gardens," In these new rooms, in addition to an immense number of new ecdented attraction will be brought tearre the public, man and a flottentot. This interesting group of blip G. W. Anderson, Capt. Hall, having been selected experience in Bouth Africa, and is familiar with the country, who was despatched especially for the purpose by Merses. Cutting & Butler. .

The Journal of Realth says the reason why children die is because they are not taken care of. From the day of their birth they are stuffed with food, choked with physic, stoshed with water, sufficient in hot rooms, steamed in bed clothes. So much for in-doorslight. A little later they are sent out with no clothes at all, as to the parts of the body which most need protection. Bare legs, bare arms, bare nicks, girted middles, with an inverted umbrella to collect the air and chill the other parts of the body. To rear children thought of saying, this long time, on the subject of thus for the slaughter-pen, and then lay it to the Lord.

"Tommy, my son, what are you doing there with "Big words are great favorites with people of small your feet dangling in the water?" "Trying to catch i cold, ma, so that I can have some of those Sherman cough lozonges you gave me yesterdsy.

cough lozonges you gave me yesterday.

The Science in Washington Co.—A spiritual exictionent in the "nine days wonder" of the time in Barton, Wisconsin. Certain physicrious noises heard in the building, have broken up a school, and alarmed the community generally. From the Milwakee School was been that the strictest scrutiny and investigation have taken place by all sorts of people, and yet the agency of these manifestations remain undiscovered. The house has been througed by the curious, and yet the rape, load and hand enough to far the very building, would continue, the doors open suddenly and slam together without any apparent agency, not even the faintest breath of what—and other unaccountable things transpite.—Wisconsin Argus and Democrat.

The demand for the rable of aufficiency to Sente to

The demand for the relief of suffering in Syria is bnabated. Tens of thousands at Boyrout and in the Lebanon are without a home, and dependent for food and clothing upon the charity of others. The plea for these sufferers is one of humanity, which addresses itself to no sect or nation or class, nor to Christians alone, much less to Protestant Christians only, or to the friends of evangetical missions; it speaks to men and women of every scot and name and nation. and should be responded to freely, heartily by all. Before the winter sois in, let the judicious and responsible Committee at Beyrout have adequate supplies.

Official dispatches from Peru announce that the Peruvien government had made a proposition to our Minister for the settlement of all existing difficulties botween the two governments.

It was said in the olden time that the body was more than the raiment: but now the raiment is often a great deal more than the body in value, and five times as much in oircumference. TIME WASTED.

There is no remody for time misspent,
No healing for the waste of idlences,
Whose very languor is a punishment
Heavier than active souls cas feel or gress.
Autrey de Vere. A British steamer has arrived at New Orleans with he remnant of Walker's men. Walker was shot on

the 12th. Rudler is still a prisoner. "Alas! and a lack a day," is generally considered an expression of grief; a travelor in the East Indies says, however, that a lass and a lac a day vaint bad to

Dolano Alvear, who recently absconded from Havana with a million and a quarter dollars belonging to the cradits of Espanot, Madrid, landed recently from an open boat at Key West.

tako.'

"Do you love me, Simon? I love you !- ask the sun if it loves flowers—nak a cold kitten if it loves a warm brick! Love you!-show me the man who says I don't, and I'll cave his head in with a cistern.

DANGING WITH THE PRINCE.—It is rumored that, in order to allence all envil, and settle the great question. "Who chall open the ball with the Prince?" the committee have properly awarded that much cover honor to the addes lady in the room!"—N. Y. Evening

Mrs. Moffatt, of Castleton, N. Y., once notorious as Rosine Townsend, the keeper of the house of ill-fame in Thomas street, New York, where Helen Jewett was murdored, nearly a quarter of a century since, died at Castleton, below Albany, on Baturday week. She has has been indebted to these pages for healthy and hope therefore who want this extraordinary little work, resided in that village for nearly twenty years, and was a very exemplary member of the Methodist church. She was a woman of active benevolence, and was foremost in every movement to amellorate the condition of the poor.

ODONTALOIO, OR TOOTHACHS MIXTURE.-Take of ablarida of zing, perchlaride of from, each, Affect tor of an intelligence office, who is about removing grains; alcohol, distilled water, each, sixty grains; muriate of morphia, one-third of a grain; of plove, fifteen graine; mix. A few drops of this on cotton. and does a lucrative business. For further informs, applied to the cavity of a decayed tooth, first cleansed, nstantly calms the most lively pain. Oil of clove alone is also an excellent remedy for toothache.

The rainbow of neace never rises on our bearts in all its beauty, till a storm has cleared the atmosphere. We are incapable of uninterrupted love, without coldness, quarrels, and reconciliation.

John Castner, a distiller at Hunterdon, N. J., and his two sons, were sufficiented on Tuesday while repairing a still.

The Duke de Duras, observing Descartes ecated on day at a luxurious table, oried out. "What, do philesophers indulge in deinties?" "Why not?" replied Descartes, "do you think that nature produced all of

her good things for fools?" Rico! for the day is passing. And you lie dreaming on;
The others have buckled their same,
And forth to flight have gone.
A place in the rains awalts you;
Each man has some part to play.
The Past and the Future are nothing,
In the face of the stern To-lay.

"Have you any domestic manufactures to report?" marshal of the female head of the family rejoicing in the bloom of health. .. Wall. yes," said she, with something of embarramment in her voice and countenance, . we have eight, with a conblushed slightly, made the entry in the schedule with his pencil, and asked how many yards of rag carpet she had made during the year.

"Where are you going?" said a young gentleman to an elderly one in a white cravat, whom he evertook a few miles from Little Rock. "I am going to heaven, my. He preserved his peace principles calmly, until my son; I have been on the way more than eighteen "Well, good by, old fellow; if you have been traveling toward heaven eighteen years and got no nearer to it than Arkansus, I will take another route."

> When that youngster, the Prince of Weles was about conferring the honor of Knighthood on the Speaker of the Canadian Parliament, that officer ridiculously went down on both knees, and slit open the tight white leggins with the strain. Rising and backing out in his confusion, he tred upon his long gown, and fell backward upon the crowd. It was a very cheap exhibition of toadvism.

> Swinging is said by the doctors to be a good exercise for the health, but many a poor wrotch has come to his death by It.

.. Here's your money, dolt, and now tell me why always buys the best; he is a great epicus." This re- your rascally master wrote me eighteen letters about minds us of an old lady, who, in describing the sudden that contemptible sum." "I am sure I can't tell, is her highest wisdom, after all. We make our great death of her husband, said, "he died in an ofter but if you'll excuse me, air, I guess it was because coventeen did n't fotob it."

New York Department.

N. II. Heiman, Resident Editor.

OFFICE, NO. 148 FULTON STREET.

PSYCHOLOGICAL PHENOMENA OF BLUDP.

Man is susceptible of no condition that is more remarkable for its beautiful mysteries than Sleep. The eye and the ear become dull and insensible, and the outward avenues of the senses are closed and sealed; the connection and intercourse with the external world are at once broken and suspended; our tarthly plans are disregarded and forgotten; at the same time the scenes and objects presented in dreams and "visions of the night," may be discerned through an inward and more spiritual medlum, Having devoted a preceding article to the electre chemical and physiological forces, functions and aspects of living beings, as the same are illustrated in Sicco, we are now to trent of the psycho logical mysteries of the slumbering world.

It is well known that Sleep ordinarily occurs in consequence of physical exhaustion; but it may be induced by several other causes. Extreme cold—by driving the electrical forces and animal fluids from the surface of the hedy toward the centers of vital energy-invariably produces a drawsiness that is often quite irresistible; and all persons who experi ence death from this cause, gradually lose sensation involuntary relief. During the period of laciation and consciousness in a profound slumber from which they awake no more. Sleep may also be induced by dren; and dreams of offspring frequently accompany magnetic manipulations, the administration of certain drugs, and by a variety of other means. But in all those cases, Sleep is one and the same state, in of the fair sleeper with all that tender solleitude and whatever constitutes its escential nature. Persons of careless observation and superficial thought readi ly conclude that the magnetic sleep must be fundamentally different from a natural slumber-appa rently for the same reason that they conceive of the ordinary phenomena of life as subject to natural law, while such properences as are extraordinary... In the same of being infrequent-are presumed to be superagueal or miraculous. Nevertheless, in fact and in the comprehensive judgment of the philosophor, all objects and events are governed by law: and what we are disposed to regard as supernatural, is only superior to our present limited views of the vast extent and latent capacities of Nature. Very different causes of un produce similar offents. Connumption, for example—to say nothing of other causes-may originate in a scrofulous condition of the system, or from improper exposure to the atmoapheric changes; a fever may result from a highly electrical state of the carth and atmosphere; it may be produced by malaria; severe and protracted labor, loss of elcep, a sudden cold, and excessive inplicate its organic relations, or otherwise modify its that fever is essentially the same general condition in all cases. This reasoning will apply with equal force to the subject under consideration. ELEEP is, natural causes or as the result of artificial expodients.

But the physical phenomena of Sleep do not more clearly illustrate our views of the general subject mental processes of the magnetic eleeper are neither the mind travels among a multitude of obscure and grotesque images ; its impressions are all ludefinite, and its vagaries are numerous, wild and improbable. While the mind thus wanders along the dim confines of our conscious existence-surrounded by a phan. tom oreation—the Imagination may be intensely active while Reason reposes and the judgment is unreliable. The same is true of the psychological phonomena developed in ordinary sleep. While dreams are often confused, disjointed and meaningless, they are sometimes orderly, connected and deoply signifi-

of incomplete slumber—while the organic functions whims of all who sincerely address blin.) Mr. Parof other faculties are temporarily suspended, and ker only delivered one or two additional discourses, the outward avenues of constituen are imperfectly when he was suddenly driven from his congregation lady into a conflict with Austria, and to force her closed. Such dreams may originate in the existing and his country forever. In view of these facts (?) states of the system; also from some peculiar post- the Congregational Herald exclaims, in a fervent and closed. Such dreams may originate in the existing states of the system; also from some peculiar position of the body, or its relations to the elements, objects and forces of the visible and invisible worlds. Any condition, object or circumstance, that either lostructs respiration, or serves to attract the circumstance of the distribution of the animal fluids—develop certain psychological phenomena. Sleeping with a tight cravat on might cause a person to window of his alceping apartment, dreamed—in the course of the night—of being partially suffocated in this subject they did not hesitate to speak freely it this confined atmosphere of a temb. In this case it is obvious that the want of proper ventilation and a Chierrer is nothing compared to this. The reader is the presence of large bands of foreign mercenaries, procedure.o

cossess may be clearly perceived and illustrated by to impart instruction to the All-wise Ruler of the any person of ordinary capacity who may be pleased Universe-especially concerning the character and log generally continues in operation cometime after time for his removal! The Herald of orthodox Conthe appropriate functions of the other organs of sen. grogationalism is irreverent emough to suppose that satian are suspended. The eleeper may hear im- the Lord, having ascertained from the fair memori- advisers of the Poutiff and the fanaticism of the perfectly, and even answer if directly addressed alists the precise state of the case, and fully compreness. Whispering in the ear at this stage of mental around Boston, at once resolved to grant the prayer introversion will often excite the faculties; and of the petitioners. Accordingly, Mr. Parker was while the sensorial impressions may be wholly for first banished, and then put to death. All this meets gotton, the operations of the motives which urge the King of Sardinia to invade gotton, the operations of the motives which urge the King of Sardinia to invade the territory of a neighbor with whom he is nominremembered. When two, or any larger number of the devout ladies of the Congregationalist "praying ally at peace, and whom he has already stripped of persons, are, by direct physical contact in electro-circle" are convicted of having been accessory before persons, are, by direct paysocal contact in electropysobological rapport, the circulation in each will
the fact to the death of a distinguished citizen. We
tand toward the points of conjunction, according to
the fact to the death of a distinguished citizen. We
tand toward the points of conjunction, according to
the fact to the death of a distinguished citizen. We
tand yet we do not scruple to say that we hereitly
the fact to the death of a distinguished citizen. We
tand yet we do not scruple to say that we have many

The late Dr. Gregory baring one night reduced with a bottle of het water at his feet, dreamed that he was ascending Mount Etmand that he intense heat of the ground rendered his journey oppleaants and painful. Dreams of the Inquisition have originated in a perceyem of gout; and Macalah mentions the case of a percen who was inspired by a bittler on his hand, and dreamed that he was scalped by a series of Indians.

apparent by simply holding the band of another person. If the hand be cold when the connection is All worlds have their atmospheren; and the more established, it soon becomes warm. The positive volutile and otherial parts of all inferior objects on and negative conditions and relations of fedies thus their surfaces, are perpetually exhalid, like the in confident, causes on lamoulate determination of the cause of flowers. These subtile elements are invisielectrical currents from each to the other, and such ble; but they are not less substantial in their covera moutual attraction of the elements of the circula- tial nature, while they are for more powerful in their tion that the blood ressels become distended, and the silent action. Indeed, all the more potent agents in color of the skin clearly indicates increased rescular the natural world are invisible sure in their effects. notion. Pressing a finger on or over any particular livery one of the simple elements is doubtiess reproorgan or portion of the brain will inevitably attract sented in the great atmospheric sea, that surrounds the nervous circulation to that point; and this gon, our orb; and even the deusent farms of matter are regance of the electrical forces will necessarily in susceptible of being so widely diffused and so finely crease the cerebral action, and the functions of the attenuated as to become impalpable and impender organs may be invaluntarily performed. Such ex. able. Immersed in its ethereal ocean—composed of periments belong to the department of what has the subtile emanuations from the earth and its living been denominated Phrenomagnetism; and though forms—we are constantly liable to be influenced by they have hitherto been combined to subjects in the intellectual powers and moral qualities as well as by magnetic sleep, they may be equally successful at physical elements and forces. A man with an infecthe proper stage of a natural slumber.

The several processes of secretion, and the predominance of certain faculties, affections, and passions, operate as immediate causes in the production of many dreams and visions. Hydrocephalus may cause one to dream of water, or of drowning; while inflammation of the brain would quite as naturally -through a sensation of intense heat-suggest the concruous lunges of fire and its effects. The im. proper accumulation of water in the bladder will cause young children to dream, and the reaction of the mind on the organs of the body, often produces mothers are liable to dream of nursing their chilthe later stages of utero-gestation. These, by their mysterious semblance of reality inspire the mind intense pleasure which naturally belong to materni. fairly within the circle of their atmospheric smans. ty. The mind of the here-even when he sleepsmay be peopled with the images of war-of long marches, of bloody battle fields, and brilliant victories; while the man of great revereuce dreams of morals of persons whom they meet in social life and consecrated places and solemn assemblies; of devo- in the transactions of business. Every public speaktional exercises and religious ceremonies. A person or is conscious of being influenced by the subtile in whom the sexual passion and the imagination are emanations from the multitude. These are so disequally notive and strong, will naturally dream of similar, at diverse times and places, that on one oc Love, and all its ideal and actual concomitants. Ile ossion he experiences and manifests a great mental finds repose in some enchanted bower, and sestacy in a soft caress; or, in his amatery expeditions.

"He expers nimbly in some lady's chamber, To the lacivious pleasing or a lute."

These facts all indicate that whatever influences the determination of the vital forces and fluids may spires the mind and heart with serone and pleasuralso determine the direction of the mind.

The Observer on Irreverence. We copy the following paragraph from the New

York Observer of the 18th ultimo: " SILLINESS OF SPIRITUALISM .- The Shekinah, dulgence of the appetites, are also among the proximate causes of a similar form of vital derangement.
Moreover, while the incidental causes of disease, in
a given case, may delarmine its specific form, conthe cause cause and provide relations, or otherwise modify its
plicate its organic relations, or otherwise modify its the editor declares he believes to be nothertic, but which are so pointless and puerile that it would be a superficial aspects, it will still be sufficiently obvious libel on any living mun to attribute these productions that there is assentially the same general condition to him. Irroverence and silliness can no further go. and it is a satisfaction to believe that the avil mus

We are not about to offer an apology for any form intrinsically, the same state, whether occurring from of superstition, fanaticism or irreversuce; nor do we propose to arbitrate between the Editors of the Shekingh and the Observer, respecting the intrinsic than the coincident operations of the mind. The While we certainly can not credit the ambitious protentions of the apirits that speak through the Westmore nor less than a kind of desaming. At times orn New York medium, (the evidence not being sufficient in our judgment to establish a rational conviction,) we are still the less inclined to credit the implied the temporizing policy which she had adopted since the armistice of Villatranen. She no longer escilates assumption that the illustrious teachers referred to have lost the power of speech. As we have no idea the linking revolution. Policy has done her work—

It may also be observed that the vision of the Som.

mambullst and the Clairvoyant, developed in a state of magnetic come, are cerentially the same, and may be equally clear and reliable.

The conqueror of Naples and Stoily is already that he might be stoned in the stone they memorialized the Lord respective by which common men are to be conqueror of Naples and Stoily is already that he might be stoned in the stone of the Roman States. The momentum that he has gained of magnetic coma, are ceremony two same, and expensely that he might be stopped in Moreover, the mind may be constantly active in this preaching of ruinous errors;" and accordingly he was alteneed. If we may respect the testimony prossions or traces in the waking memory. A large proportion of our dreams doubtless consist of the proportion of our dreams doubtless consist of the sumed to modify his purposes to suit the pious sumed to modify his purposes to suit the pious it sees plainly that if things hold their prosent.

dream of hanging himself, or of being strangled in tion of Providence, to oblige "a praying circle of movement of Victor Emmanuel. He lives in revo some other way; the additional weight of two or ladles," who had discovered and made known an three extra quilts might very naturally cause the imperiant fact, which, we are left to infer, had three extra quilts might very naturally cause that imperiant fact, which, we are left to inter, and left to apply to his situation the maxims of intersleeper to dream of bearing some heavy burden. A escaped the notice of Omniscience. The peculiar national law which are applicable to period of eleeper to dream of bearing some heavy burden. A escaped tau number of these pious, praying ladies enabled tranquility.

These being the motives which have impelled the precise time when the labors window of his sleeping apartment, dreamed—in the of the great Rationalist should be suspended, and on Piedmont to draw the sword, we have next to see

free respiration, produced the dream; and-by a requested to notice the difference. The Editor of by which the country is oppressed and terrorized. free respiration, produced the dream; and—by a requested to notice the difference. The Editor of the Object is said to be to give the people an opportant the particular images that accompanied the mental receive useful information from an ancient Prophet, the particular images that accompanied the mental receive useful information from the reversed founder of the Christian. and from the revered founder of the Christian respect the seat of the Chief of the Churc The relation of the physical to the mental pro religion; but the Boston "praying circle" presumes to make the proper experiments. The sense of bear, influence of Theodore Parker, and the appropriate when he no longer possesses his normal conscious, bending what was wanted by the saints in and

tions disease certainly cannot appear in our streets, and other public places, without endangering the health of many citizens, by the morbid and pestilen tial emanations from his body. Nor are the principles and laws which govern the mental and moral economy of human nature less potent and uncring. We may be sure, that, wherever a moral pestilence -endowed with personality and locomotion-is permitted to appear in the market place, the social circle, or the senetuary, there is an accompanying influence that inevitably lowers the general tone of society, and the moral health of the community is impaired. The capacity for original and vigorous hought, the common sentiment, and all noble resuutions may thus be enfeebled and deprayed.

Material and Moral Suffuences.

Persons of soute mental perceptions and moral ensibilities, detect the essential attributes and pecoling characteristics of others as soon as they are tions. Most men and women of cultivated minds and refined habits, have an intuitive consciousness of the fundamental differences in the minds and illumination-enabling him to rise into the highest heaven of thought-while under other circumstances an oppressive influence, like a leaden weight, rests on all his facultles. Sometimes the mere presence of a stranger, with whom we have never spoken. Inable emotions, while others make us feel restless and unhappy. Some people carry about with them a Strange suggestive power, whereby they impregnate the souls of others. Under their influence the mind suddenly becomes prolific; our faculties are excited, and we are drawn out in conversation; while at the approach of other persons we instinctively retire within ourselves. Their frigid or flery natures shut up the avenues to the sensitive mind and heart, as the cold night winds close the flowers; or we are made to feel that they come to consumo us with their burning breath, and the desclating storm of unbridled passions.

Critical State of Affairs in Italy.

We liave not had long to wait for the decision of the King of Bardinia upon the advice proffered to Victor Emmanual haveentered the Itoman territ Shekingh and the Coserver, respecting the intrinsic victor Eminanual navventered in Sommunications purporting to and war has begun in good carnest. General Cisicome from the prophet Elijah and from Jesus."

An being in a state of insurrection, and with the as being in a state of insurrection and with the town, 1200 Germans and Monsignor Bella bave fallen into his hattds. Orvicto has also surrendered. This is a dashing beginning of the campaign, and a step that cannot be retracted. Bardinia has abandoned that paralysis provails in heaven, we must conclude all that negotiation, all that balancing and temperizthat Elijah and Jesus are still able to speak for themselves, whenever their testimony may be required to subserve the Divine purpose by promoting driven Sardinia to this decisive step. So long as she but bighest interests of mankind.

But when the Observer affirms that, "Irreverences and sillness can go no further," we incline to the lithian movement, she might feel hereelf and sillness can go no further," we incline to the lithian movement is the march of events; but the Italian movement is cant. If in the magnetic stumber the mind occasionally exhibits amoring powers, and important opinion that he is greatly mistaken, and that he may no longer under the exclusive direction of the Sarsionally exhibits amoring powers, and important disclosures are made, it is no less obvious that dreams are in some instances prophetic, or are otherwise rendered the vehicles of Important information.

Satisfy proofs of irrevergence much disting Government. Victor Emmanual has in Garidana Government. Victor Emmanual has in Gari It may also be observed that the vision of the Som. orthodox ladies in Boston which are accustomed to self, and not to be acted on by any of the meaner

course a little longer it will be in the power of Gari-

we suppose, and its immediate environs; but, while holding out this assurance, the manifesto the l'ope and his advisers in terms of bitterness and acrimony unusual in the present age even in a declaration of war. He will teach the people for-giveness of effences and Christian telerance to the ope and his General. He denounces the misguided wicked sect which conspires against his authority and the liberties of the nation. This is barsh language, and is not inconsistently seconded by the

We do not saruple to avow the opinion that the a matural and irresistible law. This will be made intelligent inte pious blasphemers. Of course we do not question people outraged and trampled upon like the subjects the sincerity of such people; we are processent. the sincerity of such people; we are, moreover, satown strength alone be considered, in hopeless insurissed that they desire to worship in the most be rection. At Passombrone the insurrect issed that they desire to worship to the most be rection. At Possombrone the insurrection has been coming and acceptable manner, and only regret that put down by force, and the telegraph informs us of they are no better informed.

the doublinum of the Pope, and justifying the rule of the Vicegerent of Barven by the deeds which the Vicegerent of Barven by the deeds which hell itself might blush to look upon. This band of mercennties is a memore and an insult to the rest of itself might blush to look upon. This band of mercennties is a memore and an insult to the rest of itself might blush to open the subjects of the Pope and to put down by armed force the rising revalution; and to down by armed force the rising revalution; and we do not see that the Powers against which this army has been levied ure bound to wait till a sultable opportunity prosents itself for the Free Companions, satisfied with shoughter and rapine in the expense of Tascony or the Legations. Then there is the intelerable oppression of the Pope's government. The best proof of that oppression, is the fact that the Pope's government. The best proof of that oppression, is the fact that the Pope's government, in the intelection of the Pope's government, but places himself, like Dionysius of Syncusa, in the hands of foreign mercenaries. The spectacle of a people kept down by such means is an outrage on Hovernear us gouth mother. people kept down by such menns is an outrage on the civilisation of the age, and a danger and menaco for all the rest of Italy. Till some government be established in the centre of Italy which can be naintained without ten thousand French troops to breign mercenaries to sack insurgent towns, it is in hing but the extremity of the evil could justify the top which Sardinia bas taken, but wo think tep is justified. The evil would not oure itself. The recusts would not depart while a blute of grass re-nained for them to devour, and the mercenaries would remain while wealth, beauty and revenue for the harred which they are held by the people had still temptations to offer. For all these reasons we think the King of Sardioin is entitled to the sympathy of Englishmen in the war in which he has en gaged. We wish him cordial success, and that ble uccess may be rapid as well as decisive. - London

NOTICES OF MEETINGS.

NOTIOES OF MEETINGS.

ALLSTON HALL, DUMBERAD PLANE, DOSTON—Lectures are given hure every Southy afternoon at 245, and at 7.13 o'clock in the evening. The following aperacers are engaged:—Miss Hanny Davis, first three Bundays in October: Miss is—Miss Hanny Davis, first the Bunday in October and first two in Nov.; Mrs. M. M. Macumber, last two in Nov.; Mrs. Westender; Miss A. W. Sprague, four Sundays in January, 1801; Mrs. Anna M. Middlebrook, first two in Feb.; and Miss Emms Hardinge, each Bunday in March.

Canaring areas — Moetings in Cambridgeport are helped every Sunday afternoon and evening, at 2 and 21.8 o'clock, k. a., at, Oily Hall, Main street. Admission 5 cents to defray expenses. The following assent speakers are engaged; Mrs. Mary Maris Macumber, during Oct. Mrs. M. B. Kennoy, Nov. 4th; Miss Yanny Davis, 18th and 25th; Mrs. A. M. Bjenon, during Dec.

Onalestown.—Bunday mootings are hold requirily at central field, afternoon and avening. Mrs. Poffer will speak he first Bunday in Oct.; Mrs. Kinney, the second and Mird; J. H. Carrier the last Sunday in Oct. and first in Nov. 5. II. Corrier the two Sunday in Oc. and fract in Nov.
Lowell.—The Spiritualists of this sity neld regular moet
lugs on Sundays, forencon and shortcon, in Welle's Halland a free conference at 6 o'clock in the ovening, for discusion. They have engaged the following named speakers:—
Sept. 39th and Oot. 7th, Miss A. W. Spragon; Oot. 14th, 2lex
and fight, Lee Miller; Dec. 2d, 9th and 10th, Mire. Mary Maris

regular meetings on Roudsy, at the Town Hall, services commence at 1.2 and 7.17 r. M. The following named speakers are engaged: Lee Miler, Oct. 7th; Mrs. R. H. Burt, 14th; H. P. Palffeld, 21st; Lowis B. Mource, 28th; Mrs. Famile R. Folton, Nov. 18th and 25th. LEOUINGTER, MASS.—The Spiritualists of Leominster hole

TAURTON, -- Mrs. M. M. Macumber will speak Nevember be and lite

4th and lith.

Phovidence.—A list of the engagements of speakors in this city.—Frank L. Wadsworth, in Oct; Mrs. M. S. Townsend in Kovember; Miss A. W. Roraque in December; Lead Miller in January; Mrs. A. M. Speako in Fortuary; Miss Lizzio Doton in March; H. B. Storer, two first, and Warren Chase two lest Saudays in April; Miss Emma Hardingo in May; Laura E. Deforce in July.

NEW YORK.—Mostlings are held at Dodworth's Hall regu-larly overy Sabbath. Mostlings are held at Lamarilne fiell, on the corner of 29th street and Sth Avenue, every Sunday morning. Need and and Archael, every boundy member of the Country of the Country are held overy Sunday shornoon and evening at S and 7 1-2 o'clock y. w., at Meed's Hall, East Stridge attreet, Sonta froe, Speakure engaged :—Mrs. J. W. Durrist, four Sundays in October; S. J. Fluncy, Eag., four

undays in Nov.

OLUMBUR, PA.—The Spiritualists of this place held mostugathe first Sunday in each month in their church. Mrs.
frances Lord Bond is engaged to preach the spiritual gospel a few Sabbaths.

wa new Baccards. Waukesna, Wrg.—Miss Emms Hardings will lecture here letober 16th, 17th and 18th. Sr. Louis, Mo.—Meetings are held in Mercantile Library Hall overy Bunday at 101-3 o'clock a. m. and 11-3 o'clock r. m. Speakers ongaged :—Novociber, Ruma Hardinge.

Locturers' Convention.

The public Lecturers on Spiritualism, and on all Referres growing out of, or connected with the Spiritual Movement of the day, are hereby invited to attend a Convention which will be bold in the Town Hall, Quincy, Mass., or Thesday, Wednesday, and Thursday, Oct. 20th, 51st, and Nov. 1st, 1890. It is hoped and believed that the following important and helaration results will be accomplished, by holding the proposed Convention:

desirallo results will be accomplished, by noming the proposed Convention:

1st. A more infiniste acquaintance of the Lecturers with
each other, and, as a consequence, the establishment of a
manual, friendly, finiternal, and cooperative feeling.

2d. A more correct knowledge, and a juster appreciation of
the peculiar type of mind, style of thought and character, of
the work and mission of each; and hence, a more comprehensive view of the whole Spiritual Movement, its main
sight and tendency, and its united power as represented by
its different advocates in the various departments of Reform.

3d. A clearer perception of a ward of purpose among the
various laborers in the cause, and therefore a greaterfilispedtion to fortify, assist, and encourage each other, however tion to fortify, assist, and encourage each other, however much of difference may exist in specialities of doctrine, labo

or mission.

This call is prade without any reference to the question of organization—the results which it is purposed to accomplish being independent of, and having no accessary connection with that question.

The friends in Quincy have generously extended their hospitality to locturers and others attending the Convention.

nearity concentrate and others are mainly the Convention. A lovee will be beld on the fast ording, the proceeds of which will be devoted to paying the incidental expenses of the and advices a polyment of the advices as polyment of the advices as polyment of the advices and Reform, to attend the Convention. Furthermore, it is desirable that all lecturers who cannot be present, will represent themselves by letter, addressed to either of the names attached below.

The Results of Registers of Registers and Registers of the Registers of the Registers of Registers of the Registers of Registers of Registers of Registers of the Registers of Registers

F. L. WADSWORTH.
HOR. FRANKEIC ROSLINGS,
MISS A. W. BPRAGUE,
MES. A. M. SPENCE,
CHAS. PARTERDOR,
MES. M. S. TOWNERFO,
H. S. GERBE,
DE H. T. HALLOCK,
A. S. NAWSON, A. S. NEWTON, MISS FARRIS DAVIS ADIN BALLOU, L. B. MONRON, L. D. MONRON, LEO MILLER, MISS BUSIR M. JOHNSON, N. FRANK WHITE, H. O. WRIGHT, H. O. WRIGHT, MES. F. B. FELTON, J. H. RAPDALL, J. S. LOTRLAND, MES. F. O. HYZER, MISS LIZZIE DOTRY.

Spiritual Festival.

The friends of progress will hold a three days' festival a i, Charles, Kane Gounty, litinois, on Friday, Saturday, and unday, the 36th, 27th, and 28th days of October-not for least to the physical, bus for "A feast of reason and a flow

On Baturday there will be a picule and speaking in the On Standay there will be a picale and speaking in the grown, it the weather is favorable, if not them at the Universität Meeting-bouse, which has been kindly lendered for the occasion. Friends of progress of Northern Illinois, are especially solicited to be present, and a general invitation is attended to all. A free platform will be maintained, and an opportunity for an unrestricted expression of honest convictions—the speaker alone being responsible for viows nutreed. Many very excellent normal speakers will be present. Ample accommodations for all will be provided, free of charge. A committee will be in waiting at the Universities church, on the oast side of the river, out to 6 the public square, to receive the friends on their arrival.

Legrand Howard.

LEGUARD HOWARD, B. B. JOHAS. A. Y. BILL. A. R. MOWATHA, R. H. TODD, Committee.

St Charles, September 25, 1800.

Infidel Convention of 1860. Initial Convention of America, will hold their next annual meeting, in the city of New York, on Sunday, October (th. in the City Assembly Rooma 446 Broadway, commencing at 10 o'clock, A. M.
All Initials and liberals are invited to attend.

Per order.

1 M. Bester Screeners.

J. M. Buckett, Secretary.

mantese crossed the frontier, and we well know how the soldiers of the Cross make war.

We do not wish to see Lamorloicer and his Condettier's carrying fire, shangler and violation through the dominions of the Pope, and justifying the rule of the Viergerent of Braven by the deeds which hell itself might blush to lack upon. This band of mirrornaties is a memore and an insult to the rest of italy. It has been called into existence for no other purpose than to oppress the soldier.

Hover near us gently mother.

Hover near us gently mother.

Speak to us who are vicerth,
Guide, direct us now, and over
In 16th dark uncertain paths.
Give us strength lest we may fatter;
We are weak—and though at strong—
Hesven protect the lonely orphan,
From the world's deceil and wrong. Martha.

WINTAR'S DALBAR OF WILD CURREY, of B safe and speed remedy for Caughe, Colds, Sore Throat, Bronchitie, Anthone Group, Whooping Cough, and Incident Consumption, ha physicians who employ it in their practice. Brys W. Fowls & Co., Proprietors, Boston. Bold by Druggists and Agent

ADVERTISEMENTS.

TERMS.-A limited number of advertisements will be in serted in this paper at fifteen cents por line for each inser tion. Liberal discount made on standing severtisements.

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Oo, Tite great demand since they were advertised in these columns in August, has greatly reduced the stock. An early application will secure strong and vigorous plants. Orders, personally or by letter, to Dz. Cliff, D. 15 Troment street, will be prumptly answered.

Sept. 29.

HARRIER

Th reply to numerous correspondents, let me say that nearity all the Hashish I brought with me from Europe, (and
none other is fit to use,) is exhausted. The balance I will
sell at four deliars a bottle, with full directions how to secure
the celestial, and avoid the lif solutais. I have only twentyfive cases left out of three hundred and fifty, so that those
who want the genuine Oriental article must send at once
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The Dromfield atcest, Boston, Mans.
Oct. 6.

EXTRAORDINARY PRODUCTION

HUMAN LOVE:

Are ongaged: Leo Miller, Oct. 7th; Mrs. R. H. litri, 14th; H. P. Fairfield, 21st; Lowis B. Mource, 28th; Mrs. Faunts B. Folton, Nov. 18th and 28th.

PLYMOUTH.—Mr. Wolch will after Mos Faunts Davis, October 18th, November 4th, 11th; H. P. Fairfield, Nov. 18th and 28th.

PLYMOUTH.—Mr. Wolch will after Mrs. Faunts Davis, October 18th, November 4th, 11th; H. P. Fairfield, Nov. 18th and 28th, November 4th, 11th; H. P. Fairfield, Nov. 18th and 28th; Mrs. Faunts B. Fairfield, Nov. 18th and 28th; Mrs. Faunts B. Feith, Dec. 24th and 18th; Mrs. M. M. Macumber, Dec. 23d and 50th.

PORTLAND, Mr.—The Sphiltonlists of tills city told regular meetings every Stunday in Lancator Hall. Conference in the forence. In Contract of the Conference of Charles of Boards, Address December, 18th And 18th; Mrs. A. M. Middletrock, four Sundays in Oct., Lee Miller, first two, Mrs. J. K. King, of Vortland, third, and Rev. Robert based, of Haverbill, fourth Sundays in November; H. P. Fairfield, first three, Mrs. M. B. Keuner, last two Bundays in December; H. B. Storer, first two, Livral board, in January, 1851.

Tanton.—Mrs. M. M. M. Macumber will speak November 1th David Livral board. Mrs. M. M. M. Macumber will speak November 1th David Livral, Boston.

CELE-CONTRADICTION OF Source of Section.

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Out. 6.

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WHATEVER IS, IS REGRE, BY A. D. CHILD, M. D., -

NOW TREADY. We present the following extracts from notices of this book, which will serve to convey some idea of its novel and fateresting contents:

The author of this book before as has brought jobear moon ils subject the felt powers of a mind, such as few men govesens—a mind more evenly balanced then usually falls to the lot of men. We feel when we read his sontenees, that an emotion of love prompted each; for without this planting passion no one could write as he has written, or think as he has doubtless long thought. -Bristel County News.

We have in this book a long line of foctstops nelde from the old beaten read; they lead us out of the tangled and chilly shades of the trees of old theology. O o o I cannot too strongly recommend all to read this book-fur it will arouse energetic thought, weaken superstition, individualize manbood, and provo a mighty lever by which the world will be moved to a higher plane of action than that which it bas hitherto occupied.—John S. Adams.

Fermit me to congratulate the public in their possession f so rich a cacket, filled with treasures so valuable, and all halaid with the spirit of truth.-A. Paige, H. D.

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

This book is frosh and vigorous. . . . The whole book a presentation of the doctrine that all existence to precleely as it was meant to be by Infilite Wisdom; and there-fire that all is good and right. Strange as this may seem, there is an overwhelming logic in it. - Provincelows Banner.

I keen this book as my Bible, and when disposed I open it and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perused. I cannot, perhaps, give a bot-ter expression of my views in regard to the contents of the mak, than by quoting from its preface, viz: "It teaches a dectrine, if dectrine it may be called," that to me "Is freffably beautiful and unuttorably grand."-Loura De Force.

It is a remarkable book, outstriping human conception in the unfoldment of Divine Law to our understanding as no work has ever done before .-- Shekingh.

This book has and will receive a severity of treatment from he author's friends that is almost unparalicled. A memben of almost any religious acce will publish a book, and all the nembers of that seet will receive and approve it-but here It is different. . . . There is more in this book than it opposers tredit to it.—Mr Burke.

This is a very singular and interesting book, a a a je will not find much sympathy except with strong minds .--Barace Scater.

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Home time all who read this book will see the beauty and the glory of the doctrine therein contained,—Mr Tullir, This book is not the result of a tellous process of reasoning, but it is the result of a highly progressed and unfolded squi. It looks through the froth and hubbles that float on the surface, and sees the interior principle, the real cause

that produces all life. I regard this as the text-book of the age in which we live. It is replete with fresh and immortal truther its utterances are bold, manly and vigorous,-Res This is an original work in errory sense of the word; Mite the great literary lever of the nineteenth century-its fulorum is common somes. Probably no work of its bulk conisins so much that is suggestive, so much that is procreative

being refreshed thereby; nor can be rice from the delightful tank, without feeling that he is both a wiser and a better man than when he begut it,-P. B. Randelph. A book of extraordinary value is before us. It is unlike all the creeds of Obristendom. 9 9 We herein find some of the purest spheriems, and some of the largest hints

of thought. No one can sit down to its perusal without

at sternal principles of truth.—Herald of Progress, A. J. Every person who is not afraid to think, who is not led by orced, will obtain this work and find abundant food for

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TESTIMONIALS TO BE, TOATT.
We, the undersigned, respectfully tender our thanks to
Dr. Fratt, of this city, as discoverer of the cause and core of
Sisammering, and gratefully scknowledge the benefit we have
received at his hands. We know and fully appreciate the
value, importance and adminish correctness of his discovery;
and from the faithful manner in which he has discharged his
professional services to us, we extractly hope for his encouragement and success.

Bigned, S. Werks,
T. A. Gorn,
J. DEMERITY,
T. A. GORN,

Beston for State and

Boston. Aug. 210. 1860.

Boston. Aug. 210. 1860.

Surred to have heard them read and convertes and am convinced of the completeness of the cure in each case.

Tools, very respectfully. Signed, WM. R. HEMEDN.

To B. C. PEATT, M. D.

A. B. CHILD, M. D., DENTIST, HO, IS TREMORT STREET, BOSTOM, MACA

The Messenger.

Each mentage in this department of the Harness we thim we spoked by the spirit whose mane it hears, through Mrs. J. H. Conser, while in a condition called the Trance State. They are not published on account of literary merit, but at jests of spirit communions to those friends who may recognize denies.

plus them.

We hope to show that spirits carry the characteristics of their catholic to that beyond, and do nousy with the circumstant dos that they are more than sinces beings.

We believe the public should knew of the spirit world as it is—should force that there is out as well as good in it, and not expect that purity alone shall flow hom spirits to marcials.

We ask the reader to receive no destrine put forth by spirits. In these columns, that does not comport with his reason. Each expresses so much of truth as he precises—be more a lack can speak of disk own condition with truth, while he gives opinions merely, relative to things not exceeded.

Answering of Lotters.—As one medium would in no way suffice to Answer the lotters we should have sent to us, did we undertake this branch of the sprittent phenomens, we cannot altompt to per attention to letters addressed to spirit. They may be cent as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may destrote attend. They are held at our office, No. B.18 Brattle street, Beaton, every Tuesday, Wednesday Thuraday, Friday and Batuday afterness, commencing a MALF-FART TWO 'slock; after which time there will be no admittance. They are of closed naughly 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 a spirit they recognize, write ne whether true or false?

From No. 2232 to No. 2270.

Trem No. 2232 to No. 2270.

Tresday, Sept. 4.—Invocation; If Josus was not possessed of more divinity than other man, how did he cast out devils and control elements? Polly Evane, Nantucket; J. E. Alton, Williamsburg; Rebecce Harkine.

Widnesburg; Rebecce Harkine.

Widnesday, Sept. 5.—Invocation; What do the spirits think of the propisory of the Prophot Datlet, relating to the destinction of the carts by for 7 W. F. Johnson; Charlotte Faber, Now Havon; Dt. J. Thayer.

Thursday, Sept. 6.—Why sid Ohrist say to the fovalid, "I have healed theo-go thy way?" Bavid Leary, Hoston; Eannel B. Hellyand, Uffer; Emeline D. Fors.

Friday, Sept. 7.—The Morate law—was it of God or man? Thomas Canterbury, Philadelphia; Henry Asilm, Montycoller; Barak Ann Millen, Booton; Howerde Law—was it of God or man? Thomas United Sept. 13.—What are the immutable decrees of Codf Thomas Piece, World a Alexandra, Capitolon, Pa.; Mary Maybeer, Beothad; Goorge Henry Hopkinton,

Pa.; Mary Mayheer, Scottaed; George Henry Hopkinton Albany; Invocation. , or occasion, it, Syl 14.—Is it not usolees to pray for that we abneed? Joshua Heath, Draudt, Andrew Jackson, Philip Cabot, New Haven; Victoria M. Kanson, ; Janes F. Good.

Chicago: Janua F. 1900d.
Saturday, Sept. 15.—Invocation; What is Intuition? John
Queslay, Boston; Honry Ward Hastings.

The Lord's Prayer.

How can the Lord's Prayer be reconciled to the teaching

This is the question given us to speak upon to

Our Father which art in beaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but de-liver us from evil. For thine is the kingdom, and

the power, and the glory, for ever. Amen.

Biblical history tells you this is the Lord's prayer. Biblical history tells you this is the Lord's prayer. We will not here attempt to dispute the point, but we will simply tell you that this history is not by any means infallible. You have received but a meagre portion of that you call the Bible, a religious recent, And yet you of this Christian world do so closely fold this fallible record to your buson that there is caree room enough for a higher theory to come because were nearly and that tween your souls and that. According to our understanding, Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are, no means missitute—no more divine than you are. You no more the special child of God than you are. You have as good a right to set up certain codes of law or make certain prayers as did Jesus. He gives you this power, everything in nature gives you the power. and the God of your nature gives you the power. The teachings of spirits when perfectly understood, do correspond with those of Jesus. Ilv came to promulgate new thoughts, and the consequences to him were physical death. When considered in one sense, the power of God crucilled Jesus. But was it not exerted through durkness? Was it not the rising

exerted turough durkness? Was it not the rising up of darkness that crucified him? Many of you suppose that the natural body of Jesus was taken up into the kingdom of heaven; but How you not this cannot be? The Record Itself ways affect on the best course of the conditions. but know you not this cannot be? The Record Itself says "flesh and blood cannot enter the kingdom of heaven." Let us consider what this kingdom of heaven is. It is a state of perfect freedom from suffering. Now can you be free from suffering while in the body?

What is hell? A condition of sufficient way.

What is hall? A condition of suffering—nothing more. Wherever you may be a great sufferer, you live in the atmosphere of hell. Not such a hell as was pictured to your senses through the darkness of nges gone by, but a natural hell, through which overy son and daughter of Ood must pass; for all must pass over the read natural, to prepare for a higher life. So this read runs through hell, or somering. By tails suffering, goodness and joy spring forth. By suffering, the spirit bursts the bends of mortality, and obtains a body free from suffering and death. Jeaus of Nazareth was no more free than are any of you. We do positively affirm this, knowing as we do know the character and condition of our brother Christ. We would not at any time rob him of his divinity, nor would we rob you of your divinity. You are all portions of the great God head. The great Creator of your existence is

constantly calling you, through the law of progress.

He called to the people of the past by the law of progress, through the lord's prayer, they received their ment according to their according. their ment according to their necessities. This prayer, this spiritual food, was well adapted to thom; it was not given to you. But behold you the same apirit who put forth this projer for the children of iden time, would not give you the same prayer but an autgrowth of the same, a holier portion, a more divine outgrowth of himself. The prayer of Jesus ratood, hormonizes perfectly with the teachings of those who come to you to day. But here let us ask are the tenchings of those who come to you to day infallible? Not so, though we have marked immortality and oternal life upon us, we are finite, because we are but a portion of the great God-head. We are but offshoots of the great body of unture— God's body. So then we are fallible teachers of our Lord, the God; if this were not, we should not be subjects of the law of progress. That which we tenob you to-day, we shall not teach you ten years kence. Should we to day, give you but one grain of the light which is some continue to many and the light which is soon coming to man, you would reject it. Though the germ may be hidden in the present, we have not power to bring up the future or forestall its truths. Not are we able to call upon the past and present the truth of the past to you for your belief. Yot every link in the chain of thought is perfect. No thought is called into existence in valu. The great of all thought, whether seeming evil or good, hath called it into existence for the ultimate good of the race. So then though the truth, embraced in the prayer of Jesus may not be for you, they have done

You have been taught of Gods you cannot serve: they are a mixture of reality and non-reality. They come to you as phantoms—you seek to grasp them, and they are not to be felt. You have been striving to wed yourself to the past-you have been trying to wed your religious natures to the soil of the past. The child of to day must be planted on the soil of to-day-mast had and blossom on the soil of to day. The child of the past received his instruction from the God of the past. The God of the past was in no sense the God of the present. All life is being con-stantly resurrected; is constantly putting off that which it does not need, and putting on that it requires. If anture perfects berself in this wise in the physical, will she not do so in the mental?

Every religious theory that has ever floated in the atmosphere of thought, was placed there by God. The fager of God touched it, called it good, and bade it was a placed the control of t

it go on and perfect its mission well.

To on there is no inharmony in nature. We may go to the lewest condition of suffering in hell, and we find harmony perfect there. Nature is obedient to law there. The tenchings of Jesus harmonize with the teachings of a Pinto, and the frachings of a Jesus harmonite with the teachings of Abner Kneeland. Who dare deny it? Not one. Jeans taught religious freedom-freedom of thought, freedom of speech. Freedom of religious opinion is what the world has never yet recoired. And yet was this

wrong? No. When the world in this inciplent con- loy in heaven that can bind a mother, when sho illition of its existence is fitted to secoive perfect free- knows she can return and have communion with don, it will be given it. Out of the element of discord, her child, Fourteen years ago I left my body, my movement got, shall come peace. The subjects of insband, my children, my parents. I looked for the God may cryout there is no barmony here and none last time upon a child of a few hours old. She now there, but the Great God cries out, a behold all is insubers fourteen years, and is fully able to compreharmony throughout my works, both in the physical hend a mother's coming in spliit; fully

William Peirco.

I can't write—I wish I could. I can talk, but not better than that fellow that has just gote can. I haint got nothing like he had to talk about.

Beems to me this is a very queer way of doing

things. I am now a good way from the place I want to go to. I know just what you require of me, and just what you will do with me. I aint in a very happy condition, any way. I do n't know as I care much about it. I feel a little out of sorts—can't go home I don't know as I ever can.

The first one I wanted to commune with is a boy I

have in Buffalo, State of Now York. His name is Win.

L. Peirce. He's gone there since I 're died. He was been in Augusta, State of Maine. I lived there, and died there. I have a wife there, too, but she's a joy. I thank thee, oh God, that thou hast rendered thurch member, and it may be hard work for me to may children mediums, for by that condition they o there. The boy is free and ensy-don't think nuch of religion; I didn't. When I wentanywhere, I wont to Universalist Church. I think the boy is the best one for me to go to. My name is William Peirce—old Bill Peirce. Here I am in a fig. I do u't

Aug. 9.

like it, hardly.
This nint my body, by any means, so I II describe
myself to you. I was about five foct seven inches la
height. I was a short, thick set man, round, full
face; my complexion rather florld, not much hair, ny eyes blue, some called them grey. I was

fifty four years old.
I'want to say this much to my son. I want him to find out some machine (medium) like this; and when he finds one, I want to tell him about my proposed to the country proposed to the country of t Do u't set up and say felks do n't con erty. Do n't set up and say lone as a new come once to earth to talk about property, for they do. I did n't baye much, but it troubles not. Let my son write a letter and send it to me, and I can read it, or, per l

haps, I may read his mind, after he gets this.

Ilow long before you will publish this? Seren
weeks! He may be seven times dead, before that. I've been dead thirteen years. I wont ray 't aint a little more, but 't aint any less. I do n't know but what there may be some person evil disposed enough to come here and tell you I drank too much. I nint ming to say I nover did drink too much, but never nind; that's more dead than I am. I did so, but I do n't do so now. And I died sober—so do n't conjure

that up against me.
This is Boston. Well, I was here over twenty years ago. I might have been a little intexicated—not much, and I met a eniatly looking man on one of your streets, and he javited me to go to walk with

ever since. I was in the rum business -- sold rom, and drank it too. I have n't changed, not a bit, since I 've been here. I feel just the same us I did ten days before I died, exactly. I didn't feel like myself after that. I died of billous cholle, had been out of the way for a couple of weeks. That's the way I went; good way, is it not? Well, as I have nobody I know to talk with, I may as well go. Aug. 9.

Robert Salom.

I find flyself hardly able to control your medium, died of consumption, in Charleston, S. C., last May. bave a mother and two visters. I have a brother now on the continent of Europe. I was South striving to regain my health. Some of my friends who believe in the spiritual religion, I doubt not, will be very glod to hear from me. I have not much that will interest them to give, but I can say I am well situated here. Yet I find the place different from I was twenty one years of age. My name was Robert Salom. I belonged in Brooklyn, N. Y., where I have a mother and two sisters. I have a brother situated here. Yet I find the place different from what I expected. In fact, if I was not otherwise informed, I should think I was in a aublimated condition of earth-life. I was studying succioine, at the

time of my sickness.

My mother, if I can discern correctly, is quite ill; my brother is thinking of returning—probably with reach this country before my letter is published. I wish him, so soon as he can make it convenient, to attend to those matters I left unattended to. I ex. pected to live as much as I now atver expect to die note to my mother. There was some mistake on the tal. Belief, etrong, boly, may be yours, but knowledge the state of friends at bome, and this letter has falled to edge positive cannot be yours. The experience of a doubt about. loubt about

I am antisfied with the disposition of my hody. nderstand it is to romain at Churleston, until Fall and then that it is the purpose of my frield to bring t home and deposit it in the cometery at Brooklyn where my father's remains are, I am under many obligations to Dr. Cox, of Charleston, and hope to repay him at some future time. Also, to the friend I speak of at the Exchange. He is a student of medicine, and quite particular in his views pertainng to religion. I believe he is antagonistic to the piritual theory, and I do not like, therefore, to menion his name. The friends I have spoken of know him, and will not fail to see that his eyes rest upon my message to your paper. I am wholly unable to control any portion of the lungs, save the upper lobes, and nature with this body is unable to carry on her proper functions with the body; there fore I think it proper to hold control no longer. shall meet you at a future day.

Capt. Nat. Rogors. Bless my soul? I onn't ride, or go afoot—I can't write or speak well. Confound that doctor, and all his knowledge of running a machine like this. To undertake to run an engine without using all parts

f it, is nonscuse. He has left the machine all out of

I 'll just leave my card, and travel on. I 'm Capt. Nat. Rogers, of the Eastern Stage House. I could tell you a good story, a good yarn, if I only had good breathing apparatus, but it is gone into a collapsed condition. Give me a glass of whisky, and I'll straighten things out here in the shake of a dog's I can't tell my story to day-confound the luck. Take my card, and respects, and look for me some other day. This is a pretty team for me to

rive. They tell me the old stage office is gone, long ago 'ou're a temperance man? Do n't blance you. could preach you a temperance sermon, that would our souls start, every one of you. Aug. 9, I'm going-all day to you.

er children, we may well fancy the angels will at

What soul can understand the joy a mother ex oh, what a sacred office to fill, what a glorious mis sion to perform! While we enjoy the gift, we will not fail to offer our thanks to the Giver. We shall this state of life. or fail to give thanks to the Great Guide of orphans that He permits the mother to return and give Him raise, when she wanders in the realms of mor ality, to come in close rapport with the dear ones on earth. I have four children on carth-shall I legion of angels come to your assistance. Aug. 10. one that one mummo of sea ban, one tug olgaie No; but I ask my children, each and all, to meet me not with fear, but love; not with skepticism, but with fuith in the promises of God—with faith that they shall commune with the mother who blessed dumb:

harmany throughout my works, both in the physical and mental worlds."

"Our Father who art in heaven." Jesus of Naza-reth might have said, "Our Father who art better through her own medium forces I am to approach worshiped In that condition of life." Why did be chare of the flock—through her I am to clevate

worshiped in that condition of life." Why did not not any this? Because the food was not adapted to the children of earth.

In heaven? What do you suppose the disciples understand by it? No. It was as far from your understanding as darkness from light. They saw a condition of happiness for them, and had your beaven been shown them, would they have comprehended it in any seese?

In conclusion, let us ask our questioner to come. I have many times been able to discorp much.

any sense?

In conclusion, let us ask our questioner to come forth. "Tarry not in the plain," says the Record; through the mediumship of the youngest child, but for the finger of God is writing new thoughts every—the fine the state of the positive knowledge of her powers as a medium, ere I have new ker to go with her eddest sister, control. I now ask her to go with her chiest sister to some medium through whom I can speak, and I will then give information which will be of service to them. I cannot designate any medium, but I ask them to search out one, and I will endeavor to leavo

and doubt us to my being the spirit I represent. My name was Catherine T. Hendley, of Springfield, N. Y. Oh, Father of mercy and justice, I will not ask theo in thy abundant mercy to bless my family on earth, for thou hast already blessed in giving me the power to come to them. I will not nek thee water the seed I have sown in the heart of my child, for, as thou hast of son me for, as thou hast given me power to sow, I know

thou wilt bring forth a harvest.

1 thank thee, oh, holy Father, that thou hast blessed not only mine, but all thy children. I thank are to wash their souls from materiality, and gathe in to them spiritual truths. For that, and all other

The Spirit World.

Is there a Spirit-Word Eternal ! and if so, where is it ! These questions have been presented for our consideration at this time. And they are such as have agitated the minds of all classes from the bo-gluning of life intellectual. At the outset we have a inform him who hath augstioned us, that no perto inform him who hath questioned us, that he per-son can have positive knowledge unless he dwells in the immediate condition of knowledge. You cannot know of that you have not experienced. The expe-rience of ten thousand times ten thousand spirits cannot bring you that knowledge you demand. You have called upon us to prove to you that there is a spirit world eternal. While you are dwelling in a condition of mortality, we can only give you such food as you will recognize while dwelling in that peculiar c ondition of eternal life. All mind and matter from its first introduction into life, becomes an in-habigant of the cternal world; from the time of its birth it becomes a portion of its eternal God. Eternity commences in the beginning of your existence. Do not understand us to say that eternity commences only when you have stopped into the intellectual tem-ple of life. When the atom of which these souls are made lived in the mineral kingdom of life, then commenced your immortality. You were no less then a member of the world eternal than you ever will be. All life admits of no death, but eternal change him. Then I went to meeting with him, and he is her own. Every breath of your existence brings took me into one of the worst places you over saw, and I lest all the mency I had. I 've hated the place cannot reb you of your heirship to immertality. same change to you internal and external; but that cannot rob you of your heirship to immertality. Life, as it is yours; is yours from eternity, and the eternal world of spiritis everywhere. Not only in that peculiar condition in which your splitt lives, moves and progresses, but in that which is beneath it. The eternal world of spirit is in the mineral kingdom, the animal kingdom, the spiritual kingdom. All these kingdoms are bound together by the great law of life, and there is no death for life. You have been taught to believe that if there were any world eternal it was in the existence beyond the temb. Here you labor under a mistake, brought upon you by the religious teachings of the past and present. And we advise you, as friends of progress and truth, to look at once into your immediate surroundings, ere higher spiritual existence, disrobed of the form in which you now live and act.

Is there a spirit world eternal ? How many times has this question risen to the world of spirit! The second condition of the intel-lectual life is that into which the soul is east after being disrobed of its material form. Then the soul is sublimated matter—all things are matter—even the thought is matter. All life is matter.

Again we say, we can offer you no positive knowledge while you live in mortal. Our experience as te con he vours, and vou si any find a letter directed to him, by addressing a knowledge of the hereafter while you dwell in mor-

We would not at any time clothe your souls in doubt. This is far from our desire toward you. We say we would not clothe your souls in doubt, or rob you of that you so much desire to possess—a know ledge of the spirit world. But we simply place before you that which is at your door. Wo ask you to grasp at that within your reach. All the positive knowle edge we can bring to you of a life beyond the tomb, you may read in nature. Go ask the flower and in thunder tones it proclaim its immortality. the tlay insect and with its voice of praise to its Crea-

tor, it says "I am a part of eternity."

There is no death anywhere in the kingdom of life; and is not life a portion of all things that exist? Verily, we tell you it is so. Therefore the eternal spirit world is overywhore-in Hell, in Heaven, and in all the intermediate stages of life. But one portion of the eternal spirit world dwells alone with you. It is that portion that is yours at the present. The great Author in His wisdom and love gives you knowledge for the hour alone. You may ask for knowledge o the future and you get a foreshadowing of it, a be-lief, but you cannot have positive knowledge until you pass to the life beyond. The whole spirit world eternal may be embodied in one thought—and again it fills the universe. It lives in a grain of sand, it is seen in a drop of water. Who can measure it? Not the individual, not the finite mind, but the great Infinito Intelligence, who writes with His fingore up-on all that lives.—He alone can define it. Look you everywhere and see the living God, who is a repre-sentation of the world eternal. The leaf on the tree may give you a lesson you may learn newhere else, for every atom in nature epeaks in a language peon liar to its own life of the spirit world eternal. The spirit confined in a mortal body will tell you according to its condition of an elernal world. The spirit who is bereft of that form may tell you of his condition of life, but his knowledge is not yours and you can not understand it until you enter the spiritual life. Wisdom, all that you beed, will be given you in due time. The great Author of life, never rests in His labors, never goes down in midnight, but is over Catharine T. Hondley.

Riving you knowledge in good time, giving you the the sun by day, the shadow by night, and satisfying when a mether returns to hold communion with at all times the increasing demands of nature. But there is no general demand to be applied to individ-ual life. Each spirit in the universe of God's creation demands a spirit world of its own and received rant soul can understand the joy a mother extended a spirit world of its own has received perionees, when, after an absence of years, the good it. The spirit world that is mine is not yours, and father permits her to return to her child? And, ere, you enter into that peculiar condition that shall ob, what a sacred office to fill, what a glorious mission to perform! While we enjoy the gift, we will not understand of the eternal spirit world beyond

Cather into your store bouse all the knowledge rou can gather in this external life—then you shall be called into the world of spirits and shall receive that knowledge you cannot now receive, though :

Clara Nuto. .

The following was given by the alphabet for the

them here, and lives to bless them after the change of death. Oh, my children! how mighty the tis died of typhoid fever in 1853, at the same place, that binds a mother to her children! There is no oged seventech.

I have an aunt there. I want her to know I can for nature or God creates nothing in rain. Therefore ost my speech by slokness. May I come again?
Aug. 10.

Samuel Green.

They may there in a letter here for me. Let me tave it. A letter was on file for him.

Tell this man he has got too high Christ for me. He talks about Christ being in all; and if that is so, here can't any body bave a chance, my way. Mose, you are a darned eight more in the dark than I am. He's no relation of mine. Ho says our names are alike, certain events in our lives correspond, and he comes down to the conclusion that he gets all his strength from Christ. He 's got a con-founded sight of fire about him—I mean his thoughts burn—he has a strong will. I'll find this chap out, and report to you at a future time. I knew just what a spirit the fellow is, but he has got too many hig ideas about Christ. I'll take a trip off to see this Moses in the bulrushes, and try to pull blm out; and if I can climb up to his Christ, I'll do it, and come back to you and report.

Orlando Jonks. .

to the here because I'm no wretened. I wants some light, some pener, some strength. I'm mistaken—dreadfully mistaken. I'm sick of living, and I can't die. I'm out of the way, every way.

My name was Orlando Jenks, but I have not get nny now. No name, no place, no home, no God; not anything—nothing at all. When I was in my

body, I lived in Fairmont, N. II. I'm dond, but I do n't know where I 've gone to. I was a believer in the second coming of Christ. I do n't know what I am now. I 'm nothing, nobedy, newhere. I 've been thinking of coming here a good while, but its hard getting here, and hard to get through when you get here. I wish I could know where God is, where heaven is, and where hell is. I'd rather go to hell, for I should know where I was.

"Blessed are the dead who die in the Lord."

could not have died in the Lord. I have n't died at all. I can talk, I can think; I feel just as I used to. I have get folks on earth, and I would n't have them come where I am, for all the hopes they in-dulge. I'm miserable; I'd rather be in hell than to be where I am. I shall begin to believe that the Catholic Religion is true. They believe in a purgatory, a half way place. I do n't know where I am. I've got a brother who believes as I do, and I want to tell him I am mistaken, miserably mistaken, oursedly mistaken, and I don't want blin to be so bad off as Inm.

This is the best story I can offer to you, my brother. I wish I was in the grave with my body—I do: er. I wish I was in the grave with my body—I do: I have seen my wife—she died thirty years age, and better. She tells me to seek where my nature leads, and it leads me here. I was so sure of what was going to become of me! I relied firmly upon God, and he has forsaken me. I've called upon God and he don't hear me. Oh, this suspense is terrible! The clouds are so heavy round me. I don't know but there is a God who will send me to heaven, or arming me to hell. I believel I should see God hut consign me to hell. I believed I should see God, but I have not seen him. I went out of my body as happy as anybody need to go, and I woke up as miserable as anybody need to bo. I don't believe I am ever going to die, do you? Oh, I've been here since the year eighteen hundred and forty two. I was lifty one years old when I died. My brother's name is Wil liam H. Jonks. I suppose he is in Deston, I don't know. If I was coming back to preach, I should any, do n't believe in God, heaven, or hell-nothing any, to are solver in con, nearen, or here—mining.

I thought I had the best of beliefs, and it has amounted to nothing. Here I am, a poor, miserable devil, without a God, or a place to live in.

I heard of this place, and I tried to come, and am

here. I want to speak to my brother—maybe he can help me; perhaps I can help him. came to you in Boston, without a God, with no piace I can call my home. Oh God, doliver me! I want to be delivered from this situation; put me in hell, and I 'll be better satisfied than where I am here.

Ob, I wish I could feel as I did when I died! was happy, then, but I was, miserable immediately after. Oh, this terrible fear of being what you do n't want to be, and going where you do n't want to, is awfal.

Joseph S. Witherell.

My name was Joseph S. Witherell, and I was formerly salcaman at Stewart's, N. Y., in the lace department. I took may departure from this life, five years ngo, of disease of the bowels, or consumption of the bowels. I died at Nobelen. I have a widowed mother residing in that place, and I desire very much to come into communication with her. My father died about ten years prior to my death. He was an infidel in his belief, and I was as near that as any thing. At all events, I had no fixed idea of a future life. I felt if there was one, I should fare well I find myself very well situated here-no

at all like the gentleman who has just left. My mether was a firm believer in the Christian rollgion. When I was young I was taught of it, read the Bible well. If I believed anything in it at all, I should think the gentleman last here was one of those who asked more than their due, and the Great Civer took away all they have.

I am very well off. I do n't know more of God

than when hero ... do n't ask to know more. I am employed in a pleasant way—not as I was while here, for that was in no way agreeable to me occupied the position because I was obliged to. I

was a lover of nature, and I am endeavoring to un ravol her mysteries.

My dear methor will be very much shocked a first, to know that any one came to you purporting to be ber sen. But if she will give me an opportuni-ty to talk with her, I will convince her of my truth. I have many thanks for the kind friends who were

so good to me, and shall be their devoted servant, if they will call upon me.
If there is a fixed intelligence, who governs us all

seyond me, I have yet to learn.

My dear good mother must not be se whelly fright-My dear good mother must not be so whelly frightened out of the existence of her son, as to suppose I
am a ghostly intelligence walking the earth for evil.
but that, as I was alwaye ready to relieve her, I am
so still. She may expect to find me back on earth,
but the still. She may expect to find me back on earth,
but the still. She may expect to find me back on earth,
but the still. She may expect to find me back on earth,
but the still of the another one in Newburyport;
but the and to recognize in me her son, as he was with her. if she will open her heart to receive me as she did when I was in a mortal body. Aug. 10.

Invocation.

Oh thou, who art our life, yesterdny, to day, and forever, we thank thee once more for the blessings thou hast conferred upon us. Once again the waters of mortality do flow over our spirits—once again we If they get a dollar, Gey-want iwe, and I don't find ourselves walking in thy beautiful garden, the

that thou art God, our father and mother; all else satisfied with harrowing their souls with money in thy vast kingdom proclaims we cannot full to but they went let the deall rest. tu thy wast kingdom proclaims we cannot fuil to praise thee; for, as thou hast planted the germ of praise in all souls, it must come forth filling its mission forever. So, Divino Spirit, we praise thee for ourselves, and in behalf of thy great family dwelling in humanity. We bear to thee the ten thousand times ten thousand offerings that are coming up to thee. Oh, Sacred Author of all life, we offer our choicest gifts to thee, and as thou hast long as I think I'm right. If I think I'm wrong breakened upon us in the gift we fed witten gives. we offer our choicest gifts to thee, and as thou hast bestowed upon us, in the gift we find written give again as yo have received. Therefore, oh, lloly One,

1 have given my friends enough to know m Aug. 11.

Is not all Matter Immortal? This is the questien given us to discuss this after

All that has been gifted with life, can never die: therefore all matter is indeed endoned with immortality. It is just as much an hoir of eternal life a never die. Every grain of sand is of quite as much use to its creator as is any one of you, before us,

ome. I had a brother in Manchester, N. II. wo are to suppose he created all things for good. They may I could talk when I was three years old; Again, according to our understanding of nature He Again, according to our understanding of nature lie-doth nat beget in the morning that He may visit up-on it death and destruction in the vrening. No, nothing that is once spoken into life, can ever die, Therefore we proclaim there is no death. All matter is constantly changing, but never dies. The grales of sand possesses the germ of eternal life, and is as much the grain of sand in the spirit as here. Al-though the little scale of some party heart is constantly though the little grain of east may be constantly marching up the kill of progress until we find it en shrined in the natural temple of man, nothwithstanding it possesses the same germ of immericality while lying beneath your fect, as when it is in your body. All matter is tending upward, not losing its own individuality—ever obeys is constantly putting off the old and patting on the sew. With the eyes of the spirit you may see the grassest of material while gazing upon the highest in spirit life. Believe us the highest spirit in the courts of heaven is possessed of att-you find in the courts of heaven is possessed of att-you find in the courts of heaven is possessed of att-you find in the court kingdom, and according to its law of life, it vain; and strange as our theory may be, truth is marked upon its foundation, and as it is marked

I come here because I int so wretched. I want Why care for the sparrow, why number the unirs of your head? Why? because life never dies, but is always life. Our God would not be God of law if the trespossed upon law. He must ever obey the law of His life as you obey. No natural law can be ever broken. You may mader from that which is natural and die, but you can never broak one atom in its law. Each atom receives its sub orderly. The Bishop addressed the people on this stance from the great central sun or source of life. True its source of life is the positive and negative of the universe. The human, divine and natural source of life by which all is brought into life and perfected. This is God. Where else can you find him? What other garment can you give him? None. The little atom is attracted to mother; the positive at

there it will never be crastd.

tracts the negative and they come together and there is God, no less there than in the higher state of exist-ence. Seek this law from the smaller things of life, and what God is, what is His spirit and what His raiment. In apring time the leaf comes forth to olothe the tree—you say it lives ngain. When the cold winds of natumn fill your woods, the leaf falls. But has it passed into nonenity? No, there is no death, not for anything. Eternal life and immortal ity are the guardian angels of all with you and us and they will over care for all things. So once again, we point to the little things in life, and answer yes, Immortality is written everywhere, and Death is no where known.

Helen Bancroft.

M. Mason, and the other is Ella Frances Preston. I am from New York. How much may I tell of my

life—as much as I please?

I was been in Woodstook, Vt.; my father was a I was born in farmer there. Ho had three children—I was the youngest. My mother died when I was six years old. Shortly after that, the family was broken up. My sister was married, and my brother went away, and I was put out to service. I didn't like it very well, so I went to Manchester, N. H. I went to work in the mills there, and stayed there till I got tired of that, and got a chance to wait on table in a hotel at Newport; so I went, but didn't stay only about a week. I got a chance to go to New York, and want —then at the age of seventeen. I was nineteen years old when I died. My mother died of consump tion, so did I. I wished to have died when she did,

but I aid a't, so it 's well, I suppose.

I want to know how I shall talk to any one beside can talk with my father, my brother, or my sister, I will tell them, but I do not want to tell them here.

Bowery.

It was my mather who told me to some back here.

letter?

to me, that I used to know, I should like to talk with Airs. William Wilson said, "My husband was on Aug. 11.

Ethan K. Vinal.

So I have found a good place, after much trouble. T will be necessary for me to say a few words before proceed to my subject.

I bave been in the habit of communicating to some

my family in regard to a certain matter torests them much, and I may say more than it does nic. But as they call upon me to assist them, I suppose I am in duty bound to do so. I do n't like this being called upon to do what your folks fancy you ought to do-such as going to this place and that, and telling your business to others. My name was Ethan K. Vinal. I was been up near the Cana-da line, and died down here in Massachusetts; and I suppose I shall see him, if anybody does. I do not I left some property, and they are making a great know of any life higher than my own. That I am fues about it. I have been trying to get blessed by eapable of going a great deal higher in wisdem and power. I know; but that there is an intelligence pace makers." But I begin to think it takes so paced by the beautiful the most of learning the same of the property of the same of the property of the same of the property of the same much time to make peace, that there will be none

> died, or onmo to ue, and't was bustled off to another But here I was not successful, and so I am hustled off to your place. I am willing to do all I can to make peace, but I am not going to do that my own conscience will not approve of. All this time I have

please them by it; but I blund myself for being such a fool. I was foolishly led into the error, by Father, we thank thee; and while then hast given beging to bring something good out of is—that is, I us power to walk the earth again, shall we not know thou wilt give us power to sow seed which and soul into evil. I have helped them to the last shall bring forth a plentiful harvest in due time? dollar I will help them to, so help me floot. If they Thy love is everywhere, and in it we rest, knowing want any spiritual food, I'll give it to them. They that thou wilt direct all things aright.

Oh, spirit of Divine Intelligence, while all nature here, there, and everywhere, but, so help me God, for sher songs of praise unto thee, shall we forget I'll not send them another dellar. They are not

I have given my friends enough to know me by, so I'll take my scall and travel off to where the again as yo have received. Therefore, on, may can we yield up all to thee, knowing that thou wilt ever we yield up all to thee, knowing that thou wilt ever golde us, and that wherever we weary find rest. That is a long way off; it's a bless us, wilt ever golde us, and that wherever we weary find rest. That is a long way off; it's a good deal like the boy who chazed the rainbow—the walk thou wilt bland at our right hand. Unto thee good deal like the boy who chazed the rainbow—the sale all glove honor and power. we think we are to rest, the further off that is. I don't want to be idle, but I am determined not to work any longer where my spirit is not content to

William A. Drown.

are your interior beings, your spirits. No matter which took place at a quarter to eleren, yesterday bow small the atom may be, God is there and he can morning. August 10th, 1860, of fever on the lungal never die. Every grain of sand is of quite as much I said I should come here. I must go now. Aug. 11.

Correspondence.

The Loss of the Lady Elgin.

You have heard, no doubt, of the great calamity which has overtaken this city, in the loss of the etenmer Lady Elgin ; and as fearful as it may seem to you, through the telegraph reports, yet you have but a faint conception of the deep gloom that avershadows the minds of our citizens. To day we are in mourning.

natural kingdom, and according to its law of life, it of giving the people an opportunity to pour out their must ever retain all that has been given it, although a goods in Joy without infringing upon their pour auditional form. Nothing has been created in cuniary means. Vet this tension to the pocuniary means. Yet this seeming joy, blessing, pleasure, has terminated in serror, wee, and grief. Catholics, Protestants, and Spiritualists, have alike Why does our kind Pather, so kindly care for all suffered through this calcinity; all feel, and that Ho hath created? Why bestow so much attention deeply, this great sorrow that has fallen upon them, upon the little things in life, if they were not imto the dead and living.

' I attended to day high mass for the repose of the souls of the Catholic portion of the lost ones. The and solemn; the audience large, respectable, and orderly. The Bishop addressed the people on this painful occasion, delivering an impressive, carnest, and affecting extempore speech-taking a very lib. eral view of the calamity-manifesting large charity and kind feelings for the bereaved of all seets as well as his own.

This melancholy dienster has given publicity to a great number of premonitions, warnings, visions, dreams, etc., which alone afford sufficient proof to establish the truth of the power of man, after he has left the normal temple, to return in his spiritual form. We have heard of many facts, and have talked with many friends of the lost ones, and the following is what we have heard :

Mrs. Mary Ann Weiskonf last her husband on the Ligin. On Saturday at four o'clock in the morning, she awoke from her sleep by a dream. Mrs. Weiskopf cays:-- "I dreamed that my first husband came to me, and presented me an ear of corn, one end of which was decayed, the balance wet and cold I thought I'd see you alone. This might not embarross some, but it does me. I have three names. One name is Helen Baucroft, one is Lizzie ed me three beautiful pocket knives, indicating to rible descinte feeling, and I wept. He then present. me that they would eastnin me. Soon after a terrible, desclate condition, took passession of me, and I became fully aware of the fact of my husband's death. Early in the morning I went to my husband's partner, (Mr. John Limbert,) and told him that Henry was dead, and that the boat was lost." Mr. Limbert tells me that this was at six forty-five A. M., Saturday morning, and that he laughed at her for her trouble. At nine o'clock A. M., or three hours afterward, the telegraph brought the nows of this sad affair. Mrs. Weiskopf's dream presentation was true. The ear of corn, her busband, was gone; the three beautiful knives represented her two sons and daughter, all living; children by her first husband,

on whom she can lean for support. The Misses Mathews, Catholics, living two doors you. My father has gone West—he went when the family was broken up. He went to St. Paul, from where I make my home, are dress makers, who Minnesota. I should like to speak with him; it is have sustained themselves for some time through years since I spoke to him. I want him to give me an opportunity to speak with him. I suppose he will like to know where I was in New York. If I excursion, and when they first proposed it to her she was much pleased with the idea, and prepara-When I first went there, I was in the ballet, at the tions were made for the occasion. On the fifth of September, or the day before the exeursion, the elder It was my mether who told me to some back here. I have rough to tell, but I don't want to say more here. I bearded in Mason street, and died there. I bearded in Mason street, and died there. The first lady who had the house was named White; the name of the second hely, or that she went by, was Barber. I died with her, in the year 1857, in March. Dr. Wallace tended me. I was confined to my room about eight weeks, most of the time. If I can talk with my father and sister, I will tell them all about it, but can't here. sister manifested a disposition not to go. Why, she all about it, but I can't here.

My father and sister don't know where my look; you must go!" "Oh, my sisters," said the brother is. I shall be known by all three names I will mild to all shall be drowned!" Her sisters told gave you. Some will know me by one, and some by girl, "if I go I shall be drowned!" Her sisters told another. Do you think my father will get my me that they had to force her to go, and she left her eisters, weeping, and was swallowed up in this co-If there is any body else who would like to talk lamity. Truly our spirit friends were not idle.

the stoomer and was lost. I night having no fear for my husband's enfety." On Saturday morning, at the precise time of the acoident, Mrs. W. awoke from a deep sleep, and was forced out of her bed. She went to her son's room, and said, "William, arise, the boat is lost and your, . father is dead." "Oh, go away, mother, do n't be bothering mo; you're always troubled about nothing." The mother then went to her daughter and called her from her sleep, saying, "Arise, my child, for the steamboat is lost, and your father is drowned. Get up; come and talk with me." And from that time till the news was confirmed, Mrs. Wilson constantly affirmed that the beat was lost; and the people said, with one accord, she is mad!

A little boy said, at the telegraph office, " My man. ma is lost I and when she went away she looked at drowned, you must be a good little boy, and live with such a man.' But she did not tell me," said the little weeper, " where I would live."

A woman says, "I murdered my husband. He did not wish to go. I caused him to go, and that, too, when he told me that he bollered that the best would be lost."

An Irish mother had three sons on board of the Elgin. She dreamed on Friday night, that Tom came home, naked, wel, and cold, and that Tom said. when asked about his brothers, that they were in the water, and that the best was lest. The above came true. Tom was saved, and the others lost.

Mrs. Smith, of Market street says : " My husband was loth to go, even after he was all ready, saying, I fear that I shall be drowned.' I pushed him along, saying, 'Oo and enjoy yourself; you will not be drowned.' My bushaud started, and then returned, saying, 'Mary, shall I go?' 'Yes,' I said, 'go; do n't be so faint hearted. Now go along, and injoy yourself?" Ho was lest.

Mrs. Slater, a Methodist, whose father is a preacher, said, " People must now believe I heard, last night at the time of the accident, the cries and mouning of the people, and it awoke me, and I called to my husband, and told him something had happened to the boat, and I was afraid that the boat was lost.".

Mrs. Blanchard, a strict Presbyterian, could not rest; she felt that there was trouble-feared for the boat-and thus expressed herself to her friends.

A Mr. Thompson told me that he heard a man in conversation with others, make the following statement : "My little nephew lost a father on the El-Say that William A. Drown, of Baltimore, visited gin, and at three o'clock Saturday morning, this boy ou this day, agreeably to a promise prior to death, awoke from a deep sleep, and called out to his mother, asking, 'Is father drowned?' 'No my child: why do you ask that?" Well, he is drowned I said the boy. 'Bo still, my boy; the beat is safe, and is

ble mother, and said, Mother, father is drowned!"

Mrs. Kennedy says: "I cried when my children left. Why I should ory, I know not. It was a please of the author, who is a well known county officer in my change of their arrangements, in order that the list may ure party, yet I felt that there was trouble, and I should not see them again." Her son was lost-

At Chicago, Capt. Wilson, of the Lady Elgin, expressed himself unwilling to leave port. Why, he he thinks, he has to take the name of one of the knew not; but concented to leave at the carnest solicitation of the excursion party.

I am informed that the proprietors of the Briggs it must be a spiritual communication; if not, then a House carnestly urged Mr. lugraham and his party forgery of his name. not to leave on the Eigin; yet they would go. Certainly we cannot accuse the gentlemanly proprietor of the Briggs Rouse of having any other motive than fear for the enfety of ble guest.

Mr. Heary Welskopf, husband of the lady menquently mentioned his fears of approaching trouble, and that he was afraid he would be drowned. Why,

Capt. II. V. Corbett, wrecker by profession, and a man well known in this city, told me as follows: " For three weeks I have been deeply impressed that a great calamity was at hand on this lake, and would soon take place, involving many lives. I felt It, and frequently mentioned my impressions, only to be laughed at. I have learned to respect these impressions or premonitions."

I am informed that a lady, who occupies a prominent position in society, (the name I am not permitted to use,) whose husband was on the boat, felt and knew that the boat was last; and when the news came, and friends went with the mournful of large rocks upon each eide, covered by a heavy tidings to ber, she received them calmity, and before enpstone, and leaving an aperture of about size they had spoken, said: "I know what you have come for; the Elgin is lost!" And all supposed her husband was lost, but fortunately he was saved. On Thursday afternoon and evening, Sept. 6th, 1

was at Madison, the capital of this State, about one hundred miles from this city, inland, and about one hundred and thirty from the scene of the accident. At noon, on the 6th, I began to feel the influence of the spirit-world. This continued to increased under the direction of my tried spirit friend and guide, Dr. Roberts, until evening. We were at the house of R. L. Day, Esq., and had appointed a circle for the evening at an early hour. There were present again entered the narrowly contracted hole, and was R. L. Day and lady, T. N. Bovec and lady, Mrs. dragged out with Mr. Wolf, who was "dead, dead, Williams, Miss Angy Coatts, and I believe three or four others. After a little conversation I became entranced, and commenced prophecying. After speaking for some time in prophecy, referring to the state This inherent stamins was what made the success of Europe, the future of France, Austria, Russia, Bugland and America, stating when certain great events would take place, the spirit said: "Now, to satisfy you of our power to foretell events, we will give you a test. In a few days you shall bear of ope of those fearful calamities—an awful disaster on the water-more fearful than any that has ever taken place in these parts, and one that will startle convard to greater conquerings in the world of the public, and curdle the blood, carrying gloom and woo to many in this part of the country." At this period the spirit was questioned sharply by a prominent lawyor present, as well as others, and was pleased, as evidenced by the increase of hearers. asked when this accident would take place. The She is very cloquent and musical in her atterances answer was positively within four days; and when and reflaced in her manners; in short, she seems the questioned further on the subject, the spirit was perfect lady she is. We are endeavoring to secure very positive, and repeated the prediction, calling her favors again for next summer, and think to suc the attention of all present to take notice of this seed. Frank L Walsworth is to be with us next great test as a proof of his (the spirit's) power to month. foretell events. And at the conclusion of his prophecies, he reminded them of it again, and wished them to consider it as a test in favor of spirit communion | " motion " brought before the Convention was an exwith earth life.

Now, my dear Banner, this was on Thursday. Sept. 6th, between 10 and 11 o'clock P. M., and about rectly into the financial affairs of mediums. There twenty sight hours before the aggident. And the was one exception, and that was Adja Ballou, of news of this and calamity was in Madison at 10 Hopedalo. The motion commenced thus: "Whereas o'clook A. M., Saturday, Sept. 8th, in less than thirty there exists among Spiritualists generally a felt nesix hours after the prophecy. Truly God is still cessity for more concert of action than now exists. with us through his spirit agents in these modern therefore," &c. Now my idea is, if the motion had times, and the mantic of prophocy still rests upon been adhered to by those engaged in the discussion, the shoulders of the sons and daughters of men. it would properly have come under the care of the Are we not still receiving revolations from the super- Convention; but running it off into the private nal source of all wisdom? Is there—has there ever purses of mediums, really put the whole affair into been more positive testimeny of the foreshadowing their hands, where it should be, if it refers to them. of a great calamity, than I have here related?

published.

giving news of a battle at Schastopol, giving the py time as we enjoyed here, and hope to again. days of the fight, the repulse of the English, etc., and that, too, nine days before the news reached us Providence." I have not the vanity to suppose in America.

the subject of prophecy, and give us the law through when they are expressed, I hope my friends, either mentioned by me, instead of devoting so much time I did "represent" all this, I should be very far from to prove that children belong to the fish creation, or, the assumption of "urging" or dictating to Mrs. at most, are only pollinogs in human mud puddles? Spence or any other speaker, (even if Brother Burn Yours for the truth,

Milwaukee, Sept. 11, 1860.

Matters in Newburrnert. We have had fine Spiritual discourses, for a few weeks past, first from Dr. L. K. Coonley of New Or leane. I think be takes rank among the first trance speakers, at least such is my experience, and I should recommend him to all. After him, Dr. Randolph paid us a visit. Of his abilities nothing need be said. It is sufficient to any that be equalled, at least, all of his previous efforts; he is certainly a rare man, one such as all true Spiritualists should aid. He is destined to wield much greater influence among us The two past Sundaysour desk was occupied by Mrs. B. N. Clark, the talented wife of Rev. Uriah Clark, is advanced, and know that it will involve such an Editor of the Clarion. Mrs. Clark is not so well known in this State as she should be, for she is certainly one of the most interesting and logical, as well as eloquent, speakers we have; she designs stopping In New England until winter. I hope friends will engage her services during that period. I under stand sho will make engagements for a visit next Fall or Summer. She can be addressed at Lawrence, Mass., care of Dr. J. H. Morse.

Since I last wrote you, we have had the pleasure of another visit from Miss Annie Lord, of Portland. The manifestations were of the same nature as before only in some instances a little more wonderful. The gultar was played upon (the bells being in motion at the same time) and a drum also beat, the drum being far above the medium's head, and out of her reach, even when standing. On one evening a number of honest skeptics were present, with a well known physician of this city; the doctor tuned the guitar before the circle commenced; but the apirita were not satisfied with it, and they took it to one corner of the room, and for a number of minutes they turned the screws, thumbed the string. &c., most perfectly, until the tuning suited them. It was a most convincing manifestation, astonishing all who were witnesses. She is expected to visit us again during October,

not in yet. Soon after, the little boy called again to the Newburyport Herald-a communication ridiculing the Hon, Frederic Robinson, of Marbielead, for being a Spiritualist. The article was anonymous, algued Essex. He ridicules Spiritualism, and closes by be as correct as possible. algoing himself "Franklin," very infortunately, under the circumstances, for while againstillating us, as he thinks, he has to take the name of one of the photography of the circumstances, the state of the circumstances of the circumstances. The circumstance of the

tioned previously, went on business to Chicago, and officer, he held for a series of years the office of the party with whom he did business writes to his High Sheriff, and at one time was Warden of the State of (Mr. W.'s) partner of this city, that Mr. W. fro- Prison; in all stations acquitting himself with honor. Such men are far above the petty malice of such religious bigots as the bogus "Franklin." Venitas. Newburyport, Sept. 20, 1860.

. Wolf's, Den.—Providence.—Roply to G. W. B.

Wolf 's Den, in Pomfret, Conn., is noted for being the econe of the memorable exploit of Gen. Patana. of historical remembrance. A large welf had been troubling the sheep of many farmers in the vicinity, and they turned out on a grand hunt, after sending an argent invitation to Gen Putnam to accompany them. The welf led them a nice chase over rock, briar and bog, until away down in the forest be entered a " hole in the side of the hill," which is formed enough to allow a man to crawl in, upon throwing bimself flat to the ground. A reward was offered o a stordy negro to go in and shoot the animal, but he most respectfully declined; and as the wolf yet seemed to be in a way to be unmulested. Putman told them to fetch a rope and tie it to his foot; and thus equipped, with toroh in left hand, he entered the den, with the understanding that when he kicked the rope, his friends should speedily withdraw him. He examined the position of the wolf, was dragged out, cutered again with gun, shot at him, and was taken out again; and after waiting a little time, dead." Putnam, as is well known by every school bey, was noted for physical courage and energy of action, and this exploit was not one of his least. of our forefathers, for they all possessed it, in a greater or less degree.

The face of the country here is very rocky and hilly; maky forests, also, have been spored by the woodman, and the den itself is yet surrounded by woods. Where is thy quenchless spirit, revered patrlot? Doth it again visit the earth, or doth it press

Mrs. Hyzer, the poet-medium, has been with us in Providence this month, and our people are very well

Brother G. W.B., of Willimantic, criticises a late letter of mine, and in reply I would say, that the cellent one, in the true spirit of itself: but whoever commenced speaking was most apt to lead off di It makes no difference to us in Providence as to ex-I have made many other prophecies, and many of penses. If a medium comes to us from Ohio, and them have come to pass. Some of them have been speaks one Sabbath, and returns, she or he is paid the value of the two lectures given. The traveling The last war of France with Austria was predicted expenses come under their own supervision, and it is In 1856 in the Robinson House, Toronto, in the press | no affair of ours. Let the mediums organize if they ence of several persons, who took notes and kept see fit; I know of many such, who would be glad those notes. And there was made in Buffalo, and to meet their brothers and sisters, co-workers with published in the Age of Progress, a communication, them, and pass three or four days in just such a hap-

I do not claim to " represent the Spiritualists oan do so. I write my own impressions, and ask no Will some of your talented correspondents take up one what they shall be. If I am seen to be wrong which spirits are enabled to feretell such events as at home or abroad, will show me my error. Even if E. V. W. ham should come, himself,) what to say. I have too much confidence in the superior knowledge of the controlling influences" of those who are in the habit of discoursing to us. Mrs. S. gave us eight lectures during her month's stay, that would stand second to no other eight, on the subject of non-immortality, that I have heard; and one good proof of her logical abilities lies in the fact of her having a constantly increasing audience during her lectures, and there were more people listened to ber than dur ing any other month eluco she was here before, notwithstanding all the bugbear stories that even many of our people superstitiously believe to this day. People are not apt to be seared at what they know to be false; it is only when they fear the truth of what increasing amount of labor as will waken up those who anly work in the dewy morn and cool eye, and will bring them tight out to toil under the scorching radiance of a seconday sun, for " by the sweat of our brows" we must truly "carn our bread." Mrs. S. is misrepresented in several instances by Brother G. W. B., but I am confident be does it not from any unkindness, for we all know his heart is right, but from a misunderstanding of the whole thing. I should not undertake, even were it agreeable to others, to explain these things in a public print; it is enough for me to say that I know by actual observation in this city and elsewhere, and also by experience, that those who listen to her the most aftentively, and understand her the most correctly, love her the best. I wish no better encomium to be written upon my tombatone, when I get though with this poor body, (which I really value very highly just now,) and my friends wish to pay a little decent respect to it. Thine, LITA'II. BARNET.

"D' ye s'pose you can do the landlerd in the Lady of Lyone?" " said a manager to a seedy actor in quest of an engagement. "I should think that quite in my line of business," said he, "for I have been doing noth" I was amused a few weeks since at an article in ing but landlords this pretty long while."

Providence, Sept. 20, 1860.

MOVEMENTS OF LECTUREUS.

Parties noticed under this head are at liberty to receive beerlythous to the Banaga, and are requested to call atten Franklin," but I saw unmiatakeable evidence free, kecturers named below are requested to give flottee of tion to it during their lecturing louis. Rample copies sent

tross as above, or Lyons, Mich, until 14th Oct.

Dr. L. K. Counter, and wife, will soon return West and South, and desire to go by way of New York City, Philadel-bile, through Pennsylvania, to Plitaburg, and thence down the Oblor River. Friends on this route wishing thoir survices to Calvrayaints, and Heaters; or his, as a traces speake, are requested to address him at the Banker or Liour-Office, we see a second of the Calvrayaints.

are requested in another man with a market art time toner, as soon as possible. Mrs. C. gives Recitations, and Readings.

II. D. Storen will fill the following ongagomente, and the intervender Stondays can be engaged at any places not too far distant from those autonunced, by application to him at New Haven. Ct.:—The last Sundays to Oct., at Hardred, Ct.; 31 and 36 Bundays in Getober at Taunton, Mass.; 4th, at Putnam, Ct.; two Brst, Sundays to Jan., 1801, at Portland, Mo., two Hirst Bundays in April at Providence, B. I.

Leo Miller will speak in Leominster, Mass., October 1th, Lowell, October 14th, 21st and 23th; in Portland, Mo., Nov. 4th and Hith, Taunton, Nov. 18th and 23th; Willmanile, Comn., Dec. 23t and 30th; Providence, B. I., four Sundays of Jan., 1801. Mr. M. will answer calls to lecture work ovenings. Address, Hartford, Ct., or as above.

Jons H. Randall announces to the defends of reform and liberal sentiments, in the West, that he designs making a trip through the Western States the cooling fall and winter, and would be happy to communicate with the friends wherever there is an opositing on railrow routes, to get shead. Address, until Oct. 14th, at Northfield, Mass.

N. Frank Whitze will locture in Conesia, N. Y., Oct. 7th;

unth Och. 14th, at Northfield, Mass.

N. Frank Whitz will locture in Concess, N. Y., Oct. 7th;
Chagris Folls, Obio, 14th; Toledo, O., 21st and 28th; Lyons,
Mich., through Nov.; Chicago, Ill., Boo. 21 and 9th; Beloft,
Wie., 18th; Janesville, Wis., 23d and 30th; Milwaukie, Wis.,
through Janosry. Applications for week ovenlogs made in
Advance will be attended to.

advance will be attended to, Mas. J. W. Consum will be ture in Oct. at Oswero, N. Y.: in Mov. at Cincinnati. O.: in Dive. at alliwankio, Wis.; in Jan. at Lyons, Mich.; in Feb. at Eikhart, Ind.; in March at St. Louis. Bhe will return to the cust in April. Applications for evenings should be made early. Address Box 818, Lowell, Mass., or as above. Mica Rosa T, Amerry will lecture in Binghampton, N. Y.,

Miles Roda T. Ameret will lecture in Bioglampton, N. Y., during the month of October; Troy, N. Y., during the month of November, after which she will return to Hassachusetts. Could arrangement be made, Miles A. would prefer passing most of the Winter south. All letters addressed her will receive due attendion.

Mas. S. F. Warner's poet office address during the month of October will be Xeola, Ciny Co., Illinols. She will speak in Toledo, Ohlo, the Lour Handays of November; in Eighbert, Ind., Rec Studies in Dec. Those who wish to secure her labors for the winter, and spring of 1801, will address her as above, or at Milan, Ohlo.

Miles A. W. Redauge will speak at English on the Red Roy.

above, or at Miant, Ohio.

Miss A. W. Spratove will speak at Fastell, Mass., first Son day in Oct; at Plymouth, the second and third Sundays it Oct; at Waltham, the fourth Sunday in Oct; at Worcesser the three first Sundays in Nov.; at Quincy, fourth Sunday in Nov.; at Providence, through Dec.; at Buston, through Jab. Mas. M. J. Wilcostow, of Simbord, Comp., will apend the Fall lecturing in Now Jersey, Pennsylvania and Ohio, recurring through N. Y. Stato. Friends in Now Jersey, and on the line of the Penn. Central R. R., places give early nolleo. Address till November at Hammonton, New Jersey.

Miss Enna Harming will lecture in Milwankie, Ohioseo, 8t. Louia, Clucinnad, and other cities West and Fouth, during the Koil and Winter; (it Bosion in March, 1861. Address, No. 8 Fourth Avenue, Now York; and during September, care of Mrs. II. F. M. Brown, Cleveland, Obio.

AIFA II. F. M. BIOWIR, CIOVOIAID, UDIO.

MRS. FANNER BURBANK FELTON WIll lecture in Hariford,
Coom, on Sundays Oct. 14th, 23st and 23th; in Leoninster,
Mass., Fov. 18th and 25th; in Pothem, Coom, Dec. 2d, 9th
and 10th; and in Statistical Coim, Dec. 23d and 50th. Address
as above, or at Northain Non., Mass. as acore, or in Profitain Roll, Ares.
If P. Farrengopesks in Putnau, Ot, first Sunday in October; in Warwick, Mass, around Sunday in Oct.; in Itaonin-ctor, the third Sunday in Oct.; in Fixners, first Sunday in Now; in Perland, Me., the litree Sundays of December. Address, Groonwich Ylliago, Mass.

Mice Euragern Low, transcopeaker, of Loon, Caltaraugus 20., New York, lectures at Eilington and llogg's Corners Cathrangus Co.,) every fourth Sabbath. Blio will answer calls to fecture in Chantanque and Catharongus Counties. Mas. J. B. Shith, Manchester, N. H. Will speak in Camp-ler, Oct. 7th; Bwatery, Mass., October 14, and through the nonths of November and Recember she will be in Reicigh, N. C. Address there care of J. P. Neville.

Mrs. H. M. MILLER will devate one half her time to lectur-ing wherever she may have calls; she is engaged permanent, y one half the time for the coming year. Address, Ashta-rala, Ashtabula Co., Ohlo.

Mas. C. F. Wonks, trance speaker, will lecture in Rock-land, Oct. 7th; in Bover, 14th; Guilford, 21st: Jabbott, 28th; Unity, Nov. 4th; Belket, 11th; Elloworth, Duc. 16th; Union, 25th Belket, 40th. Phank L. Wadengaru speaks at Providence, R. I., Oct. Rul, 17th, 21st and 28th; at Willmande, Conn., Nov. 4th and 11th; at Putnem, Ct., Nov. 18th and 25th. Address ac-

cordingly. Charries T. Inject intends to labor in New Hampshire and Vermont, this winter, and friends who desire his solvices as trance speaker can have them by addressing him at Grafich,

MARY MARIA MACORBER, will lecture at Cambridgeport ing the month of October. She may be addressed a nor of Light office. Reaton, care of Chas, it. Orowell.

Lawis B. Monroz, lectures in Milford, Mass., Oct. 7th; in Putnam, Conn., Oct. 14th and 21st; in Leominster, Mass., Oct. 28th. Address 14 Bromfield st., Baston, care D. Marsh. Roy. Parnenick Rosinson, of Marblohead, has prepared a

REY. JOHN PIERFORT IS meeting an engagement for three Bondays at Philadelphia. He may be addressed, as usual, at West Medierd, Nass. Blias M. Munson, Cinirroyant Physician and Locturer, Ban one for the Danner.

Mas. R. D. Smoras tranco speaker, will lecture in central low York in Oct.; in New Boston, Mass., Nov. 18th and 23th. ddresag Bristol, Ct. thirean Bristol, Ct.

Mas. M. B. Kinner, of Lawrence, will speak in Charlesown the two free Sundays in Oct.; in Cambridgeport the

aret Bunday in Nov. Brat Bunday in Nov.

Mrs. A. P. Theorison will answer calls to lecture in the
sorrounding towns, addressed to her at West Campion, N. U.

Mattle F. Hungty, Rockford, III. Sho will speak in Tennesses and Georgia, in October, November and Decomber.

Ground M. Jaonson, tranco speaker, will lecture at West Walworth, N. Y., first Sunday in Oct. Address accordingly. Quantza A. Hayden, trance medium, will answer calle to ecture west or south. Address, Livermore Falls, Mo. Dr. P. B. RANDOLPH's services as a lecturer, an be had by REV. STEPHER BELLOWS will respond to calls to lecture, ad-ireased to him at Fall litver, Mass.

L. Jupp Pannes may be addressed in care of O. E. Bargent, 307 Chestnut arrest, Philadelphia. CHARLES H. CROWELL, trance speaker, Bosion, Mass. Ad-ress, Bannan or Light colleg.

Mrs. Anna M. Minnersmook will lecture during October, CHARLES O. FLAGO, tranco speaker, 4, Clark Court, Charles;

WILLEY STRATTON, healing medium, 158 Sanda sk, Brook-

10 NR., MASS.

WILLEY STRATTON, healing medium, 158 Sands SL, Brooklyn, N. Y.

MES, BARAH A. BYRNES, SS Winter SL, E. Cambridge, Mass.

Mas. B. Clough, trance speaker, 2 Dillaway Place, Boston,

MES, M. R. Chough, trance speaker, 2 Dillaway Place, Boston,

MES, E. A. KINGSBORY, NO, 1905 Plino street, Pilladelphia,

MIS, CLARA B. F. DANIELA, Westhold, Medina Co., Ohito,

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MAS, CLARA B. F. DANIELA, Westhold, Medina Co., Ohito,

MAS, C. R. ATRINS, Cadra Avenue, Janeitor H. O., C.

GEO, M. J. VAR HAVOHTON, 2001-2 Mott st., N. Y. Olty,

MES, F. R. YARIMS, Cadra Avenue, Janeitor H. O., Conn.,

MIS, BERN SCHUHT, Irance speaker, Portland, Maine,

MIS, A. N. DELATOLI, No. 2 King street, New York,

MIS, J. E. PRICE, Watertown, Jefferson County, N. Y.

DANIEL, W. SEELA, No. 0 Frince St., Providence, R. L.

A. B. WHITTING, Ablou, Mich. Address accordingly,

Rev. J. G. Fielf, Three Rivers, S. J. Sosojih Co., Mich.,

ANIA M. MITDIERBROOK, BOX 423 Bridgeport, Conn.,

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All alone-all alone-in my room all alone f Deep shade o'er the earth a mantle bas thrown ! I'll commune with my thoughts-think of those that I love.

While clouds frown on me from dark sky above. All alone -- all alone - and st ellence profound f No response to my thoughts—I hear not a sound; No leved one is near me, with affection's sweet tone

In my room I am eliting-all alone ! All alone-all alone-save my little pet bird I All day it slogs sweetly-now it 's not heard; Not e'en does it peep from its diamond lit eyes,

At twilight's declining, to its perchilles.

All alone—all alone—in my room all alono ! My thoughts on love's wings to dear once have flown They kiss the response that comes deep from the beart, And sympathy smiles amidst tears that etart.

All alone-all alone-from my casy arm chair-I gazo at a picturo, its features mo fair: They are these that I loved, In the spring-time youth,

Her eyes beam on mo, in benuty and truth. All alone—all alone I o'er me a reverie creeps. But, like the ocean, the soul never sleeps; But in dreams it wanders to friends far away-

Brings kisses from tips affection doth away. Hark I a gentle voice inspires-not alone-alone I Loving ones from bright aphores to thee have flown! They feel thy heart's bealing-they love thee the more, Since life has beamed on them from Eterpity's shore.

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THE MEMPRY OF BURNE.

God's world is worth better men .- [Gerald Marrey.

bry of Burns-I am afraid heaven and earth have inken too good care of it to leave us anything to say. The west winds are thurmuring it. Open the windows behind you, and hearken for the tocoming tide, what the waves say of it. The duves, perching always on the caves of the Stone Chapel opposite, may know something about it. Every name in broad Scotland keeps his fame bright. The memory of Butas--every man's and boy's, and girl's head carries enatch 68 of his songs, and can say them by heart, and, what la strangest of all, never learned them from a book, but from mouth to mouth. The wind whispers them, the birds whitetle them, the com, barley, and bulrushes hearsely rustle hom; 'pay, the muste-boxes at Goneva are framed and tenthed to play there; the hand-organe of the Savoyards in all cities repeat them, and the chimes of believing them in the spires. They are the property and the science of mankind.

-[R. W. Emerson.

A BLEEFING CHILD. Innocent! thou sleepest! Seel the beavenly band, .Who foreknow the trials That for men are planned, Seeing him unarmed, hath their tears baye warmed Angels, hovering o'er him.

Kiss bim where he lies; Hark? he sees their weeping, "Gabriel !" be ories: "Hush!" the angel says, On his lip he lays One finger, and displays Illa nativo akies .- [Victor Huge.

MENTAL PUGILISM.

Half the ill-natured things that are said in society, are spoken not so much from melice, as from a desire to display the quickness of our reception, the seartness of our wir and the sharpness of our observation.-[Lady Biessington. BRAVEN LOCATED.

In valuour thoughts far, mystle realms explore !

Wheteler our heart to there, so us, is Heaven, And all our treasures lie upon its shore.-[J. S. Adams CONSCIPROR.

The sweetest bedfellow is—consolence, conscience. Ha is 'a a charming thing to feel her at our heart—to hear her evening song and morning song.-[Jerrold.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. TURSDAY EVENING, SECTEMBER 25.

The Boston Spiritual Conference is hold at the Hall No. 14 Bromfield street, every Tuesday evening. QUESTION -Future Life.

Da. Chowell was made president of the evening. RIGHARD THATER.—Each one is expected to give his or her own preconceived idea of what is a future life-taking the reality of a future life for granted. It seems to me death will not effect any particular change in our moral character. Death will not make of each one in the room is rising because it is heated any significance at all, are the modes by which we outa means of separating the spirit from the body. I | into the spiritual state, it is obliged to rise. It know there are some here who do not believe this, and I am willing they should not, if they do not choose to. All who leave this condition of life are not propared to enter immediately into beaven; but I believe they will in time be fitted for the bighest state of life. I believe all will ultimately be brought into reconciliation with God, and enjoy his favor. Those who die unit to enjoy God's smile, will ultimately be brought beneath its benignant beams. On this view I base the idea of the regeneration of the whole human race.

Jacon Enson.-There are some ideas beretofore adenneed which I would like to allude to. Brother Beaver had, for example, some very gloomy ideas of a future life. It seems to me our ideas of goods and uses depend upon our idea of the future life. I regret they have not this unfolded ospacity to see beneficence in the bitterest leaf. It is a happy condition to see everything around us good and beautifal. Such men as these fear the cold charities of the Christian world. We do not put our dependence in truth and justice, because they have not yet obtained; but, living in the spiritual, we shall see everything in its true light, and know the good wishes and desires of others. The love of God must be so extended that men can see it in their daily life. My friend Thayer claims to find evidence in the Bible sufficient for his belief in a future life. Most Spiritualists cannot find this. The more our friends consider this idea-freedom from the conditions that hind us to circumstances that surround they will embrace this beautiful belief. The destrine of a future life banishes the fear of death, and opens the gates of heaven and bids the world to ohter.

Rev. J. S. Loveland .- I never lack, as far as one own consciousness is concerned, a profound belief in the future life. It has been by no easy process I have obtained that helief. I am never lacking the most profound interest in the eternal life. I do not go back toancient manuscripts or books of Oriental traditions, to know what Immortality is; for if everything in pittore is not a defusion. I know future life is a reality. I have the evidence that the spiritual consclousness of man has been the same in all the ages. The revelations toons man are of no value to another, except as they show a likeness in experiences. As I tarnet denocive the workings of the embryotle human being neither can I see the labor-process of eternity hot I know I have the outlines within me. As the 14 a slow, tortoous effort here, so there is hereafter. Af I go into the future life an ignoramus, Estall to consthere: I cannot bolt into the temple of wiscom but I must work up slowly and painfully. The ignormat and unlearned can come, through modirmulip, in dictact with the world again, and thus

progress; and they can progress in no other way. If there was any promise of an eternity of leisureto be spent in idleness or the shouting of praises, we would have no adject or purpose in gaining it; but when we have an unending world to work up through, where we never strike a blow which is not felt, and where every action is rewarded, we have a realin where we can well spend our eternity. It is a heaven to be struggled after. There is a beauty there, and sent, and the author learned that her latter had we often get glimptes of it; but it is a beauty all never been read to the church. She then addressed written over with labor and effort. This life is to a note to the paster, ites, Mr. Willard, inquiring why me most surely a work of earnestness, and far dif. it had not. To this she received no reply, the resferent from the fearful and funeral like existence erend gentleman preferring to treat her with the many estecto it.

Mr. Benlay.-As I remarked last Tuesday evening, this is the most interesting subject that ever employed the human mind. If we had been on the ill fated steamer on the lake, we should know how valuable life was to us; and even Spiritualists, who profess such boundless faith in the future life, would feel that they could not afford to give this life up for the misty one. The presumption is that some diedon't live on ferever. That is the conclusion I come to. If I did n't believe men did, and all the powers of mind decayed, I should not be here inquiring about a future life to night. But death makes a clean sweep of us all, into the tomb. My only hope of future life is in the restoration of all his powers to man. I confess I find no avidence in myself; I have to go to the book of "Oriental Revelations," as it is succringly called. Christ died-died wholly; and he rose bodily, and are brotled fish and hones comb, and called Thomas, foll of unbelief, and told him to feel of his wounds. Was this a spiritual body? Those who are born into the future life get a resurrection body—not a "stinking carcass," as Bro. Sunderland sneeringly said; neither a phantom ner a myth. You claim your spirite do not die; we speak of a resurrection of that which does die. church. Therefore I come to the conclusion that resurrection lieve in him, and you cannot get a future life unless you do believe in him, try hard as you please.

Ma, Hannson.-Our brother speaks with much ferver. He says future life aside from the resurrect with the commission of willful wrong, dereliction tion is a myth. I am willing to meet him on his from the known path of duty and of right? This is a own ground, and say he belongs to a seet who have grave and responsible step, and should not be taken taught a continued series of falsehoods for the last, without the clearest evidence and the most imperative fifteen years-in setting time for the coming of Christ. Their whole basis of argument was a com plete falsification. When I was young, I used to visit the graveyard with fear, to see the skulls and cross bones on the tomb stones, and it strikes me the idea of the present or just past age was vastly in ferior to that of the ancient pagane.

RICHARD BURRE.-I don't know that any of us have got any positive evidence of a future life. Though it cannot be demonstrated, yet there are ideas clinging to us all concerning a future life, we have followed by vote or resolution. If you cannot banish. We have strong presumptive evi it, you make an incurrect statement, for the thing is dence that if a man die he shall live again. All Impossible. And if you say you withdraw it when men have doubts, hopes and fears. Allowance is you do not possess it, the statement is equally incurmade for them. But hope always rises over doubt. Man is always looking for semething higher than be has got. The bee, horse and elephant are all satisfied with what they have got; but man is always voracious for spiritual and intellectual food. There facts being so, it seems to me there is strong presumptive evidence of a future life. LIZZIE DOTEN .- Paul says, "That theu cowest is

natural body, and there is a spiritual body; and so soul, and the last Adam was made a quickening spirit." Were the angels from heaven to come here and testify concerning the eternal life, it would not give you as cheering satisfaction as you could get from your own soul by following analogy, link by link, till you enter the golden gate. There is a natural and there is a spiritual body. Your spiritual always shine as clear and as steady as at some favored at death the spirit leaps into untrammeled life. The still lives, and will live forever. Have we, as a church which, leaping from rafter to rafter, burns so long as there is fuel for the element to burn. Where does the fire go, and what becomes of its heat? You make a mistake when you say the spiritual body is intangible. It is material, as much so as your natural body. It is composed of magnetism and elec generated? Impossible. This, then, does not depend trickly, as material as your atmosphere. The breath air; and when our spirit is born from the materia is tangible, real. The soil gives to the seed planted in it its own nourishment. Can you tell how the flowers unfold all their varied colors from the same dark soil? Every man is an individual and separate thought of Deity. You will assimilate to your natural body that which is appropriate to it. There are many things you cannot see with your bodies; again, do you meso to say that ordinances of the but as you are born into the higher world, you will be obliged to accept many facts your mind cannot grasp now. Every man is planted in his niche in prention, and is taught he is of as much importance as any other one, and that he is a particle as inde structible as God himself. You never knew that which was beautiful to be without defect, and there are none so low and degraded but there is a gem God like and pure within.

Borrates, previous to the Christian Revelation ays, "When I see all the faculties of man, I feel he needs an expansion such as earth gannet afford." Coming down to later times, when Jesus of Nazareti looked at the mysteries within his scope, he feld that he and his father were one, and could, from his experience, say "I am the Resurrection and the shall know in the world to come what you can see more all spiritual insight, and, therefore, see no way now only through a glass darkly. We [the control ling spirits] have tasted of the cup, and know the the spirit will depend not upon what it receives, but what it can give to others. Nothing, paradoxical as give it to another. The one who is of most service to others, knows must surely what is oternal life.

J. S. LOVELIND.—The ideas which have been presented by our sister, are confirmatory of ideas ad vanced early in the evening. The material is the folded the highest nature. We go into the future tastes, faculties and desires, and they can be do elements tending to its happiness; so with the spiritual body, and the same feelings in the future which clog its progress must be cropped out and modified, as in this life. All the heaven any spirit has is what it carries within itself, and the spirit is debe there. Eternal life thus becomes most sublimely glorious. Here is the boundless field of the universe, containing a countless number of problems to be

The same subject will be discussed next week.

тив опинон спинонев.

The following letter, which we copy from the Spiritual Clarion, was addressed to the Congregalonalist Church in Willimanile, as will be inferred from its contents, by Mrs. Clarke, in response to a better and a resolution proposing to expel her there. from. No thought was entertained at the time of publishing the letter. But weeks passed after it was insulting contempt of allence. Nor has she received any information from the church as to whether she has been expluded therefrom or not. Under these circumstances she determined that the church should know her views and feelings; and this could be accomplished only by publication. The careful reader who peruses the able exposition of principles in this letter, will be at no loss to comprehend the reasons why this Protestant priest attempts its suppression:

DEAR BESTERBY AND SISTERS-I have received, perused and pondered on the communication and accompanying resolution, dated March 28th, 1860, forwarded to me by your committee, and, after due deliberation. bog leave to present the following as stating substantiully my views and feelings in the case. I have not been in hasta to reply, as I did not suppose any reply would change, or particularly modify your action in the case, and I wished to express fully and finally my views upon the questions involved.

If I correctly apprehend the import of the resolution sent, you propose to windraw the fellowship and watchcare of the church from me, for the following reasons:

1. Absence from Gospel Ordinances. 2. Heretical opinions respecting the Atonement, and the Plenary Inspiration of the Scriptures, and 3. That, after admonition and reproof, I show no signs of repentance, or a desire to be reconciled to the

I confess to being somewhat surprised at the posiis the only key to a future life. God gave Christ the tion assumed by the church in this resolution. Of power of resurrection, to bestow on those who be- what do the church expect me to repeat? Can there be repentance for aught but sin? Can such repentance exist except by the workings of the Holy Spirit in the soul, revealing the wrong and softening the heart? But does the church intend to charge me with sin? reasons therefor. Should the mere belief of your committee, that I am not correct in my faith respecting certain dectrines and outward ceremonies, afford you sufficient reason for characterizing me as a sinner of such turpitude and incorrigibleness as to morit exciusion from the followship and watch-care of the church? Cught you not to know in a matter of such solemn import? So it seems to mo. But you propose to withdraw from me your fellowship! Has the church fellowship for me now? If so, you cannot at will, or by a vote, withdraw it. Fellowship is never created. rect, for how can you withdraw what is not possessed?

If you say you mean only the outward sign of fellowship, then I ask you if you ever had saything but the outer form, and through all these years have bad nothing but the name, being destitute of the real life of Christian love in the heart? You will hardly confess this, and hence must admit that once you pusessed such fellowship. But can fellowship in its resi. vital sense be withdrawn? In other words, can it not quickened unless it die;" also, "There is a cease when once it exists? It seems to me it cannot Fellowship is not based upon, does not grow out of, it is written, the first man Adam was made a living agreement in latellectual faith, or upon the mere observance of Ordinances. On the contrary it is, in its essence, the unity of hearts, made one by a common experience of the redeeming power of a new and divine life. Where this has existed, where the resurred tion of the soul into "newness of life," and hope has once really occurred. I believe, in common with you. that it is permanent, and can never cease. It may not body is like the embryo child before its birth; but times of illumination and gracious influence, but it qualities of the soul defy analysis, like the flame ever possensed this vital union? "In the unity of the spirit and with the bond of peace," have we been united? If so, "who shall separate us from the love of God," and, as a consequence, from uplon with each other?

We did not work that work of regeneration, and can we make that caregenerate which God himself has reupon ordinances, but they, even, so far as they have acknowledge the existence of the true life within. They are the outward exponents of an internal state. But as the state existed prior to the or dinances, it does not depend on them for its existence. Nor does it depend on them for its continuance. It is not, it cannot be pretended that the divine life in the heart of man is dependent upon outward forms. The assumption would take us back to Catholicism. It depends upon the source from whence it sprung. But church consist entirely in the application of water, cating bread, and drinking wine, in a specified mode, and at a specified time? Is there no baption but water—no communion but bread and wine?

I have always been taught there was; and if I choose the funer baptism and the communion of the Buly Ghost, which the outer forms only symbolize, am I to be excluded from the church on the ground of neglecting Gospel Ordinances?

But if you do not mean to allrin this-if you admit, as I am sure you do, that earnest and true plety can and does exist where there is no observance of outside ordinances, as in the case of the Quakers and others. what is your meaning in this resolution? Do yo mean to say that you have no evidence of Christian experience and life except that afforded by ordinanless? Is that all the proof you have had of the genu inchess of any experience? I have learned from the Life," You are all sons of God. It does not appear Scriptures that the evidence was spiritually discorned. yet what you are, but you shall be like him, for you But I cannot suppose the church to be willing to igto evade the conclusion, that you intend to say in your resolution that you have been mistaken. That though expansion of the kingdom. But the progression of you once thought me to be a Christian, you have as certained your mistake, and now regard me as self-deceived, or a hypocrite. I assure you I am no willing to e excluded from the church for either of these ressons. t may seem, belongs to one till be has power to I think, without pride or boasting, I can lay claim to honesty of intention in all my religious life, and I also think that you, in your hearts, believe me honest also. But will God deceive, or suffer to be deceived, the hon est seeker of truth and duty? I cannot think he will. in the great essentials of our elernal well-being. If in seed of the spiritual body, out of which is to be un involving the momentous interests of the eternal fu minor things we may be mistaken, surely not in these ture. Indeed, it cannot reasonably be supposed that life substantially the same being, with the same fatal self-deception occurs only as a result of previous dishonesty. The two are inseperably connected. I. veloped there only as they are here—by a process of therefore, feet confident from my honesty of purpose, effort and toil. As the natural body is made up of and constant desire to know the path of truth and duty that I have not been left to vistumble upon the dark mountains" of fatal error, but have seen farther and clearer than ever before. So for an doctrines are involved in this matter, I have already talked at length with the committees who have visited me; but for making this final statement to the church, I wish to pendent in its surroundings then as now. We know state definitely my position, especially as heresy is the future must be the same as the present; and as affirmed of me in the resolution. I must confidently the present is advancing and progressing, so it will believe that so far as the pure doctrines of Christiaulty are concerned. I am not a beretio, and if I am exclud ed for heresy, it is not because I am a heretle to Chris tian truth, but to homan dogmatism at war with the doctrines of Christ.

> You specify two doctrines-Atonement and Plenary Inspiration of the Scriptures, in reference to which

your Committee "believe" me to be beretical. But as you do not make a single specification of what is peretical upon the first named point. I am left in the dark entirely as to what, in the opinion of the church. constitutes here y in that particular. I will, however, tate as concledy as possible my faith upon this point. I believe in Vicarious Atonoment; that Jesus Christ entered into such perfect sympathy with man as to feel the weight, darkness and sorrow of the sin of the world upon him; that without that atonement those redeeming and saving influences which flow from him to us, could not have been imparted. Further, I bein their measure, with blin in his sufferings. "If we suffer with blin, we shall also reign with him." "We ill up the measure of the sufferings of Christ." That the secret of all power for good over our fellows is to be found in the fact of previous suffering in spirit for them. Is this heresy? It so, I think I stand with St. Paul and the New Testament, If I do not with you One more thought, and I submit this point to your profoundest mysteries of religion, not easy of comprebension even by the most learned minds, and, there fore, Impossible of absolutely correct statement in words. Great and good men differ la regard to it in their made of statement.

and New Testaments, various and opposing views have always prevailed in the church-so much so, that I am utterly at a less to know what menning to attach to he language of your resolution. Do you mean to say that the English version is fully inspired? or that any of all the multitude of manuscripts and versions from tive feature of the vegetable kingdom is life, ultiwhich that was translated, were thus inspired? Is it not a fact that learned and pluss men have doubted, and still doubt, the authenticity, even, of many porlons of the present version? What mean the many Forts for new translations? Did not the learned Dr. Adam Clark doubt the story of Golfah 7 , Is bo very posttive about Bolomon's Bongs? And is it not a fact that growing through the cartilage into the spinal col ther call the Epistle of James a strawy epistle? And up to man through the fox and the dog; singing up ald not many of the early churches receive as Scripture what is now rejected? Is there nut ample reason for difference of opinion on this question without subjecting me to the approbrious charge of hercey ? I to view it, and cannot see any reason for any ceasation of brotherly feeling on that account. Nor can I see how it is possible. But to sum up, let me say once for all, that so far as the great fundamental doctrines The distinctive feature of the human kingdom is inof the church are concerned, I am not conscious of dividualized intelligence, which accures to overy being any change as to the essential, underlying principles in that kingdom a spiritual life and power, or soul, as thereof, but I think I more fully comprehend those they are presented in human creeds, partially obscure, and even false, but so far as they express the principles. of divine method in human redemption, they are true, and the experience of humanity in its relations to all spiritual and redemptive influences, which these creeds try to express, is clearer to my comprehension and dearer to my heart than ever before. From these, and

Willimantie, Ct., May 4, 1860.

The Speakers' Convention.

I am pleased to see the call for a Speakers' Conbecame partially acquainted with the difficulties at have thought a few words just new, would not be amies.

In some places normal epeakers are preferred; la others, trauce. In some much interest is manifested to hear ladies, and others demand only gentlemen; though I think a large majority at present would rather listen to funalo trance speakers. The great hugbear almost everywhere is "organization," which induces section, and favoritism. The people want to make their own selection. Having been so often told that "man is capable of self govern ment," there is fear lest the freedom of thought, and choice shall be abridged. The organization morement at the Providence Convention was evidently thwarted, by the remarks of some of its most carnest advocates-claiming that it would cheapen the expenses of procuring speakers, which have to be paid by the hearers; and that it would purge the ranks of speakers and Spiritualism from unworthy public characters; because those having control would only recommend such as they favored. Speakers generally pay their own traveling expenses, and the hearers wish to have their choice, though they have to produce their speakers from hundreds of miles away, while they pay no more than they would if the one selected was on a circuit near by; and if the people are not able to distinguish between good and bad, is it not time they learned now, by their own experience. ad not by the diclation of others?

It is certainly very desirable that our speakers, and particularly mediums, should be better acquainted with each other. In order that out of greater har mony more strength should be obtained. There are hundreds of mediums in the country, count in talent of control with those few who have obtained popularity that are scarcely known but a few miles from lucir bomes.

At the proposed Convention, it is not possible that nany of the speakers can be present; some, because hey have not the means to incur the expense; and there, who have to fill their engagements; yet it is hoped that enough will be in attendance to form a nucleus around which shall bereafter gather an influence productive of much good. We want no one sided movement; but a union of the employed, and employers. The late movement at the Lyons Convention may be productive of good. It looks liberal

I was pleased, some time since, to notice a call by Mrs. Spence for the mediums to meet her at an an pointed day, as she stopped in different places. have adopted that course much in my travels and have found it followed by good results.

Warren Chase in Chicago. Third Sunday, at Kingsbury Hall ; Increased au-

Hence and Interest. Morning discourse, on the

theory of development and succeeding series of baings. Excelsion is the universal motto of all animate and inabimate existence. Each kingdom of earth shoots into the next, mineral luto vegetable, vegetaeverlasting higher." Fish crowd the ichthyosourus descendant of Nathan the ean of David; and by exorto the land and the reptiles appear; from the repflore all who partake of the spirit of Christ partake. tile the terrodactyle begins its flight, and bats and Solomon, son of David-showing that although both buzzards follow and are followed by finer species; descended from David, they were reparated by from self for a few days with a shell, then shoots out a dite (?) correspondent would not claim them to be above the solid matter of earth; parrots train their the father of Christ, (and no biblical fact is more heir arms and fingers to imitate their higher and with Mary, according to Jewish custom. judgment. This doctrine is confessedly one of the superior neighbors. Vegetables shoot their fluwers with variegated petals for the eye and their fragrance the "nuts" he speaks of are nothing but air bubbles to the sir, and return their seeds burreased to the of his imagination, which only need a ray of sugsoil. Rocks shoot their pictures of masses or human shine to burst them. faces, to become objective in the strata above; so As to the full lustination of all contained in the Old man, returning his shell coffin cased to earth, shoots his being into the etherial strata above to feed in ambrosia and qual nectar with the Gods of upper air. The distinctive feature of the mineral kingdom is motion ultimating in forms of inanimate existence, severely condemns. No man is yet carried beyond facing about in never censing change. The distincmating in the ephomeral existence of an emiless va riety of plants, flowerless, and flowering, sending ness, debauchery, and all wicked deeds. While contheir fragrance forward, and returning their forms to the soll. The distinctive feature of the animal kingdom is sensation and locomotion very many reject it entirely as divine? Did not Lu- uma, and through the innulmate into man; basking to man through the mooking bird and linuets; walk ing up to man through the monkey and the ape; sponging up to man through the leach and the mos quito; dancing up to man through the squirrel and the kitten ; perishing in forms bring their life and This is charity, the development of which is a safesepsation to the feet of the next kingdom in man, some of our philosophers term the elemental body. principles, and this renders them, in the form in which Man does not belong wholly to the earth, but feeds and seraphs are, I slid from a hill down lower. Ere we orawls a few days on earth, then bursts his shell and goes home to the sphere where he can breathe more freely and enjoy more keenly; leaving only the earthy matter which for a time served as a shell or case to hold the soul to the ground. 🗼

"Spirit only is eternal.
Forms have autume days and vernal— lieve their beauty and decay."

try to express, is clearer to my comprehension and desert to my heart than ever before. From these, and many more reason analogous, I cannot this I am in any true or just sense a heretic; and if the church may true or just sense a heretic; and if the church performance me such. I feet they will make a gave instake, and perpetrate, though unwittingly, a great vinitable, and perpetrate, though unwittingly a great vinitable, and perpetrate, though unwittingly a great vinitable, and perpetrate, though unwittingly, a great vinitable, and perpetrate, though unwittingly a great vinitable, and perpetrate, though unwittingly a great vinitable, and perpetrate, though unwittingly a great vinitable, and the perpetrate of the God could do it in every case, but will not; nor will he tell us why he will not. A father who would allow his child to be been of a mother suffering in innocence in a stable among the beasts in the winvention, through the efforts of my colleague, F. L. ter, when he had means and power to prevent it, Wadsworth. As I have traveled much, and thereby and render all comfortable, and would not, nor give his reasons, would fare hard in our Christian socie tending the *creatic* requirements of Spiritualiets and | ties; but these, and thousands of cruelties, many investigators - mediums, and normal lecturers, I far worse, were attributed to our evangelical God, and we were asked to love and worship him, or commanded to do it for the very acts and character we are taught to hate and punish in a fellow being.

All this goes to show that our religion is behind our givil and criminal codes—that we require our neighbors to be better than our Gode-that the crowning organs of our brain are required to send heir devotion downward through combative, des tructive and acquisitive organs to reach their God. Universalism and Unitarianism do somewhat modcrate and temper these teachings; but only when we reach Spiritualism do we find the God of Nature, of barmony, of love and impartiality, general and universal, in every attribute of his character and infinitely above us all. Only in this can our re-

Promptly give, when westward it swiftly blows. Freighted with klad thoughts from an angel-mind. All half I ye heavenly-blessed East wind !

Now, again, it comes with Inspiring breath, Giving, of trath and love, sweet impression ; Carrying our thoughts from the things of earth, Above, and orging us in progression. Thankfully, now, in East wind's eye we see,

Messages in post office ne'er may be !

Terre Haute, Sept. 2, 1860.

Why is anything re-considered accounted "profit able?" Because it is considered a gain.

R.

Rople to J. Wesley Builey.

This correspondent shows his ignorance of Janiah customs and the libbs, by setting up the preposter. ous and absurd claim that Mary was not a Jourges, Let him note the fact that the Jone never allow a woman's name to appear in a genealogical record, and then turn to the third chapter of Luke, and blo into animal, animal into human, and human rend Mary's genealogy, (as allowed by all intelligent shoots continually its acrows of desire into the biblical scholars,) and be will see that she was a amining Matthew first, that Joseph descended from the jointed lascot, in the crawling worm, covers it twenty six to farty generations. Surely this erabutterfly, and basks for a few hours in a region very near of kin! Although Joseph was not literally roices to the voice of children, and mankeys stretch palpable,) he became his tather by his marriage

I apprehend by the first effort of Mr. Bailey, that T. S. SMITH.

Damascus, Ill., Sept. 25, 1860.

Who are Liable?

No man is above and beyond the limbility to commit a crime, the existence of which, in another, he the liability to commit suicide, that blames and denounces the act in another. It is so also of murder of any other kind, and of theft, adultery, drunkendemnation and blame exist in me, for orimes committed by others, there exist in me the elements that certain causes might develop, to commit the same crime.

But when the soul can see a lawful cause for the commission of crime in those that commit crimes, above and beyond the volition of the criminal, then blame and condemnation cease. And it is then, and not before, that the soul has risen above the liability to commit the orime before condemned. guard to the soul against all the dangers over which tt reaches. A. B. Curlo.

On a winter's night, when the moon shone bright, and the snow was crusted o'er, with a maid as fair as reached the place, (like a horse on a race,) our swift. sliding sled careened, and, with tresses fair streaming back on the air, sweet Bally went cend over cend.

New Settlement.--- A Riome within the reach of all.

Pateurs or Parepou-It has been much talked of, and not

PLAN OF SALES AND OPERATIONS.

FIAN OF SALES AND OFFICENCE.

The course pursued has been to sell only to those who socially improve within a given time, and the result has been that we have a large and flourishing settlement, and had has been known to rise four fold in value within the short space of one year.

The other of this operation is that of an extenses and ectual impressment, and that the complete success of the

The object of this operation is that of an extension and actual impressment, and that the compute success of the settlement may be placed upon a sure foundation, and at the same time to give an opportunity to many who at present are unable to locate, to make this their future found.

The projecty has therefore been divided into a Form Plot and a Town Flot.

The FARM Plot is faid out into good and convenions accounts; on these avenues will be located the five and ten according forms and at the cross reads the acre local with public squares in the centre. For fruit and garden farms these lots are of ample size. The five and ten are local being as much as one person can cultivate in front. The

being as much as one purson can cuitivate in front. The main trunk arouse will be one hundred feet wide, and it will be conditional that all activers plans shade or res in front of their places, that each avenue may become a Baukeard. It is in contemplation by the proprietors to open a Passenger and Freight Railroad directly through the tract to connect with the Camben and Atlantic Railroad, upon which the face and freight will be undersate.

with the Camien and Atlantic Railroad, upon which in one and freight will be molerate.

It is intended to sell the property in fand warrants of location, with condition that they shall be located and improved within soven years, as follows:

Warrants to be issued for ton acres at \$200, payable \$50 cash, the unique or in instalments every three months within cighteen months.

Warrants for five acres for \$110, payable \$50 cash, balance to man year by cumricily instalments.

co in one year by quarterly instalments. WARRANTS for two and a half acres for \$70; one half cash, balance in three and six months.

WAREARTS for one acre lots for mechanics, and others, \$40

universal, in every attribute of his character and infinitely above us all. Only in this can our religion have its full and ligitimate expression, etc.

W.

A jou d'esprit.

The accomplished and cloquent Miss. A. W. Sprague, writing recently, from New England, to friends in this broad vailey, said: "And I want you to remember that I have sent you many a thought before, though I have not written. Take this the better, though I have not written. Take this the but as the more tangible message, among the many I have transmitted, when I have found God's great mail express—the wind—going westward. But I have sometimes feared, since it has a different port office from the U. S. mail, that you have not looked in the right place, for my incessages, and therefore, have not got them."

The pleasant sentiment in the above, proveked the following epigrammatic lines:

On the calm deep the worn mariner looks.

With Impatience, when the winds are asicep. Thinking of his dear ones, he lily brooks Dalays, that his from thouge long.

I s—in this region—the feeling of those, who, now, to "God's greet mail express" greeting and provided properties and confinance on the same and provided repressed the which authorise are single to the sentence of the place—the avenues are one of the same upon many kinds of fulfile.

When now, to "God's greet mail express" greeting and the authority of place in the same upon many kinds of fulfile.

When now, to "God's greet mail express" greeting and the convenient of connormed library being in the ease with which bands can be procured, it presents many advantages.

An indippatible of the first choice of first the commenced, and who has and who had a the more included. The form the provided when paid up, and who had a first choice of first cholos of language and decided when paid up, and who had a first choice of a first choice of first the first choice of language and the paid and check a first choice

An indisputable fills will be given to purchasers.

An indisputable fills will be given to purchasers.

Under the firm impression that the foregoing arrangement presents an opportunity or thousands to obtain a homestead, and will thing about a change for the better in the condition of thousands who desire it, and will open up a new country to practical utility and thenuty such as has never them herefoliers withcreased, we lay this proposition before the eyes of the world.

fore winterests in the State of New Jersey there is a liberal Homestend Law, which protects a man's homestead to the extent of one thousand five monitred dollars.

All persons wishing warrants, will enclose the first installment in each, or a draft to our order, for such warrants as they desire, and they will receive an immediate answer.
Persons wishing to make inquiries by letter, each stamp, will be answered cheerfully, as we are happened six sons wishing to make inquiries by letter, englosing, will be answered cheerfully, as we are happy to give in-

termation.
Address, or apply to LANDIB & BYRNES, Hammonton
Atlantic County, New Jersey.