VOL. VIII.

BERRY, COLBY & COMPANY, Publishers.

NEW YORK AND BOSTON, SATURDAY, OCTOBER 13, 1860.

NO. 3.

Written for the Banner of Light. EVERLASTING.

DT CORA WILBURN.

Everlasting 1 On the hills 't is written: Ocean voices bear the solomn song. To all human souls that, trial-smitten. The white robes wear that deck the martyr throng

Everleating I rolls in censcless thunders From the accusing voices of the Past, And from the manifold and gracious wonders Of present uses, to the Future vast.

Evericating love, the henediction Of the Omnipotence enthroned in Right, That, bowing to no human laws' restriction Its scoptered justice wields before the light. Everlasting! On the soul 't is graven,

In adamantine characters of truth: Guerdons of life eternal—of the haven Resplendant with the first-born dreams of youth. Everlasting! Joy and Peace and Gladness

Whisper, the heralds from another world, Scothing the martyr pange, the pilgrim sadness, Of hearts whose peace-tent life has noter unfurled Everlanting I freedom and love all boly, To the soul-starved and famine-stricken be

Reunion, joy, and compensation's glory, For the tried angels of the heavenly sphere. Everlasting I gracious boon of Morey-Forgiveness! full, divine, and golden fraught With all the captrations of the seraph-With all the holiness of Godlike thought.

Everleating 1 On the hills 't is written-On nature's wide domain, its lasting sign Tells to the lone, the tried and serrow-smitten, Of blessedness otornal, love divine l Chelsea, Sept., 1860.

Written for the Benner of Light.

### THE LORDS OF THE CASTLES.

A TALE OF THE REINE.

BY BLEANAH STRANGE.

CHAPTER VIL-CONGLUDED.

The servant, Bernard, was punctually below. He est rocking in the little skiff just in the shadow of the tower, whose summit looked sheer down into the sulien river. The noise of the rushing stream filled sound of the current invaded its peacefulness.

He kept looking up, till his head swam, and his neck ached with the exertion. There was as yet no object to be seen. Only the shisting masses of clouds passed over, revealing scarce anything of the sky in their closely knit scales and greaves. He ment! caught the dismal sounds of their imperial threats, away in the gloom and the vast deep of the empy rean; and, ever and anon, the flashes of the giants' awords, as they seemed to draw them from the tonb bards in their fleroe contest overhead, showed him his own position and that of the castle that beetled an aching beart and a burning brain.

As for Gertrude, she was all alive to the moment one hour. Her heart was steeled to the crisis-such a crisis as nover in her short life had she been called tied about certain portions of her bedstead. She narrow escape for her. mounted to the window, and cautiously dropped her | She was safe, but she felt so weak from her fright that it had found its perpendicular.

ly in the dark, and it was a black darkness indeed, her discovery by her father ! To call out to Bernard, and ask him if he could Down she still continued to go, nothing doubting. louder than the weak piping of a sparrow in a

169 ald 10-

187-256 48-

ent sat, lon ity sto-she cod sat,

How the wind howled and shricked, like suffering less suspense below. ghosts, as it out itself in twain against the ropes she had just let down! Their sounds sent a thrill of horror to her soul.

Bhe looked from her dizzy elevation, to see if per chance she might detect the figure of Bornard in the darkness below. But in vain. Not even the rogged the valley, making crested waves upon the waters, distinctly hear the voice of the swellen current, as with violence against the castle walls. It was a that rumbled their threats against the castle and its her life on the rocks beneath her. inmates, were all that she could distinctly see or hear. She seemed to be enveloped in a fold of gloom, on whose darkly broidered ground appeared only now and then a rift of light.

fury. The mass of cloude had at length broken then drop !" loose, and discharged themselves with pitiless fury upon the walls and battlements of the castle. Even the distant forest seemed to group anew with the peltings of the deluging storm.

Gortrudo ant perched still in the embrasure of the window, holding on firmly by the rope by which hung her only hope of salvation. Already the driving rain had wetted her garments through in upon her brain. places, but the flinched not. Her bair was some what dishoveled even now, and she kept brushing it off her temples and out of her eyes. There was perfect firmness and iron resolution enthroned on her lips, and from her eyes shot out fires that almost skill. Bernard, however, had been standing with defied the new glanelog lightnings.

ted servant and friend, in the boat below, exposed to together in the bottom of the shiff, which rooked,

must be, with the streams that were pouring down over his person, she could brook this delay no longer, but became at once impatient to make the venture.

She shook the ladder-it dangled! She then pulled it up a little ways, but no one had hold of it

There was nothing else to do. Out into the air must she go, and hang suspended between the heavens and the earth till some sort of relief came o her! Or, if not that, then possibly strength enough might be left her after this encounter to return by the way she came, and climb up to her lonely eyry in the tower ence mere l

She cautiously erceped to the edge of the window, and proceeded to place her foot upon the first round of this frail ladder. Bhe tried its strongth, and it promised all she asked of it. Then, turning herself about with great agility, and preserving her selfcontrol perfectly, while the blood rushed rapidly to her excited brain, she seized hold of each side of the tladder and began her perilous descent.

And as she slowly went down, the thought flashed over her that this peril was all on account of the wicked brutality, of her father, whose heart must have long ago been scared with the hot brands of orimes far more beingue than this. The lords of castles, in those days, were either very much above humanity, or very much below-and more usually the latter than the former. The Lord of Resembelm must have had a nature impervious to every good

She kept going down-down. Her hold upon the ropes was like the grasp of death; for she know that if she should release it, she would instantly be shattered in pieces on the rocke and orags below How much strength was compacted into those little

The heavens opened, and revealed the elender form of a young girl, suspended high in air, her limbs writhing, as it were, about a frail rope, her hair blowing out wildly from her in all directions in the wind, her dress fluttering, and a yawning chasm of darkness below! Against the walls of the black castle this striking figure made a most wonderful contrast. It looked like a spirit come out of the heart of the gloom. It would have made one's hair stand on end at witnessing it.

As she descended, slowly and with painful effort, his heart, brave as it felt now, with a peculiar kind she came to the window of another apartment below of melancholy. In the little embayed spot where his her own, through which streamed a light. Her craft slept, the waves were searcely felt; only the impulse led her to pause where she was, in mid-air,

and see who was within. Strangely enough, as her eyes found their way into the apartment, they fell on the form of her

oruel and inhuman father l How different were their situations at that me.

He was sitting not far from a table, slunk within the embracing arms of a heavy caken chair, and reemed to be very much absorbed in thought. His chin reposed on his breast, each hand grasped firmly an arm of the chair in which he sat, and ever and anon he brought down one of them with an emphatic above his head. And there he sat and watched with blow upon the same, as if his very thoughts demanded vicient expression.

Gertrude gazed at him a moment, and shuddered. She had proceeded but a step or two further downward, when suddenly she folt the entire rope give to go through. She had carefully scoured one end way, and herself jerked with a violent motion, It of the ladder which she had constructed to the inner seemed that the fastenings had given out from the wall; but, to be doubly sure, it had been additionally wall above, but had held by the bedstead! It was a

ladder down. Then she looked over the edge, to see that she could scarcely hold on any longer. The if she could tell whether it might not have caught accident precipitated her several feat further down and held in some projection of the wall. She pulled than she would otherwise have gone. But it resulted It up and let it down again many times, to be sure happily at last, by bringing her nearer the point of

And then she knew not how near it came to the A shrick was on her lips, as she felt horself going, water! All her looking and all her calculations but she managed to control it. Had she screamed could not set her right on that. She was left entire- just at that juncture, it must inevitably have led to

reach the rope, was impossible. He could not hear She reached the lower end of the rope. She had her, either, if she did. Her voice would cound no placed her fact against the last round of the ladder. Just then, a vivid flash of lightning revealed her figure to the young man who sat watching in breath-

"Ab, Mistress Gertrude ?" he called, though in a aubdued voice.

"Bernard! Bernard! oh, what am I to do?" cried she—" I have reached the end of the rope!"

As she spoke, a gust of wind came driving down shores of the river met her eyes, though she could and dashing the pendant form of the girl almost it rushed with an arrowy speed between thom. The frightful situation that she was in. Had she posclouds that rolled over her head, and the thunders sessed less courage and nerve, she must have lest

"Wait!" cried out Bernard to her from his dencing suiff. "Hold on tight!"

"So I do!" she answered him, almost gaily. "Watch your change ! " said he, in the lull of the But presently the rain began to beat in all its wind's noise. "When you are directly over the boat,

She could make no reply to this, if any were no cessary. She looked into the gulf of darkness be-

neath her, banging now by her hands alone, having disengaged her feet from the rope altogether. At that most opportune moment another vivid flash of lightning came over everything, almost

burning an impression of the castle and the craga She dropped, calling out for Bernard to catch her us B'ie fell.

It was a wild chance, and but one possibility in a hundred that she would fall plumb and safe into the outstretched arms in a braced posture for some time. When, however, she thought of Bernard, ber dovo- Happily he caught her as she came, and both sank

the tempestuousness of the night, and drenched, it | with increased violence from the new shock thus im | to go up, at this strange, wild time, and beheld his parted !

It was a miraculous escape. He plied the our with all possible vigor, and they duried up the flight of stone stairs again, and he shot down the shadowed banks, through the gloom and the storm, into a place of safety.

And the thunders and lightnings became more heavy and vivid, and the winds howled and shricked as if they were bringing the last day and night along with them.

#### -CHAPTER VIIL

THE LORD OF ROSENHEIM. It was past the midnight hour now. The Lord of Reseabeim could not sit at peace in his gloomy anartment, while the beavens were thus discharging the radid and thunderous volleys of their artillery. the arms of his caken chair with such a grasp that outstretched hand against the cold stone wall. it seemed as if he was trying to hold himself down. There was a severely rigid expression upon his face, drawn toward the window, that the ladder might be that bespoke the unwelcomed thoughts that thronged tied to its frame, and he strendled and fell prone to torture him. He had tossed and tumbled his hair in all ways about his temples, and from his fleore around to find if she was there. eyes shot duli fires, that looked as though they might some from a forge beneath the ground, so sullen and full of dark threats were they.

A more striking picture of a perfectly wretched man it would be difficult to draw. There was some ecret, some wonderful mystery about this wrotched iess of his, but what could it be—or who was nature nough to penetrate to its depths? And it must have been that, instead of persecuting Gertrude as he did merely from the desire to gramp her young ing upon her innocent head the full power of those get relief.

A peal of thunder and a simultaneous bolt of the of it. forked lightning brought him to his feet!

"Heavens! will you pursue me even here?" Get thee gone! Go, I say "Avaunt!"

He kept walking hastily about his apartment and him for a time beyond recovery. prandishing his arms, as if to drive away some bodiless spectres that presented their hateful forms to bim.

"I tell you all-go /" he shouted still again. The thunder rattled from above, and appeared to shake the quatle to its yory foundations.

"Loannot endure it! I never con! I must co And he made as if he would immediately go out same, another white glare of the blazing lightning brace.

blinded him, and he staggared as if he had been smitten with its destroying fire. Such peals of ness at his beart.

ID A TOLCO OF AGODY, | life new 1"

pursue me, whichseever way I may turn? Is there chain. And away beyond the enter walls, into the io such thing for me as escape? Shall I never find darkness of the dread night, only fitfully and parrest again?"

Lord of Rosenheim had Indeed tottered!

" Here, Adolph ! Blanche! Antenio! Here-come and help me keep out this sound and fire! I shall ejaculate. be consumed in this terrible blaze ! My soul feels meroy!"

As he bittered the last word three times, the lightning stand and try to see where he had gone, where he and the thunder were playing a truly terrific game was, and whither he was likely to wander. But all about his head. He certainly believed his mussive castle walls were tumbling down in ruins over his words that must have had deep and mysterious devoted person. A more severe trial no coward heart was ever put to than his. He quaked as he translated to any one else. stood in the middle of the floor. He could hear his own teeth chatter from the fear that had come upon him. His limbs almost refused to bear him up.

"Oh, where shall I go? Where-where?" he nalled out.

But only the echoes replied to him.

Then he fell to cursing. More herrible onths rarely, if ever, passed the lips of man. His nature uppeared to be turned wrong side out, and the worst side was at the surface. Volley upon volley of blasphemous phrases were ejected from his mouth, as if it were a hot and flery furnace wherein they vere melted together.

He eprang for the door at length, unable to endure his imprisonment any longer. Better to dare the open storm-thought he-than this inward tumult, this heated and suffocating atmosphere, and these pent up reflections that stabbed him like so many

at the touch of his nerved and powerful arm. He his courage up. produced a void that ached intensely within-his affright.

child Gertrude in her prison above him! No sooner did the thought strike him than he

hastoned to unbar her door. He opened and swung it back on its hinges. "Here ! Gertrude, come here to me !" called he, in

voice gruff and heavy with passion. But not a syllable in responce. Only the wild careering of the wind about the roof of the tower, the cohoes of the waves of the river new lashed into fury, and the dull sound of his own unwelcome volce—to none so unwelcome as to himself.

"Here, Gertrude! Where are you? Why do you not answer me?"

Btill no answer. With a ourse and a quick stamp of his foot, he dashed about the room with all possible impatience. His mind was unusually troubled. He held on by and commenced groping his way rapidly with his

> He came to where her bed stood. It had been drawn toward the window, that the ladder might be upon it. Muttering blasphemy still, he felt all

How his anger rose to a very tempest, as he discovered that his prisoner had escaped him! How he gnashed his teeth, and tore his hair, and blasphemed even more violently than before!

Not yet satisfied, however, he rose quickly to his feet and groped blindly around the rest of the apartment. Now he was at last satisfied, indeed. Gertrude was not there, and she must have escaped.

But how? Where? With whose countrance? Back to the bed he wended his way, and thence to nature or do her a violent wrong, he was but wreak | the window. As he approached the aperture, his feet caught against the ladder that strained across, contup feelings from which he must in some way and the discovery was made. By a ladder she had descended on the outside! He shuddered to think

As he leaned for support against the embrasure of He run his hand through his hair, his eyes ap- the window, another burning flash of lightning peared almost to be starting from their sockets. A blazed over the sky, enveloping the eastle, the river nadman could hardly have shown any more signs of the woods and all surrounding objects in its bewildering fire. He was himself blinded momentarily with its brightness. Instinctively he stepped back shricked he, paolog frenziedly across the floor. "Will from his position, and put both of his hands to his you follow me to my own castle? Can you not let head. Had he oried aloud it would have been some me alone? Shall I have be more peace on earth? relief; but either the lightning's flash or the sudden discovery of his daughter's escape, seemed to stun

> "Gertrude!" he called once more. It was, however, almost with agony in the tone.

As he got no voice in reply, he lost not a moment further, but, springing out through the still open door, he dashed down the several flights of steps at speed that threatened the safety of his limbs and life. On his lips all the way was nothing but the out and find that peace which is denied me here!" name of Gertrude. Yet his words excited no vassal to come to his aid, even if they were heard. Slumber through the doorway. But just as he reached the held all the jumates of the castle in its close em-

He found his way outside the walls, and came to the lodge of the warder. The draw was up, as was ratiling thunder, leaping from the further shore to the strict rule at night; but he impatiently called the crest of his own castle's tower, sent a thrill of forth the terrified warder, who came out at his hasty borror through his frame and beget a deathly sick command, and threw down the bridge for him that spanned the ditch. The vascal ventured not to ask question, alboit his heart was filled with wonder "Why not take me at once? Why kill me with sus- and astonishment. He performed the work he was pease? Either let me be alone in peace, or take my bidden, scarcely daring the while to meet the look of his half insane lord, who, on his part, was all the And he stood still where he was, and fell into a while muttering and mumbling incoherent words.

sudden fit of musing.

The moment the bridge fell, the feet of the Lord of But can all this be judgment? Does fate thus Resemble were upon it, pressing down upon the tially revealed by the sudden blaze of the lightnings. Alea! it looked as if the reason of the haughty he departed, striding with the gait of a madman, in the direction of the forest.

"What can it all mean!" was all the warder could

He wandered on, he knew not whither-in truth, the heat of hell already! Where shall I turn? he cared not. A controlling passion had him, soul Whither can I go? Come-come on, all of you I and body, in its gripe. His feet stumbled and stag-Ho! who is to come and holp me! Mercy! mercy! gered about over the stones and stumps, sometimes nearly throwing him to the ground. Then he would the while he continued talking to himself, muttering eignificance with him, but would have passed un-

> The woods, upon the edge of which he had already arrived, were as black and fromning as Erebus. To plunge into them, at such a time of night, would seem to be next to madness itself. Bt on he went, for all that. He headed not drrkness or gloom.

> Hardly had he passed agrees the threshold, as it were, of the forest, when a gleam of light revealed to him a human form. He started in affright. He felt his very bair stand on end, while his blood ourdled and his firsh cropt with mortal fear.

He gave involuntary utterance to a shrick: " Who-who are you !"

It was no human voice that made that cry, but one inspired with the dread imaginings of guilty

" Rosenheim !"

The response came from a female. It was a thin, shrill voice, that pierced like a ponisrd to his heart. "Avaunt, hag! Why do you approach me at The door, heavy as it was, flew open as by magic such an hour as this?" said he, struggling to keep

strode out late the hall, and pursued his way down But it was apparent that he was already overthe devious stairs. All was slience around him. No come with a sort of supernatural fear. A female light fell on his path. No person met him by the coming upon his lenely path, in the dead of the way. There was not a voice that greeted his car, night, in the forest! It was what he was not lookduch a sense of utter loneliness and desolation only ing for-it was enough to make any one start with

"Oh, you haughty, you proud, you cruel man, He paused. It occurred to him that he wouldlike you "screamed the other, in a shrill tone that rose | now there, in the same moment.

above even the hewlings of the wind in the forest. Why are you walking about on such a night as this? Can't you sleep in your bed? Can't you keep your head quiet on your pillow ?"

"You beldame-you fiend! Begone from my night!" "Hal hal hal" she mockingly laughed; "think

you it is so easy for your eyes to see me new? lla-ha-hal" "I tell you, away! Shall I raise my arm and

strike you to the earth ?" "No, not as you do to others," she returned. "I would not have you kill me, too, after them you have killed already !"

What she meant, if indeed she meant anything in particular could not be told; but if the daylight had revealed his posture and action just then, it would have beirgyed him striking madly out in all directions from him, apparently determined to de-

stroy his enemy with a blow. As if she saw, or had some secret intelligence of what he was doing she mocked him for his impotence with her most shrill and scornful laughs. These only exasperated him the more.

"Flend! dragon! spawn of the Evil One!" he iouted; "come forth within the reach of my arm, f you dore, and your doom is sealed!"

"That's just what I 've no mind to do, my great Lord!" returned she; and forthwith set up her wicked and tantalizing laugh again.

It was too much for his temper to bear. "You shall die for this, old hag! Yes, dis! Let me hear of you again within how-shot of my castle walls! Your days are numbered! Remember!"

"Is killing such an easy thing for you, then?" she asked. "Harkes! would you add still another o vour victims ?"

Begons!" he shouted, in a voice of thunder. She must have touched a sensitive chord in his eart, for this rearing shout certainly betrayed it.

"Ah, my big Lord," she continued, "do you supose I wander night and day through this drear orest, living on such means as I can collect from lay to day with my own hands, and knowing who lives here and who lives there, without finding out a great many, great many scorets?"

"Old Mahala!" he called to her, for she was rereating from him and continually changing her position, " why do people call you the Devil? Is it not because you are the Evil One himself? Now I know that you are, for you say you find out secrets. What secrets do you know, you old bldcons hag? Tell us a single secret, if you can! What do you know that everybody does n't know? Come, tell me

s single thing, new l' "I could tell you that," responded she, in a low but distinct voice that thrilled him through and through-"I could tell you that which would make

your blood oreep." "What is it, then, hag? I do not believe you!

You lie, you vile impostor!" "An I would, I could tell you who was by when comebody elee was murdered, one night, not very far from this very spot, either !" "Fleud !" he shricked, " you lie in your throat!"

"Ahul" then I touch you tenderly, did I so? You'd better not ask me to try it again. I could give up a good many more things, if I would; but better that innecent folks know no wicked secrets and so sleep the sounder at night in their beds !"... A flash of lightning, that enveloped all things, re-

vealed her gaunt and skinny form between a couple of tall tree-trunks at a little distance from him, gestleulating with great violence, and pointing at him with a reproachful emphasis that told with more effect than if her words were every one of them.

He saw that hateful form by the momentary light, and instantly made a rush forward to the spot where it stood; but when he reached it she had flitted, like an owl, to another quarter, and could be heard hooting at him again with her shrill

He stood and cursed her with all the burning passion his heart could hold.

"Don't be angry, I pray yo!" she creaked at him still. "It belps on a man none at all for him to be mad. Your wicked heart would not be so pricked with your conscience, either, if ye had mastered your temper better, once upon a time! Do ye remember? Do yo, now?"

He walked slowly to where the voice appeared to ome from, and, suddenly changing his tone and nanner, spoke thus:

"Mahala! come here nearer to me, and tell me that you mean! Come, old Mahala! Don't tantalize a body in this way, and not let him understand you, after all. Come; if you have a scoret to. sell confide it to me, now! You know you was always welcome at my castle, and was treated wellthere. Were you ever turned away hungry or cold ? Did any of my vassals over send you out into the-

cold ? "I have made no complaints of your hard usage," returned the old woman. "Wait till I have."

"Then why not lot me come nearer to you? I have something that I would much like to tell you." "Ah, but I feel so much eafer when there is dis-

ance between us !" "Then you put no confidence in me?"

"I had rather be out of every great man's power; would not put my head in the jaws of the lion !" "But you would not be harmed," he persisted.

I am no wild beast, woman. I am no lion. Comerold Mahala: I would bear what you may say, as well as tell you semething myself?" And while he groped with extended hands in one direction, he caught the sound of her shrill, heating

laugh in quite the opposite one, which really disbeartened him. She eluded him, like a gust of wind that was come and gone, that was now here and

noman had outwitted him. Pirst sho had excited blue with a prefounder curletity than he thought it to flud the spot." possible for any one; and then she whispered of a blicous secret, which he knew she could know no. thing about: and finally, when he ceased threatening and denouncing her, she had etolen off to her porch in the depth of the forest, and was there abrilly hooting at him with her irritating laughs and icers.

Truly she was incomprehensible. If he carried a mystery about with blin, no less did she wear the samo vell likewise.

He left the spot, and, with the gradual full in the storm, returned to the castle and the privacy of his own apartment. But he brought back a heavier burden on his heart than he had carried out.

#### CHAPTER 1X.

A PLACE OF SAFETY.

It would not have been safe for Bernard to have attempted to ferry his precious freight across the Rhine, that night, even if it had been necessary: it was fortunate, therefore, that it was not necessary.

He directed the course of his skiff a little way down the bank of the river, which was bold and bluff along there at almost every point, until he reached a little core, or embayed recess, with which he scomed perfectly familiar. Into this he turned his prow, and, lenping actively to the shore, made fast the little craft.

"Now. dear Mistress Gertrude," said he, oheorfully, "if you can step on shore here and go with mo a little way into the forest, I think we shall soon be in a place of safety. And besides, you must be wet to the skin with this drenching rain!"

"Oh, I am able to follow you anywhere you choose to conduct me, Bernard," she responded, with gennine gaiety, though her garments were even then dripping in the rain, and her whole frame was relaxed from the almost superhuman exertions in letting herself down from her lefty tower window.

He assisted her to land, and lent her his arm, as a true and gallaut knight would his lady. She accepted it more because she was obliged to than otherwise, though she would herself have been the last person to refuse so gracious a token of his courtesy.

They walked straight back into the forest. It still continued to rain, and the play of the white lightning over the vast woods, and up and down its arches, aisles and recesses, furnished them with the light they needed by which to pilot their way. This was a picture of genuine remance; the lady of a castle cloping with her servant, page, or vascal, and fleeing in the dead of night to the covert of a dense wood. It would require but little imagination to invest this very scene with all the high colored sentiment that attaches to the stories of lords and ladies crossed in love and fleeing for their lives from their persecutors. But, in this case, a faithful servant was rescuing his mistress from the tyrannical elutobes of a cruel parent, and conducting her in the darkness of night, at the risk of his own personal safety, to a refuge where she might temporarily be at rest.

Gertrade knew nothing whither he was conducting her, nor did she think proper to put any questions. Having once entrusted her rescue to his hands, she reposed a confidence in him that he would not with prudence and discretion. She leaned heavily on him, because of her fatigue after such wonderful exertion. And all the way on, as they stumbled against rook and tree and stump, she kept speaking her gratitude for her final delivery, and her especial thanks to Bernard for his faithfulness

After perhaps half an hour's walking, they reached a steep declivity, much of the appearance of a moun. tain. Rooks began to present themselves plentifully. The torrents of rain had already washed gullles and miniature chasme between the rocks, making the footing still more insecure and precarious. But they stumbled on, and Bernard at length stopped suddenly.

"Bland here, good Mistress Gertrude," said he. " till I go forward and look about me for a minute." She consented, and he left her for a brief tour of inspection. The grim old forest almost oppressed her soul with a sense of its blackness. Her thoughts came and went as swiftly as the play of the light.

bing. Presently she heard the sound of footsteps again, and the friendly voice of Bernard saluting her.

"It is I," said he. "Be not afraid. The place is secure, mistress. I will lead you forward at once." She again accepted his proffered assistance, and they went on to the spot indicated.

Reaching a couple of projecting rocks, Bernard wound around the base of one and found a secret entrance, or mouth, to what proved itself to be a capacious cavern. Entering this cribbed passage, he half dragged-though with ever so much gentleness -his fair companion along after him, encouraging her to proceed and trust implicitly in him with cheerful words. She offered no questions, and did not even express a doubt, but groped her way in silence along the crooked and low passage.

A few steps further on led them to the secret cave itself. There was a lamp dimly burning in its yon. der corner, and the place looked like the cell of a genuine hermit-a man who had abjured the world and all its trivialities, and was determined to lead henceforth a life of the most rigid virtue. Gertrude was not at all shooked, or even chilled, with what she beheld, for her own recent hard fare had quite reconciled her to the thought of any lot whatever, She only looked about her to take in the characteris. tics of the place, and immediately sank, rather than sat, down upon the ground.

"I wonder where old Mahala can have gone, at this late hour !" exclaimed Bernard, as he bustled about with a view of making his charge as comfortable as possible.

"Is it any more strange that she should be wandering about, on such a night, than that we should?" half iconlarly returned Gertrude.

"Yes." answered Bernard, "I think it is; for she has nothing to call her out, unless it is her own waywardness; but we are here from necessity."

"True," said Gertrude, and began to look musing. ly about the curious apartment. " Is this, then," she asked, "this the place where

the old witch of the forest dwells? Surely, I never expected to see the inside of her cell."

"Nor did I, either, mistress Gertrude; but I found I must get her to help me in rescuing you, or I could find nobody that would. I very well knew that she could keep a scoret of this kind—that shocould help me, if she would-and that nobody would suspect her. I thought she was sent to my thoughts by favor of Heaven. The instant I told her of your being shut up in the tower, a prisoner, and how badly you wanted to get loose, and how cruelly mits with dark evergreens, others jutting up bold an old and worn-out body, like misletoe upon a dead your father treated you, she spoke up as loud peaks of grey granite, clothed with ever-changing tree.

He stopped where he was, and ground about. A has if the most mad at hearing it, and told me to cloud-compent. Bare tracks are restieved here and

love her. I can feel grateful to her, at any rate."

little more cheerful. The honest blaze reflected itself rade but serves to heighten the desolution. in Gertrude's face, which showed pale and overwearled with anxiety and exertion.

about in the forest on just such a night as this. have held my broath, so intense the excitement. But lot me look about and see if she has not left! Up again, with Mount Jefferson bleak and barren

meanwhile occupied herself with looking about. There was, of course, little or nothing like furni-

She made seats out of pieces of rocks, upon which of hor bermit life. But even this had a compousation, for by the darkness she was chiefly protected. hartshorn bettle in requisition. Had any inquisitive eyes found their curious way to the inside of this cave, they would have withdrawn the intervals of the clouds, enchanting prospects, or cheerless spot, untenanted by any human boing.

Gertrude, also, could now see the low hole which dimensions compelled her to bow and bond so much on entering. No table, no chair, no sign of domestic morning, gave rise to a wintery noon. The sun life was to be seen. All was bald, chilling and shone brightly, but without warmth, and the clouds repulsive. There was a dampness and foul odor, too, about the spot, that imparted to it peculiar a strange exhiltration, like exhiltrating gas, or more characteristics of repulsiveness.

Yot was Gertrude for the time contented there. stay here was indeed imprisonment, and of a very party scemed to feel it. foul description: but better this to her mind, than perpetual confinement by her own father in the corner of that cheerless tower of the castle.

industry and eagerness of a natural house-maid. doing more than he ever thought he could to make matters look pleasant and his dear mistress feel rest on the bleak fragments. The horn was blown comfortable-and Gertrude was thus employed in by the people of the Summit House, but they heard the work of drying her wet garments and gazing it not, though a very short distance below; and about the walls of the confined little cabin-a sound though in the direct path, they knew it not. Chilled by

of feet was to be heard on the outside. ing up his right hand as a signal for silence. The color had left his face entirely.

[CONTINUED NEXT WEEK.]

THE WHITE HILLS.

BY HUDSON TOTTLE.

We devoted Sunday to an ascent of the moun tains. It was a warm, still Sabbath morn, and although we saw the white vapor gather on the although we saw the white vapor gather on the brows of the tall peaks, yet there was hope of a fine view of the nether world by the time we should reach the summit.

We were deposited at Gorham, by the cars of the Grand Trunk Railroad in the evening and when we walked out in the morning, the grand scenery around the Alpine House broke suddenly upon us. Crag on crag, peak above peak, with the moving vapor lifted half way up their summits, still waiting more urgent orders from the morning sun.

Gorham is a small village, an outgrowth of the ailroad, situated on the northeast side of Mount Washington, almost diametrically opposite the Crawford House. The ascout from this place has advantages over that from the latter, in being shorter, and a much better road. In fact, there is a good carringe road to within two miles and a haif of the summit of Mount Washington, and the remaining

distance is being rapidly graded. So far for preface-new for the real ascent. A fine drive in the bracing morning air of six miles, and we alight at the stables. Here each takes a nag of his or her own to manage, or mismanage, as hest pleases or displeases. Those ladies who are wise return to nature by divesting themselves of their crinoline, and those who are not, persevere in being fashionable, though they die for it. Our horses were hardy French ponice, long trained in mountain service; well fed, well handled, they were faultless of their kind. Three stout girths encircled them, but even then the saddle would get loose, for appear to move slow, but viewed from their home, the ponies, like certain bilious reformers, are one. mics to tight-lacing, and when the girth is tightened. draw in their breath, and the moment you mount, they exhale, and your saddle loosens.

After some delay, our party of a dozen are mounted, and with a sage guide set off like a band of highland banditti, each at such a gait as he is loomed to by the unbendable proclivities of the beast of his choice. I was blessed with a coal black pony, very free and decile, having that most amiable gait, a rack-not pleasant to see, but delightful to feel. Fourteen miles were ahead of us, fourteen miles of mountain scenery, so wild and magnificent that fatigue would be forgetten in the thrill of its beauty. We soon passed the Glen House, wedged in among the mountains, a beautiful retreat, and began a slow ascent. The road is very good, and safe for carriages; the ascent not being more than is often met with on common highways.

Up, up! Far down through the trees we catch glimpses of quiet valleys, streams and lakelets, reposing like gems set in the dark green frames of evergreen forests. But the valleys all sleep in a blue haze, which seems to be a vestage left of night lingering yet, and loth to depart. On the peaks to our right—not as high as we are—the clouds are crushed against the pines; but none obstruct our path. Up, up! On our right, Mounts Clay, Madison, Adams and Jefferson-all peaks rivaling the one we are ascending, in height-stand like Titanic sentingly of these fastnesses; some of them clothed to their sum-

bring you straight to her; and she choused me how there, some of them extending for up the flanks of the mountain, where the forests have been destroyed "I always took her for a hop, a cort of a half- by fire. We are just chiering such an area. The flend, Bornard; but now I believe I can learn to trees are not chared, but killed. The bark has fatten from the limbs, which, with the trunks, But this was not advancing matters as Bernard blenched by the weather, are white as marble. Every intended. He made bimself active in bludling up a particle of moss is burned from the whitened rocks. fresh fire from the few embers that slept on the Nota green thing appears, except here and there a hearth, and immediately the smoke began to ascend tuft of dwarf-hemlook. The vast masses of rock, along the side of the rock and draw up through the loosely piled, or, rather, thrown together, tower above the natural crevice by which it was intended to pass us a thousand feet; beneath us, down until the head grows giddy, is a valley; the desolate forest, while The eight of the fire at least made things look a as snow, is around us; by the side of the road, a

As we stand, lonely, dreary, sick and faint at heart at the appalling scene, a cold wind comes down "Alas, Mistress Gertrude !" he exclaimed, "you the mountain, a bank of clouds rolls over us. Never are still suffering! I wish I could go out and find shall I forget the sensations of that scene!, The fog Mahala. It seems so odd that she should be gone seemed to adhere to the branches of the trees, and just at this time. I declare, if she is indeed a witch, the winds would twist and pull it away. Until the as some people say she is, she would be reaming cloud passed, I stood motionless. I think I must

something for you to make yourself comfortable on our right, and on our left, and before us, the rug ged steep of Washington. The carriage road termi-"How could she?" exclaimed Gertrule, in roply, nates. Here came the "tug of war." No more when she has scarcely anything of her own? talking nor laughing. In single file we follow our No, Bernard, let me make myself as comfortable as guide, each striving to do the best for himself I can, and perhaps she will be back before morning." possible. The mountain before us now is a pile of He thereupon fell to replanishing the fire, making huge boulders, clothed only with moss and a stragthe cavern almost as hot as an oven. Gertrude gling evergreen. The path is the best place up this stairway of rocks to be found, but at best is as bad as a horse will follow. The ponies were sure-footed. ture of any kind in the cavera, for persons in old Sometimes they would brace and slide over a smooth Mahala's condition thought but slightly of such rock; then they would rear their forward feet upon articles, nor were they able to secure them, either. a huge fragment, and then bring up their hind feet -a mode of progression calling on the dexterity of were continue of moss. The walls were dark, the rider. Up we climbed, over fragments, over smoky and dreary. No light could by any chance rattling stones, over smooth and slippory places. find its straggling way into the place, except For diversion, the ladies screamed, said they should the fow threads that shot through the crovices; die, believed 't would be the death of them; and one. and by these alone she saw through the long days fell off, and the rock proving very hard, received a no very laughable soratch, bringing camphor and a

Like ants we toited up the steep, catching through themselves again with the conviction that it was a looking down on the snowy stratum of vapor which concealed the abyes below, from view. Shawls were drawn closer, coats buttoned, and collars turned up, answered for a door; and she understood how its gloves brought in requisition, for the air grew keen. and the wind sharp and frosty. The warm August seemed like volumes of snow. The thin air produced like the magnetic trance. I at first referred this to the lightness of the air, but now consider it a mag-She made up her mind to make the best of it. To notic effect, produced by the locality. Fow of our

The monument ercoted to the memory of Lizzie Bourne, interests the attention. She, with her father, attempted to ascend the mount, one beautiful July White Bernard was bustling about with all the day, three years ago. But as they came to the region of desolution, a dense for came on; they lost their way, and, wandering till night, were obliged to the ponetrating fog, Lizzie lay down on the rugged Bernard stood perfectly still before the fire, hold. rock, while her aged parent sat by her side. In the night he felt her shiver he heard the death greau, and rattle, as her spirit passed upward, but he strove in vain to penetrate the thick darkness, and gazo on the features of the beloved. When the morning gilded the tops of the tall peaks, and trimmed with silver lace the rolling clouds, they who, early rising, came down from the summit, found Lizzie sleeping the wakeless slumber, and her aged parent eyes fixed and gazing upward into the calm heavens, like vacant windows through which the imprisoned soul had fled homoward. A pile of stones is her simple monument, around which the path turns; and if the traveler asks the guide its meaning, he

will receive the pathetic tale. When we gained the summit, the sun was shining brightly, and the grandest prospect imaginable broke at once upon us. The top is comparatively level, and perhaps contains forty sores. It is a mass of scattered fragments, wholy destitute of vegetation, except mosses. In every direction nothing but mountains meet the gaze. Eighty miles to the east the indistinct level of the ocean appears; far northward Monadnoo, and its congoners, the high hills of Maine, arise in indistinct outline; westward, far away over Champlain, mountain towers above mountain; and southward it is the same. Not one lovel spot appears. Here a meandering stream winds like a silver thread, then a lakelet flashes in the ann. A sea of peaks rolls beneath, like a rough otean frozen, and the eye tires of their uniformity. Vast islands of clouds here and there obstruct the view-now rolling for beneath us: now drifting against the sides of a neighboring peak. The effect they produced was unspeakably grand. Here we were at the very source of the lightnings, the thunders, hail, wind, rain, snow, the real cave of the wind god. From the surface of the plain the clouds they rush onward with startling velocity, writhing in fantastic contortions; rolling, tumbling, like floods of water, or blown into thin whisps like abrav.

We had scarcely completed the circuit of vision. before a bank of clouds poured down from some invisible height like a vast cascade. The winds were let loose in almost a hurricane, and in a moment everything was blotted out, and we seemed bound onward by the dense current. The damp wind penetrated to the very bonce, and half frozen we sought the Summit House, to warm by a glowing fire, and devour like starving Esquipmanx the smoking dinner. The Summit House is a blessed institution, constructed of loose blocks of stone, roofed with oil cloth, and done off inside with white cotton cloth tacked over the rough walls. Here two months of the year, July and August, the enterprising proprietors keep good fires and dinners. At the table we met many who had arrived from the other side of the mountain, who related an equally dismal tale as ourselves. Dinner over we had nothing further than to commence the descent. Mrs. Emma, preparing to walk down to the carriage road, bantered your correspondent for a foot race, and made the distance, two miles and a half over the worst road in Christendom, in less than thirty minutes.

Late at night we arrived at the Alpine, very tired and very hungry.

Alpine House, N. H.

A pleasant and cheerful mind sometimes grows upon

Welttan for the Banner of Edglit. THE BONG OF LITTLE JIM. ar coupin Besia. --.

Bear mother, listen to my sone. It thellle my very soult I feel that I shall pass away. While you are growing old: But, mother, do not weep for me, While walting here below: I shall roturn to breathe my love-"The angels told me so !"

I have a little sister dear. In yonder spirit home: She 's looking o'er the buttlements. And beck ning me to come; Bo, when the augels call for me, I certainly must go: Blie wants her brother with her there-"The angels told me so."

And, mother, when your looks are grey, And father's eyes grow dim, When you shall hear the music play From Heaven's seraphim, Wo'll come down like a spirit lark, When you are called to go. And lead you o'er the river dark-"The angels told me so." Thatchwood Cottage, Sept., 1860.

### Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND. NUMBER EIGHTEEN .- CONGLUDED.

For such 'a Liberal Christians" as find too much

light hurtful to weak eyes, Dr. Bellows is on the wing to blow and pioneer them to the "Broad Church " of the ancient shades. Thus " Ephraim is ioined to his idols." to ladle the worshipers with milk for babes, instead of "forking over" the stronger meat for men.

This " Broad Church," in the biblical circumscription, squeezes the soul to death. Having pronounced the Bible to be the Word of God in an exclusive, infallible sense, the pronunciamento will never be recalled, says Dr. Bellows. Against this killing of the soul we protest. It is simply the language of that vanity and " pride to pampered priesthood dear," whose "sacerdotal gain, but general loss," is perpetunted in these infantile boundaries of the religious mind. Never within such circumscribed routine is the healthy unfolding of the soul. Never yet has it been permitted a free outgrowth, to see and to walk alone; and hence it resembles those weak and wasted babies who are so often swaddled and syruped to death in their cradles. So, too, with religious compressions and opiates. They can only medicine the soul to that unsafe sleep which must, sconer or laterawake in the bitterness of coloquintida. "The Rev. Rewland Williams, formerly Tutor of

ours by a different and far more beautiful surgery. In the aforesaid "Collection" of Dr. Noyes, the English Teacher says. " We have learnt that neither the citations usually made in our theological systems, nor even those adduced from the Old Testament in the New, are any certain guide to the sense of the original text. The entire question of prophecy requires to be opened again from its very foundation Hence, to the student who is compelled to dwell on such things, comes often the distress of glaring contradictions; and with some the intellect is clouded, while the faith of others is waxed cold. If the secret religious history of the last twenty years could be written, (even setting aside every instance of apostaoy, through waywardness of mind, or through sensu ality of life,) there would remain a page over which angels might weep. So long, indeed, as such difficul ties are thought absolutely to militate against Christianity, the strong necessity which the best men feel for Christian sentiment will induce them to the whole subject in abeyance. Yet surely the time must come when God will mercifully bring seemed destined to be born. Notwithstanding the our spirit into harmony with our understanding. Perhaps a greatness and a peace not far from the apostles in the kingdom of heaven may be reserved gether in one bundle. "Licentiousness was the bofor some one, who, in true holiness and humility of heart, shall be privileged to accomplish this work. We can almost sympathize with that romantic new converts could be at once and wholly freed from though orroncous faith, which has made some men it. It lingered in the fiesh when the spirit had coast attempt to roll back the stream of human knowledge, it off. o o o The same impulse which led them and to take refuge from doubts in a dream of living to the Gospel would lead them also to bridge the infallibility. But all such attempts must fail; for gulf which seperated them from its purer morality. the God of truth will make them fail. He who Many may have sinned, and repented again and dwells in light eternal does not promote his king, again, unable to stand themselves in the general dom by darkuess; and He whose name is Faithful corruption, yet unable to cast aside utterly the and True is not served by falsehood. If knowledge image of innocence and goodness which the Anoshle has wounded us, the same spear must heal our had set before them. There were these, again, who wound. o o Who would not be serious in observing how many men's hope of heaven is bound up with belief in the infallibility of a book. Or who is so blind as to think the cause of eternal truth should be defended by sophistries, of which a special pleader would be ashamed." Of those "who are ever dreading the consequences to which the first outlet of the waters of freedom may tend," he says: But may God in his mercy teach them that nothing can be so dangerous as to build on a false foundation. The question, how far we would go, will best be answered by experience. Only it never will be safe to stop short of the truth. O The most precious testament of Jesus and the apostles was, not that I give you the Bible, but I send you the Comforter, even the Spirit of truth. . The common charge against the early Christians was-with Jews, Infidel by contact with the prophet's bones. But, alas! for ity; with Gentiles, Atheism. " It is morally our old mortalities. Modern chemistry is so hererily ascribed to each; and this fact leads to infer food for a turnip crop. ences which it would be wise to meet practically, by modifying our cycle of Old Testament lessons."

Not so would say the anostles of darkness rather than light. "Lay low and keep dark." The church has pronounced the Bible the Word of God; and the open vision has discovered this Word to be very to the dead cosings of the ancient lees. If the obliquely akin in some of its phases, and only the slide, or travel with it on any otherwise than as the pust be continued in the lessons of the Sunday to the Asphaltic streams from the old Dead Sea. schools to be afterwards painfully rooted out, if the scholars should ever rise above that plane of intelli gence which forms the staple of Fourth of July ora

tion. "In this manner of teaching," says the Pro- phases in mundane or transmundane manifestations.

feitar, "ha warers botmosu appulte bleus ur procopts in austeralys verses. He is ever feeling, if haply be may find them, after the hearts of men. He la carried away by exampathy, at thurs, even for his opponents. He is struggling to express what is in process of revelation to him." In other words, he was a Medium for the various inflowing from the opirit world, and, according to the status of unfold. ing, was the measure of the Word under the same law, under the same conditions as Mediums in the counterpart of to-day. Again, says the Professor, His accomed to fall asunder at times into two parts. the flesh and the spirit; and the world to be divided into two hemispheres, the one of the rulers of darkness, the other bright with that inward presence which should one day be revealed. In this twilight he lived. What to us is far off, both in time and place, if such an expression may be allowed, to him was near and present, separated by a thin film from the world we see, ever ready to break forth and gather into itself the frame of nature. That sense of the invisible, which to most men is so difficult to impart, was like a second nature to St. Paul. He walked by faith and not by light; what was strange to him was the life he now led, which, in his often repeated language, was death rather than life-the place of shadows and not of realities. o o o Could we expect this to be otherwise when we look back to the manner of his conversion? Could be have looked upon the world with the same eyes that we do, or heard its many voices with the same ears who had been caught up into the seventh heaven. whether in the body or out of the body, he could not tell? Must not his whole life have seemed to him like a gradual revelation, an inspiration, an eastney? Once he had looked upon the face of Christ, and heard him speak from heaven." Here we see the interblent relations of the two

worlds through the Mediumistic Paul, who had large capacity for the inflowing from the spiritual fountain of Holy Ghost; and he could sometimes take an influx from the lower strain, as when he would use the anathama maranatha to curse and not to bless, as when Alexander the Coppersmith did him much harm, and the Lord was invoked to score him for the same. There were also in Paul's case, as in other Mediums, influxes from the intermediate spheres between the lower deep and third heaven, where he saw things not possible to utter. Along that somewhat trackless ocean. Paul sometimes saw with rather oblique vision, caused doubtless by the refrangibility of the different rays in passing the mediumistic prism. Thus Paul, at times, saw "through a glass darkly," and "men as trees walking," and not always in the Christlike radiance of the seventh heaven. Upon the whole, however, Paul received largely of the higher light, for which we all are striving according to the measure of our growth.

Mr. Jowett says, "That in the Clementine Homilies, A. D. 160, though a work otherwise orthodox. King's College, and Professor of Hebrew,". would St. Paul is covertly introduced under the name of Simon Magus, as the enemy who had pretended visions and revelations, and who withstood and blamed Peter." It would appear from this that in the early ages of Christlanity, St. Paul himself was deemed a sorcerer, and "child of the devil, perverting the right ways of the Lord," and doing wonders and performing miracles of magic and witchcraft : and had he lived in the times of Saul, or Cotton Mather, he would have been put out of the land as a wizard. On the same wise, also, do our modern Christian Jows measure the visions and revolutions of Spiritualism, as if after Moses and the prophets, the heavens were closed forever. With one phase of the carly Christian unfolding, it was an awful hereay that Paul should claim to have communion with the spirit-world, and for this and other matters. according to Mr. Jowett, it appears to have been resolved with "one determination to root out the Apostle and his doctrine from the Christian church."

> Nor did this early church escape the darker spheres out of which so much of pure teachings of Paul, it would appear that the tares and the wheat were almost inextricably tosetting sin of the Roman world," says Mr. Jowett, and, "except by miracle, it was impossible that the consciously sought to lead the double life, and imagined themselves to have found in licentiousness the true freedom of the Gospel."

We are now done with Dr. Noves's "Collection" from the advancing Evangelicals of England. This work is a valuable one, as showing the progressive phase of "Liberal Christianity," and as showing that while the Episcopacy of England is casting its ancient slough, Dr. Bellows and others are striving to rehabitate themselves in this very mantle whose departed virtue leaves it but little else than being a scarcorow or skoleton in armor, made up of bones from whited sepulchres. Our retrogade Unitarians would fendly believe that the ancient bones may put on a living virtue like those of Ezckiel, or those of Elisha, when the dead man "stood upon his feet" certain that the books of Joshus and of Daniel are tical as to make no bones of hurrying the ancient each four hundred years later than the date ording relies into phosphate of lime, as the most fitting

In place of all this dreary waste of materialism. how much more beautiful the upwelling fountain of the living present, where all may drink from the ever living God through the loving ministry of his angels. How sweet this sparkling nectar compared beavens be closed, and their founts no longer flow, reflex of the ancient planes with every variety of and we may only drink from the stagmant pools that contradictory chade, yet we cannot afford to let it sufficed for the wilderness of old time, then weary, and sad, and faint, must remain the soul who can infallible Word of God; so the cycle of its falses only quench from living waters, and dies if confined

What has the more advanced of the old theologies -the better phase of "Liberal Christianity," to offer for the more pressing spiritual needs, so long as it confines itself to the "pasteboard barriers of Beniamin Jowett. Professor of Greek in the Uni | the Bible?" What scope had Moses and the prophets ersity of Oxford, in his summing up of the mission of the spirit-land? Where have they answered the of St. Paul, says: "To separate the Old Testiment question, that "If a man die shall be live again?" into two parts, to throw away one half, and make If Solomon was the wiscet of Hebrowdom, then Sadthe other the means of conveying the Gospel to the duccism was the culminated height of its wisdom. minds of his bearers, to bring forth from his treasury Though we may see from our modern status how the things now and old, and to harmonize all in one Jewish prophets were influxed from the spirit world, spirit. Is a part of his appointed mission." Again, they themselves appear to have no knowledge of the in his "character of Bt. Paul," it would appear as if how nor the whence, save in the vague designation the Apostle was not quite infallible in his inspirat of the Lord, for all the varied mesmeric or odylic

mundane continuity of boling, the counterpart Idea, and rendered as attractive as can be in all respects. tler of the human soul in outlirth from its tenement To realize the greatest amount of profits from labor. of clay.

The Christian unfolding, so beautiful in its moral freeted with reference to a regular system wherein and affectional plane as exemplified in Jesus, is get consists the science of home and white-or should be vory shady and incomplete in its reventings of the applied in strict accordance with the principles of spirit land, and almost powerless to meet the needs mature. In labor, no matter whether physical or of present demands. Unlike the modern unfolding, mental or moral, any person of steady habits, with a with its numberless and varied spheres of beings fit good degree of perseverance and nationee, may ting the status of the soul in its infinite variety of reasonably expect to achieve a victory over the gross outgrowth, the old house of many mansions appears elements and difficulties apparently insurmountable, to have been divided into two apartments-a Devil thus gaining the mastery over the finer. The man omnipotent in one, and a lord omnipotent in the who creates a new business which gives a mighty other-and these two in a soul race of all spiritual incentive to the development of the highest and operations for the ingathering of largest numbers noblest faculties and imparts happiness to all, injurinto their respective folds.

"To one of these your soul must fly, As in a moment when you die-"

unless you chance to be anchored to a creed which does not permit this till the resurrection of the body at the blowing of Gabriel's trump to take place at the end of time, which is only one remove from anihilation.

. True, "Liberal Christianity" allows you more latitude in this direction. But how dimly lighted its vision of the spirit world. Like the fog bank on the distant river, it is here, there and nowhere. The dove of the soul may wing its flight to this promised land and find only a mirage of the old Dead Sea. No Oases in the desert teeming with present life in the ministry of angels, but rather the dead part shrouded in the myrtle shade and affined in cypress. Alas ! for "Liberal Christianity," when its horizon is thus pavilioned in death, while thus its scope of the spirit world begins and ends within the boundaries of the biblical chart. No open vision-no open heavens—no intercommunion of souls by the transfusion of the fleshly veil. The lacerated heart may heal as best it may from the lifeless surgery of two or three thousand years agone-but no voices from heaven may now speak as the "Comforter" to the weary and the heavy laden. Only husks for the bread of life, and scorpion stings for hope deferred; and thus the best estate of the old theology can only make a desolation of the heart and call it peace. O. B. P.

ESSAY ON LABOR.

The following Essay was written by a deaf mute, John Emerson, of Howland, Me., and read before the case, and having ample opportunities to impart to Convention of Deaf Mutes, held at American Asylum, all around him benefit and happiness from whatever Hartford, Conn., on the lith of Sept .- Eps.] .

Labor is an exertion of muscular energies, either of his guiless heart! voluntary or impulsive—a natural, yet necessary ex- A little act of goodness, produced by free manual eroise of any of the faculties or abilities whereby to exercise, though so unostentatious in itself, ought systain, the human system in its healthful equilib never to be despised; for as every particle or atom

the active promoter—the great strenghtener and the higher step or nearer to Him. For this simple reason, pure preserver of the physical and moral powers. It we should not let any little opportunity pass, in is labor that elevates man from a state of degrada, which we may cheerfully contribute our might or tion to a higher plane of conscious dignity. It is even lend our mite to the great work of elevating hulabor which brings wealth-comforts-luxuries and manity to God's glory. Should it be the smallest various blessings in an overflowing abundance upon act of kindness done to the lowliest of human kind, the race. Labor is the progressive beautifier of remember that our Saviour said that even a oup of the harmonizing refiner of nature. Labor is the en- reward. ergizing unfolder of the human mind. Who can look upon the great works of the true laborer without admiration; for they are the lasting monuments of his skill and toil? Without labor, is it possible to realize the chaste beauties, enjoyments and harmo-No! ho! thrice no! Sound common senso tells us on more than we expected; but opposition from the better in reference to the roving habits of the uncultured savage. May we not safely say that it is not the teachings, or a very large proportion of them, money, but honest labor that dignifies man and develops countless sourcess of happiness; for it is obmediums, over since the first advent of Spiritualism, tom, a powerful anxiliary in attaining the means of the latter to the end, or rather a mere cipher in encouraging the disposal of labor. Hence every honest laborer has an indisputable right to enjoy everything to the highest possible extent of his capacity and fare better than a mere money-accumulating non-producer. But unluckily the chimerical power of mere money in the hands of the " favored fow." has almost doprived him of the prerogative of turning the substance of his labor to his own best advantage. Labor cannot be called a curse, except in the cradle of fachionable folly and "dignified indolence:" for it may justly be called life's blissful aweetener-it is the very talisman that changes the primeyal carse of heathen supineness into countless blessings, causing a wilderness to bloom like a rose in the beauty of civilization. Hence no honest laborer, of whatever rank, need be ashamed of his humble calling in the broad field of usefulness; for God is Himself the Grand Elaborator, ever active in His starvation, poverty, etc. But immeasurably has the dignity of labor been degraded by the false notions of fashionable aristogracy! Moreover, the genteel drones in the hives of social industries have such an erroneous opinion of honest labor that they anxiously and needlessly toil to free themselves from it or slothed. It is well here to remark that there is no of misdirected society; for all angels in heaven are ever active in their celestial works of love benefi-

Annihilate the means of labor, then what would the face, though you may possess countless millions and wealthy; yet they are neither recompensated acstandard of respectability as Importial Distributive pliest needs of life and are the least cared for. The one's part to aid the advancement of the laboring cause behind this every act "that rules everything producer, is a great curse of civilization-a hard after the counsel of his own will;" it is God. stumbling block to human progression. Mere dreamers are an idle class, who constantly build eastles in not a truth, how can you for a moment entertain the air without venturing to stir the bosom of the the idea, in the ultimate happiness of all mankind? mother earth for its substantial nourishment. Those who do not like to work for an honest living manage according to his works." This answer would be to draw. like vegetable parasites, the very means of very pertinent if God were like man; but it is the living from the honest, yet needy diggers of the soil, in self-existent Deity with whom we have to do; and if various smooth ways of begging and pilfering. He that pursues a most artful yet dishonorable mode of defrauding his neighbor is no better than either a our offending is against God, and not man, the oreabold thief of the day or an open highwayman.

To appreciate the primeval curse of labor highly as logs of the Christ were, "Love one another;" "re-

Nor did they appear to tentian from this a trans. a great blessing yet in disgular, it should be dignified without the last fetigue, it should be always well di-

ing none, is eternally a public benefactor. The true individual who establishes a new industry of social barmonics upon a system of divine order, which gives constant employment to many thousands yet unemployed, providing homes of sweet content for all, in place of almshouses, and thus preventing misery, poverty, starvation, despondency, and the like, which rise out, of steady employment, is, a universal redcemer. Such a one "covers a multitude of sine" by the widened wings of his angelic

ove and the power of illumed wisdom. The sweedest moments of leisure which we do enjoy with perfect satisfaction are never found in the langours of indolence, supine indifference or inactive case, except between intellectual activity and relaxation. In reference to true leisure, Zimmer. man, the truly great souled disciple of solitude, says, Leisure is not to be considered a state of intellectual torpidity, but a new incentive to further activity; it is sought by strong and energetic minds, not as an end, but as a means of restoring lost activity for whoever seeks happiness in a situation merely quiescent, seeks for a phantom that will clude his grasp. Leisure will never be found in mere rest; but will follow those who seize the first impulse to notivity; in which, however, such employments as best suit the extent and nature of different capacities, must be preferred to these which promise compensation without labor and enjoyment without pain."

Oh, happy ! the laborer who is so situated as to taste the purest joys of raral simplicity and tranquility, free from those effects of lassitude which are ever attendant upon sumptuous living and luxurious his steady hand may do in the everflowing generosity

adds to the bulk of a universe, so does every little Labor is the price of hearty appetite—sweet sleep | good deed you do faithfully and joyfully in the sight -tireless vigor of limbs and robust health. Labor is of the Supreme Good, advances you, as it were, a man's home-yea, the mighty architect of cities-and | cold water, given in his name, should not lose its

ALL RIGHT.

The opinion of Dr. Child, that "Whatever Is, is Right," seems to have elicited a great deal of opposition with Spiritualists and those who oppose Spiritualism. That the latter class should oppose it, was this opinion as respects Spirltualists are-first, all been that all things on earth were governed by the eternal laws of God. If this is the truth, is not "Whatever le, is Right" in accordance therewith? For if everything that transpires here is in agreement with the laws of God, and therefore must, of necessity, have happened, how can it be otherwise than right, if our heavenly Father has determined it? It cannot be otherwise, unless we attribute imperfections to Deity.

Perhaps some may say, that these laws only reach to the external of man, and do not in any manner govern his volitions; if they not in the growth of our bodies, the same influence must govern our wills. I hold and believe that the spirit of every intelligent human being, like the needle to the pole, points continually heavenward-to the truth as it is in Christ or God, and it is nothing but his unprogressed condition-his ignorance, that keeps him away from spiritual light and truth. Man is either a free agent, or he is not a free agent. There is no middle ground tenable, and it is nothing but custom and universal laboratory. It cannot be denied that labor habit that permits us to telerate such an absurdity. is the great redeemer of the human race, as it is a If my son William for several days manifests more most essential instrumentality in preventing misery, ill nature than usual, his mother will throw charity over his conduct by saying, "The boy is not well," which is all well enough; and there is a truth in this assertion which justifies the charity rendered. The boy is excusable, as he had no control over the functions of his body, as to produce healthy action at will. We often hear it said. " Such a one is quite they train their children genteely as good for nothing a clever person," if he did not lie occasionally; and another, " If he were not such a spendthrift." Now such word as "rest" discoverable in nature, except there is onuse behind that produces these imperfecthat it may be justly applied to the stagoant plane tions-a constitutional and organic cause-which will have its course in spite of all appliances we can bring forward to prevent them. The inobriate, in the first years of his offending against sobricty, how many resolves and re-resolves he makes, and as often result? Misery and starration would stare you in breaks them, and frequently, alone, weeps, because he is an inebriate still; until at last he ceases to of dollars in gold at your command. The poor who hope, and becomes the confirmed set. The liar, the are obliged to labor daily by the sweat of their brow thief, and all kinds of offenders against the moral are unquestionably great sustainers to the mighty laws of God, can give you the same experience as the inchriate; still they continue to offend, until, cording to the value of labor, nor elevated to the like the first, they surrender in despair, Can we recognise free agency here in the incbriate or either Justice entitles them. The degraded poor who are of the others? Some may reply, "Yes; he could compelled to sustain the burdens of their oppressors, have acted otherwise, but would yield to his passions often fall pititess victims to disease by overtasking and lusts." My friend, did the creature make a their vital systems in order to procure even the sim- nerve, a gland and a muscle of his body? Did he make his temperament, or can he change said temcunning policy of procuring the largest amount of la perament at pleasure? No, no. Then why has he bor by means of usury, without any least exertion on done what he wished not to do? Because there is a

> Brother Spiritualist, if "Whatever Is, is right" is You'll reply, " Because God will reward every man we are free agents really, and willfully disobey him, we must expect to reap eternal punishment because ture born but yesterday. Again, the cardinal teach-

ophically and by the light of common sense.

If my neighbor treats me badly, and without a The idea of a future hell for the bad men and do extend such forgiveness, who would look upon and every one must pass it that has not. the views we are contending for with utter horror. Yet, how is such forgiveness extended, but by first antagonisms of earthly love; the struggles of the recognizing human frailty behind, which recognised frailty is but saying, as Jesus said once on a memo- stitute all the hell that humanity shall ever know. rable occasion, " Father forgive them, they know not what they do."

that can be elicited against him cannot shake him. to lean on Ilim who is invisible, and by and by God oing after a phantasy of the brain.

Take this vital and glorious truth from me, and should be added to you? What is meant here, "his piness that belong to earth. This will be happiness inculoated, and the same Dr. C. believes in when he the Gospel, and it is a very simple thing-a con growth. stant and perpetual trust in our Father, in whom we live, move, and have our being; and when we have such a trust, and firmly believe in the "all right" doctrine, our lives will be like a placid river, full of love and peace. Y. C. BLAKEY, M. D.

HELL AND HEAVEN.

BY A. B. OHILD, M. D.

Hell is of earth alone; it is earth's bondage, antagonism and suffering. Heaven is the freedom, the harmony, the glory of the spirit that grows out of the bondage, the antagonism and the sufferings of twin-born with the sufferings of humanity. If

Every human being hungers and thirsts for heaven. Every human being turns away from the bitter cup of suffering with repulsion. Heaven and for the happy. hell, in the hereafter, have been the fundamental themes of all religious, What is hell? and what is heaven?

Earth is in the place where heaven is, or is to be for humanity. Earth is in the place where hell is and where hell shall coase to be, that now afflicts humanity. Happiness is heaven. Unhappiness is hell. The immediate cause of unhappiness is antagonism. The immediate cause of happiness is peace.

Where is heaven? It is always in the place where and concord are; where and when all the notes of existence blend in one accord to make sweet melody; where people agree with one another, with everybody, and everything that helps to make up the mighty fabric of creation. Heaven is a state, and its lawful place is, or is to be everywhere. The locality may be anywhere in the whole realm of Delty, outside of which nothing exists, for this realm has no boundaries. The state of heaven comes after the state that we call hell. Unhappiness, which is always produced by opposition, is a necessary state in the early condition of every human coul-this

state is hell. Where is hell? It is where antagonism is; it is where inharmony abides; it is where opposition reigns, out of which comes conflict, out of which come robberies, penalties, prisons, gallowses, bloodshed, war, murder, disease, and death of material love. Hell is the place where people believe and disbelieve; where there is a war of words and feelngs; where opinions are uttered and opposed, and where creeds are adopted and attacked : where sean dal and scorn, blame and condemnation are hurled at others. Hell is the place where my opinion is right, where my creed is true, and your opinion and your creed is wrong, is dangerous. In these things there is anything but the peace and the barmony of heaven. These things are necessary and right, or they would not be. We must pass them if we have not.

Is it strange that when a man or a woman exists in the very conflicts of hell, that they should believe in the existence of a hell? And how natural is the feeling that our present condition is akin to eternal?

What seet of religion is right? To the soul that has found the kingdom of heaven, every sect is right, every creed is true, is lawful to conditions that have given each birth. To the soul that has opposition, inharmony, unhappiness—that has hell within, almost every sect is wrong, is evil, is dangerous-except MY sect.

lathe Rible true? To the soul of heaven it is true; every word therein recorded is true to the cause of its birth; so is every printed book, every written manuscript and every spoken word. To the soul yet afflicted with the antagonism and opposition of hell, the Bible is not all true; neither are all other books, manuscripts or uttored words.

Are all men good? To the eyes of the soul that has found heaven, they are all good; each man is a child of God, created by God, directed by God, sus tained by God, and fills his destiny as assigned by God. The soul of heaven do n't condemn the man of wloked deeds (so called,) which deeds are but the waves of suffering dashing over his soul without his bidding. The soul of heaven feels sympathy with suffering without a shadow of condemnation. A soul of heaven never made a state prison or a gallows for bad men, but if it made them at all, it made them for good men. A soul of heaven never made the boundary lines of sects, that makes the distinctions of good religious men, and men that are good in religion. The soul of heaven sees the selfapproved, self-righteous man, and the wicked and the afflicted man, who is self-condemned, and recognizes goodness in both.

The soul of hell whose warlike desires are active

sist not ovil ;" and "love your enomice." Now, how yet, sees that almost all men are bad ; rece human-Is it possible for us to love an enemy, if we believe ity full of evil; sees evil designs and intents bubblin to be a free agent, to do just as he may please? bling up from every heart; nees " wrong " written I am aware that there are, and have been, many on the forehead of every child of earth; sees that good men and women, who, believed that men could all men are not good, but sees that all men and all do as they pleased, and actually carried out the in- women are naturally bad, very bad; believes that junction of the Nazarino-"Love your enemies;" all men are naturally deprayed, totally deprayed; but such individuals daily gave the denial to such believes that few, very few of the vast multitude of n belief by excusing, and making excuses for human men and women shall be counted worthy that place frailty and imperfection, thereby occupying middle called heaven, and almost all shall be damned "exground, as I have already mentioned, which is an ab- cept me." This is the vision, the belief, of a soul of surdity. We are free agents, or we are not, and this a suffering, a soul of hell. He sees through the and my own feeble powers to overcome, turn backposition cannot be evaded, if it is looked into philo. dark goggles of his own conflicts and unhappiness, and he sees ovil existing throughout humanity.

The conflicts inclient to material existence: the

soul in rising from the bondage of earthly ties, con

While a man is in hell, his own existence is so unpleasant to him that he is always meddling with Dr. Child has taken a bold position-a position the business, the doctrine and the belief of other his intuitive soul knews is true; and all the ridicule people. This whole idea of hell in the hereafter comes of the suffering of the present. The sufferings because he has built upon a rock, and Christ is that of to day tinge the goggles through which our vision rock, which the world has never yet properly under- looks to the future. They will sometime fall off. stood. If there ever was a man, since the time of Heaven is a place, and so is hell a place. Heaven is a Peter and a John, that has recognized and under- a condition, too, and so is hell. Hell is where matter stood the deep things of God, that Jesus taught near and the love of matter exist, which is the early home nineteen centuries ago, that man is A. B. Child. of the soul, and is inevitable. Heaven is where the Therefore, my dear Brother C., prose on and continue spontaneous longings of the soul are free from the antagonism of matter and its affections; which will raise up friends in this great and vital spiritual come to us in our carthly existence like momentary trath, which shall prove to all that you are not run. gleams of sunshine breaking now and then through the dark clouds of earth.

I cannot but indulge in the pleasant hope that the you knook from under my soul its only support and time will come to every one when the antagonisms, comfort in this world of sorrow and trouble. Did conflicts and oppositions that are allied to earthly not the dear Jesus say, "Seek ye first the kingdom love, the soul in its progression, will rise above, and of heaven and his righteousness and all things," be in freedom to exist without the causes of unhaprightcousness," is nothing but the faith the Saviour without the alloy of suffering. That which we call evil, all well know, is the cause of suffering. In a says, "Whatever Is, is right, for it is our heavenly | deeper view than that which only scans the surface Father that governs all things, and directs and in- of things, we shall sometime see that evil is the seed, tends all things that transpire, and therefore must the fruit of which is happiness. Hell is but the be right." This is the faith so often spoken of in ground in which the flowers of heaven begin their

> Oh, God, forbid, while now in the sunshine of thy eternal truth, that we should longer call the germs of future glory " wrong," " bad," " evil !"

> . I must repeat, that all the hell there is, or is to be. is earthly suffering; and all carthly suffering to lawful in the ordering of that power that created, holds and governs us; no human hand oan keep it back : no human tongue, or pen, can stay its course in its onward march. It is good, it is right.

> I cannot doubt that the guardian angels of earth ever weep over the woes that are incident to our earthly pilgrimage; for the sympathy of angels is heaven has guardian angels, hell has more and higher; for greater sympathy for compassion, and wisdom for counsel, is needed for the suffering than

How unutterably beautiful are the ways, all the ways, of Previdence to the soul that can see God in all things I

> Written for the Banner of Light. SEPTEMBER. BY JOANNA ORANT,

No lovelier month is girdled Within the year's bright zone, Than thee, U, crowned September, With thy gorgeous flowers o'erblown! Long years agone, when thou wast here

In all thy golden prime, Thou knowest my Beautiful was ta'en From out the world of Time. On Fever's flercely burning pyre He wasted, day by day.

While I, consumed by Serrow's fire, Could noither weep nor pray ! In vain thy votive clusters hung, Bun-dyod, from vine and tree-

In vain thy cooling breezes blow From off the purple sea. With pearl-gemmed urns of amber light From out the castern deep, Serene thy beauteous morns arose.

To climb the azure steep. The wondrous Magic Pencil dipt In thousand flamoy dyes, With glory-pictures painted fair

Thy golden ovening skies. Resplendent robes the woodlands decked; Bland was the wavy air-Yet lightly I thy beauty recked, Bowed down by grief and care.

Pallid and dumb I sat, like stone, Dead to each pulse of joy. And Nature's proffered wealth seemed turned To false and base alloy !

The green earth seemed a dangeon floor, The sky a blackened scroll; And the holy stars like burning bars Shut in thy struggling soul.

Darker and darker grew the night; When sudden glory shone, And a voice thrilled on the inmost car, In low, melodious tone.

"Why sittest thou in dull despair, 'Mid sepulchral damps?'' it said; .. And why, with blinded eyes, dost seek The Living among the Dead?

That heart whose true and tender love... Was tested o'er and o'er. Now beats within an angel breast. On the Eternal shore. He stands where to the Father's Throne

Seraphic songs aspire: And the tireless hand that labored well. Now aweeps a golden lyre !" Back rolled the curtained folds of gloom.

And where abyamal darkness yawned.

The light of Light prevails. I looked and saw God's angels dear. I once deemed frowning fates. And Joy's divine processions moved

Fast fell the blinding scales,

Through Sorrow's sable gates. The bowers grew beauty baunted, Coleatial wreaths entwine. And heavenly fires relumed the glow In Nature's sacred shrine.

And when thou comest, sow, glad month. With festal grace and cheer, Thou wakest the blessed Memories That bring the loved ones near! Providence, R. I., 1800.

less pleasing duties of the higher life with the spirit of true devotion till he has mounted upward sufficlently to perceive the real utility of all human experionees and observations. Here I am, not strong In body, yet with a faith which supports me, striking to pioneer my way into the presence of those, before whom I may, obediently to the luward monitor, lay the simple, precious truths of Nature. At times, I

A filedinm's Henri-Feelings.

I fancy no one can engage in the arduous but not

might, oppressed with the magnitude of the work. ward. But with the gates of the angel-world thrown open; the glorious truths there outshining mortal conception; the blessed, hallowed, inspiratory influsauso, and I believe he is a free moral agent, how women of the human family, is alone in the eye of ences of guardian intelligences stealing over me, can I forgive him under such elreumstances? Many an inhabitant of hell. But this condition is lawful, shall I grow weary of my work? Nay, nay; ten thousand voices cohe backward the touching appeal, embodied in the simple words. It is not mine to sall with the popular current-it is not mine to stimulate the external senses of the man-it is not mine to accept as authority the teachings of my brother and sister-laborers in the field-but it is mine to live, to be, to act. In action to live-to find my. being. Something tells me the world of professed Spiritualists will not, as a whole, appreciate my labors; but something tells me also that a minority will welcome to the immost sanctuary of celestial worship within the spirit, those humble teachings I may, as an instrument, be able to give. And so, inexperienced as I am in the field, I turn my eyes

to where the golden harvest stands. Such is the lack of organization, that I find myself thrown almost entirely on my own resources; and, adopting an itinerating course, as I over have done, my means are necessarily small. In this view of the case, it might be very desirable to adopt some more perfect plan, whereby information should be more generally and rapidly diffused in regard to the lecturing field, and for mutual instruction and aid among speakers. I find many new places in my travels, which are passed by, for lack of some more efficient plan than as yet exists.

There are many minds in these places who joyfully welcome the troths of our beautiful faith. What is to be done? Shall we pass them by, or seek them out? I hope the agitation of this subject Organization" will be continued in our spiritual publications, and that every effort will be put forth to more generally diffuse the teachings of the Spirit nal Philosophy. In connection with this, another subject has presented itself to my mind.

We need the means for the more thorough disemination of truth, that the world at large may become indoctrinated in the subject of spiritual intercourse. It has often occurred to me that the many writings which are now laid away in drawers remaining useless, might be subjected to a culling process; and, after a judicious selection, sent forth as tracts and "leaves" of promise to prepare the soil for a more perfect growth. Could not something be done in this line, at little expense, comparatively speaking, which should be like bread cast upon the waters? Let us have from the different media and believers these articles called forth: Interesting visions—descriptive and instructive scones -having a moral significance, etc.; short essays on different subjects, communications, and the like. I know the country is flooded with them, and once in the right form, every traveling medium might act as colporteur in sowing the seeds of truth.

Yours for the Cospel of Peace, M. J. W. Hammonton, N. J., Sept. 4, 1860.

Is it Right?

"I can't get any, ma!" said a feeble and trembling voice, as it came from the haggard-looking and dirty form of a little girl, half clad in filthy rage, as she entered, on a cold evening, the miserable hovel she called home. "The men drove me away," soon followed, as the angry look of her she called mother fell upon the trembling form, still clinging to the empty basket, which had been borne and longwaited in the street where workmen were fitting timbers. There the poor little sufferer waited hours, gazing and gazed at, often trying to secure some chips, and as often driven back by the workmen, who, harshly but reluctantly, obeyed the orders of the overseer, till at last the shivering form bore home the backet, empty.

"Why did n't you go somewhere else?" asked the half-savage mother, as she approached the halfstarved and doubly chilled child, whose heart and eyes were too full to answer with look or word; and, overcome with grief, fear and hunger, she sank on the dirty floor. The brutal mother, whom society, through religion and law, had authorized to bear and abuse her, seized her by the arm, and jerking her from the floor, with blows more cruel than any animal would inflict on its own offspring, and ourses more wicked than child should hear, sont her, supperless, to her pallet of straw, to wait for morning and ronew her research after fuel. "Now we shall have no fire. That jade has spent the whole day, and brought nothing-since noon. If she do n't do better to-morrow, I'll take her hide clean off!"

Half an hour later, and the storm in the hovel had somewhat subsided, when a faint and trembling voice came from the rage in the corner: "Ma, wont you give me a piece?"

"No, you sha' n't have a mouthful. Lie still and go to sleep, and wait till morning. I'll learn you not to come home without any chips!"

Then hope sunk down in the child's heart, and soon the soft touch of angel-fingers (the ovil spirits of our religious neighbors,) soothed the body to quiet slumber, and the soul was in the land of dreams. feasting on rich fruits, covered with fine robes, trimmed with flowers, and surrounded by gay, kind and cheerful companions. What if that body never awakes will the soul dream on forever? Then. indeed, it would be a happy "ctornal sleep." But the child had no religion, she knew no Sabbath, she stole chips, begged apples, and learned to swear of her drunken father and brutal mother. Could she go to God's heaven with the pious little Sunday School girl of the wealthy church member? If so, why not protect and provide for her here, or change your marriage laws, which bring such here by thensands, and your liquor laws, which make their cases. ten times weree than they need be?

Will an earthly morning break on the happy little. soul, and call it back from the rapport with spirits? Yes, the cruel hand' and more cruel voice come too. soon and rouse the elceper wo outward consciousness; and now, that life and strength may be continued. the child has its hunger half supplied with the decayed and dirty fragments of some rich family's. table, and again she is started, in the same rage, and with the same old basket, after fuel, and commanded not to come home empty again. Is it right? Who, where, what is wrong-the girl, the parents, our society, or God's government? Shall we not seek and correct the wrong, and make all better?

Oblago, Sept. 22, 1860. WARREN GHARR.

# Bunner of Light.

BOSTON, SATURDAY, OCTOBER 13, 1800.

Herry, Colby & Co., Publishers.

WILLIAM DERRY, LUTUBR COLDY, J. ROLLIN W. SQUIRE. 

PUBLICATION OFFICER 3 1-2 Brattle St., Boston : 143 Falton St., Now York.

EDITORS: WILLIAM BERRY, BOSTON. | S. B. BRITTAN, NEW YORE LUTHER COLBY. " J. R. M. SQUIRE, LONDON.

TERMS OF SUBSCRIPTION. Single copies, one year.

Mailed to Europe.

CLUB RATES. Clubs of four or more persons will be taken at the follow

All enbertptions discontinued at the expiration of the time paid for.

Moneys sent at our risk; but where drafts on New York can be precured, we prefer to have them rent, to avoid loss. Bubscribers wishing the direction of their paper changed from one fown to another, must always state the name of the town to which it has been sout.

Brainese Letters must be addressed,

"BARNER OF LIGHT," Boston, Mass. Berry, Colby & Co.

THE MEN OF THE HOUR.

We observe that our old friend and co-laborer, Henry Ward Beecher, who has taught the small fry of preachers how to cease from foolishly aspiring for the degree of Doctor of Divinity, has also been having something fresh and good to say about the conflict going on in Europe, as well as some transactions nearer home, down in the region of Central America. He thinks fit to speak of Garibaldi, Kossuth, William Walker and the youthful Prince of Wales as the principal characters, big and little, that usurp public attention to day. So they are, and from considerations totally different and distinct. It strikes one as not a little odd, if not incongruous, that the name of the Prince of Wales should be placed in collocation with that of Garlbaldi; but nothing is more certain. humanly speaking, than that the future is to open a vista of conditions and situations in Europe, in which the youthful heir of the throne of England and the ardent and inspired liberator of the Italian peninsula may be found in very close political proximity. England must, in the future, consent to exert a new and a more vigorous influence over the state of affairs in Europe, through which she will properly respond to those great and vital ideas that are popularly accounted to embody the spirit of the age. She cannot always remain neutral and passive. but, if she would live, must exert a living influence. The day for a general renovation on the Continent has already dawned. France has made herself powerfully felt already; the fates themselves will not permit England always to remain a ellent and

Two men in Europe are to-day awakening the

thoughtful observer.

popular attention to ideas that are larger than the old, subtle and effete ideas clothed in the maxims of diplomacy; and those men are Garibaldi and Kossuth. How strangely it must all come up to the minds of Kings and Emperors, when they think on the past of these twain, and now behold the active and even destructive power they are known to hold in their hands. They go straight to the popular ear, and make appeal from the inhuman practices and exactions of dynastics that have ruled with a rod of tyranny so long. Forthwith the people listen and respond. All along through the dreary period of their apparent lethurgy they have been pendering and pondering, now speechloss under the deep excitement of their indignation, now sullen and angry at tyranny which they know not how to bring to an end; and all the time prepared to answer with lire and sword to any unmistakable call for them to come out of the dark prison house of their degradation and misery: until, at last, the right voice has sounded out of the darkness and clouds, and their shouts of welcome have already driven one tyrant, through sheer fear, into perpetual exilo, and shakon the great spiritual Head of the Romish Church on his proud seat at the Vatican. The clouds break with but the louder thunder that they have been so long gathering. The low mutterings of this expressive thunder have been heard so long that many had ceased to consider them significant, or even to heed them at all. And now the lurid lightnings of the bursting storm are durting in every direction over the sky, and from the Quirinal, the highest of the soven immortal hills of Rome, it has been proclaimed by Garibaldi that he will publish to the civilized world the total and entire freedom of Italy.

Victor Emmanuel has had, and still has, much to do with the progressing revolution in the Italian States: but he is not the leading mind, nor the magnetizing power. Louis Napoleon is a strongly-marked representative man, too, and is, politically considered, the foremost man in Europe at the present day. But the reins are not now in his hands, so far as Italy is concerned, and probably never will be again. He has simply aided the Italians in lifting the heavy yoke of Austrian authority from their necks, and. once lightened of their burden, they are prepared to advance for and by themselves. Mazzini has wrought efficiently in his way, inciting the people to resistance, at first through secret means, and then with the open boldness of very desperation; all his preaching and tenching has been for good, and resulted in good, for it was necessary that some such .Peter the Hermit should go on his crusade, in order to prepare the way for the brave and experienced man, Garibaldi, who was to come after him. But, after all, neither Victor Emmanuel, nor Napoleon, nor Mazzini, could have supplied the place that was all the while, making ready for Garibaldi. He is the man for the work, whatever others may have done for its preparation; and, as such, he ranks at the head of the great patriot revolutionists and reformers

of the present century. Kossuth still consumes himself with thought, impatient as a bound in the leash for action. Perhaps he does not possess the executive energy of Garibaldi, for it is not to be expected that the gifts of any two men born shall be allke; but he is the soul of his | passed from this life on the very night of the dream. beloved Hungary, and, when all things are ready and ripe, be will be found grasping the only weapon by whose help nations are, under God, freed from the rule of tyrants. We all of us believe that this strange man will be permitted to live to see the final and

complete redemption of his nation; to has be believe ed bluself, through good fortune and evil, and that has doubtless contributed to his length of days under than that, we go at it as if we were on a wager, or the aillictions he has been called to endure. His star were at serious work, and couldn't afford to lose has not ect, though it may have gone down a little time. If, when a family come around the table, to shine with a stendier light and a more refulgent even to jabber, which would be a great deal better splendor. Mossuth has been going through his dis- than this sour demureness which is so commoncipline, just as Caribaldi went through his before there would be less caten, it would receive better him; out of it he will extract all those solld and en- mastication, it would digest more thoroughly, and during qualifications that betoken statesmanship the whole body would immediately feel the beneficial and the character of a brave and engacious leader, effects of the change. Eating in ellence, without Louis Napoleon, likewise, went through his; a long any talking, except what Is sufficient barely for the life, running even into middle age, full of deprivation, needs of the meal, is about as bad as not cating at tion of purpose. All three of these wonderful men take more time at our meals, besides sprinkling in have landed on our shores, and each, from his own tutions; there was a design in the education thus received, and its results will be marked through many generations of politicians as well as men. America particulars.

Poor William Walker-the grey-eyed man of destiny-has gone to his long home. But it is quite likely that his violent death will effect as wide a work as did his deeds in life, if not a wider. A class will now take up the cause that seemed ready to die for want of support, and at least avenge his death, if, by the very means, it is not providentially intended also that a botter civilization shall be carried into body will look in upon the negroes of a well to do the heart of the languishing and distracted States of family in Kentucky, while at their meals, they cauif, by the very means, it is not providentially intend-Central America. Grant that the man was a fillibuster, a mere patriot in the gristle; greater results may come of his uneasy inroads into Central Ameriliberal movements making in Southern and Central Europe, it is not altogether untimely that an awakening be felt among the nominal republics that lie piled up in such seeming disarray to the south of us. The time has not come when the people of that re gion are ready to bail their deliverance; these are but the symptomatic threes that presage what may in time be looked for; it is only through multiplied name of the eldest son of Queen Victoria-are all

failures that any result is ever resched. right time in the right way.

#### A New Invention.

The public know through what distress and misery all great inventors, and benefactors generally, are to do with our present national prosperity. obliged to pass before securing the hard-carned success that so dazzles other men's eyes, and there is little doubt that poverty and suffering will be the lot of such persons, until there shall be no more need of inventions at all. The Scientific American thus details the circumstances of an individual in New York, whose name is, apparently, to supersede that of Morse himself, the original inventor of the electric tolograph:

"Under the naked rafters in the upper story of a house in Pine street, in this city, is the room of a man who is a very fair specimen of an American inventor. His beard is long, his hair is uncut, his person is neglected; but his mind is as clear as crystal. He has that accurate and positive knowl. edge of the properties of matter, which is gained by those who come in actual contact with them, either in original investigations of physical science, or in personal practice of the mechanical arts. The stock in trade of this man, including his clothes, washbasin, and a knock-nosed teapot, would not sell for two dollars, even at a Chatham street auction, with Mrs. Toodles one of the bidders. This man lives within himself, on less than one dollar a week, and yet he is developing an invention which will quad-ruple the value of the magnetic telegraph, whose value to the commercial community can only be estimated by hundreds of millions. The inventor referred to is thoroughly posted in electricity. He has lately devised a plan for the more rapid transmission and recording of the signals which consti-tute the Morse alphabet at present in use, by which he is enabled to transmit fifteen thousand words in one hour, instead of two thousand, the highest numher previously reached. On removing the apparatus from his own room, however, and applying it to the line between New York and Washington, he found that the rapidity of the operation was limited by the aside all other matters, he has devoted several months to improvements in this simple little apparatus. He has at last been crowned with success, and is now enabled to present to the world a machine that will telegraph fifteen thousand words an hour. This is an increase of seven hundred per cent. In other words, the new idea will send as many words over a wire in a day as is now done in a week. Who will undertake to limit the value of this inven-

### William Walker.

. So this unhappy man has perished. The newspapers furnish the particulars of his death, which go to show that he died in a remarkably courageous manuer, protesting, however, that he had done wrong to the natives whose sell he invaded, and that he died a Roman Catholic. What immediate effect his violent death will produce through the extreme Southern and Southwestern States, where are thousands of persons who closely sympathized with his movements, it is not easy to say; he will undoubtedly be canonized as a hero now, whereas, had he been turned adrift, these same sympathizers would have condemned him for his foolbardiness. We should not be surprised to learn that his death had created which no defence with arms of any carnal sort could a feeling in favor of open and undisguised fillibusterism through the South, and that the schemes he has just laid down with his life were taken up where he left thom, and his death avenged in the most vindicitive manner, as was once the massacre of the Alamo.

### Truth in a Drenm.

A lady residing near this city, dreamed that a eighbor who had been sick for some time, met her and remarked that she was rejoiced to find herself recovered from sickness and able to call upon her, as she had long desired to do so. She then conducted the dreamer through a cometery, directing her attention to a tomb which she said her family had recently purchased. A day or two subsequently the lady who experienced the dream was informed that the neighbor, whose presence she so fully recognized. The only solution of this seems to be that the latter was conscious of her freedom from the sickness of the body, but not conscious of being free from the body itself, and that her spirit and the spirit of the dreamor really met and conversed.

#### About Entlug.

We all eat too fast, and we cat too much. More way below the horizon; we shall see it emerge again, each member was inclined to talk and laugh, and of anxiety, of solitary thought, and the slow forms all. We should practice better things, and learn to good fat layers of laugh and talk. It is the lack of stand point, has observed the workings of our insti- this that makes us such a sallow, lantern jawed. leanstomached race of men and women. An observant writer says with much point :-

"Children in good health, if left to themselves at has proved a school house for Europe in a great many the table, become, after a few mouthfuls, garrulous and noisy; but if within at all reasonable or bearable bounds, it is better to let them alone; they cat less, because they do not cut so rapidly as if compelled to keep silent, while the very exhibaration of spirits quickens the circulation of the vital fluids, and energizes digestion and assimilation. The extremes of society curiously meet in this regard. The tables of the rich and noble of England are models of mirth, wit, and bonhomme; it takes hours to not but be impressed with the perfect aband inbber, eachination, and mirth; it seems as if they could talk all day, and they live long. It follows, then, that at the family table all should meet, and on than are suspected. At all events, along with the do it habitually, and make a common interchange of high bred courtesies, of warm affections, of cheering mirthfulness, and that generosity of nature which lifts us above the brutes which period, promotive as these things are of good digestion, high bealth and long life."

#### H. R. H. the P. of W.

These cabalistic letters-which merely mean the the rage. People in the cities where this nineteen. The Prince of Wales is personally of importance in year-old gentleman is expected to arrive, are in perconnection with the others whom we have mentioned, frot spasms of excitement over the event, the princhiefly because he may be said to represent the fu cipal point and aim being to secure a ticket for the ture-we cannot tell how distant-of England. In public entertainments at which he is to make his the character of England's fortunes and influence appearance. The chief struggle among the ladies, many of our own profoundest sympathies are im- however, is to receive the ever memorable honor of bodded, and the representative, even nominally, of boing invited to dance with him; many ladies havthat character must necessarily be received by us ling become so much exercised in their feelings over with all the respect possible. Let him come and be the prospects of securing this coveted honor, and welcome; he has a great deal to learn, and, if teach many others having become equally so in conse. able, will be likely to learn it here among the sover quence of just falling short of their alm, that there reigns of America. All things seem to indicate that is no telling whether lives even may not finally be our experience in self-government is destined to fur | made a willing sacrifice to so august an occasion. nish the old world with many a valuable suggestion. The coming of the Prince protty clearly demonstrates which the nations will be ready to improve at the one thing, at any rate; and that is, that we are, as a people, not much better democrate than they are abroad. We run after titles as if they were the most desirable things on earth; and the simple republican realities we let slide as if they had nothing

#### SONNET-TO D. H. B.

Days have been, in the ancient, early time-We read of them on many a burdened page, Well sandwiched in with tales of reckless crime. Benighted reason and religious rage, And ignorance which chained our blooming earth With theories and fables to the dust-When little more was thought of woman's worth Than we think now of cattle-herds; and lust And labor brought the "better half" of man Down to a plane effeminate and tame. For years, her spirit rusted 'neath the ban;

But love and knowledge to her rescue came. h. God be praised I for now so changed is her con

She seems like a young angel on an earthly mission ! PERANQUE.

"The Eyric," 4th Oct., 1860.

### The Weman's Library.

Another of those blessings that are the fruit and product of this thoughtful age, called a Library for Women, has just gone into successful operation in New York. A jubilee was held over its ohristening. the other evening, at which progressive and benevelent men like Ward Beecher and E. H. Chapin made pleasant and appropriate specches. The whole thing appears to strike New York sentiment with much favor. It was originated in the sympathetic brain of an unmarried woman, who felt the want, in common with thousands of others of her sex, of just such privileges as this library is calculated to supply. The public libraries scarcely allow the centler action of the relay magnets. Accordingly laying and better sex any chance at all; they are really crowded to the wall; they dislike to have to run such a gauntlet as many times they are forced to in order to secure a volume, and often deny themselves altogether rather than endure the trials necessary to obtain what they want. The Woman's Library answers exactly to their need. It is a happy idea, and we are heartily glad to chronicle its perfect success. New ideas cannot be too plentiful.

### The Poor Pope.

Pius IX has got through. He may, perhaps, new be able to look back and review those liberal promisos which he made to the people of Italy in 1848. and to remember, likewise, the plaudits that were showered on him by the civilized world because of the advance steps he saw fit to take on behalf of the people. But he faltered and fell back. He is now thrown out of account entirely. It is even possible that the destruction of his wide temporal authority will result in that of his spiritual authority like wise; not being able to sustain the one, he may die out in the other also. This is but the result of the march of events-a purely moral result, against have been effectual. The Napoleon Pamphlet killed his temporal authority, and now Victor Emmanuel and Garibaldi-one or both-will cause his very spiritual power to fade out, too. What a strange spectacle even for this stirring age - the complete de struction and fading out of the great Popedom of the world! Verily, we do live in wonderful times.

### Regular Meetings.

Miss Fanny Davis will lecture in the Trance State in Allston Hall, (Bumstead Place,) on Sunday, Oct. 14th, at 2.45 and 7.15 o'clock, P. M. Admittance 10

### Somerville.

Dr. O. H. Wellington will speak in this place on Sunday, Oct. 14th, at 3 and 7 r. m. Subject-The government of children in families and schools.

THE QUIET OF THE GRAVE. - When H. Ingram. Esq., the proprietor of the London Illustrated News. left the party in attendance upon the Prince at Mon. treal, he said he wanted to go where it was more quiet, He found that quiet on board the ill-fated Lady Elgin.

#### ALL SORTS OF PARAGRAPHS.

Fon New York .- There is no better way of cressing the Bound for New York than by the popular Norwich and Worcester route, of which C. Pharr, Jn., Esq., i the efficient Boston agent. He supplies all the reason able wants of travelers, secures them excellent sleet ing accommodations, and alds them on their journey in every possible way. The cars on this route are cle gant and easy, fitted expressly for night travel, and the beats are not surpassed by any that tempt the waters of Long Island Sound. Mr. Pratt's office is at 84 Washington street, in this city. Remember what vision are among the last, in their judgment, to adre say about the Norwich route to New York.

We shall print a report of a discourse by Cora L. V Hatch in our next number.

SALISBURY BEACH .- Of all the watering-places on the Atlantic coast, we consider this the most prefera- is present, but the great Purune may be compreble. The beach is nine miles in extent, smooth and hard, and perfectly safe for bathers. It has been much resorted to the past summer. We counted there in one day five hundred carriages. A hotel has been erected at the mouth of the Merrimac, opposite Plum Island; but the location about one mile to the castward is more frequented. A hotel is to be erected there next year. Wm. H. Alley, Esq., was the presiding genius at this watering place the present season, and considering the inconveniences he was subjected to by not having more pacions accommodations for his customers, he won for ilmself the commendations of all visitors. He is the right man in the right place—a model landlord.

"My friend," said a hotel keeper to an over-voracions boarder. .. you cat so much I shall charge you an extra half dollar." Replied the boarder, with his countenance the very picture of pain. "For goodness sake don't do that! I'm almost dead now cating three dollars' worth, and if you put on an extra half dollar. I skall burst—I skall."

Parson Brownlow, after holding his horses for a long time, thus relieves his mind in regard to the muchabused fourth estate:-"There is no interest on the much to society, without pay or thanks, as the newspaper press of this country. The little-souled man, who inserts in your columns a fifteen-shilling advertisement, expects you to write him at least five dollars' worth of editorial notices. And the obscure and niggardly man you have written into a position of importance far beyond ble merits, considers that his name adorns your columns and gives circulation to your iournal."

DLACK HYRS AND BLUE. BLACK STES AND BLOS.

Black oyes most dezzlo at a ball;
Blue oyes most please at evening fall,
Black a conquest scennet gain;
The blue a conquest most retain,
The black bespeak a lively heart,
Whese soft emotions soon depart;
The blue a steadler flame betray,
That burns and lives beyond a day,
The black may features best disclose;
In blue may feelings all repose,
Then let each reign without control— Then let each reign without control-The black all mind, the blue all soul.

The Arosetook (Me.) Herald states that Rev. I Morse, a Methodist minister, having been detected in an intrigue with a married woman, fled the town to

To LADIES WHO HAVE DANCED WITH THE PRINCE,much to answer for. Young men who were formerly considered paragons of perfection by these same young ladies, will doubtless be snubbed incontinently. A names, will combiness so enumered incontinently. At hand that has been grasped by a live Prince, will not be bestowed on every chance comer, depend upon it. Have a care, girls! Don't carry your heads too high, or at least not so high that you may not have the pleasure of telling your children "all about the Prince." In short, don't be so puffed up, that one of these days combady will not to unta withstered all. take the sting from the rejoinder. Is it possible?" Fanny Forn.

A tailor on Broadway won \$15,000 by betting on Planet" at the late race. He will now probably out" the shop instead of pantaloons.

Rembrandt Peale, the eminent painter, died at Phila-

delphia, Oct. 4th, aged 83 years.

Mountains occurred on Friday of last week. COVERANTIVODER Bont, 12 - According to

crations would commonce after the bot weather. It break of an insurrection at Nablous.

ow-your last speech is the one remembered.

Mrs. Partington, O. W. Holmes, and a good many Quaker poet in Massachusetts who is Just as Good, and W(h)ittior.

The wholesale dealers in Chicago are selling more goods in the daytime than they can pack at night, as a result of the heavy crops now coming in. The British Mochanics' Magazine gives the following

facts regarding the sowing machine;-"The wages of females engaged on plain sewing do not average 6s. a week, while those employed on machines carn on an averago 12s."

A shocking fluid lamp explosion occurred at Branch burg, Somerset County, N. J., on Thursday week. While Mrs. Derrick Mattle was in the act of filling a through the long chain, of causation and forward lamp while burning, the flame communicated with the through the unlimited succession of immediate effluid in the can, and a terrible explosion was the con- feets and remote consequences; and as all events exsequence. Her clothes, as well as those of four of ist, or really occur on the plane of their causes before her children, were in flames in an instant. Three of they actually transpire in the outward world of efthem have died from their injuries, and herself and a foots, it natually follows that whenever the mindnicco lie at the point of death. Their screams while by whatever means—is uplifted to the proper moral burning, it is said, could be heard helf a mile.

Altered \$10 notes on the Agawam Bank, Mass., are being circulated in Philadelphia.

His Satanio Majesty, N. E. Rum, is again murder ing his legions. The distilleries are running night

A SINGULAR PRESENTIMENT .- The eSchenectady News youches for the truth of the following:-"A very remarkable case of presentiment, bordering

on the supernatural, has just been told us by a gentle-man nearly related to the persons concerned.

Mr. W——, who resides in Schenectady County, in the town of Niskayuma, about three weeks ago, was awakened from his sleep by an unusual noise, which he thought proceeded from the adjoining room. More surprised than alarmed, he lighted a candle and went surprised than alarmed, he lighted a candle and went into the apartment, which was used as a spure bed-room. As he opened the door his light went out with the current of air, and he was in total darkness. Presently, however, as he turned to grope his way back, the room grow light as a cellar on a rainy afternoon, through a ground glass overhead, and Mr. W——dimly saw his eldest son on the bed, clad in the habiliments of death, and the coffin beside him, resting on two chairs across the foot end. In a moment the illusion vanished, and Mr. W returned to his own room and struck another match, and again entered the spare bed-room, but everything seemed natural as

Little was thought of the optical illusion, but las week the eldest son of Mr. W— was taken III, and he died last Friday. He was a bright boy of some ten summers. We think the case worthy of a place in Robert Dale Owen's 'Footfults on the Boundary of Another World,' ''

A telescope of extraordinary power is in course of erection at the Paris Observatory. It is said to have pires in and through the existing causes of national magnifying powers of twenty thousand.

The Pekin Visitor says: "Coming home a few mornings since, we met a man attempting to walk on both ides of the street. By a skillful manuavro we passed between him."

Thanksgiving day in New York has been appointed

for November 29th.

## Beb Bork Department.

8. 13. Beitten, Reeldent Editor.

OPFICE, NO. 148 PULTON STREET.

PROPHETIO DREAMS AND VISIONS. "Coming events cast their shadows before,"

Among the problems that have puzzled the brains of the metaphysicians, the frequent cases of Promit of a satisfactory solution. These occasionally happen to certain spiritually minded persons while they are awake; but they occur far more frequently in sleep. To the mind of the Seer not only the Past hended within the field of his mysterious vision, long before Time has unrolled the panerama of coming events. This is no more speculation of ingenious individuals. Wide as the sphere of intelligent exist. ence, and the arena of our spiritual activities; deep as the springs of life, and high as the latent capabilities of the aspiring mind, is this faith in these sublime possibilities of human nature. There are illuminated souls who stand within the veil, while they break the scale of the book of fate and unfold our destiny. We have political seers who anticipate the rise and fall of nations; and the effigies of many prophets occupy the common Pantheon of all Re-A dream consists of an indefinite number of

thoughts, occurring in immediate succession, during the hours of eleop; though we very naturally limit the application of the term to such acts or operations of the mind as occupy a place and preserve their relations in the waking memory. A vision is a dream in which the sense of sight is excited by the face of this green earth that is expected to give as mind's action, or otherwise by subjective causes, so that by its cooperation it embodies and represents the images of whatever is comprehended in the mental conception and process. In sleep the soul wanders abroad free from the physical restraints it is accustomed to recognize in the waking life; and the occurrence of circumstances and events which Reason would regard as utterly impossible, seldom excite the least astenishment in the mind of the dreamer. Time and space are annihilated, and remote periods and distant objects appear to be present. If one could sleep for months or years, without interruption, he would not, on waking, be able to form any proper conception of the lapse of time. Mary Lvall slept five weeks, and on being restored to a state of normal consciousness, supposed that her profound slumber had been limited to a single night. The fact that we often make long and laborious journeys in one hour, and have a conscious experience, diversified by all the thrilling realities of pleasure and escape arrest. He was burned in effgy on the 0th ult. pain—apparently requiring several days or weeks for the accomplishment of the whole train of events -is not less significant in its bearing on this par-What an event among or inclined om—to have danced —is not less significant in its bearing on this par-with the Prince of Wales! We are afraid he will have tioular point. De Quincey saw objects immensely emlarged and otherwise exaggerated in his dreams. Estimating time by the number of sensorial changes or mental impressions, and the vastness of his experience while under the influence of opium, he ocoaslonally felt that he had lived a century between sunset and dawn. Moonish, in his work on Sleep. rence." In short, don't be so pulled up, that one of these days somebody will point out a withered old maid, and somebody else will exclaim incredulously, in your hearing... What! the Prince dance with her! well, truly, there is no accounting for tastes!" Not the consolatory "Oh, but she was pretty once," will racts and pyramids of the Nile; and, moreover, that take the sting from the relander. At march..." he had confidential interviews with Mehemit Ali. Cleopatra and Saladin. The whole of this remarkable experience—though it appeared to the dreamer to extend through a period of many months, may Is THE PRINCE PLUCKY?—Well, he faced Niagara possibly have occupied a single hour. Such facts like a man, but he quaited on the prairies.—N. I. plainly indicate that the mind in sleep sustains no bandout arbitrary or fixed relations, either to time or space; and hence, in attempting to solve the problem involved in prophetic dreaming, we must not conceive The first snow-storm of the season at the White of the faculties of the mind as being subject to mundane laws and limitations.

CONSTANTINOPLE, Sopt. 12.—According to navices from Beyrout. Fund Pasha, after having consulted with Gen. Beaufort d'Hautpoul, had called together the chiefs of the Metualis, and prohibited their giving any refuge to the Druses. It was said that military ous elements in all things for which it has a natural that Fund Pasha had prevented the out affinity. If In the waking condition, it holds direct relations with external objects and physical phenom-Always be as witty as you can with your parting one, it may, in sleep, be no less intimately associated with their interior principles and essential laws. Thus our dual nature and corresponding two-fold thers, are thought to be very witty; but there is a life, alternately bring us into relations with the visible and invisible realms of being. The periodical introversion of the faculties, which occurs at nightor in the seasons of slumber-and the shadowy suggestions of our microcosmical existence, all point to a sphere of inward realities; and they lead the rational soul to the contemplation of a far more glorious World than the great Macrocosm that stands revealed to our organic perceptions in the clear light of day.

Now as all things -- in the most essential sensehave a permanent existence, extending backward and spiritual altitude, it perceives the event before it occurs in the sphere of phenomenal manifestation. The man gifted with prevision foresees what will happen, because he is able to discover the operation causes which already exist, and must inevitably develop the apprehended results. Thus our promonitions; the visions of future occurrences; every prophetic impulse; and all the shadows of impending events. may be subject to law and susceptible of a rational: explanation.

Many cases of prophecy are doubtless to be refered to this perception-by the pressient mind-of existing principles and laws which are yet to find an ultimate expression in cosmical changes and human affairs. The forces and faculties of simple elements and organized forms, are superior to the merematerial processes and organic functions which result from their action. In like manner all causes precede their effects in rank and in the order of time. If we can perceive existing causes, we may anticipate future results, with a degree of precision in respect to time—only equal to the clearness of our perception, and the accuracy of the judgment employed in estimating the operation of inward principles in the production of external developments. We may predict that the tree will decay if we can perceive the omniverous worm at its rook. Political prophets foresco the decline and fall of emweakness and degeneracy. If the measure of life on earth be determined by the strength of the life-principle in the individual, and otherwise by the operation of underlating laws, it may be possible for an

o For an authentic statement of the facts in this case, the reader is referred to the eighth volume of the "Tr of the Royal Society of Edinburgh,"

vital force, and to comprehend those laws which do- during the period of his illness; and it was said that termino the limits of physical endurance. In order the close of life would occur in an untroubled skep. to number our days, however, the prescient mind Two hours before respiration was suspended, he fell must correctly estimate the vital capacity, and ac- asleep and did not wake in body. Without a pang, curntely weigh the circumstances likely to modify or so much as a convulsive motion of a single the conditions of being. When the rare gifts and muscle, he ceased to breathe, at what precise mocomprehensive powers of the seer and the philoso ment it was difficult to determine. pher are thus united in the same individual, he may be able to foretell with surprising accuracy, the time when physical dissolution will inevitably occur. Occasionally, a physician-whose profound insight qualifies him to comprehend the influence of certain forms of disease on the vital principle and organic nction-is enabled to predict the time of day, and possibly the very hour when the death of his patient will occur; and the progness sometimes embraces the more important symptoms that precede and accompany the final suspension of vital motion.

It may be objected that our limited observation and imperfect knowledge of the subject do not warrant the supposition that prophetic communications result from the slow process of deliberate calculation. On the contrary, they appear to be spontaneous utterances of unexpected revelations. It is not difficult to suggest the proper answer to this objection. We have had occasion to intimate already that the mind, in its most exalted moods, acts with preternatural force and precision. In the department of mathematical science, several modern prodigies have appeared, who could solve the most difficult problem in an instant, and with infallible cortainty. In these physical and psychological conditions which involve the greatest intellectual freedom and moral elevation, the intuitive mind instantly comprehends many particulars, and arrives at final especially, we shall not cease to regret the decision results with amazing rapidity; as the eye, at a expressed in the following glance, takes in the intervening space and objects. between the observer and the utmost limit of his

The facts in this particular department, which suggest the greatest possible difficulties, are those that appear to be fortuitous. The destruction of property and life is often caucal, and many other can Judicial Convention, and I avail myself of the circumstances and occurrences appear to be accidental. In the common mind an accident is an occurrence that does not depend on any natural principle or established law. The popular definition Supreme Court, and I was asked if I would take it. is doubtless a false one that serves to magnify the apparent difficulties in the way of a philosophical explanation of such mysteries. Novertheless, these casualities are not so easily disposed of as many other facts in human experience. When our dwelling decays by slow degrees, from the natural action of the elements; when the tree withers in conscquence of the gradual loss of its vitality; and when human bodies are dissolved because they are rendered unserviceable by time-or some disaster has made them unsuitable tenements for the developed spirit-we can readily apprehend the existence, and to some extent the nature, of the laws that govern these results. But when our house is fired by an incendiary, the tree felled by the woodman's are, and men are slain and mangled by the recklessness or malice of each other, the case becomes more complicated-by the intervention of human acts and motives-and it is difficult to divine how the event | tant criminal court on this continent, and can exert can be foresteld with certainty by any mundanc intelligence.

It may not be our peculiar province to trace out the most obscure and intricate lines in the complex web of existence; or to determine in what manner natural (physical) principles and moral laws coalesce in the economy of human life. We may not discover precisely where they meet and how they it is out of that fear that my refusal springs.

unite and co operate in the dynamics of universal ... I am aware how much good I could do in the ofconscious elements may be God's messengers in the studied that that time would not be afforded me. action are ever open to our inspection. If the unnatural world, he is not without suitable agents and Indeed the Universe-in the most comprehensive the key to the penetralia of Nature, other beings, of to give my court, finer composition and superior endowments, may Berve his purpose well by informing the common that spiritual beings are went to perform a silent but ceaseless ministry among men, being Divinely commissioned to

### Waking in the Spirit-World.

home of his parents, in Bridgeport, Conn., Sept. 6th, I felt this so keenly that I then resolved never to 1860, aged 25 years and 10 months. He leaves behind him the youthful partner of his pleasures and there is in many to have me take the place, and in his sorrows-to whom he was married in November, coming to a determination on the subject I have 1857-to complete the life on earth, without the aid endeavored to avoid all selfish considerations. I of his vigorous arm and the sympathy of his manly have therefore dwelt but little, even in my own nature; but with the supporting care of kind friends and the spiritual companionship of himself and that I have been fortunate enough to build up around their only child.

The writer became acquainted with young Mallery when the latter was a child. His cangulaous temperament and nervous susceptibility rendered him extremely active and highly impressible. The pecu liarities of temperament and general constitution of the good I could do as a motive for accepting the mind and body, made him somewhat restless and place, I had in my mind the cases, so frequent in Impetuous in his carly youth. These, however, were and often struck down, because unfriended and but the superficial aspects of a character that was unprotected, and I cold easily imagine the gratificayet to be formed. A deeper and more comprehen- tion that would flow from being able to guard it in sive knowledge of his nature served to reveal certain its hour of peril. But until I saw there was a possilatent attributes which Nature only confers on such as belong to the ranks of her own nobility. He aware that, in much the greater number of instances, really possessed and subsequently manifested re- it would be my duty to condemn rather than relieve. markable composure of spirit, combined with a de. It would be painful to me thus to sit in judgment on gree of firmness and self control which clicited fre- my fellow man, and io condemn when I would far quent remarks and general admiration. The strong rather pity and forgive and endeaver to reform, characteristics of a true manhood were brought out the administration of criminal justice was of rare, and boautifully developed in the illness that resulted and not, as it would be here, of constant occurrence, in his translation. These were sweetly tempered by I find that the most vivid feeling I have is the paincomplete resignation, and such graces of spirit and manuer as those only possess who are refined by I do not see how I could bear that again, and ascorporeal suffering and the realization of an outward pecially the greatly increased amount of it that

It is worthy of remark, that, for several months, of the court. during the progress of his insiduous disease (cont) has inducated me to decline this nomination; and I has inducated me to decline this nomination; and I sumption) he was daily—at his own particular re. have been thus free and frank in stating my reasons quest-left alone for some time, generally in the because I have felt that my doing so was the only morning. The silent contemplation, and doubtless compensation I could render to the Convention whose by the aid of spiritual vistors—who became visible as he approached the conflues of the Better Landhe was gradually prepared for the transition. With the gontleness of a little child and the firm resolution of a strong man and a true philosopher, he calmly resigned bimself to the Providence that numbers our gifted wife are fairly established in their new home days. The circumstances of his exit fully realized at No. 64 East Twenty-Second street, they are fully the truth of cortain spiritual communications, given prepared to give every necessary attention to the \_some days before his departure—through his sis | sick, and all others who may require their profes-

illuminated mind to perceive the measure of the from pain-considering the nature of his disease-

"Right dews fall not more gently to the ground, Nor weary worn out winds expire more sof

Judge Edmonds and the Recordership. The Republican Judicial Convention recently nominated Hon, J. W. Edmonds, for the Important office of City Recorder. The announcement of his name in this relation was most favorably received by the press and the public. Indeed, it would perhaps be difficult to select another candidate so well qualified for this important judicial position; and we feel assured that many oltizons will deeply regret the circumstances that have made it necessary for the Judge to withdraw his name. It will be admitted, however, that the reasons assigned for this course ought to possess great weight in the mind of every one who aspires to a place in the judiciary. And yet the chief of these-the strong sympathy for the erring, founded on an enlightened judgment respecting the measure of the public responsibility for individual offences-furnishes the ground for the most forcible argument in favor of his nomination and election. The poor outcasts from society, and all the victims of inherited disabilities and perverted passions, have a right to domand superior legal wisdom, enlightened views of moral responsibility, and a sensitive conscience in the tribunal that determines for them the issues of liberty and life. For this reason,

> LETTER FROM JUDGE EDMONDS. NEW YORK, Sept. 28, 1860.

To Hiram Barney, Esq. :-

DEAR Sin-During my recent attendance in the Court of Appeals I learned that I had been, put in nomination for the office of Recorder by the Republimoment of my return to town, through you, to address the Convention on the subject.

A few days before you met I was told that Mr. Bonney declined to be a candidate for Justice of the I promptly answered no, under no circumstances; that the office had nearly killed me when I was in it, and to take it now, when its duties had so largely increased, would soon finish me.

In reply to my rather curt refusal, some remark was made about the duty each one owed to the pub. ic. I acknowledged that, but did not see how that duty should point only to that position; if there was any that I would take it would be that of Recorder,

because there I could do so much good.
Out of this remark I discovered that an inference had been drawn that I would accept the post, and I endeavered to correct that impression at once. Still, I have been nominated, and that under circumstances that awaken in me the livliest sense of the

respect paid to me. The office of Recorder of this city is the most important judicial position in the State, and is the best paid. It can properly be filled only by one possessed of unapproachable integrity, of profes knowledge and great judicial sagacity, for the Court over which the Recorder presides is the most imporgreater influence on the public peace and the lives and liberty of our citizens than all the other courts in the city put together, and I appreciate the confidence reposed in me by deeming me worthy of so responsible a position.

But still I do not see how I can accept it. If I could be assured that I should be defeated at the election, I would cheerfully consent to be your candidate : but I am afraid I should be elected, and

progress. Nevertheless, the results of their united fice; but it would take time to place the court in the action are ever open to our inspection. If the un-

While on the bench, of course I should be withministors in the higher departments of his Empire. drawn from political action, and could not resort to the usual means to secure my continuance in it; sense is two vast storehouse of means and instruwhile, on the other hand, ambitious aspirants for
the position would be restrained by no such considments, all subject to his command. And if the foration, and would easily oust me long before I could incarnate soul, whereon his seal is set, may possess give any permanency to the character I should aim It is owing to this cause, doubtless, that since our

adoption of the practice of judicial elections, not a single Justice of the Supreme Court has been re electmind. Whoever will condemn the idea, either as a ed in this city; out of fourteen Justices of the Suvulgar superstition or as a dangerous heresy, must perior Court, only four have been re-cleated, and a be prepared to convict the author of the Epistle to Recorder never. I could expect no exemption in my the Hebrews, with Milton. Both believed and taught case from this seemingly inevitable fate of the judi ciary in this city, and I must calculate on being removed long before attaining the end-the prospect of which could alone induce me to take the office

Besides, the shortness of the term would continually subject me to the imputation of shaping my decisions in reference to a re-election. I experie this at the close of my judicial career, and I had abundant cause to know that I was thereby shorn of Gronon B. Mallory departed this life from the my independence, and my usefulness was impaired. undergo it again.

I have already been made aware of the anxiety mind, on the pecuniary sacrifice it would be to mo, or on the disturbance that would ensue to a business me, and which supplies me with all I want, yet leaves me in full freedom to act on all occasions according to my conceptions of what is best; and have been governed by considerations which I owe it to the Convention frankly to mention, even at the hazard of being misunderstood. When I spoke of our criminal courts, of innocence unjustly accused, bility of being inducted into the office, I did not look far enough to see the whole ground, and to become

When I now recall my past judicial career, where

would naturally flow from the peculiar jurisdiction It is this considération more than all others which

wishes I am obliged to disappoint. For their kindness to me I am, very respectfully, yours, &c.,

### Health and Home.

J. W. EDMONDS.

Now that Dr. W. R. Hayden and his spiritually ter, Mrs. Sherwood. He had been remarkably free sional services. Persons living at a distance, and

being disposed to visit this city for the purpose of a Dressess, Indigestion, Four Stomach, Heart-Burn, Watermore thorough course of treatment than it may be Brash, and discases of the stemach generally, are all amenaconvenient to pursue at a distance, can be accommo that the transplation preparation, the Cryptalid litters, which cares speedily and permanently. Prepared by B. W. dated with very pleasant apartments, together with Powes & Co., Boston, and sold by Bruggists and Agents board and treatment at the Doctor's residence, where everywhere, we are sure they will be politely entertained, and their cases treated in a Judicious and effective man-

Psychography, or Bleutal Pictures.

No word of recent origin is more significant than the term Psychometry, signifying mental measurement, or a description of man's internal nature. The means by which this is done is most singular to those who have no experience in its practical application. The power to psychometrise or read the mental nature of another by means of their autograph, illustrates the wonderful capacity of the human spirit, and the nature of its construction. Man is a mystery to himself. Ever progressive, he is at all times receiving into his understanding and affections the higher treasures of his spiritual experience, hence man is ever new unto himself. To be really wise, we must know ourselves; and to see one's self "as others see us," will materially aid in our future progress. In answer to the question, "How does one mind, by an autograph, look of bair, etc., read the mind of another ?" I would say, first, by the impressibility of the various temperaments of the psychometer; and, second, through the aid of our spiritual guardians. My experience as a psychometric reader assures me that at times, at least, the presence of the departed materially assists in arriving at the status of others mental development; at other times the lights and shades of the mind manifest themselves. Boston, Mass.

ITALY.—The latest foreign advices inform us that the Sardinians continued to advance into the Papal States. The fortress of Santo Leo surrendered after some hour's firing, and was occupied by the Sardinians.
Ancona was bombarded nine hours by the Sardinian fleet. A vigorous fire was kept up in return. Later despatches say the cannonade by land and sea continued at intervals. The Sardinians had occupied the fortress of Cartillan.

The official Roman journal contains Antonelli's note, claiming assistance from the Catholle Powers.
Garlbaldi had concentrated his troops on the heights of Valturno, proparatory to attacking the Neapolitan

forces.

In a fresh proclamation, Garibaldi indicates that he will join the Sardinian troops in their march upon Rome, and then will march against Venice.

The King of Naples has published decrees at Gasta, ordering a state of siege in all the provinces where the revolutionary struggle exists, and cashiering all the colicers of the marine, as guilty of high treason, except those of one vessel which went to Gasta.

The Ropublicans were gaining ground in Naples, and their influence upon Garibaldi was increasing.

It is reported that the quarrel between the Sardinian government and Garibaldi had arrived at such a pitch that Victor Emmanuel determined to proceed to Naples for the purpose of having a personal interview with Garibaldi.

rith Garlbaldi

with Garibaldi.

The details of the battle between Lamoriciere and Cialdini, in the official bulletins, agree with those proviously published. Among the six hundred prisoners taken by the Sardinians, were upwards of thirty officiery of the control of the price. cers, some of high rank. In consequence of this vic cers, some of angarants. In consequence of this vic-tery, four thousand of the Papal troops, mostly for-eigners, and fifty officers, the guards of Lamoriciere, capitulated and laid down their arms. Six guns, a large quantity of ammunition, &c., also fell into the hands of the Bardinlans.

The arrival of Gen. Guyon at Roma had, it was said, determined the Pope to remain in Rome.

DIED.

Passed on to Spirit Hie, Sopt. 11th, our venerable soldier, Ma. Palea Swert, of this place, aged 68 years, who fought long and valiantly in the good cause of Human Reform. He was a man of strong mind, and invoterate purposes, wielding an influence which loft its mark for the Right wherever he was known. In his determination to extirate all degmas and errors of the old, he woke from a lethargic state, many of his acquaintances and roused them with a desire to seek the new dispensation—Gospel of Angels. He loft the form triumphant in his faith, is missed by his genini companion, many children and graud-children, and a large circle of friends and acquaintances. He has been a citizen of this town over haif a century, and will be long and kindly remembered for his nobleness, by many, while a few, standing in their own light, will remember him as an invincible opponent to their "religion" of ampty forms, servite creeds, and meaningless ceremonies. In pursuance of his request, and agreeably with wishes of the relatives (though many of them are of different "faith and order") Mrs. If. M. Milter attended the luneral occasion, assisted by her throng of invisibles, and shed a halo of light upon her hearers Milier attended the funeral oceasion, assisted by her throng of lavisibles, and shed a halo of light upon her hearers which seemed to throw them into ecstacy and happy disappointment, as they were mostly strangers to the light of the ministrations of Angels. Death was philosophically shown to be but a change or transition from this to life couldined beyond the grave. Much argument was latroduced to demonstrate immortally.

Perhaps it was never the lot of Mrs. M. to give universal satisfaction to so large and promising an assembly, as on this oceasion. Even the most rabil opposer could not gatheap a single utterance, and all have joined in one general voice of approbation; consequently Mrs. Miller is qualing with grattear and trembling, for thus saith the Seviptures, "We unto you, when all men shall speak well of you! for so did their

you, when all men shall speak well of you'l far so did their fathers to the false prophetal" H. M. M. Ashtabula, Ohio, Sept 23, 1800.

Lecturers' Convention.

Lecturers' Convention.

The public Lecturers on Spiritualism, and on all Reforms growing out of, or connected with the Spiritual Movement of the day, are hereby invited to attend a Convention which will be held in the Town Hall, Quincy, Mass., on Taceday, Wednesday, and Thursday, Oct. Soh., Sist, and Nov. 1st, 1860. It is hoped and believed that the following important and desirable results will be necomplished, by holding the proposed Convention:

1st. A more intimate sequalitance of the Lecturers with each other, and, as a consequence, the establishment of a mutual, friendly, Internal, and co-operative feeling.

2d. A more cerrent knowledge, and a juster appreciation of the peculiar types 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 mutual filterent advocates in the various departments of Reform.

3d, A clearer perception of a unity of purpose among the various laberers in the cause, and therefore a greaterfelisposition to lortify, assist, and encourage each other, however much of difference may exist in specialities of doctrine, labor, or mission.

This call is made without any reference to the question of

or mission.

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

The friends in Quincy have generously extended their hospilality to lectures and others attending the Convention. A. Levee will be held on the last evening, the proceeds of which will be devoted to paying the incidental expenses of the meating.

will be devoted to paying the including expenses.

A general invitation is extended to all interested in Spiritualism and Reform, to attend the Convention. Furthermore, it is desirable that all lecturers who cannot be present, will represent themselves by lotter, addressed to sither of the maines attached below.

E. L. Wannwerti,

How, Farbeits Robinson,

Miss A. W. Spracus,

Mas. A. M. Spracus,

Coas. Parraides.

COAS. PARTRIDGE, Mrs. M. S. Townsend, DE R. T. HALLOOR, A. B. NEWTON, MISS FANNIE DAVIS, ADIN BALLOU, L. B. Monrob, LEO MILLES. Miss Busie M Johnson, N. Frank White, H. C. WRIGHT, Mrs. F. B. BELTON, J. H. RANDALI

### Spiritual Pestival.

The friends of progress will hold a three days' festival at t. Charles, Kane Gounty, Illicois, on Friday, Baturday, and unday, the 28th, 27th, and 28th days of October-not for a rast to the physical, but for "A feest of reason and a flow feart."

Baturday there will be a plente and speaking to the grove, if the weather is favorable. If not, then at the Univer-sallst Mesting-house, which has been kindly tendered for the occasion. Friends of progress of Northern Illinois, are esoccasion. Friends of progress of Northern Illinois, are especially sollcited to be present, and a general invitation is
extended to all. A free platform will be maintained, and an
opportunity for an unrestricted expression of honest convintions—the speaker slone being responsible for views uttered.
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 Universitet church,
on the east side of the river, north of the public square, to
receive the friends on their arrival.

Leonard Howard

St Charles, September 28, 1860.

LEONARD HOWARD, B. B. Jones, A. V. Fill, A. R. MoWayne, 8. II. Todd, Commillee.

#### TO THE AFFLICTED!

#### CHARLES H. CROWELL. Medical Medium,

ROOMS, NO. SI-2 BRATTLE STREET, BOSTON. (Banner of Light Building.)

AD Mr. C. la controlled by a circle of reliable Spirit Phyicians, who will examine patients, give diagnoses of all discases, and prescribe for the same. These who reside at a dislance and cannot conveniently visit his rooms, may have their cases attended to just us well by transmitting a lock of hair by mail, by which method the obvelcion will come into magnetic rapport with them. TERMS .-- Examinations and Prescriptions, at office, \$1.00;

by letter, \$1.00 and two three-cent postage stamps. Office hours, from 9 to 13 o'clock A. M., and from 3 to 5 r. M #41- Yamily practice respectfully solicited. The best of re-

forenco given. August 18.

GRACE L. BEAN. TRANCE AND WRITING TEST MEDIUM, No 8 La Grange Place. Public Circles for Tests on Wednesday and Friday evenings. Admittance 25 cts. 11 Oct. 13.

PSYCHOGRAPH,

OR DELINEATION OF

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

R. P. WILSON, Boston, Mass. 18w .- k M 188 RACHEL LUKENS, Clairvoyant and Writing Mo-dlum. Rooms at 651 North Tenth st.; above Wallace, Philadelphia. Sm Oct. 13.

BOARD FOR YOUNG ONILDBEN,—Infants and young D children can be accommodated with beard, and execution on application to Mrs. J. M. Spear, No. 1 Newland street, out of Dedham street, Boston. Terms reasonable. Oct. 13.

#### ONLY A FEW PLANTS LEFT

OF THE OF THE OFFICE ALBANY SPEDLING STRAWBERRY! If you want a Luxury next Summer, set out these Plants now.

If you want a Luxury next Summer, set out these Plants now.

DLANTS of this extraordinarily productive and has flavored Strawberry will be furnished at \$5 per 1000, or \$1 per 100. They are perfect plants, bearing, without admixture of others, berries two to four inches in circumference. A single plant has yielded 108 berries, filling four boxes. Now is the time to set them out.

On The 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 Dn. CHILD, 15 Tremont street, will be promptly answered.

Bank Salting No. 1 Points of the stock of the stock.

M RS. SMITH, No. 4 Brimmer Place, Essex street, sees aprits and describes them; has great healing powers, holds offcles Sunday, Wednesday, and Friday evening. Terms moderate.

Oct. 6.

THE RUBICON IS PASSED!

THE RUBICON IS PASSED!

This is the title of a pamphiet which explains a new discovery in science, that is of unparalleled importance to the world. It is a discovery of the science of progressive development of man. And it explains the medus operandical templication to obtain upward development, it explains the anciunt spiritual manifestations, and the modern spiritual phenomena. The great truth of it is, it is the harmoulal science, and that is the key to all knowledge and wisdom. It will put the ball to rolling that will enlighten the world. No one should fall to peruse it. For sale by the author, Detroit, Michigan. Price twenty cents—neckage one can. troit, Michigan. Price twenty cents—pestage one cent. On the receipt of one deliar, live copies will be some postage paid. ELISHA CHABE, Author of the work.

DR. J. BOVEE DOD'S

## IMPERIAL WINE BITTERS.

A RE universally acknowledged superior to all others now before the public; being composed of Barberry, Spikenard, Wild Cherry Tree Bark, Chamomile Flowers, Gentian, Solomon's Seal and Comfrey. They are the best rumedy known for Incipient Consumption, Weak Lungs, Dyspepsia Indigestion, Debillity, Nervous Diseases, Parsiyeis, Piles, and all casés requiring a Tonic.

FOR SORE THROAT,

So common smong the clergy and other public speakers, i acts like a charm. As a beverage it is pure, wholesome and deligious to the

Physicians throughout the United States use it in their

CHARLES WIDDIFIELD & CO., Proprietors, Bold by Druggists generally.

#### A DISCOURSE ON Faith, Hope and Love. TELIYERED in New York, Sunday, April 23d, 1857—to

BY MRS. CORAL. V. HATCH.
To which is added

REPORT OF A PULLOSOPHICAL INVESTIGATION OF THE NATURE OF MEDIUMSHIP. Phonographically reported by M. A. Cinnesy Price 10 cts.,

### A PRINTING OFFICE FOR \$10.

BERRY, COLBY & CO., Publishers.



LOWE'S PATENT

Printing and Letter-Copying Press. The invention of this preas sopplies a want long feit by printers and others of a cheep and good printing press. It enables every man to have a small printing effice of his own, and thus print his own Cards, Billheads, Labels, Circulars, &c.; and as it THE '

True of his own, and thus print his own Cards, Lowe Press Billiheads, Labels. Circulars, &c.; and as it company.

Bustos. Billiheads, Labels. Circulars, &c.; and as it becomes an indispensable appendage to the counting-room of every merchant.

With each press, if desired, we sell the sinue, 1837.

Brures, and give printed instructions for working the press, setting type, &a., so that any person, of common intellect, can execute all kinds of printing with case. Printing in Gold and Silver, which is supposed to be very difficult and expensive, can be done upon this press without any trouble, and at about the same expense as common printing.

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

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

All kinds of Paper, Cards, and Cardboard furnished to out customers at manufacturers prices. Orders must be accompanied by the each, or the mency to be collected on delivery by the express. We have but one price, and sell fur cash only.

Persons having the old-fashlened presses, with weeden

only.

Persons having the old-fashioned presses, with wooden rollers, can have them exchanged for these with fron rollers, and the other improvements

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

Printing Office No. 1. Office complete, . Printing Office No. 2.
Press, 8 by 12 tuches.
Type, ink, and other fixtures. \$10.00 Office complete.

Printing Office No. 3.

Press, 12 by 14 inches.

Type, ink, and other fixtures. \$20.00 \$80.00 Press, 13 by 17 inches. Office complete. \$25.00 Type, lak, and other fixtures.

Office complete,
Address COMPAN
13 Water street, Boston, March 81. coply A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MARS

\$45.00

### WHATEVER IS. IS RIGHT.

DY A. D. CHILD, M. D., NOW READY.

We present the following extracts from notices of this book, which will serve to convey some idea of its novel and

interesting contents: The author of this book before us has brought to bear upon his subject the full powers of a mind, such as fow men possees - a mind more evenly balanced than usually fails to the lot of men. We feel when we read his souteness, that an emotion of love prompted each; for without this pleasing passion no one could write as he has written, or think as he has doubtiess long thought.-Bristol County News,

We have in this book a long line of footstops uside from the old beaten road; they load 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 bank-for it will arouse energetic thought, weaken superstition, individualize manhood, and prove a faighty lover by which the world will be moved to a higher plane of action than that which it has hitherto occupied .- John S. Adams.

Pertuit me to congratulate the public in their possession of so rich a casket, filled with treasures so valuable, and all inlaid with the spirit of truth,-A. Paige, M. D.

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

This book is fresh and vigorous, a o o The whole book is a presentation of the doctrine that all existence is precleely as it was meant to be by Infinite Wiedom; and therefore that all is good and right. Strango as this may seem, there is an everybeiming legic in it .- Provincetown Banner.

I keep this book as my lible, and whon 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 better expression of my views in regard to the contents of the book, than by quoting from its preface, viz.: "It teaches a doctrine, if doctrine it may be called," that to me "Is ineffibly beautiful and unutterably grand,"-Laura De Force.

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

This book has and will receive a severity of treatment from the author's friends that is almost unpuralicled. A member of almost any religious sect will publish a book, and all the members of that seet will receive and approve it-but here it is different. . . . . There is more in this book than its opposers credit to it.-- Mr Burke.

This is a very singular and interesting book. • • • It will not find much sympathy except with strong minds.-

Horace Seaver. Strong and fearloss men will not shrink from a porusal of the dectrine contained in this book. Most people will find more sympathy with it than they will dare express .- Mr.

Bome time all who read this book will see the beauty and the glory of the dectrine therein contained .- Mr Tullis.

This book is not the result of a tedious process of reasoning, but it is the result of a highly progressed and unfolded soul. It looks through the froth and bubbles that float on the surface, and sees the interior principle, the real cause that produces all life. I regard this as the text-book of the age in which we live. It is replate with fresh and immortal truths; its utterances are bold, manly and vigorous.—Res. Silas Turrell.

This is an original work in every some of the word; is is the great literary lever of the nineteenth century-its fulcrum is common sense. Probably no work of its bulk contalus so much that is suggestive, so much that is procreative of thought. No one can sit down to lis perusal without being refreshed thereby; nor can be rise from the delightful task, without feeling that he is both a wiser and a better man than when he began it .- P. B. Randelph.

A book of extraordinary value is before us. It is unlike all the creeds of Christondom. . . . We berein find some of the purest aphorisms, and some of the largest hints at clornal principles of truth.-Herald of Progress, A. J.

Davis, Ed. Every person who is not afraid to think, who is not led by s creed, will obtain this work and find abundant food for thought.—Spirit Guardian.

We can commend the book as an earnest, candid, and fearless expression of the convictions of the author upon a subject which has sgitated the world more than all other sublects.—National Standard, Salem, N. J.

A single copy sent by mail, postage paid, for \$1. -PUBLISHED ST-

> BERRY, COLBY & CO., 3 1-2 Brattle street Boston.

BOOKS FOR CHILDREN. Volume one of a beries of stories for the

YOUNG,

BY MRS. L. M. WILLIS. ERTITLED

SURIPTURE ILLUSTRATED BY MORAL AND RELIGIOUS STORIES, FOR LITTLE OHILDREN.

-- CONTENTS-The Little Peacemaker, Child's Prayer, Desire to be Good, Little Mary, Harry Marshall, Unfading Flowers. Evening Hymn,

The Golden Bule, Let Me Hear the Gentle Filial Duty, The Dream

Bound in Muslin. Price 25 cents, pastage paid. Was Volume two, containing a choice collection of Tales HERRY, COLBY & CO. all be issued shortly. 8 1-2 Brattle etrest, Boston. BOOKSETTERS, WHO NEMS-AENDERS, VGENCA

ROSS & TOUSEY. 121 Nassau Street, New York, General Agents for the

BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Desiess in Cheap Publications, and Periodicals, to their unequalled facilities for packing and forwarding overything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE D.R. ALFRED G. E.ALL, M. D., PROFESSOR OF PRESIDENCE. author of the No.. Theory of Medical Practice on the Kutrative Principle, may be consulted on the treatment of every form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effect, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely regetable. No 18 Temple Piace Boston Mass.

Oct 1.

JOB PRINTING,

OF BYERT DESCRIPTION. NEATLY AND PROMPTLY EXECUTED At this Office. MRS. H. F. M. BROWN,

SUPERIOR STREET. A few doors cast of the Public Equare. CLEVELAND, OHIO,

HAS for sale the complete Works of THEODORE PAR-KER. ANDREW JACKSON DAYIS, BARON DHOLBACH. REV. ROBERT TAYLOR, ROBERT DALE -OWEN, HENRY C. WRIGHT, THOMAS L. HARRIS, L. MARIA CHILD, and other Reformatory looks. A printed entalogue sent to those wishing it. Sopt. 6.

MY EXPERIENCE;

Footprints of a Presbyterian to Spiritualism. BY FRANCIS H. BMITH. BALTIMORE, MD.

Price 50 cents, bound in cloth. Sent, postage free, on reeiving the price in stamps, by the author, or by
July 7. BERRY, COLBY & CO., Boston.

MRS. W. R. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRYOYANT, No. 64 East 220 street, New York. Examinations for disease when present, \$2,00; by a lock of hair, verbally, \$3,00; when written, \$5,00. Slitings two dellars per hour for one

or two persons.

Sopt. 22.

CELF-CONTRADICTIONS OF THE BILLE.—Third edition. Says a correspondent of the Heraid of Progress:
"The most studious reader of the Bible will be amazed and overwhelmed at every step in going over these pages, to find how numerous and point-liant are the contradictions."
Price 15 cents, post paid—cight for a deltar.

A. J. DAVIS & CO., 274 Chinal street, N. Y.

Auguet 18,

If PERSONS SUFFERING FROM DISEASE WILL SEND their address to 143 Court street, I will endeavor to care them by spirit power. If no relief is given no pay will be expected.

EDWARD HAWLEY.

## Che Messenger.

Each meanign in this department of the Bannun we claim was space of the still whose name it bears, through Min.
J. H. Cowart, while in a condition called the Traine fittle,
They are not published on account to Heavy merit, but as
tests of aptrik communion to these friends who may recog-

re them, to show that opicits earry the characteristics of We have to show that spirits carry ine characteristics of their carthellis to that beyond, and do away with the crune-ous idea that they are more than ground beings, we believe the public about know of the spirit world as it is—chould learn that there is criti as will as good in it, and not expect that purity alone shall flow from spirits to more tale.

We sak the reader to receive no doctrine but forth by spirits, in three columns, that does not comport with his reason. Each expresses so much of truth as his perceives— no mors. Each can speak of his own condition with truth, while he gives optalous merely, relative to things not ex-

Answoring of Lottors.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the estritual phenomena, we cannot attempt to pay attention to letters addressed to apprise. They may be sout as a means to draw the apprise our circles, however.

Visitors Admitted.—Our citings are free to any one who may destrete attend. They are held at our office, No. 6 1-2 Brattle street, Besten, every Tuesday, Wednesday Thursday, Friday and Saturday afternoon, commencing at BALF-PART Two c'clock; after which time there will be no BALT-PART TWO Colock; after which time there will be no admittance. They are closed usually at half-past four, and visitor are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

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

From No. 2243 to No. 2270.

Thursday, Sept. 6.—Why did Christ say to the invalid, "I bave heated thee—go thy way?" David Leary, Beston; Banuel S Heltyand, Utlea; Emeline D. Foss.

Friday, Sept. 7.—The Mosale law—was it of God or man? Thomas Canterbury, Philadelphia; Heary Ardin, Montpeller; Barah Ann Millen, Boston; Invocation.

Thesiay, Sept. 11.—Suidleo; Mary Spinney; Refus Cheste; Louis Howard.

Thursday, Sept. 13.—What are the immutable decrees of God's Thomas Price, Florida: Altea T. Oberton, Castleton, Pa.; Mary Mayhor, Scotland; George Henry Ropkinton, Albany; Invocation.

Albany; Invocation.

Friday, Sept 14—Is it not necless to pray for that we absolutely neotf Joshua Heath, Dracut; Andrew Jackson, Beston; Philip Cabet, New Haven; Victoria M. Runsom, Chicago; James P. Good.

Saturday, Sept. 15.—Invocation; What is Intuition? John Castidy, Boston; Henry Ward Hastings.

#### Invocation.

Almighty God, our Heavenly Father, once more we thank thee for the gift we receive at thy hands at this hour. Once more we fain would come in form of mortality, that we may offer praises unto thee as the Author of our being, the finisher of our salvation. Once more we praise thee in behalf of thy wast family, for the blessings thou art daily bestow

We can but praise thee in barmony with all thou hast created, seeing thou hast so abundantly blessed

Oh, God, we thank thee for this glorious star of the nineteenth contury, for that which is liberating souls from darkness, for that which is blessing the souls who have dwelt in the confines of hell. And we bless thee for those who cannot see as we see who cannot praise thee as we praise. Theu has taught us to yield up our strength to those who are weak, and we in obcdience to thy command do yield up our strength to those who are toiling up the hill of salvation. We bless thee for the strongth that enables us to return to humanity.

Oh, make us the ministering angels of thy love, that they who are slumbering in death may come forth at the sound of thy voice. For, oh Father, hast thou not called us to go forth and bid thy children to come forth from the grave of the past, and come

up to newer life? And while we wander among the children of humanity, give us to know that thy own power will uphold them, as they are of thy own divine body. Oh, give us to know that thou art wandering in hell as thou reignest in heaven, and art blessing the children in every avenue of life; that thou dost lay the hand of oppression upon them that they comforth to newer life; that the hand of discase is lake upon them, that through suffering they may come up purified, and be raised to thy higher courts, to praise thee for thy love. Bept. 4.

### The Divinity of Jesus.

If Jesus Christ was not possessed of more Divinity than other members of the human family, by what power did he cast out Devils and control the elements ?

We are not disposed to rob Christ of his divinity, nor are we disposed to give him more than his due. To say that Christ was not divine, would be to say that which is wholly false. If he was the son of the Most High God, he must of necessity be divine, in ion of that germ of divinity found in the Father. He must possess all the power his Father possessed. The God of Nature, the Creator of Universes, is called the Omnipotent, the All Powerfuland why? Because he is all goodness—because he is the Divine Originator of all things. His power is unlimited, and was so from the beginning of time, and will over remain so throughout oudless ages of eternity. Compotence is his under all circumstances of created life.

If God is possessed of this power, Jesus Christ is

possessed of no less; and if Jesus Christ was the son of the Most High God, so are you, every one o you. A thing created of God are you all--children of the Divine Father.

We again say, we are not disposed to rob Christ of his divinity; although many of our opposers charge it upon us, this is not so. We come not to sear down, but to build up; we come to resurrect you from the old, and give you something now. This does not imply that we are to take away the old entirely, but that we plant semething upon it that shall do honor to God.

By what power did he control the elements and cast out devile? There are two elements in lifeone you call Good, and the other Evil. Evil carries darkness upon its surface - that still contains a germ of goodness, or of God. That which is Good is supe rior to that called evil. The better things of life are always more powerful than those which are beneath, at all times, in all conditions. The spirit-world is superior to the natural or material world, and the intelligences in the spirit world can always control the inferior. And as Christ was superior to all be low him in intellectual worth, and in goodness and divinity, he was superior to those you call Demonic. He understood self, from whom he originated, and of that he was coming in contact; therefore he had strength, for it always follows knowledge. There fore, when he was brought in contact with an obsessed one, that spirit recognized him as superior to it, and it was obliged to come forth, and could no longer find a resting place; for the voice of God, by his servant Jesus, had commanded him to come forth, and none can disobey his voice.

No law of God was over broken-no law was ever violated. And bence we alliem that the law of God controls all that is called evil, as well as that you call good. So, then, Jesus controlled all by his superior knowledge -not only the elements, but the spirits of darkness-for the winds and waves understood him, and they obeyed him. But behold Jesus told his followers they were possessed of the same power, and could do the same things he did. If he told them this, will be not speak in like manner to you? Have you lost your divinity, that you are less powerful, less divine than they? We care not if you are told you are born in sin; you are all Gods, every one of you, and as you must one day merge into the condition of Godhead, so you must all outlive all that seems to be evil to these who cannot see God in all things. Jesus of Nazareth said, "The pure in heart shall see God." And where We answer, Everywhere; but more fully in that

type of occasion made in his image. Go not outside of self to find divinity. Learn that divinity is in you all, and that you have power to overcome ovil everywhere. You are saviours, all of you; so cast not your burdens upon another. You must save self. That which made Jesus what he was, cannot save you.

Every religious sect, from time immemorial, has had its type of divinity-every one a somothing which they worship more than they do that vast friends, you'd better be dead than here. I have a field, seen,

creative intelligence they call that. The Christian eleter married, and she went to the western country to walk in his puth, whom she has not endowed up to. with such a gift? No; for each child is endowed when I kissed them and bade them farewell, with a peculiar gift, and each tends to his Creator. Jesus Christ, we affirm to have been a superior in

telligence to all he came in contact with. Jesus said, "If I pray to my father, he will send should move there, I ask them to take my children me twelve legions of angels." Yet he did not. And to a medium I have found there; and if a medier's why? Because the element of good will never infringe upon the element of evil in such a way. The darkness could not comprehend Jesus, and called for his death. God did not and would not condem them, but He suffered them to outwork their own law: and one way this was outworked, was the crucifixion of Jesus, that by it they might east off a portion of their darkness and be made free-not by the blood if I do not expect too much, I shall not be disupof Christ being shed, but by outworking their own law. Mark us. We do not, nor shall we ever seek to rob Christ of his Divinty, no do we seek to place him above his proper standing in life. We give to him what he was willing to give to all. Jesus clearly told his disciples to obey the law at all times, that Cosar even was fulfilling his mission, and he bado them render to Cosar the things which wer

Divinity sits enthroned everywhere. What is Di law natural. To be natural is to be divine. No matter what you are-whether in the hell of affliction, or in the beaven of joy, you are divine; you can command all evil, and it must obey you. You are endowed with power to acquaint yourself with all the elements of nature, by the same power that spoke you into existence. He gave you power over all else in life, because you are created in the image of In

the children of past ages, but as speaking to you to day in the morning of the nineteenth century. And as you hear, you must obey. God's law never was children before us to day, by opening thy book of as you hear, you must come shall come when knowledge they so desire. Give to them the cup of you are called by God, you must come forth. You water they call for, that they may praise theo in are your own Saviours, His divine life is implanted in yourselves, and you shall come forth to something eth nothing, but giveth to all according to their higher, and enjoy something better. Sept. 4.

#### Polly Evans.

I lived in my body upwards of eighty years; I left it four years ago. I died at Nantucket and was buried there, and I had a great desire to go there, but I had to come here. My people are there; some of them are here, but most of those I want to com to are there. I was failing almost a year before 1 died, and I went off quite suddenly. Peor old wo-men! I do n't suppose any body cared, for I was no good to anybody. But maybe God has been so kind to me that I can serve those now I could not serve when I was in my body.

My right name was Polly Evans. I was some times called Mary, but it was n't my name, and want you to write down my true name. I did not find the spirit world what I expected. I was terri-bly disappointed, but it is all over now. But I come here, God knows, if he knows anything at all, to benefit my people. I do n't think they know any thing about this. I have learned more in the four years I have been here than I learned all my life in spiritual things. But I had first to come down like a little child, and persuade myself I did n't know anything. Oh, how I remember the blessed words, and how they applied to myself. Yes, if you want to enter the kingdom of heaven, you must make up your mind you do not know anything when you get to the spirit life. Then there will be plenty to teach you. But as sure as you make up your mind that you know all, you provent others from aiding you. want my people to make up their minds here that all they know of God is good for nothing, and then they will learn of him quicker. I was brought up a strict religionist—a Baptist—and 1 cannot say 1 and not with ours. Unjust should we be if we cast have been really unhappy since I have been here, for I believed that God was just and good, and he

me or to know about my coming, to let me come to them as I come to you. I have many things to say to them, but I do n't wish to give them here; so ask, I beg them to let me speak to them. Surely God will not oast them aside for sinning once; if it is good and will forgive them. God bless you all, and grant you may all be happy when you come Bept. 4.

### James Edward Alton.

My name was James Edward Alton; I was thir-teen years old. I was drowned in North River about six weeks since. I have a mother living in Williamsburg, New York State, a sister and a brother in New York City. My brother is a dealer in hats, my father is with me.

About a work ago I sent a communication to my mother, by way of my sister. I wrote a little so, if we would have truth at our right hand. through a medium in New York, and mother did n't policed it, nor did my eister; and my father thought they would believe if I came further off to be to seal our damnation; to add anything new,

I was taking a bit of a row when I was drowned I was taking a bit of a row when I was drowned; us this idea is good for nothing—it bears simplicity I left home about five in the afternoon, and I was and ignorance upon its surface; but to some it is intending to come home before dark; but we got to sacred, and therefore we are bound to respect it, fooling in the boat, and I suppose that was the reason of the capsizing of the boat. The other boy, llarris, was saved.

I de not know what I'll do to get home, sir. I asked to go home when I wrote, but I did n't know much about coming, and made some bad blunders. knew something about coming, but not much. My father belos me, though he never came back. H wants me to say if my mother will go to a medium, and go honest, she will get all true. The bigger stranger the medium the better be will be satisfied.

I think I can make her believe the first time; but you take a fellow when there are two or three dozon people tooking at you, and he do n't feel very well. My eister will get the paper, and she will send it to my mother. My brother is on Broadway, way down by the ferries. His name is H. B. Alton

#### Rebecca Hawkins. I have two little children on earth; can I speak

to them? I have been dead most three years. Oh, how hard I have tried to come to them since then; which was ever found with the divine Jesus; that but I nover could till now, and now they tell me I priceless gem that will nover leave the heart until am miles away from them, and the only chance I driven out by the coldness of earth. When the ser have to commune with them is by and through a news. vant comes to your door, oh, send Charity to open it. paper. One is nine and the other near twelve and perchance in after years you may find you have years old. My boy is nine years old. Can they entertained an angel unawares. comprehend me in this way? They are with strangers. On God, to go there! But I can come ancient records by the light of Spiritualism, If this way, I suppose. Shall I tell you my story? I read by this modern star, perchance some new was born in the town of Groton, N. H. My husband thought may be found within his soul. At all events, was born in the town of Chester, and we were married in Manchester. My husband was employed in one of the mills there. We moved to Lawrence, Mass.; while there he became excited and interested in going to Colifornia, where so many go to die. He went. Shortly after going and arriving there, I heard he was dead, and I was left with two children. I did all I could to support them; how well I succeeded I can't say here; but finding it hard work to Giver will bless you for the same. live there, I moved to Boston, thinking I could provide for myself and children by doing anything friends and strangers might offer me; but it a a hard world to live in, sir; and if you have no

warships the Christ; persentified in and through him fourteen Jeans ago. When I caw I was foring my is their field, and so it is with every other sect leadth, and but no prospect before me, I sent word of religionists. The fixed-alongians worship their in they state, and sent for me to come to her at fixed-along to a certain extent; he is their type of divinity. The Jews had and have their Moses—being there I became worse. My sister took the role through him the light of their field was better seen care of me, and under that trouble she, too, pickenthan through your Jesus. You should not blane ed; but I died, and she lived. I left my children. them, for they are members of the great family of but her husband, who was not well disposed toward your Father, and they seek him in their own way, me or the children, thought it too much to take care Curse not another sect because they cannot worship of them, and he put them away among strangers, your Christ, for it is not just, not Godlike. Consult I am satisfied; but I wish to come to them. I would your monitor within, and it will teach you that you like to come to my sister, but her husband is rigid are to find Gol by your own light, for no two are and a Christian—cold as marble to these things; endowed with precisely the same faculties. One and if I go to her I shall make trouble between among you may be predisposed to mathematics. To them; but I want to go to my children, and to tell such an one the course of indure marked out to him them that they are not alone in the world—though will be easy to him; but will indure require another their mother is dead, and they have no one to look Oh, I want them to feel I did not die

I wish the friends they are with would take these children where I can speak to them. I learn that they think of moving to Dayton, Ohio. If they should move there, I ask them to take my children love can find means to repay them, I certainly will, before they come to the spirit-world, if I can-if not, when they come here. My sister's name is Corliss: her husband is engaged in some land speculations.

My name, sir, was Rebecca Hawkins. Oh, I hope my children will get this. But I'll not expect too much, for disappointment is the lot of us all; and pointed. I have told you the plain, simple truth eir, and hope I shall succeed. Sept. 4.

#### Invocation.

Thou Soul of the Universe, thou Life of all things, once more we draw nigh to thee in prayer and praise; once more we offer our gifts to thee; once more we praise thee because thou art merciful to us, thy obillren; once more thou hust given us power to walk inity? It is but the law of Progress, which is the and for this precious gift we offer thee the choicest the earth, and demonstrate ourselves to mortality: praise. We praise thee in behalf of those in mental darkness, who linger outside, fearing, to enter the temple of their God. We praise then in their behalf, for they cannot see thee as we see thee-cannot know theo as we know thee-and yet thou hast given them a way whereby they may find thee. Holy Futher, we do not ask thee to bless thy children, for we know than art shedding blessings continually upon them. Ch, God of wisdom, God of mercy, Oh, then, seek wisdom, not only as found among God of peace, we give unto thee all glory and all honor for that thou hast been pleased to bestow upon us. Oh, our Father and our Mother, sanotify thy that, too, feeling that thou art a God who withhold proper desires. Sept. 5.

#### Daniel's Prophecy.

What do the spirits think of the prophecy of the Prophet Daniel, as relating to the destruction of the

Our brother Daniel was endowed with certain peculiar gifts, with a certain phase of medlumship and unto him cortain things were revealed. But according to our understanding, the revelation refers to the city of Jerusalem, the gathering togother of God's chosen people. We cannot find this to have any reference to the destruction of the earth; for according to our understanding of the law that governs the earth, it can never be destroyed by the clement fire; but it must live ferever, passing change after change, until it passes out of its material into a spiritual orbit. These are our views,

Now again we say the man Daviel was a medium possessed of the power of receiving intelligence from the spirit world. He said, "Lo, the man Gabriel came to me, giving me certain things, and opening my understanding." So says your Record. But that so-called infallible Word of God is so almost wholly defaced that we cannot receive with entire certainty anything therein. The Record given to Daniel is by no means the same as that found in your Record. Could you see it, you would not recognize it. We would not take from that you call sacred; but, as children of the living God, we must affirm that which is true, and if you easi obloquy upon us, we must bear the yoke, feeling that you see with the capabilities of your vision, consure upon you, because you cannot understand the Ancient Record according as we see it.

is well enough to come here and make yourself known to your folks; but this doesn't satisfy me, and I want my people, if they want to confer the confer to the infant history of your carth, (you have the power, and you will find an index of all man my people, if they want to confer the I cannot return to my primal condition, for the law of progress bids me go on forever."
In the infant condition of your earth we find the

reigning element, fire-King and Queen. Out of it proves to be ein, they can repent at once, and God its down all you have; and shall this planet receive its doom from that which gave it birth? Never Speculate as you may on the change taking place with you, you cannot realize the change until you have passed through that change. We may force our theory upon you, yet you cannot receive it. Yet there is some new star horalded in your horizon, something scut every hour from the spirit-world, and those who can accept it, do so, while others wait for something they cannot understand.

A certain class have pendered much on the proph coy upon which we have been called to speak. They saps, and furnishing goods; my sister is married; believe it speaks of the final destruction of the earth by fire. We cannot see it so. Everything in nature cries out to us, "It is false," and we must affirm it

The greater portion of the Christian world hold in reverence that record. To take away one idea would would be to close the gates of heaven to us. But to

Therefore, we will only say, follow the lead of your prompter, the God within. Believe that your fair earth is to be destroyed by fire, until the God who gave you the idea shall take it away. Seek to study nature, and you will find in time your theory false, when God shall send you the light.

Hard indeed would be the fate of many of our theological brethren, if this theory were correct Colder than marble and hotter than their theological hell. But thanks to our Father who giveth all in due time, we know that the angel of Progress will forever becken us forward-never bid us to retrace our steps. And although a thousand Daniels may rise up, and, according to the understanding of the multitude, bid us to believe that the carth must be destroyed by the element which gave it birth, we cannot believe it. for nature with a thousand tongues

When questioned upon theological subjects-those which are near and dear to every theological student
-we beg of men to extend to us at all times that mercy we shall ever bestow upon them; that charity

We recommend our questioner to look at the it will do no harm. It is but a child of Him who gave him existence; a child of Him who giveth all existenco : and, as such, it demands attention

Oh, then, give to us all that the kind Father is always willing to bestow upon you. You have asked a loaf of bread of us. We have given it according to our understanding. Receive that which is food for you, and reject that which is not, and the Great

### Col. Hastings.

Will reply to the note left with the medium Mans-

W. P. Johnson. 🕛

that class, for I have to come here and work.

and tell tilu where I last saw litter, and what I said, where they exist, and organize as shareholders in Some people think we can do anything they wish us to, and that we are in duty bound to do it. Now the South and as abolitionists in the North; but the to come back and answer everybody's call; but I ends of the country, and any preacher can slauder, will answer this, as he was a preity good friend of abuse or its about Thomas Paine, Abuse Kneeland abuse or its about Thomas Paine, Abuse Kneeland and, I would be one, and not be aslauned to let people knew that I was investigating Spiritualism.

versation with blue about crops lu the Western coun ry; he was speculating some in things that way. care, except that I was talking about going that ony, and he invited me to visit him.

He said, "Bill, go there, and be careful not to give my name." I've a good mind to give it, though. seems to mo I'm getting into the market pretty regularly. You never knew me before? Never knew old Bill Johnson, did you? Well, I am he, and I am always troubled with the rheumatics when I come here. If my friend keeps up the fire on his Jesus, in which he reviewed the sermon on the side, I suppose I shall be obliged to keep it up on mount, and the instructions of Jesus to his twolve mine, and come here often.

Can't you give one a different box to come in?

Charlotte Faber.

I am daughter of Mary and Sumuel Faber, of New ford, to that medium, we will come there and speak. dur mother knows her name.

Our mother has been insane. If she will talk will cure her of her insanity. That is why, we wish her to come. There is nobody on earth who can s not insone now, she will be.

My name is Charlotte. Good by.

Dr. J. Theyer. I would have been much pleased to have spoken through your medium, but do not as yet find myself having power enough; hope to have soon. Praise God in the highest for the freedom he has given to all his children. Dr. J. Thayen.

Sept. 5.

Written for the Banner of Light. THE EQUINOX. BY J. FOWIN ONODCHILL,

How like the Churchman's doubts and fears, This sunshine and these dripping teers: They sin to-day, repent to-morrow. Putting off their day of corrow-Hope to enjoy this present life. Not thinking of their day of styles. Trusting that their "Mighty Lord" Will save them by his "Holy Word." But like this sunshine and this rain, They 'll feel life's gladness and its pain; For violated laws will bring Their certain and unchanging sting. No power that is, or is to bo, Can from its retribution flee. By only bowing to God's law, Around the soul sweet Peace may draw E'en as the sunshine and the storm, The winter cold, the summer warm. Bo change of season and of days Shows forth his glory and his praise; There is no deat or sin, or strife, But points us to a better life. Then let us work with all our might Knowing Whatever is, is Right— Doing those deeds of love and duty Which lead us toward that land of beauty Living through life our highest thought, The reward of what we here have sought,

Asking by action and by deed Fulfillment in each hour, the need Of every law below, above, That God bath made in wondrous love. Great Barrington, 1860.

### Correspondence.

Warren Chase in Chiengo. September 23d-fourth Sunday-good audlence, and stormy evening. Morning discourse on the lief of this nation, therefore we could speak of them and their evil effects without fear of presecution, rather more respectable than Spiritualist. He con- it would take too much space. tended that the Christian creeds were not based on the leachings of Jesus as given in the New Testa, tion of that live Spiritualist, J. M. Mills, we went to ment, but on the belief in a vindictive, or malig his residence, as above, and spent some time very nant, partial and personal God; and while beaded by pleasantly, and I hope usefully. There, for the first a belief in a Cutholic, or Calvinistic, or Methodist time, I had my vision opened so as to see and de-God, the creed must partake of the same character, soribe a spirit out doors. She was recognized by a defects, weaknesses, or wickedness, and the effect be young man from Canada, as having been a schoolcorruption or destruction; and hence, as in our teacher, with whom he had formerly corresponded. country, where there is a growing intelligence and At the Falls, I delivered three lectures: Aug. 29th, increasing investigation and extending education, Subject.—Spiritualism and Christianity. 31st. there is constant demand and surply of new creeds Spirit Communication. Sept. 2nd-Man: Past, Presand modifications of the old, "to suit the times." ent and Future. Those lectures called out the Rev. That the effect of these creeds and organizations of Mr. Thompson, an Advent teacher. He chosed the Christian sects had been destructive to the peace, evening of Sept. 5th for the review; and we stopped prosperity and welfare of every nation controlled by to hear it. I had no reply to make. Never did man them, and tyraunical, oppressive and partial to the more completely use himself up. He said, "his strongpeople subject to them in every country—instancing est argument was, that the destrine of Spiritualism Greece and Rome and Spain and Hungary in the made felks too Harrt." He left the house like one past, and of the present distracted France, occasion- crazy, not even waiting for the company of his wife I ally saved by her infidel revolutions; bigoted Eng. During our week's sojourn there, we visited Montland, robbing her laborers of three fourths of their pelier, during the great State muster; but we carnings between church and state, which only unite look little interest in those barbaric demonstrato gather taxes, in which union the church is tions. With the politeness of our friend, Daniel second, and pays the state in prayers for permission Baldwin, we visited the new State House. It is truly to tax and collect; and poorer Ireland, whose people, a splendid edifice, most gorgeously furnished. It is with the warmest hearts of the world, after being said to be the finest furnished State House in the involuntarily taxed all they ought to bear, volun- Union. But we were most interested with specimens tarily submit to be taxed again, by an outside and relies, found in Vermont; among which were church, even down to the starvation point. Every- every conceivable shade and color of marble-a chair where, even in this country, churches grow rich and made from oak taken from "Old Ironsides," the the people poor. Funded property accumulates, and battle ship Constitution, part of an elephant's tusk, mendicants feed, but do not improve on it. Even and the skeleton of a large whale found near the Trinity Church in New York covers both ends of banks of Lake Champlain, and a vast variety of society, and switches out at both ends in the most minerals.

Is difficult to tall which to of least value, the "tip-I don't think I belong to that class of people top," or rosts; but of which, if Jesus told the truth, spoken of in the Ulble, o Blessed are the dead who in the next world the harlots will have the advanthe in the ford." "Yea," with the spirit, "for tage, and the Lazaruses will find protection and rest. is it, is it not? Well, I suppose I don't Lelong to Churches in our country pander to all the arganic eins or popular vices of society, and only defend or An old friend of mine wishes me to come back advocate the reforms that are popular in the locality I want to say on the start, that I do n't feel obliged more popular sin of lying can be telerated in both And here let me say, it writes Coward on his back Democratio church-member can slander his Repub-And here ict ine say, is writed and with me.

In plain terms. He wont get offended with me.

Well, when did I see him last? At the American in the same base coin, and both be respectable in the church; and all are fully licenced, and even expected to interepresent and ecorn Spiritualists. Brother-That is all I know about the conversation, and all I hood I talk not of brotherhood in a creed church of Christendom-" not there, not there is the precious gen to be found." It was because they are not of the Jesus school that they distract, oppress and plunder the people. Sectorian pride and religious bigotry were never learned of him nor his disciples.

The evening discourse was upon the religion of

Jesus, in which he reviewed the sermon on the

disciples, as found in Matthew, where he gives them directions what, when, and how to preach and work, This is not according to my notion exactly, but 1 suppose. I shall have to swallow the dose. I don't care to stay cooped up here a great while at a time, so I'll make my exit, if you have no objection. principle of evangelical Christianity—nothing about the Holy Trinity, the Holy Virgin, total depravity, a vicarious atonement, salvation through the blood of three. I was ten years and four months old. I Christ, baptism as a saving ordinance, resurrection lied of inflammation of the throat. It was in March, of the bodies, general judgment, and final settle-1857. My brother Henry is with mo, and assists me ment of all things, and endless misery of the unto come here. We both want to go home. We have believing. Jesus and his disciples were itinerating, two sisters and a brother, and our father and mother, and we wish to go to them. If they will go to Hartcated or ordained as preachers, and never wrote a creed or organized a church, but were forbidden to compass sea and land to make proselytes, as all bewith us, we will bring some one to her there who lievers are ferbidden to pray in public, " to be seen and heard of men." The sermon on the mount becure her, because they do not know the cause. If gan and ended in blessings, and no doubt gave inshe is not cured, she will die insanc. Although she struction on all subjects which he considered important, and yet nothing that would go to support any of our creeds. With all this teaching Spiritualism is in harmony, and yet at variance with every creed and church organization, but not more so than Jesus was to similar creeds and authorities in his day. Spiritualism also harmonized with the leading or apparent object of Jesus and his mission, which was to declare, and prove, that we can separate from our bodies and "still live;" and can, under certain circumstances, make our presence known to friends in the body after we leave ours. According to the record, he taught it and proved it, convincing his disciple mediums and some others. Spiritualists teach and demonstrate the same, not by miraculous assistance, but by and through natural law, which was always adequate to the phenomena, but never till now understood, and still holds many unrevealed secrets of operation. Scientific experiments have now reached the region of soul, mint and spirit, and are bringing out results similar to those so long considered miraculous, which occurred about Jesus and his disciples, and which have so long been misunderstood and perverted to worldly uses, and the most wicked and corrupt organizations. Thus Spiritualism is not at variance in phenominal facts, or religious and moral procepts, with primitive Chris tianity or the religion of Jesus. As the great body of the American people are not believers in any of the creeds, and are believers in the precepts and practices of Josus, and as Spiritualism harmonizes with them, therefore a majority of the people, when they understand it, will find in belief they are already Spiritualists.

Many sharp points and acute angles in the discourses, and much interesting and original matter. ely escapes my recoll taken in the hall at the time of delivery, and the speaker uses no notes, not even headings, to his aubjecte

Chicago, Sept. 24, 1860.

Memoranda of Travel.

Mrs. Coonley and mysolf left Charlestown, Mass. to visit the Convention at South Royalton, a brief socount of which you have published, from the hand of that noble vivacious brother, S. B. Nichols, of Burlington, Vt. Although there are but few Spiritualists at South Royalton, yet, by the yearly consecrations, one susceptible can readily feel the divine in-Creeds of Christendom, which he contended were fluence of that hallowed place. Our spirit percopneither collectively nor individually the religious be- tions seemed to be opened new and glorious. Not feeling at ease in a Hotel, we obtained excellent accommodation with a Mrs. Bosworth, who received however much perscoution we might meet. From many tests of the presence of spirit friends through the days of Constantine to the hanging of Mary our medium powers; and during the recesses of the Dyer, and even to the imprisonment of Abner Knee. Convention, our room was crowded with anxious inland in Boston Jail, Christian erceds had controlled vestigators, nearly all the time, often till late at or borrowed the oriminal law to execute or persecute night. The meetings of the Convention, were genertheir victims; but the game is now evidently played ally very harmonious. H. C. Wright appeared to be out in this country. As it is now a mark of respect one of the positive, and Daniel Tarbell, of the World's to be called an infidel, and simply means, belongs | Paper, the negative elements. I was most fully pleased to no church, or believes in no creed, hence many with the gathering at Providence. I would like to Spiritualists are termed infidels—a term as yet touch upon the position assumed by Bro. Wright, but

Northfield Falls .- On Monday, Aug. 27, by invita-

worthless characters, of which, like a corn stock, it | On our return towards Bridgowater, Sept. 6th, we

the residence of Bes. Parbell, above moutlements. The februde of Belvitualism had a grand grove and really, from the uneven state of the ele-meeting on the 18th of Hept, at "Helrit Spring" la mentantound blin, I do not wonder that he outward. Warwick, Mass. . Iv exhibited, at the Convention, so much bluff, while spiritual goodness. Ilis house in always open to the fols was chosen Beerstary. wandering disciples of Truth. As no deft on the After a spirited song, the meeting was addressed morning of the 7th, it came in our way to stop at by Mrs. R. H. Burt of Boston. Her address was Bethel to wait for the stage, and we had the pleasure earnest and interesting. She showed that all things of dining at the house of Bro. Daniel Waller, and al. in nature have their use, and that improvement is though he was absent in body, we found his "better the law of man. Progress is indeed slow. Lut we half" ready and willing to give the weary test and ought not to find fault with this, for God so orders sion; many of their friends manifested their pres. good results from all evil, and that evil is, in fact, ence. (Query-why can we see spirits so readily in as the old philosopher said, "good in the making." some places and not at all in others, though we were the affirmed that there is a soul in every human never so auxious?) Our next was a stage ride of belog, a spark of divinity, and that all are to be seventeen miles to Woodstock. Our way was over equal under the New Dispensation. There is to be hills and down the vales; but we had good company, no Pope. She denied in pointed terms the doctrine and a joyous time looking at the changing scenes, of of Total Depravity, and showed that the passions who speaks so many languages under spirit control ; ture. (the one alluded to in Bro. Nichole's report of the Another song followed the address, and the follow Convention) and whose remarks I was made to inter-ing subject was then discussed: "Spiritualism-its pret; a power which I have had but very few times. rise, progress, and use." The discussion was par Just after dark we arrived at our appointed quar- ticipated in by Deacon Barber of Warwick, Meesrs. tors-in Woodstock, where we had been invited Starkey, and Buffam, of Richmond, and others. when at the Convention, to pass some time with the Father Davis, of Warwick, gave an account of the home comforts of our esteemed friend, Mr. Thomas Spirit Spring. This place was revealed to him in a Middleton. We found the door thrown wide open, at dream. Previous to its discovery, he was rapidly the approach of the stage, and the English American sinking in health. He lost twenty-seven pounds of fred Spiritualized host and hostess, with extended firsh in two mouths. He drank of the water, and welcome to greet us. Mr. and Mrs. Middleton have began at once to amend. He gained as much flesh been unitedly energed in examining and elucidating in the two months that followed, as he had previous the spiritual phenomena almost from the first raps, ly lost in the same length of time. He was eightytogether, with S. B. Brittain, R. P. Ambler, Rufus six years old, and said that he had believed in Spir-Elmer and others, in Springfield, Mass. With inde- itualism since he was old enough to know anything. pendent action, they have washed away much of We then adjourned one hour, during which time the dust of ages, from the gates of the spirit land. the friends refreshed themselves at the tables which Mr. Middleton has now lived in Woodstock near ten were bountifully spread. years; during which time, many of the most re- In the afternoon session, Mrs. Brown, of Sandusmarkable manifestations that have ever occurred, have ky, Vt., addressed the meeting. She spoke of man taken place here. Mr. Middleton is one of the most, as a progressive being, and affirmed that what we if not the most, thoroughly posted, I have ever met, in do not attain to here, we shall attain to bereafter. the philosophy of spirit intercourse. He has, in his She dwelt on the immortality of man, and said that condensed library, nearly all the scientific works when man is conscious of his immortality, then is bearing upon Biology, Pyechology, Pneumatology, Dy- "Death swallowed up in victory." The lady orator namics, &c.-and, what is remarkable, he is equally affirmed that woman is the equal of man; and that convergant with ancient and modern literature, while man regards her as a toy, be robs himself of There are many things connected with this locality, much good. It were better for him if he were often and our cause, and disconnected, that I wish to give er guided by her. It would not be degrading to him. the public; but as this communication is long enough. It would elevate and ennoble him. She said that I will defer to the next letter. L. K. Coonley. South Reading, Vt., Sept. 21, 1860.

Spiritualist Picule in Franklin, N. II.

assembled on the 22d ult., to hold their plenie, in Cause; or, Whatever is, is right." W. Johnson, the walnut-grave on the banks of the Merrimac, a Esq., of Templeton, Mr. Clarke of Orango, Mrs. Burt short distance from the famous Webster Place in of Boston, and others, took part in this discussion. this town. The day was clear and bright, after the The debate was warm, and terminated (as such disprevious raine, and all nature smiled in gladness. oussions usually terminate) in each one's retaining I have witnessed many scenes in this and in foreign his own opinion. The question as to the nature of lands, and must say that nothing of such a fairy. moral ovil will never be settled by discussion. like character have I ever beheld before. It was in perfect harmony and keeping with the idea of spirit. Sawyer of Templeton, which was fully equal to anyual intercourse. The scene was a circular dell, cano- thing that had preceded it. We are obliged, for pied over with the light green foliage of the walnut, want of room, to omit farther notice of it. through which the sunlight beams came streaming down, like messengers from beaven, bearing glad tidings of immortality. At one end or side of this and, we trust, profitable. The grove in which the dell-capable of containing ten or fifteen hundred friends gathered, was delightful, the day auspicious, people, if full-stood a substantial speakers' stand; and the attendance fair. The choir deserve much at the other, trickled a clear, pobbly streamlet. In praise for the manner in which they acquitted themfront of the stand, on the grassy carpet, was ranged solves on the occasion, and the ladies, we are sure one long table, profusely covered with all the good deserve not less, for the good taste manifested in the things to sustain the physical man, exquisitely deco- arrangement and decoration of the tables. rated with bouquets and garlands, and on either hand were ranged, at right angles, souts for the ac. Spirituation Alive in Banger. oh was elevated some six or eight feet, was als lent their services, to add harmony to the beauty of often as practicable. The Mechanics Hall, in which the Upper Village.

were called to order by Mr. Benjamin Hancook, fore it was seldem that we could get out a good and the Rev. Joseph Elliott was unanimously audience. Seeing the need of owning a house, and chosen to preside. He opened the exercises of the a chance offering, we purchased the lease of a lot for day with a few remarks, in his usually elequent the term of ten years, and fitted up a building at an style, upon the necessity of liberality and telerance expense of \$2600. The house is beautifully located, in this free country, and in this advanced age of neat and convenient, having an auditory that will civilization. A. H. Pierce, of Philadelphia, followed comfortably seat five hundred persons, and a vestry in an inspired strain. Being entranced, he took the that will accommodate two hundred and fifty, all Bible in his hands, and ably refuted the charges of well ventilated and lighted. The house was occupied infidelity and rejection of the Bible brought against for the first time on Sunday, the 19th of August, Spiritualists. He remarked, from his own experi- when some appropriate remarks were delivered ence, that according as he better understood the through the organism of Mrs. J. W. Currier, after Bible, he loved it more and more; and instead of which the controlling spirits took up a subject and Spiritualists being liable to the charge of rejecting went through with it. The house on this occasion the Bible, they only interpret it differently and read was well filled, as also on the two following Sundays. be the first to throw stones."

reasoning credulity.

At the close of each address the band enlivened the scene with music, and, all passed off in literal actually worth \$5000. We are in debt \$1600, which harmony, winding up with a vigorous attack upon we hope our friends interested will holp wipe out. the viands, which were provided in every variety of Our greatest want at the present time is first class form, and in profuse abundance. There were many speakers to occupy our desk. Owing to our conpresent who were not noknowledged Spiritualists; ditions and circumstances, and not forescoing events, but on such an occasion as this, I suppose, they we did not dare engage speakers far ahead; theremight take a look at the elephant, without prejudice fore we must experience some difficulty in always to their standing in the church.

Spiritualism in this town has been tried.condemned and executed once; but it seems it would not stay executed, as the mouster is again alive and vigorous, and seems to be doing as well as could be expected. Truth is hard to kill, and, phoenix like. scems to rise from the ashes of the dead.

Yours truly, . Franklin, N. II., Sept. 25, 1860.

stopped at Bandusky, and passed the night at Grove Months to Warpeleti.

The meeting was organized at 11 o'clock, A. R., by there is inwardly a fullness of gentality and true calling Deacon Barber to the Chair. D. C. O'Dau-

comfort. There again is a place for open spirit vi. it, and what he orders is best. She proved that the fast blooming mountain foliage. We passed over and appetites of man are not to be eracicated, but Barnard bill, where is the residence of Bro. Davis, to be brought under the control of the spiritual na-

Spiritualists needed to be practical; and that right practice was the end and object of Spiritualism.

The next thing in order was the discussion of the following subject: " All things are the effects of cer. The Spiritualists of Upper and Lower Franklin, tain causes, ordered or permitted by the Great First

The meeting next listoned to an address by Mrs.

The meeting adjourned at five c'clock, P. u. On the whole, the meeting was very interesting,

commodation of the audience. The speakers' stand, Six months ago, a small band of true Spiritualists called a meeting decorated in equally good taste, and furnished with had arrived when some action should be taken in a centro-table, well garnished with good oheer for regard to public meetings. A committee of five was the speakers. The Franklin Cornet Band kindly chosen to procure speakers, and hold meetings as the scene on this happy occasion. The credit for the we held our meetings, was soon found too small refined taste and generous liberalty manifested on to accommodate all who came seeking for truth. the occasion, is largely due to the ladies of the Lower Larger and more convenient rooms were applied for, Village, to Mr. Benjamin Hancook and his lady, to- but prejudice answered that we could not be adgether with a few other true friends of the cause in mitted. We next applied for and obtained the use of the City Hall. This place was sufficiently large, When the appointed hour had arrived, the people but too public a place for Sunday worshipers; thereit in a new light, as the geologist reads Genesis. The eloquent and burning inspiration from the lips Mr. Boody, of Laconia, N. H., next took took the of this lady, made impressions upon the minds of stand, and forcibly expessed the practice of our op- the people of Bangor that can never be erased. Her ponents, who charge Spiritualists with special im clear and logical reasoning, oratorical powers and moralities. He, by numerous extracts from the pub- beauty of language, were far before any pulpit orator lic prints of the day, proved the truth of the prov. of our city, and captivated all who listened to her. erb, that "those who live in glass houses should not The prejudiced and creed bound people of our city. bent upon killing us by staying away from our Mr. Randall, an impressional speaker, then pro- meetings were, in spite of themselves, drawn into ceeded at some length, and as sequel-like to the our meetings, and listened with astonishment to the above, showed the inevitableness, and even necessity, truths as they flowed with beauty and eloquence of diversity and extremeisms in all societies, asso. from the medium's lips. Mrs. Currier was with us ciations and sects. Like the action of the pendulum, five Sundays, and continued to draw out larger audisome will necessarily vibrate, from the extreme of ences each succeeding Sabbath, until the last, when Calvanism to the extreme of lawless liberty and un-the house was packed, and many went away who could not gain entrance. Could she have stayed We also had some very good and happy remarks with us five more Sundays, there would have been a from a lady in the trance, whose name I did not dreadful shaking among the dry bones. We very ascertain. She spoke in a free, hold, and vigorous much regretted that we were unable to re-engage her sooner than the month of August. 1861.

As I before stated, our house cost us \$2600, and is procuring such lecturers as we could wish. A. W. BENSON,

Bangor, Sept. 9, 1860.

A Missouri editor announces that the publication of his paper will be anspended for six weeks, in order that he may visit St. Louis with a load of bear skins, hoop poles, shingles, bark, cat fish, etc., which he has taken for subscription.

"MOVEMBRY OF LECTUREDS.

Parties noticed under this head no at literay to receive subsertifions to the frequency and are represent to call attention to it doring their fectoring tours. Paurely replet cent fice. Lecturers named below ato requested to give notice of any change of their arrangements, in order that the hat may hu ne correct as 1-nellite.

Mas. Ananda M. Hennen will fecture in Quiney, 4 Rund isn in Oct.—Cambridgeport, 6 Rund isn in Oct.—Cambridgeport, 6 Rund isn in Oct.—Cambridgeport, 6 Rundayo in Feb. Tannton, Inge Rundaya In May. Address, the above places, or New York City.

Mills Emil Bandovo places, of New York City,
Mills Emila Handinon will lecture in Millsnukle, Chicago,
and adjacent places during Outolor. Address care of Enos
City, Millsnukle, and Russell Cheen, Esq., Chicago. In November in 84. Louis. Address care of A. Millsnuborgor, Esq.,
December in Terre Haute, Columbus and Chefmatt. Janumry and Pebruary in Moon, Georgia, and other Southern
either. In March, and the following months, in Bosion and Coneral poet office address, No. 8 Fourth Argung, WARREN CHASE Lectures the Becond Sunday of October

Wanzen Griade Lectures the Second Sunday of October, in Elkhart, Indiana. Third and fourth Sundays of October, in Sturgis, Michigan. First and second Sundays of November, in Detroit, Mich. Brow Nov., 13th to 18th, in Delphi, Ind. From Nov. 20th to 28th, in Actica, Indiana. From Nov. 20th to Dec. 2d, in Remnadaer, Ind. Second, third and fourth Sundays of Dec. in Dayton, Ohio. Address as above. Howill receive subscriptions for the Barker at Club prices.

Will receive subscriptions for the BARKER at Club prices.

Mass L. E. Defence lectures at Lyons, Mich., October
14th; Port Huron, October 19th, 20th and 21st; at Grand
Rapids, October 24th, 25th and 20th; at Ionia, 15th, 16th and
17th; at Milwaukie, Wes., Oct. 21st and 28th; at Racine, 23d;
24th 25th; at LaCrosse, and Recotal, Iowa, Nov. Will receive calls to lecture in the South during the winter. Address as above, or Lyons, Mich. until 14th Oct.

Orac 36 above, or Lyons, Mich. until 14th Oct.

Dr. L. K. Coonley, and wife, will soon return West and South, and desire to go by way of New York city. Philadelphia, through Pennsylvania, to Phisburg, and thonco down the Ohio River. Priondesia this route wishing their services as Clairyoyania, and Healers; or his, as a trance speaker, are requested to address him at the Banner of Light Office, as seen as possible. Mrs. C. gives Recitations, and Readings.

If B South will Oil the Silvaying accessments and the II. B. STORER will fill the following engagements, and the

In the stores will fill the following engineering, and the futerventing fundars can be engaged at any places not too far distant from these ennounced, by application to him at New Haven, Ot.:—The 21 and 3d Hundays in October at Taunton, Mass.; 4th, at Petram, Ot.; two first Sundays in Jan., 1881, at Portland, Mo.; two first Sundays in April at Providence, R. I.

John H. RANDAL announces to the friends of reform and liboral sentiment, in the West, that he designs making a trip through the Western Blates the coming fall and winter, and would be happy to communicate with the friends wherever there is an opening on milroad routes, to get ahead. Address, until Oct. 14th, at Northield, Mass.

N. Frank Whitze will locture in Chagrin Palls, Oblo, October 14th; Toledo, Ohio, October 21et and 23th; Lyons, Mich., through Nov.: Chicago, Ill., Dec. 2d and 9th; Beleit, Wis., 16th; Janesville, Wis., 23d and 30th; Milwaukie, Wis., through January. Applications for week ovenings made in advance will be atlended to.

advance will be attended to.

Mas. J. W. Curnien will fecture in Oct. at Oswego, N. Y.; in
Nov. at Oincinnatt. O.; lu Dec. at Alliwaukie, Wis.; in Jan.
at Lyone, Mich.; in Beb. at Eikhart, Ind.; in March at St.
Louis. She will roture to the cast in April. Applications for
evenings should be made early. Address Bex 815, Lewell,
Mass. or a shove.

Mass., or as above.

Miss Rosa T. Amener will lecture in Binghampton, N. Y.,
during the month of October; Troy, N. Y., during the month
of November, after which she will return to Massachusetts.
Could arrangements be made, Miss A. would preter passing
most of the Winter south. All letters addressed her will

Mas. B. E. Wanker's post office address during the month of October will be Xenin, Clay Co., Illinois. She will speak in Teledo, Olito, the four Sundays of November; in Eikhart, Ind., five Sundays in Dec. These who wish to secure her labors for the winter, and spring of 1801, will address her as above, or at Milan. Olito.

and on, or at aman, Onto.

Miss A. W. Spraguz will speak at Plymouth, the second and third Bundays in Oct.; at Wattham, the fourth Sunday in Oct.; at Worcester, the three first Sundays in New.; at Quincy, fourth Sunday in New.; at Providence, through Dec.; at Boston, through Jan. Mas. M. J. Wilcoxson, of Stratford, Conn., will spend the

ARB. St. J. WILCOXEON, OF STRAIGHT, CORM, will spood the Fall lecturing in Now Jersey, Pouneylvania and Obio, returning through N. Y. Stato. Friends in New Jersey, and on the line of the Poun. Control R. R., please give early notice. Address till Rovember at Hammonton, New Jersey,

MRR. PANNIE DURBANK FELTON WILL locture in Hartford,

Mas. Fannis Durank, Fellow will lecture in Hartford, Oth., on Bundays Och. 14th, 21st and 28th; in Slatford, Ct., Nov. 4th and 11; in Leominster, Muss., Nov. 18th and 28th; in Potnam, Com., Doc. 2d, Oth and 10th; and in Staliford, Oth., Doc., 28th and 20th. Address as above, or at Northampton, Ms. E. Y. Wilson's address in Deirot, Mich. He will receive calls to lecture on Spiritualism, in Obio, Michigan, Indiana, Indiana,

and Grant.

H.P. Fairfield spenks in Warwick, Mass, second and in Leominstor, third Sunday in Oct.; in Fathers, first Sunday in Nov.; in Portland, Mo., the three Sundays of December. Adress, Greenwich Villago, Mass. Miss Elizabeth Low, trancespeaker, of Leon, Cattarangu

Mine Elizabeth Low, trancespoaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties.

Mas. J. B. Bairrit, Manchester, N. H. Will speak in Swansey, Mass., October 14, and through the monits of November and December she will be in Raicigh, N. C. Address there care of J. P. Noville.

Mns. H. M. Millen will dovote one half her time to loctur ing whorever she may have calls; she is engaged permanently one half the time for the coming year. Address, Ashtabula Ashtabula Co., Ohio.

FRANK L. WADSWORTH Speaks at Providence, R. I., Oct 14th, flat and 28th; at Willinantic, Cons., November 4th and 11th; at Putnam, Ct., Nov. 18th and 25th. Address ac-QUARLES T. latsu intends to labor in New Hampshire and

rance speaker can have them by addressing him at Grafter Mas. C. P. Wonke, trance speaker, will lecture in Dover

Oct. 14th; Guilford, Sist: Abbett, 28th; Unity, Nov. 4th Belfast, 11th; Eileworth, Doc. 10th; Union, 23d; Belfast, 20th Many Maria Macumber, will lecture at Cambridgeper luring the month of October. She may be addressed at the Supper of Light office. Boston: care of Chas. II. Growell LEWIS B. MORROR lectures in Putnam, Conn., Oct. 14th and Sist; in Lecuninster, Mass., Oct. 28th. Address 14 Brom-leid st., Boston, care B. Marsh.

PROF. J. E. CHURCHILL WIll answer calls to speak, addressed to the Bauner office, 143 Fulian street New York. Prof. makes no charge for his services. Hon. Francestor Romanos, of Marbichead, has prepared a burse of luctures on Spiritualism, which he is ready to re out before societies of Spiritualisis.

REV. JOHN PIERPONT is meeting an engagement for three undays at Philadelphia. He may be addressed, as usual, at ost Medford, Mass. Miss M. Munson, Clairveyant Physician and Lecturer. Sus

Oal. Miss M. is authorized to receive aut one for the BANKER. Mas, E. D. Sinons trance speaker, will lecture in central New York in Ock.: in New Boston, Mass., Nov. 18th and 25th ddress. Bristol. Ot.

Address, Bristol, Us.
Alas. M. B. Kinner, of Lawrence, will eponk in Charles
two the two first Sundays in Oct.; in Cambridgeport the ret Bunday in Nov.

Mis. A. P. Thousen will maker calls to locture in the arrounding towns, addressed to her at West Campton, N. H. MATTIE F. HULETT, Rockford, Ill., She will speak in Ten-osace and Georgia, in October, November and December. CHARLES A. HAYDEN, trance medium, will answer calls to extere west or south. Address, Livermore Palls, Me. Dr. P. B. RANDOLPH's services as a lecturer, an be had by ddreesing him at the Banner of Light office.

Rev. Breenen Fellows will respond to calls to iccture, addressed to him at Fall River. Mass. I., Jupp Parder may boaddressed in care of C. R. Bargent of Chestaut atreet, Philadelphia.

OHABLES H. CROWELL, tranco speaker, Boston, Mass. Ad-lross, Banner of Light office, J. S. LOVELAND Will receive calls for lecturing. Address

MRS. ANNA M. MIDDLEBBOOK will lecture during Octobe CHARLES C. FLAOG, tranco speaker, 4 Clark Court, Charles

WILLEY STRATTON, bealing medium, 158 Sands at, Drock WILLET STRATTON, bealing medium, 158 Sands st., Brocklyn, N. Y.

Grorge M. Jacrson, trance speaker, West Walworth, N. Y.

Mrs. Sarah A. Byrnnss, 38 Winter st., E. Cambridge, Mass.

Mrs. B. Cloude, trance speaker, 2 Dillaway Place, Beston,

Mrs. B. Cloude, trance speaker, 2 Dillaway Place, Beston,

Mrs. M. H. Colles, eare of B. March, 14 Bromiled st., Boston,

Miss Stean M. Johnson, trance speaker, Brocklyn, N. Y.

Dn. O. H. Wrelington, No. 2 Britson Avenue, Boston,

Mrs. Clark B. F. Daniels, Westfield, Medina Oo., Ohlo,

Mrs. M. L. Van Hadditon, 306 1-2 Mott st., N. Y. City,

Mrs. E. E. Atrina, Cedar Avenue, Januaica Plaid, Mass.

Miss F. E. Washburn, West Warron, Bradford Co., Pa.

Rev. Silas Trackle, No. 43 Werron Street, Rozbury,

Geo. M. Jackson, Bennettsburgh, Schulyler Co., K. Y.

G. L. Bowger, Natick, Mass., or 7 Davis street, Beston,

Miss Flayia Howe, Windsor, Poquenock P. O., Conn.

Mrs. Susan Bliffent, trance speaker, Portland, Maine,

Mrs. A. W. Delaydolf, No. 2 King street, New York,

Mrs. J. Prince, Waterlown, Joskeron County, N. Y.

Daniel W. Snrall, No. 6 Prince st., Providence, R. L. MES. J. R. PRIOE, Watertown, Joskeson County, N. Y. DANIEL W. SNRLL, No. 6 Prince St., Providence, R. L. A. B. Whitting, Ablon, Mich. Address accordingly. Rev. J. G. Fien, Three Rivers, St. Joseph Co., Mich. Anna M. Middlerdrook, Dox 422 Bridgeport, Conn. Da. H. F. Gardner, 46 Esacx street, Boston, Mass. G. W. Holliston, M. D., Now Berlin, Wicconsin. Mrs. H. McLville Pay, Akron, Summit Co., Ohio. Mrs. D. Oranwick, Linden, Genesco Co., Mich. J. V. Mansfield's address is at Chelson, Mass. Mrs. Bertha B. Ohae, Wost Harwich, Mass.
Mrs. Frances O. Hyerr, Spencerport, N. T. MRC. BERTHA R. OHACE, Wost Harwich, Mass. MRS. FRANCES O. HYZER, Spencerport, N. Y. MRS. FRANCES BORD. BOX 2313, Buffalo, N. Y. S. P. LELAND, Middlebury, Summit, Co., Ohilo, MRS RUMA HOGEON, East Stoughton, Mass. MRS. M. R. R. Sarver, Pale March 1988. Miss Ruma Hogston, East Bloughton, Mass. Mrs. M. E. B. & Awreta, Baldwidpille, Mass. A. B. French, Clyde, Sandusky Co., Ohlo. John O., Cluber, No. 5 Bay street, Beston, Lawis C. Weller, West Windham, Conn. Aloreo B. Hall, East New Sharon, Me.

Has. R. H. Buns, Cl Cirver et., Boston, for Janss Compan, Relli fint ilne, Univ. Bins. Barast El. Thodisson, Toledo, Oblo. Bins. J. R. Birmanien, Commit Politi. Bid. Baras Bins. R. singledol, Bins. Lavell. Bins. Baras Bins. R. singledol, Bins. Lavell. Bins. R. Binson, Bylinouth, Bins. Livin Divers, Plythouth, Bins. Bins. B. L. Charpert, Phonds, N. Y. Mito Ket. E. Charson, Lyone, Mich. K. R. Young, Suns. J. Quincy, Mass. Bins A. F. Bars, Delah, Indiana. C. H. Delivell. Des 3194 Boston, Darras Darra, Kat Boston, Mass. A. O. Romnon, Sali Elver, Mass. A. O. Romnon, Sali Elver, Mass. A. O. Hobbstof, Sail River, Miss, Ellar Woodwoods, Leilin, Mich, Uharles P. Rioren, Lowell, Miss, John Horaet, Robeville, R. Y. John Horaet, Ridaingolis, Ind. J. H. Gorrien, Lawrence, Miss, Erna Willes, United States, R. B. Grestelraf, Hoston, Mass, N. B. Grestelraf, Lowell, Muss, W. A. D. Hirre (Howell, Muss, W. A. D. Hirre (Howell, Muss, M. A. D. Hirre (Howell), Muss, M. A . A. D. Hung, Cleveland Ohio, W. A. D. Hung, Gleveland Ohio,
H. A. Tucker, Forbore', Mass,
Hay, H. Hanner, Turonto, O. W.
L. A. Coopen, Providence, R. L.
Jaren D. Gaor, Oneida, N. Y.
F. G. Gunner, Duxbury, Mass,
J. J. Loone, Greenwood, Mass,
J. R. Parintunat, Elkland, Pa.
Dr. F. L. Lynn, Lowell Mass. DR. E. L. LYON, Lowell, MASS, DR. O. C. YORK, Boston, Mass, F. T. LANZ, LAWYCHCO, Mass,

### Boston Adbertisements.

#### ASYLUM FOR THE AFFLICTED!! DR. CHARLES MAIN,

No. 7. DAVIS STREET. Beston, Mass.

THIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim nounling with all. Its does claim nounling with all. Its does claim nounling the Doctor gives particular altention to the ourse of

Los Misters will speak in Lowelt, Oct. 14th, 21st and 28th;
in Portland, Me., Nov. 4th and 11th; Taunton, Nov. 18th and
Eth; Willinantic, Coan., Dec. 23d and 36th; Providence, four
Suntays of Jan., 1801. Mr. M. will answer calls to locture
work avonings. Address, Hartford, Ch., or as above.

The Double gives particular attention to the new of the control of a hereditary nature, treated in the most satisfactory manner.
In would call attention to his newly discovered
work avonings. Address, Hartford, Ch., or as above.

BLOOD PURIFIER, PULMONARY STRUP, DIGRETIC STRUP, NERVINE Unore, GOLDEN TINCTURE, LION PILLE, &c., &c., &c., &c., &c., manufactured from directions received while under spirit-

alluence.

Repr Persons intending to visit the above institution for

Tersons incending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival.

Those who destrocauminations will please enciose \$1.00, a lock of hair, a return postage stamp, and their address plainly written, and sinte sex, and age.

Office hours from 0 A. m. to 13 m., and 210 6 P. m.

The dector would call particular attention to his invauable

DIARRHEA CORDIAL. medicing much needed at this sesson of the year.

BOSTON ELECTROPATHY INSTITUTE.

BOSTON ELECTROPATHY INSTITUTE.

PR. GUTHKIE, formerly of 17 Tremont street, has taken house No. 128 Gourt street, near the Revere House, where he will be happy to meet his friends. Dr. G. has for the past sixteen years been using Medical Electricity for all forms of disease with the most signal success.

It has associated with him a reliable surgeon; also a natural physician, Dr. J. Sullivan, who has a natural gift of discorning disease and its causes, and also romarkable magnetic power for romeving disease. Also a lady to attend on those of her sex.

The Dr. has spared no pains in fitting up his Institute for the accumendation of the sick.

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

A VALUABLE MEDICAL BOOK,

TOR both sexes, entitled, "The Medical Companion," propared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; second, of Diseases of the Sexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Pawers, and an exposure of advertising quacks. Sold by W. V. SPENGER, Booksoller and Stationer, No. 04 Washington street. Price, Counts, three stems extra Chronic and

60 cents; three stamps extra, if sent by mail.
August 18. NOTICE.—PROF. A. H. HUSE, the Prophetic Medium, may be found at bis residence, No. 19 Osborn Place, leading from Pleasant street, Boston. Ladies and gentlemon will be favored by him with such account of their past, present

no tayored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he feels himself endowed. Frice 60 cents. Nativities written when desired. Charge, \$3.

N. B. Prof. H. premises no more than he can accomplish. Sopt. 15.

M RDICAL NOTICE—Da. T. K. Taylor, in addition to bis general and family practice, continues to give especial attention to the treatment of Diseases of the Blood, and of all complaints peoultar to Females requiring medical or energical aid, at his Rooms, No. 17 linuover street, Boston. A varied and extensive practice during the last fifteen years has made him familiar with, and ought to qualify him to treat successfully nearly every form of disease to which the system is ilable.

MRS. M. J. HARRINGTON, Medical Chirroyantand Healing Medium, has resumed her practice at No. 33 Beach street, (third door east from Hudson street,) where she can be consulted by those who desire her services. Bepecial attention paid to female complaints. 13w° Bept. 1.

MRS. L. F. HYDE, Writing, Tranco and To may be found at 48 Wall street, Boston. August 25.

SELF HEALING. MY BOOK OF IN-FORMATION, explaining how all OURES are made by the VITAL FORCES in NU. TRITION WITHOUT MEDICINE, will be

Bept. 8. e dime, (no stamps.) Address LAROY BUNDERLAND, Boston, Mass.

COLECTIO DRUGGIST .- OCTAVIUS KING, 654 Wash-TOLECTIO DRUGGISH.—OUTRAVIUS KING, 634 Wash-ington Street, Boston, has always on hand every kind of Medicinal Roots, Herbs, Barks, Oils, Extracts, and all arti-cles to be found in any Drug Store, selected with the greatest care and warranted fresh and pure. Also all the patent and popular Medicines: Dr. Olark's colobrated preparations; at wholesale or rotall. All orders promptly attended to. Phy-sicians' and other prescriptions accurately prepared, August 251

1.200 PER YEAR FOR ALL.—Only \$10 capital re-1.200 PER YBAR FOR ALL—Only \$10 capital required! Activo men wanted to cut Stenell Plates, with Fullam's Patent Stenell Tools, the only perfect Stenell Tools made. Their superiority over all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful lotter, and renders the cutting of Stenell Plates a very simple and profitable business. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and camples sont free. Address, A. J. FULLAM, No. 13 Merchants' Exchange, Bostou.

TR'AAC B. RICH. MACHINIST.

Rear of No. 76 Sudbury Street, Boston, SOLE MANUFACTURER OF

WOODWORTH'S PATENT ROPE, CORDAGE AND BANDING MACHINES. MODEL MAKING, DRAWING, GETTING UP PLANS

for new Machines, and general jobbing of all kinds promptly GEER CUTTING of all kinds and sizes, from pine feet disicr down to the smallest sizes, done with promptness and THOMAS J. SILBBY, Superintendent.

> NATIONAL HOUSE, BY OLIVER STACKPOLE,

Corner of Blackstone and Cross Streets, Haymarket Square, near Boston and Maine Depot, Boston.

230 Baggago taken to and from the Boston and Main
Depot free of charge.

March 81.

JAMES C. SQUIRE, ATTORNEY AND COUNSELLOR AT LAW. NO. 10 COURT STREET, BOSTON.

THE MISTAKE OF CHRISTENDOM OR CYPERFORM NO. THE TAKE OF CYPERFORM NO. TENDS AND HIS GOSPEL BEFORE PAUL AND OHRISTIANITY. By GEORGE STEARS. BELA MARCH, publisher. This book demonstrates that the religion of the Church originated with Paul, and not Jeans, who is found to have been a Rationalist, and whose Gospel, as deduced from the writings of Matthew, Mark, Luke and John, is a perfect rothstion of Christianity. It contains 312 pages of good print, well bound, and will be sent by mail on receipt of one dollar. Address GEORGE STEARNS,

June 30. If West Actor, Mark.

PIANOS, MELODEONS, and Alexandre ORGANS—Now gains. Melodeone as low as \$50; Pianoe, \$75. Monthly payments received for oither. Rout allowed if purchased.

HORACE WATERS, Agent, 333 Broadway, New York.

ORIENTAL BATHS. AT NO. 8 FOURTH AVENUE, N. Y.—Elegant Suits of Rooms, open daily, from 7 a. m. until 10 p. m. (Sundays excepted.) Ladles' Department under the special charge of oxcopted.) Ladies' Department under the special for sale.

Portable Oriental Bailts (a very complete article) for sale.

Mrs. B. J. French. CLAIRYOYANT PHYSICIAN. Examinations made daily.
Absent persons examined by the aid of a lock of bair.
Also all Mrs. French's Medicines carefully prepared and for sale at No. 8 Fourth Avenue, N. T. CULBERTSON.
Oct. 22.

## Hew Mork Idberlisements.

SCOTT'S HEALING INSTITUTE, NO. 50 BOND STREET, NEW YORK ONE OF THE most conveniont, beautiful and healthy locations in the city of Now York.

Joen Acout, in Brint and Hagnetic Physician.

This being an ago whon almost anything in the shape of an advertisement is considered humbur, we dosire persons who may be afflicted to write to those who have been relieved or cured at the Sect Healing institute, and entirely thouselves that we do not claim hair, what in justice to curtolves

we could.
We have taken a large, handsome, and commodious house
for the purpose of accommodating those who may came from
a distance to be treated.
Hot and Cold Water Baths in the house; also Magnetic and

Hot and Gold Water Baths in the house; also Magnetic and Medicated Baths, adapted to possiliar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state uniceliatingly that all who may place themselves or friends under our treatment, may depend upon great roller, if not an entire cure. Persous desirons of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EYARMWATENER

EXAMINATIONS.

Those who may be afflicted by writing and describing symptoms, will be examined, discase diagnosed, and a pack ago of medicine sufficient to cure, or at least to confor such boucht, that the patient will be fully cattelled that the continuation of the treatment will cure. Terms, \$5 for examinations of the treatment will cure.

lon and medicine. The money must in all cases accompany he letter. JOHN SCOTT. N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of the Town, County and State in full.

J. B.

Spirit Preparations. GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT S6 BOND

STREET, NEW YORK. OOOSIANA, OR GOUGH REMEDY.

This is a medicine of extraordinary power and emeacy in the relief and cure of Brenchini Affections and Consemptive Comptaints; and as it excels all other remedies in its adaptations to that class of discuses, is destined to expercede their use and give health and hope to the affilief thousands.

PILE BALVE.

PILE BALVE.

A severeign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cievoland. Ohio, after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the sume results have followed the use of this invaluable remedy. Price \$1 per box.

EYE WATER. EYE WATER.

For weak or inflamed eyes this proparation at ands unrivalled. It never falls to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents.

speedy and permanent. Price 50 cents.

SPIRIT EMBROOATION.

For Tetter, Erysipciae, Eatt Rhoun, and all Scrofulatic eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

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

RHEUMATIC REMEDY.

will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of indiammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive ours will be guaranteed.

per bottle. For \$10 a posture cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely à day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not claim for it the reputation of a cure all, but we do rogard it as a Cure of Many. It has proved startlingly and sunazingly successful in the worst kinds of Recumatism, Nouralgia, Spraine, Brulsos, Dislocated Joints, Chilbians, Frosted Feet, Briff Neck, Tottor, Bore Break, Sero Nipplos, Spinal Complainte, Baldness, etc. Price \$1 per jar.

\$1 per jar.

Be Particular.

In ordering any of the above medicines, inclose the amount in a letter, addressed to the underlighted, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first convey-

nce. Address,
DR. JOHN SCOTT, 36 Bond street, New York,
235- Liberal discount made to Agents.

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

No. 86 Bond Street, Where may be found pure Homospathic Medicines, in Tine-tures, Triturations. Dilutions and Medicated Pelots; Medi-cine Cases, for physicians and family use, of all kinds and sizes; Vials, of every description; Corks, Labels, Globules, Hugar-of-Milk, Arnica Plewers and Plasters, Alcohol; Books

Sizes; vision of the fill of the control of the con

TROY LUNG AND HYGIANIC INSTITUTE

Established by Special Endowment.
COMBINING THE MOST ABLE OF THE ECLECTIC FAC-ULTY AND MODERN SCHOOLS OF MEDICINE

ULTY AND MODERN SCHOOLS OF MEDICINE.

This superior model health Institution postesses, it is conscientiously believed, superior claims to publicoonfidence to any other in the United States.

In this important particular, viz:—It has been the earness is endeavor of the faculty to investigate, and shoroughly understand the numerous modern Maiadies, which have become so very prevalent and fatal, especially to the young known as nervous dobility. The external manifestations of this class of diseases are Relaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fulds and the muscular and nervo tissues; sallow countenace; pule lips; dizziness of the head; impaired momercy; dimness of opemucoular and nerve tissues; sallow countenance; pale lips; dizziness of the head; impaired memory; dimness of eye-sight; less of balance in the brain; nervous deafness; palsight; less of balance in the brain; norvous deafness; pal-pitation of the heart; great restlessness; despondency of spirits; dreamy and restless sleep; feetid or bad breath; villated or morbid appealine; indigection; liver complaint diseases of the kidneys; suppressed function of the akin spinal irritation; cold extremeties; muscular debility or las-situde; rhearmatic and neuralgic pains; hurried breathing cough; bronchitis; soreness of the threat, catarrh and dys-peptic tubercular consumption.

ALSO, IRRITATIVE DYSPESSIA, known by capricious appe-tite; sense of weight and fullness at the pit of the atomach;

ALSO, Interface Districts and follows at the pit of the stomach: irregular bowels; tongue white; severe lancinating pain darting between the shoulder-bludes from the stomach; pulse quick and irritable; dull, heavy aching pain across the lofus; excessive depression of spirits, despendency so intense as of quick and irritable; dull, heavy aching pain across the joins; excessive depression of spirits, despondency so intense as often to active the mest painful ideas; hence this class of discreters invariably indicate impaired nutrition, onervation in the organs of digestion and assimilation, so that had and unsasimilated chyle gets into the blood. It should never be forgotten, therefore, that some of the werst and most fatal diseases to which flesh is beir, commence with indigestion. Among others, it develops consumption in these predisposed to tubercular depositions in the lungs.

The Diractors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combina-

The Directors and Saculty of this Institution purpose to cure all of the foregoing discusses, by the judicious combination of natural and scientific remodies, selected with great discrimination and judgment that directly aid nature in her recuperative energies to build up, throw out and reals morbid action. They discard all drugs and poiseness remedies—mercury, caloniel, and all the old school remedies are most excruptionally discarded, both from convictions of judgment, and conscientions motives. Patients shall not be drugged

A Word of Solemn, Conscientious Advice to those

A Word of Solemn, Conscientious Advice to those who will reflect!

Statistics now show the solomn truth, that ever 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prestration of the vital forces and promature decay.

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

In view of the awful destruction of human life, caused by such debilitating diseases, such as Sponmatorrhea, Benjinal weakness, the vice of set abuse, Spinal Consumption, Epilepsy, nervous spasms and diseases of the heart—and in view

workness, the view spassing and diseases of the heart—and in view of the gress deception practiced upon the community by base protonders—the Directors and Faculty of this institution, con. protonders—the Directors and Faculty of this institution, con-scientiously assure the invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpussed. Patients, for the most part, can be treated at homo: On application by letter they will be furnished with printed in-terrogatories, which will enable us to send them treatment

hy Mail or Express.

by Mail or Express.

All communications are regarded with sacred and conscionations fidelity.

The Institution gives the most unexceptionable reference

The Institution gives the most unexceptionable reference to men of standing in all parts of the country, who have been successfully cured.

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

\*\*\*\*\*\* Tall not to send and obtain this book.

\*\*\*\*\*\*\* The attending Physician will be found at the Institution for consultation, from 9 a. m. to 9 p. m., of each day, 6 undersolution for the forence.

lays, in the forencen. Dr. ANDREW STONE. Address,
Dn. ANDREW STONE,
Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Threat and Lungs,
Doc. 17.

19
60 Fyth-st., Troy, N. F.

W. C. HUSSEY, HEALING MEDIUM, has during a rest-V donce in New York of three years, been successful in treating Dyspepsia, Parelysis, Spinal Curvature, Tope Worm, and most acute and chronic diseases, without the use of medicine. He is now prepared to receive patients from abroad, at his residence, 223 Greene street, New York. Charges researched

H. OUTLER Trance Healing Medium, Williameville, New York. Sept. 13.

### Penrle.

And quoted odos, and howeletten words long, That on the stretched fore-ling, ref oil time, Sparkle forever."

#### FLOWERS.

Oht they had looked unward in every place Through this beautiful world of ours, And dear an a smile on an old friend's fore Is the smile of the bright, bright flowers! They tell us of wanderings by needs and streams; They tell us of lancs and trees; But the children of showers and sunny beams Have levelier talce than these-The bright, bright flowers!

They tell of a season when men word not, When earth was by angels trod, And leaves and flowers in every spot Borst forth at the call of God: When spirits, slaging their hyditis at even, Wandered by wood and glade. And the Lord looked down from the highest heaven, And blessed what He had made-The bright, bright flowers!

Experience teaches, it is true, but she never teaches in time. Each event brings its iceson, and the lesson is remem bered; but the same event never occurs again.

#### THE LAST YOYAGE.

At shut of day they sat and talked, In their old bouse by the sea; The weather-beaten Solomon, And his good wife, Marsalco. "The sun looks like a ship," he said, "That is nearly come to land; That slanting beam, like a plank pushed ou To take aboard some hand." And when, at length, the gold-backed cloud-Crouched in the dark, from view, He said, "It will be a stormy night; May the good ship weather through!" At last the old wife, Marsalce, Could win no answering word; The ship was gone, the plank hauled in, And Solomon was aboard,—[Alice Carey.

A wise girl would win a lover by practicing those virtues which scoure when personal charms have failed.

> GO DOLDLY PORTH. Go boldly forth and four no III, When flerce oppressors rise; Let mental strongth, abounding still, Buch puny foes despise Though stung with many a bitter word And persecuted long. Yet lot them pass as if unboard, And in the right be strong ! The noblest causes over known Rave met with scott and leer-The brave, though journeying alone, Should never yield to fear I Go onward-up the regged steen. Beyond the lagging throng; Thy own heart's counsel wisely keep, And'in the right be strong!

Guard, if it be possible, your friends from injuring you lost they, by so doing, become your bitterest enemies, neve forgiving the wrongs they have themselves inflicted.

[Reported for the Bannor of Light.] BOSTON BPIRITUAL CONFERENCE. TOESDAY EVENING, OCTOBER 2.

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

DR. H. P. GARDNER was called to the chair.

Mr. Spooner.-It seems to me the objection to the ideas suggested by some speakers—namely, that our future existence is to be a spiritual one, and we are not to have a material form-requires much thought. I liked Brother Loveland's remarks at the last meeting, when he said that we shall have the same impulses to labor that we have here. But I think he is slightly indonsistent when he premises this of a spiritual body. How can we labor without a body? Nearly all our experience in this world, is to make us understand the care and protection of our own bodies; and if our bodies are taken away to me we should have a special home in the world to come. This is one of the worst faults I find with Spiritualism, which seems to teach the opposite. The Spiritual doctrine teaches of a mode of existence very different from what we have here; but it is an unnatural idea. If these spiritual communicators are to be relied on, why do they not give us some definite idea of a future existence? Why do they give us such vague and indefinite ideas? One other argument in favor of a material existence hereafter, is that otherwise those who die here in infancy or youth, will not have the experiences which we have who remain here longer, and which it would seem that all human beings ought to have. If the education, gained by long life in this world, be necessary to any, why is it not necessary to all?

JACOB EDSON.-Friend Spooner speaks of a future life in the body. Many Spiritualists believe, and some know that spirits have power to attract to themselves gross matter sufficiently tangible to be handled and felt of. Thus I think it is necessary for the soul to be housed and protected by matter. But spirit is to me the real and the tangible. Friend Spooner says, if we lose our body here, the aim of life is gone. 'I cannot see that a man can lose the advantage of the knowledge obtained from any experience under the sun. I think that the fature life will be the exercise of our pleasurable faculties. I conceive the future to be a healthy creative sphere, and I regard the omnipresent law as bringing forth the reward for every thought and doed. It seems to me this must be the result in the future. All will have exact justice, which crowds out, and leaves no room for mercy. Spirit finds through matter its path of progress onward and upward. We may be so conditioned that we are on the night-side of nature, where the clouds float between us and the sun, and all things look dark. But we need that darkness to know the light. If this were not so, it seems to me life must be a failure.

LOBENZO D. GROSVENER. - Brother Spooner dreads laziness or inactivity in the future world. He reminds me of a story I once heard, of a good-natured Irishman, who went around soliciting work. He came to a man, and said, " Can you give me something to do?" "I do n't know as I can," the man told him; "it's little work I have to be done." "Well," said the Irishman, "it little work I'm after doing." I like to go into a spiritual meeting, for I am always treated with courtesy and kindness. I believe in the exercise of the intellectual and moral faculties, on all proper occasions. I know we have various ways of conceiving of ideas, and various ways of advancing them. I was once talking with a man-a good farmer and estimable neighbor, but one who was destitute of any idea of immortality. He could not believe it. It did n't accord with his senses, and he challenged me to give him one argumentative reason for such a belief. I then called his attention to the hard rock; to the ground which was softer and more pliable; to the water in the

spring-instantly rates and lighteer to the blue SENDAY LEGIURES IN NEW YORK. atmospheric sky ; to the light from yonder non. 1 then asked blin to form a conception of something atlll finer-electricity. 'Next, from electricity, is a step to magnetism, which constitutes the palarity of the steel. Next came spleit, still more impalpable, yet not lacking substance and bulk. This is the line of argument I generally follow, when discussing the question of immertality.

unnecessary to prove that which is taken for granted, animal and moral. The moral nature of man is that The reasons for belief are all we can say upon the from which proceeds his divine or celestial nature. question. Some will have one reason and some and mithout which the divine or celestial nature other, for belief in a future life. I do not believe in could not exist, and upon which the growth and dea future life because God will be Juster there than velopment of the divine or celestial nature depends. here. If we come to the conclusion that justice is Man is a spirit independent of his divine nature. not done here, then it would follow that we did not live under God's law. It seems to me full and complete justice is done to every human being. You errors, are, in reference to our moral nature, fundawill say, is it justice that one should have a super- mental truths, among which may be ranked, when fluity, while others suffer for want of a sufficiency? thick justice is done here, notwithstanding the penchant of some to prey upon others. If we had not an instinctive idea of right and justice, I should not say what I do. But it happens that wrongdoing and its consequences almost always go hand preted, however, by the Christianity of the day, and in hand. The man who lives to become a wealthy being perverted in their application to man's moral man, will, ninety nine times in a hundred, all things nature, he is placed in false relations to them, and else being equal; but, in becoming so, he must become less and less a man in a moral and spiritual point of view. Now when men strive eagerly as tinually growing and decaying, dying and repro they do to become upright and just, they will as ducing themselves, and therefore they are continually surely gain their point. It do n't appear to me to receiving and as continually throwing off the clobe reasonable that we shall receive that in the ments of which they are made. future life we ought to have here, but did not get Now as to what we shall do in the future life. This intellect and the affections, receives and throws off; is a subject we cannot fathom, and only befog our and an excess or a deficiency of either of these modes selves in trying to. All any of us can know about of action produces moral disease. This is not suffithe spirit, is as it works in conjunction with body. ciently regarded by the religious systems and teach When it is dissolved, we cannot see or know what it ers of the day; and hence mankind are so univeris; It can only manifest itself to us through a hue sally morally diseased, and, as a consequence, the man body.

Horace Seaven.-I have serious doubts whether I oan throw any light upon this subject. I can throw a few words upon it, however, and that is all you have done. I confess the world has a general conception of a future life; but it is not so general as to be worthy of belief. Those who claim to believe in it, do not have the same conception or idea of it. But it seems to me that if this belief were a part of human nature, it would be the same everywhere. I do not see any great difference between men, except their speculations and ideas—which are the result of education. I was religious once, but have entirely got rid of the fantasy. I cannot believe in an eternal singing; but this is about the only general conception of heaven religious people have. I do leve a little music; but an eternity of it, it seems to me, must be a little too much of a good thing. The subject is very ambiguous, and I believe one man can see about as far into a mill-stone as another. The great are befogged by this question as much as the small. The most we can do is to quote the language of Thomas Paine, and say, "I hope for immortality." I think Brother Burko talks strangely for a man of his age, when he says that there is no injustice in the world. We see it exhibited by a great many. It swarms about us on all sides.

Mn. Bauen.—It seems all brecognize the truth of a future life. Even Brother Scaver once believed it, but truets that he has got rid of most all of it. The from us, all that experience will be in vain. It all that is to be done; and many have pride in being that the imagination of the novelist has ever con-

RICHARD THAYER .- Paul expressed himself ration ally in speaking of this: "Now we know in part; but no relief comes—no consolation—no advice—not then we shall know as we are known; -now-we see through a glass darkly; then we shall see face to face." It seems to me death will roud a veil between us and God, and give us a better understand ing of him, and of each other-us brothers and sieters of humanity. The idea of there being no injustice in life, is, it strikes me, absurd and false. But I think in the life to come, invidious distinctions will be annihilated, and all will be brought to the same level; and I rejoice in view of this prospect.

Mr. Niorenson.-I can conceive of man as being only an offshoot of the lower kingdoms of earth. I hope for immortality; but there are objections in my way. The idea has been advanced that we should have immortality because we hoped for it. We all love to live in this life, and hope to in the future; but if I had not further evidence than this, I should be skeptical concerning the truths of eternal life.

Mr. Bealen.-I have found nothing in nature to lend me to believe I should survive the article of death, and I could never see any evidence that men were alive when they were dead. Everything has led me to believe that death scattered all the faculties of the soul and mind. You would not take the testimony in favor of immortality on any other subject. The only aronue of immortality is a resurrection of the man. I am driven back to the Bible, which many of you do not receive.

Mr. Leonard.-This is a very important question different organizations. The doubts of some here re- scribed mind of the Catholic to his priest. The child mind me of the Chinese philosopher who would not confesses to its mother, and its confiding, helpless believe in water, being frozen to ice, but ordered the mind is at once unburdened of all its troubles and foreigners sent home who told of it. Some of the discordant feelings. The relation between the Cathignorant ones here went believe in the glorious elie and his priest is similar, and the beneficial re-It must be gained through spiritual education. I growing up to the divine manhood and womanhood. should be miserable to lose my experience with Two persons become antagonistic to each other, and snirits in the spirit world. I have knowledge, and their positive states prevent the free flow, and the not beilef, in the things of the spirit-life. I have mingling and blending of fraternal love between aided spirits to progress. I have read the communi them; in this condition no relief is so natural and cations from them in the Banner where they asked so healthful as a mutual, honest confession. The for light, and have called them to me, and assisted ignorant Catholic who goes to his priest to confess,

senses are to me a better guide than any other never forsake me. I feel immortality as I feel the sunshine, and I know it is just as real.

effects can intoxicating agents have upon the spirit and soul of man?"

MRS. A. M. SPENCE AT DEDWORTH HALL. Sunday, Bopt. 30, 1800.

Reported for the Danner of Light.

#### Mounted Discounse.

In our lecture last Hunday we spoke of man's Richand Bonks -- Anything like argument will be human nature as being dual in character-that is,

> We stated that much which is now regarded by enlightened and progressive minds as theological properly understood, the doctrines of confession, of retribution, of faith, of prayer, etc. These lie at the basis of Christianity, but, like all other truths of the Blble, they are only valuable in proportion as they become living realities in us. Being falsely interhence is made unhappy and unbealthy by them.

Our bodies are so constructed that they are con-

So the moral nature, which operates through the growth of their divine nature has been interfered with. The mission of spirits is to bring us back to the true principles, and especially to free our moral natures, so that they may receive and throw off according to their actual necessities.

Confession, of which we propose speaking this morninghis a process of unburdening, or giving off from the moral nature, which, like weeping, sighing, lamenting, is a normal mode of relief. We need such modes of relief, because there is a constant accumulation of discordant elements within us, and if the proper channels through which they should be thrown off are closed up, it would be as diseasing to our moral natures as the closing up of the natural avenues of the body would be to the body. How complete is the peace and rest produced by a natural confession; and it is an indication of our permanent condition when we shall have risen by a growth superior to all moral discord and disturbances, as the child rises by a growth above his childish nature. This condition is promised in the Bible, and was exemplified in Jesus, who had grown to that condition. All who have reached that internal state can truthfully say to all trials and to all temptations, "Get behind me, Satan !" How many of you, when deprived of reputation, of children, of wealth, of friends, can say, "I am at peace within?" This is attainable. You are traveling to this state. Bo not discouraged, then, if trials and temptations beset you; they are means of growth, not because they are

lief, and to him they unbosom themselves in prayer; even a whisper returns to indicate that their confession to God has been heard; they are still left yearning for some one that can understand and sympathize with them. Why did not their prayers bring relief? Because they did not understand the true law of relief to the moral nature, and hence did not apply to the proper source for relief. They looked to a personal God, and are disappointed, and disappointment ends in denunciation of the principle and the practice which is based upon it; yet the principle remains the same, and confession is still a true doctrine.

Those who are under the discipline of the interior, are made to struggle for self-individualization. The main proclamation from spirits is, "individualize, even if it he at the expense of all present ties and relations." Still the spirit world does not teach isolation, but the seeking of holy relations; neither does it advise an arbitrary, premature breaking up of present relations, and an assumption of new ones; for that would retard individual growth. Look to inward growth as manifested by inward necessities and when they call for a change, take no council with law, oustom, or the church.

The church refers us to Jesus as a mediator. There is some truth in the idea of mediation; but we must look at it with an unprejudiced mind if we wish to see it. A mediator is an accepted mind between us and the object to be attained. There is It strikes all men differently, on account of their some virtue in the relation of the ignorant, circum truths of immortality, because they never saw it. sults are the same. Humanity are but children instead of to the person whom he has wronged, is Mr. PARKER.-I do not expect to throw much light relieved, because he honestly believes that the priest on this subject, but I am encouraged by our silver | can forgive his wrong doings; but the culightened haired father who has just spoken of his mission of and intelligent mind, who does not believe it, in vain peace and kindness. It is enough to me to know goes to the priest to disburden his moral nature. that I have faith in the future life. I was once a The Catholic system of confession is an artificial Deist, but have been convinced of the reality of a system, based upon a natural principle, and hence future life by means of Spiritualism. My own there is a virtue and an efficacy in its practical workings; yet the artificial system is but a stepman's. I speak for myself, and tell what I know. ping-stone—an introduction to the natural system There are those dear ones in the spirit-land who which is superior to it. The natural system is a confession one to another; not to any one and every one, but to the proper one; not with humiliation, or The question for Conference next week is-" What under a sense of duty; but as a natural, spontaneous means of self-relief which is pleasant and atRVENING DISCOURAR.

We propose to dwell, this evening, upon retribu-Iterribution and confession are intimately related to cach other. As we stated, this morning, if the cach other. As we stated, this morning, if the effect materials of the body be not thrown off, they will generate disease; so in the moral nature, if irritated and discordant feelings be allowed to accommutate, they will produce injurious effects, differing in quality and in degree with different individuals, Confession is a method of relief to this condition of Cambridge out. In the condition of Cambridge out. Confession is a method of relief to this condition of the moral pature. Retribution is an outworking of states, or conditions, which ought to have been outwrought through confession; but God's supposed means of retribution are a future place of punishment, famine, pestilence, earthquakes, and all the Contral fall, afternoon and evening. Mrs. Kinney will speak other calamities which afflet the human race. We the second and third Bunday in Oct.; J. H. Currier the last Sunday in Oct. and first in Nov. do not thus interpret them, however. These afflict Lowell.—The Spiritualists of this city hold regular most him because of his ignorance; and the severe exigs on Bundays, forence and afternoon, in Wells's Hall, perionces which they bring give him knowledge and since conference at 0 cleak in the evening, for discussion, which will ultimately enable him to escape oct 14th, 91st and 28th, Lee Miller; Dec. 2d, 9th and 18th, 18th Meeting Meeting and 18th 18th Meeting Meeting and 18th 18th Meeting Meeting Meeting and 18th 18th Meeting Mee them. They have no relation to man's moral nature to which retribution applies. Man intuitively perto which retribution applies. Man intuitively per-ceives that there must be such a thing as retribu-tion; but, in the absence of a philosophic conception 2 to 1.2 and 7.7 s. M. The following named speakors are ongaged: Mrs. R. H. Burt, Oct. 14th; H. P. Feirfield, 2 to 1.2 and 2 to 2 sth; Mrs. Famile B. Feirfield, 2 to 1.2 and 2 to 2 sth; Mrs. Famile B. Feirfield, ceives that there must be such a thing as retribuof its true character, his early, infantile mind em bodied its intuition in the destrine of atenement to which be still clings. But, in the moral sphere, retribution is a natural result, from which there is no escape; the blood of Jesus cannot save us from any result, or effect upon our moral nature. Man violates his moral nature through ignorance, and thus thrusts himself under the law; and did he un. derstand the naturalness of the retributive law, he would know how to protect himself from its effects. Without this knowledge we may implore the gods, and Jesus, and all the saints, in the vain hope of obtaining relief; but none comes. All such appli ances to our diseased moral nature are worse than useless; and hence it is our delight to annihilate all gods, and to renounce and repudiate all destrines which teach mankind to appeal to personal gods. Jesus fearlessly disregarded public opinion and the churches. His chosen associates were publicans

and sinners and abandoned women. For this he was vilified and condemned. Yet he seemed to be of such a nature that he could mingle with the morally diseased, and not be contaminated. Who of to day dare do this? Yet this is the mission of the divine nature of man to the human nature of humanity... to be the physician to its diseased conditions, and the cultivator of its weaknesses, that they may become strong and healthy. If the truly divine and the truly moral man steps fearlessly forth into the world to-day, associating with the low, the vile and the degraded in his divine mission to them, he would no more be appreciated than Jesus was eighteen hundred years ago; yot the world delights in putting on the outward appearance of purity and morality. The angel world, however, reads your states, and judges you by your internal condition, and not by your outward appearances. Spirits see that your internal, moral natures are filled with relics and studded with images which more than outward words or deeds toll them what you are. If in your inward feelings you covet your neighbor's but truets that he has got rid of most all of it. The boilef in and desire for a future existence is natural; but there must be a doubt about all we cannot know what he will do to-morrow. Nothing could be demonstrated, because it could not be tried or experimented with. He does not carry out his theory consistently. He has faith in what he will do to-morrow; and why cannot he look beyond a few months or years, into a future life? It is had logic to plead that doubt is argument against the truth of anything. Most men feel that they have not done all that is to be done; and many have pride in being in the minority.

Right man and the tempes of pork, or his rolls of sole leather, whether you actually appropriate them to yourselves or not, their images become enstamped to yourselves or not, their images read there those images remains all see that repeated them are all the they man all the total or the self-poised under all the work of the self-poised under all the work of the self-poised under all the warping conditions of life.

To many the world seems dark and dreary indeed. There are many whose private history of suffering in the million of the particular and the provided to be so, but because the principles of not, their images become enstamped to yourselves or not, their images become enstamped to yourselves or not, their interest the set their proving leaster.

The hallsh, has barrels of pork, or his rolls of ports in the tempe wife, or your neighbor's goods and chattels-his goods and chattels, the houses, lands and dry goods which their longings and covetous feelings have impressed upon their moral spheres. They will find no Barnum there to purchase their strange luggage. There, as here, confession and retribution are the natural means of relieving their moral natures.

There is a test to contain the lates of relieving their moral natures. The strange luggage will be not used to the person be recipiled to make the strange luggage.

On Wednesday evening, Oct. 3d, 1660, this parrative was the property of containing the property was the property of containing the property was the property of containing the property of the property of the property of containing the property of the property of containing the property of the goods and chattels, the houses, lands and dry goods munity if a "few more of the same sort" natural means of relieving their moral natures. There is a truth in astrology—it is a reading of the imagery of spheres. In this way Jesus told the woman all that she had ever done—he read the imagery which she herself had engraven upon her own sphere. This same principle is even more universal in its operation. To the susceptible psycho metrist your autograph alone conveys your characters. On Wednesday evening, Oct. 30, 1660, this narrative was related to me by Mass Hales Wood, of Gouldebergough, Me. "I cannot remember the dates exacily, but will do so as imagery the date of the latest of many years troubled with a common of considerable inconvenience to me in many ways. After the imagery which she herself had engraven upon her of considerable inconvenience to me in many ways. After the care of the liberty and a patient, and that work and the convenience to me in many ways. After the care of the liberty and a patient, and the convenience to me in many ways. After the care of the liberty and a patient, and the convenience to me in many ways. After the care of the liberty was not a patient, and the convenience to me in many ways. After the liberty was not a patient, and the convenience to me in many ways. After the liberty was not a patient, and the convenience to me in many ways. After the liberty was not a patient, and the convenience to me in many ways. After the liberty was not a patient, and the liberty was not an analysis of considerable inconvenience to me in many ways. After the liberty was not an analysis of considerable inconvenience to me in many ways. After the liberty was not an analysis of considerable inconvenience to me in many ways. After the liberty was not an analysis of considerable inconvenience to me in many ways. After the liberty was not an analysis of considerable inconvenience to tor, and, at times, your very deeds; and upon the same principle we impress everything with ourselves. A large majority of mediums, who think that they have penetrated into the interior world, bave not gone beyond this; but have simply seen the imagery of this external world impressed upon the spheres of persons and the spheres of things. But few indeed, if any, have over penetrated the hidden scorets of the spirit world. The spirit world, in the vast majority of cases, seems merely to reflect the mundane sphere back upon itself; and hence the whole series of spiritual phonomena need a

thorough re-examination. Many say they have no time to attend to their souls: they must make money. Humanity have neglected themselves and thrown themselves upon

through the lower spirits, who have, from the very beginning of the phenomena, declared that they come by permission, and remain only so long as they

are allowed. These interior cultivators assure us that this phere is much more favorable for the development of the immortal part of man than the next sphere; and hence they exhort all to remain here as long as possible; and hence also the efforts which they nako, and will make more systematically hereafter. o heal the diseased, and thus keep them in this phere. Those who enter the next sphere without the full development of this, must return; and hence it is the experience of all mediams that un developed spirits do como to them, and plead to be permitted to live out their physical or human na· notions of manthos.

tion us a natural experience in human life. The given here every foundry flictures are energy ductrine of retribution, though it has long been then the flict flowing flict flict flict flictures are energy that has not yet clearly reached the human understanding, because it has not been presented in first two in Recenter; Man A. W. Hardone, four fluid flictures in the first two in Recenter; Man A. W. Hardone, four fluid flictures in the first two in Recenter; Man A. W. Hardone, four fluid flictures, flicture in Full.; among flictures, flicture in Full.; amount flictures in the fluid flicture in the first two in flictures flictures in the first two in flictures. The flicture in Full.; amount flictures in the flicture in the fl Areston Hate, Brustram Prace, Boston, - Lectures and

Cambridgeport, - Meetings in Cambridgeport are held avory Sunday afterious and ovaning, at I and I, 1-2 o'clock, r. st., at Oily Hall, Main street. Admission 5 cents, to de-fray expenses. This following named speakers are engaged: lire. Mary Maria Macumber, during Oct.; Mrs. M. R. Konney, Nev. 4th; Miss Banny Davis, 18th and 25th; Mrs. A. M. Seene during Davis.

Bloone, during Doc.

Onanterrows.—Sunday meetings are held regularly at

Mrs. Mary Maria Macumber

LEOMINSTER, MASS .- The Spiritualists of Leominster hold 18th and 25th.

PLYMOUTH .-- Miss A. W. Sprague will speak October 7; Oc-

PLYMOUTH.—Miss A. W. Sprague will speak October 7; October 14th and 21st; Miss Fannio Davis, October 28th, and November 4th, and 11th; H. P. Patrield, Nov. 18th and 20th; J. S. Leveland, twe first Sundays in December.

PUTNAM, CONN.—Engagements are made as follows: F. L. Wadsworth, Nov. 18th and 25th; Mrs Fannio D. Felton, Dec. 2d. 9th and 16th; Mrs. M. M. Macumber, Dec. 33d and 30th.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forenceon. Lectures afternoon and evening, at 3 and 7 1.2 octock. Bepeakers engaged—Mrs. A. M. Middelbrock, four Sundays in Oct.; Loo Stiller, first two, Mes. J. K. King, of Pertland, third, and Rev. Rebert Hassall, of Haverhill, fourth Sunday in November; H. P. Fairfield, first three, Mrs. M. B. Konney, Inst two Sundays in December; H. B. Storer, first two, Lizzio Doten, last two Bundays in January, 1801.

Newburnyroat.—Regular meetings are hold every Sunday Newsurrour.—Regular meetings are held every Sunday at 2 1-2 and 7 1-2 p. u. at Essex Hall,

DUNDURY, Mass.—There will be meetings at the Temperance Hull, Sunday, Octobor 14th, by an Inspirational medium,

LAWRENCE—The Spiritualists of Lawrence held regular meetings on the Sabbath, foreneen and afterneen, at Lawrence Hall. Fornese.—The Spiritualists of Forbore' hold free meetings in the town hall overy Sunday, at half-past one, and half-past five o'clock, P. M.

Woncestes.—The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall. TAUNTOK.—Mrs. M. M. Macumber will speak November sin and lith.

Fravipance.—A list of the ongagoments of speakers in this city:—Frank L. Wadeworth, in Oct.; Mrs. M. S. Townsend in November; Miss A. W. Sprague in December; Lee Millor in January; Mrs. A. M. Spence in February; Miss Lizite Doton in March; H. B. Storer, two first, and Warren Chaec two last Sundays in April; Miss Emma Hardinge in May; Laura E. Deferce in July.

n May; Laura E. Derorec in July.

Naw Your.—Meetings are held at Dedworth's Hall regularly every Babbath.

Meetings are held at Lumartine Hall, on the corner of 29th atroot and 8th Avenue, every Bunday morning.

Oawxoo, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 7 1-2 o'clock r. m., at Mead's Hall, Bast Bridge street. Seate free. Speakers engaged:—Mrs. J. W. Ourror, four Bundays in October; S. J. Kinney, Esq., four Sundays in Nov.

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

or a few Saddains.

CLEVELAND; OHIO.—Speakers who wish to: make appointments at Cloveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with thom.

WAUKESHA, Wis,—Alles Emma Hardinge will tecture here October 16th, 17th and 18th. Sr. Louis, Mc.—Meetings are held in Mercantile Library Hall overy Bunday at 101-2 o'clock A. M. and 71-2 o'clock F. M. Speakers engaged:—November, Emma Hardinge.

#### Who Humbugs, and Who Not?

Many, upon entering the spirit world, present a did all they could to tumble him out of the city. He went, queer looking spectacle indeed, loaded with the otten reflected that it would be much better for the com-

he had always been very successful in curing such tumors. I called on him a few times; he examined me cintroyantly, and told me just how I was, and what shameful treatment I had recovered at the hands of the Hospital physicians. I placed myself under his treatment. He attended to me for

and recoived at the hands of the Hospital physicians. I placed myself under his treatment. He uttended to me for about a month, and the tumor left me entirely, without any surgical operations but by come power he possectes, which I am unable to account for. I have never been troubled in the least with I state, and do not expect to be. The destors at the Hospital said they could do no more for me."

If I thought but, Mr. Editor, to publish the full details of this still, I think it would effectually show up the rottenarss of the system used by our so-called physicians. But one notive prevents me from as doing, and that is, a regard for the feelings of Miss Wood and her friends. I have no kind of sympathy, and very little respect for the men who misused her in the shameful manner they did, and could I expose them, and, at the same time, do her no harm, I should do it without a moment's hesitation. The fact is, Mr. Editor, these men had no more size of that lady's complaint, than an idiot, nor as much. They put a plaster upon her, which an idiot, nor as much. They put a planter upon her, which would have been as effectual had it been placed upon the broad side of a barn, or a rail tence. They desed her, pilled her, and misused her shamotully; accomplishing nothing but blasting her reponation, and rubning her, almost for life, I would to heaven this country were a latte more freed from

Gods, and churches, and now there are others who throw themselves upon spirits. It is time, then, that spirits should cease to manifest themselves, and throw such back upon themselves.

It is the belief of some that there are no orill spirits. There are evil spirits in the same sense that there are evil persons in the body. The human nature is not the immortal part of man. It is perishable. It has its limited life, which may, and often does, extend beyond this into the next sphere of existence. This human nature is the matrix, as it were, in which the immortal part of man is doveloped. The mission of spirits is to cultivate that immortal part; and in doing this they operate through the lower spirits, who have, from the very

MRS. P. A. FERGUSON TOWER, No. 63 East 31st street, New York, CLAIRVOYANT EXAMINATIONS CLASSIVOYANT EXAMINATIONS
And all diseases treated by Magnetism, Electricity and Water
A few pleasant furnished Rooms with board,
May 13,
tf

HUTCHINSON'S REPUBLICAN SONGSTER. FORTED by John W. Huttersnoon, one of the well-known I family of singers, embracing also a \$25 prize song. Price by mail 10 cents. A liberal discount to Dealers and Clubs by the hundred or thousand. Just published by O. HUTCHINGON, 67 Nassau street, New York.

June 16.

Juno 16.

M. HS. METTLER'S CELEBRATED CLARYOYANT MEDHolmos. Pulmonuria, \$1 per buttle: Reaterative Syrup,
\$1 and \$2 per buttle: Limiteen, \$1; Neutralizing Mixture
60 cents; Dysentery Cordial, 50 cents, Elixir for Chelera.
Wholesale and retail by
June 2.

H. M. UNSON,
143 Fulton street, N. Y.

P. P. COES, HEALING MEDIUM, Hannibal, Missouri.