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NO. 6

Written for the Bannor of Light.

THE ANGEL, TO THE WEEPING POET.

BY 18A AMEND EDERHART.

God will uphold thee, Nover fear: I am an angel. Ever near I What if thy trial is hard and long? Quail not; when sorrows around thee throng, God is but making thy spirit strong !

Triumph and live ! Trials will give Power to conquer the tyrant Wrong !

Buds must be bursted Ere the fair flowers Smile on the sunlight, Cheering the hours. Gold must be melted, and tried by fire. Every new corrow but lifts thee higher. Souls must be strung, ere the tuneful lyre-Wakens a sound

Echolng 'round. Bidding the world to a God aspire!

Do not the sunbeams Search the night's camp. Seeking the lone star, Lighting Its lamp? Thus Thou wert chosen to aid the right; Why shouldst thou tremble with wild affright? I will be near thee, clothed in light, Guiding thy youth, Giving thee truth.

Ohiongo, Ill. Written for the Banner of Light.

Aiding thy pen with an angel's might!

THE LORDS OF THE CASTLES.

A TALE OF THE BRINE.

BY ELKANAH STRANGE.

CHAPTER XIV.

LIPE AT THE CASTLE.

With this new accession to his demestic force, the Lord of Resembelm seemed perfectly satisfied. He herself, and now it became almost a second nature. now began to lay out for one of those periodical Since the unhappy occurrence of a little time ago, insane, judging him altogether by his conduct; but had driven her from his heart forever. for those roystering times, however bizarre and rookless he might be, the more certain was he to be applauded.

. In the first place, it was incumbent on the lord to present the stranger to his daughter; for she was fair, she would be sure to challenge his admiration, she could do much to enliven his stay, and, chiefest of all, she was the sole representative of his family. might have seen at a glance that he had every ad-It would be wanting in true hospitality to neglect vantage in his hands to begin with. But he knew such an act, and that he folt himself.

Therefore, on the next day, he sent a servant to Gertrude with this message:

Gertrude is wanted by her father. He wishes with the former.

to present to her a worthy stranger." She was not long in obeying the wish of her parent, and presently appeared in his apartment. There he sat in his great heavy chair, and opposite him was glance, she knew to be a stranger.

The Lord of Rosenbeim spoke:

My daughter, this stranger is a worthy member self will best show. of the order of Knights Templars, who has already proved his claims to you and everybody's regard by "we will go into the forest to day, and hunt the his deeds of disinterested valor, and who comes to wild stay. What do you say? Would you like the my eastle after having traveled over a great part of sport of seeing the tears chase one another down the the world, always in the cause of downtrodden weak- face of the autiered monarch of the wood, and feel ness. I commend him to your regard. Show to him your heart leap up to be in at the death? I have that you appreciate the spirit of his profession, and noble stag hounds in plenty; and when the blast that your personal gratitude for all his brave actions of my hunting bugle sounds shrill and loud through. is equal to that of any other lady he has seen."

Knight's contonance for a moment, and acknowledged from the notes that it is the Lord of Rosenheim who his presence with a gracious bending of her head. The gallant Knight then spoke :

"Fair lady, I know of no circumstance that has coourred to me in all my experience more pleasant and grateful than this of meeting you. It is long, I assure you, with all respect, since I have seen a face I t would infuse good cheer into my spirits, which, I that expresses such beauty and grace. In all my fear me, will prove desperately dull to you if I go on travels, few ladies have appeared before me whose in this way. Yes, I am realy for sport of the kind claims to the gallantry of our noble order are superi- you suggest, and at any time it may suit your own or to your own. I profess myself delighted beyond measure at this happy opportunity of being presented to you, and trust I may be allowed to solicit the favor of paying my hourly personal attentions to you while your father permits me to stay within his walls."

. The father howed his silent ascent to the Knight's request, looking Gertrude full in the face.

It was now her turn to speak. stranger of your character, and shall be happy to look for its continuance."

And she made as if to withdraw. She felt that it was all a formal ceremony, and would even now leave them.

But her father interposed :

"Will you not lend us your society ?"

now," answered sho, " I shall be more than willing to remain with you at another time."

"For myself," added the Knight, "I should be very loth to grant your request, except it were made by yourself. That sitences all protests from me." . The Lord of Resembeim glanced at him, and slight

ly nodded. Gertrude thanked them both with a look of silent gratitude for granting her wish, and immediately

excitement. Why could this be? Had the stranger said anything to her that could properly cause such a sensation? Oh. no: but, though nothing of the nort had escaped his lips, he had nevertheless thrown off a cortain subtle infldence, something so minutely magnetic and potent, that she felt as if she had brought it away with her, and that it clung to her as a garment.

Ah, it was at length revealed to her, as she paced her floor and tried to understand her feelings. It all proceeded from those eyes, those basilisk eyes, those restless, searching, terrible eyes, that reamed around and around her, that encompassed her heart on every side, that knelt to her, prayed to her, vowed to her, as she stood there before him! She was a believer, like all others at that period, in the power of the "ovil eye;" and whether the strange and indescribable eye of this stranger was one of that kind, or there was magic witchery about it of whose secret she could never become possessed, was all a complete puzzle to her thoughts.

But walk which way she would, or look in whatever direction she would, there those same plercing black eyes-eyes the like of which she had neither seen nor heard of before-seemed to meet her. They were up on her wall. They gazed down through the ceiling. They looked in at the window. They glanced through the heavy door. Nothing but eyes-only eyes in the room—she should see them and dream of them forever.

And by this time the reader should understand that it was these same eyes, and nothing else, that took captive by their practised witchery the soul of Withelm in far-off Constantinople, and extorted from him the dearest secrets his unhappy heart ever hold.

The days ran on. The maid saw but little of the stranger, though he was ever on the alert to catch sight of her. He felt now that, since the ice was broken, he needed no assistance in the matter. His own experience was sufficient to marshal him the

way. But Gertrude kept close-closer than was hor wont. Her father, however, had been watchful so long that she had fallen into the habit of scoluding measons of jollity and mirth, hearty and headlong, her whole demeanor was changed. In the presence for which his name had long been noted. In fact, of her father she was not the girl she was, and she he would in the present day have been considered never could be again. He had weaned her, nay, he

> In his privacy, too, the Knight acknowledged to himself that Gartrude was one whose like he never looked upon before. Here was a chance for a conquest. First, he would gain the favor of the father -and then, his way to the heart of the daughter was easy. As yet, however, he was ignorant of things between the Lord of Rosenbeim and his child, or he enough of the feelings of the master of the castle toward Withelm to understand that it was not such a difficult matter for him to ingratiate himself

He had convicted himself of baseness and deceit already, by breaking his solemn promise to Wilhelm for he had said that he would go to the castle of Grossenberg, and afterwards, when occasion offered, placed a person, whom, at a hasty and even confused visit his rival's castle, and communicate to Gertrude what the absent lover desired. How faithfully he observed the latter part of his pledge, the sequel it-

"Come," said the Lord of Resenbeim, one day. the forest arches, I warrant you there is many a noble Gertrude ventured simply to look up at the brute that trembles in his tracks, for he well knows is coming out after him! What do you say, Sir Knight? Will you equip for the chase, and go out with us all to day?"

"Upon my word, though," responded the Knight. "I can truly say that I should like nothing better. good pleasure; to day, as well as any other."

So the party was made up at once. The retainers, vassals, servants—all were summoned, and all flocked into the ample castle yard. The hounds were let loose from their usual confinement, and began to bound about with new delight in the enclosure. Men and servant women came up to arrange this and aid in that; and the orders of the Lord of Rosenheim, who grew fast excited with the prospect of the chase, "I am quite free to acknowledge," said she, "the were given out thick and fast. The dogs, deeppleasure I feel at being made acquainted with a mouthed, and with heavy dewlaps hanging from their throats down to their fore legs, made the place ring with their baying cohoes, and sent their resounding notes clear over the river.

By and by the horses came up, all made ready for the start. Such articles of refreshment as were usually carried on these forest forays were secured in the saddles, and now the hunters mounted and "If you will permit me to absent myself just adjusted themselves for their fierce ride. The degs began to leap up at the heads of the steeds, as eager as they for the wild sport to commence. With a waving of farewells to the upper windows, thinking perhaps that he might catch the welcome eye of Gertrude with his gesture, the Knight drew up his horse and rode in high feather out of the yard, following the lead of the castle's lord.

Gertrude did observe the acene, nor was she an oninterested observer, either. When the Knight ran his eyes over the castle walls, in the vain hope She hastened to her own apartment. It surprised of somewhere arresting hers, she managed by a quick her to find that her heart beat quick and fast with motion to conceal her head, and so escaped his ob-

servation altogether. But the moment he wheeled impose upon me. I shall therefore be very happy, ture was capable. She select herself, too, why she than to her. Please to command me henceforth." suddenly folt such an attraction to this stranger, The crafty Knight thus found fortune on his side, when she confessed in the same mement that she co-operating with him; and he congratulated himfelt no real interest in him. It was a puzzle to a self in secret at his superior skill in bringing about young beart like hers, and she would have to gain a his plans almost as he would have them eventuate. new experience in unraveling it.

in number-plunged with all alacrity. The dogs his face as he spoke. "You are indeed a man after were far in advance already, snuffing the air, and my own heart! I shall not cease to wear your shaking their long and graceful cars, and running memory as long as my days last, and very long away with their noses placed close to the ground. afterwards. Now let me plan it out for you." They disappeared from the vision like a passing pie-

stood like a stake upon the top of one of the towers, day, and then you can sound the girl's feelings; whose eyes pursued them into the furthest woody and, as you are a traveled person, and know a great Inbyrinths.

her, and she could not shake it off.

The hunt was as exciting as usual that day, and evening had begun to fall before the Lord of Resen girlish, silly thing. Do you not think you can hoim signified that it would be well to return to the do it?" castle. The attendants bore off with them the proud trophics of the day, gossiping garrulously among themselves on the weight of this stag, or the age of saying more. You need make no report to me, from that one's antiers, or the power that must have been time to time, of your success, for I shall be able to hidden in the sinews of the other one's fore leg, and judge better, of it in the changed manner of my similar topics with which they always interested daughter. Do you understand me?" themselves on these occasions. The lord of the castle came sauntering along behind, in company with the stranger.

Wilhelm, whose battlements displayed their strong will scener accomplish our common purposa." front through the trees that walled them in, when suddenly the Lord of Resembeim broke out:

"There; do you see yonder castle?" "Yes," answered the Knight, as if he had not

"A young fellow holds was i there," said the Lord of Gertrude in her upper apartment. of Rosenheim; "who came it is possession in consequence of the sudden death of his father."

"Ah," responded the Kuight; "who is he?" "His name is Wilhelm; and the eastle itself is

alled Grossenberg. You never heard of him before?" " Of course not," answered the Knight, "There is a story connected with him: a very

strange story! I wish I could repeat it to you." " Is it unsafe to do so? You may confide in tny

guest, you know." The Lord of Rosenheim checked his horse to a still

might be within ear shot. Finally, thinking he was before! secure from from being overheard, he began : "Wilhelm is his name, I said. He is a young man. What will probably surprise you, too, he loves

my daughter!" The Knight gave his host a lock as of astonish

"And still worse than all, she has told me herself -ab. what do you think, sir ?"....

"That she cannot bear him in ber sight?"

"Not at all; but that she loves him as well as he does her ! Think of that, sir !" "What !"

The trencherous Knight affected his almost dumb to be a practiced actor in these scenes of deceit.

grounds again, whether to see Gertrude or not! I she would hardly have known what to do, unless her afternoon, while coming home from the chase as we dispute. are returning now; and then and there I separated them, giving him such a lesson as I am sure he will that all things were ready, she marched down into never be likely to forget, and sending him away the hall and presented herself with all dutifulness from my domains forever! He never comes here to her father. He saluted her in his own peculiar about again. If he does, he knows that it will be at way, and waved one hand toward the Knight, as a his peril, for I have so told him in words that he signal for him to advance. could not mistake."

daughter accept your decision? If she truly and She blushed under his compliments, suffered him to really loves him, as you say, it must, indeed be a take her hand with all due gentleness, and was led hard matter that shall weam her heart from its by him to the table. He at once took a seat beside natural affection. What say you to that?"

"You speak with the wisdom, Sir Knight, of a man who has had a wide and varied experience." "Do I indeed? Ah, but I was not aware of

"Yes, you do, though; and that is the reason why I am going to tell you, for at least the twentieth and exchanged a quick glance with him to that time, that you are heartily welcome at my castle. effect. Gertrude needs' now to be pacified; her attention | The feast went on as all feasts do. Ever and anon must be taken up; her lover, you see, pretended to be so wounded at what I told him was my settled into the face of his fair companion, and put her determination, that he posted off on the very next some question which would cause her heart to beat

"Is that indeed so?" rejoined the Knight, with still more surprise in his manner.

"It is; and having once learned that he has exiled himself for her sake only, she refuses to be comforted: she pines and grieves over his loss.] would have her love me, but I cannot; long ago I perverse nature, and there seems to be no possibility of accord between us. But now, Sir Knight, having gone thus far with you, I must be altogether desire?" frank. I said I was glad you came this way. Yes, considered it a very Godeend; for now I knew that you would be able, if you felt the inclination, to beavy thoughts that bid fair to consume her."

"Ah, you do me a great deal of honor by what you say," responded the Knight. "But as I am rection, may I ask? Are there any particular counhere your guest, and as you have chosen to show me tries you would like to visit?" such undescreed partiality bitborto, I promise you that I feel many times obligated to perform, if I can, tral,", all of the commands you may do me the honor to . "You should be gratified, then. It is really

on his herse and turned his back, she was looking and even proud, to attend upon your daughter, and after him with all the carnestness of which her na hope to be able to bring relief not less to yourself

"I thank you, Sir Knight!" exclaimed the Lord Into the forest the party of hunters-eight or ten of Rosenheim, with much ferver, looking round in

"Just as you will," interposed the other. "I will arrange so that you shall be thrown much

But as they went out of sight, a slight figure together. You shall ride forth in company every deal more about the world than she ever dreamed It was Gertrude. The witchery was still upon of, you will be able to open her mind to what she ought to know, and so in time she may gradually come to look upon this blind love of hers as a

"I feel confident that I can."

"Very well. Then all is fixed. There no need of

"Perfectly, I think."

"Then to morrow the work shall begin. Once more, therefore, let me exhort you to make yourself They had already returned as far as the castle of perfectly at your case in my castle, and thus you

With a simultaneous impulse both gathered up their reins at the same moment, and their horses struck a rapid gait for the road off to Rosenheim. Their hoofs clattered merrily as they rattled so seen it only to avoid it when he first came that way, brickly over the bridge, and arrested the attention

> She hurried instinctively to the window just as they dashed up under the castle walls, and, the Knight looking up at the same moment, their quick glances met!

> The Knight waved his hand with all his wonted gallantry, bestowing with the gesture one of his blandest smiles.

Gertrude returned the salute, as she could not well avoid doing; but as soon as she could, she honor," said the Knight. "I am at present your withdrew with a fluttering heart into another corner of her apartment.

If she could but have known the plan entered into slower walk, and looked all around to see if any one by her father and the stranger, only a few minutes

CHAPTER XV.

A "TOAD, SQUAT AT THE EAR OF EVE." After all had returned to the castle again, the

should be forthwith prepared; and, to give it still greater attractions to the eyes of the stranger, be dispatched a command to his daughter that she should make herself ready to appear at the board.

Gertrude heard the summons with a confused mixture of feelings which she could not explain to herself, but proceeded at once to make the necessary preparations for her appearance at the long table in urprise with wonderful success, which showed him the hell. She felt that she would like to go down and study still further the stranger's mysterious "And that is not the worst, you must know; for characteristics, and yet she felt, too, that she would have ordered that he shall never come near my spoid him if she could. Between the two opinions, caught him in the orchard talking with her, one father's command had come in to cettle the mental

At the appointed time, when it was announced

The stranger immediately came up at the sum. "And pray," asked the Knight, with a show of mone, and offered Gertrude his profound congratutreat sympathy for the maiden, "how does your fair lations at seeing her look so fresh and beautiful. her. Both were at the right hand of the Lord of Rosenheim, and a little way down the board from him.

The latter betrayed his pleasure at seeing the readiness and skill with which the gallant stranger had acted upon his suggestion of the hour before.

the Knight would throw around a searching look to quicker time; but it was rare, indeed, that she ventured to return his looks, nor did she say much in strict reply to the various and rambling remarks be offered.

Said he to her at length-

"This eastle, my lady, fair and pleasant as is its seat, should not confine you always. I trust you found that to be impossible. Either she or I have a feel within you at times the desire to go abroad over the world and eee its many pictures, and study its various characters. Have you never had such a

"Frequently," answered Gertrude, with perfect self-possession now-for she had repelled and finally overcome the secret influence of the stranger upon engross her attention, and win her away from these her. "Especially have I longed for such a change within the past few months."

"Has your inclination led you in any given di-

"Yes," she replied hesitatingly, "there are sev.

wrong to mow you up here in this castle, however roomy it may be, when there is so much that your youthful heart hungers for. Oh, I wish I could sit . down and narrate to you, and still not find you a tired listener, the experiences of my life over the wide world! I think you would consent to liston."

"I know I should like nothing better," said Gertrude. And she betrayed much feeling in her an-

Probably the keen sighted stranger saw the direction in which her thoughts naturally tended, but of course he made no sign. It was a part of his policy to hold her up before his mental vision, that he might read her like a book, and afterwards take advantage of his information.

"Some day, then," rejoined he, eagerly closing in with her answer, "I will set forth to you the story of my wide wanderings. They cannot fail to laterest you, though they were told by the dullest lips."

"They certainly will, sir," said she. " May I ask you if you were ever in Palestine, in the course of your travels ?"

"Ha, my fair lady!" he answered, with a free laugh, " I am from the Holy Land but recently !" Gertrude new ventured to look up into his face, her own face covered with surprise and glad astonishment.

He instantly fathomed the whole depth of that koressive look.

Her father witnessed the occurrence, slight as it was, for he had been closely watching them; and his face relaxed much of its usual grimness, and his eye kindled with a something that might have been taken for joy.

The Knight lost no feature of the whole scene. Now he began to see that he should very soon be master of the field. The father had voluntarily put imself in his hands, and the daughter was fast approaching his skillfully set tolls. Here was a prospect for him even better than he had dared count upon when he parted from his friend Wilhelm at Constantinople.

" My calling sent me to Palestine, where I served under the banner of the Cross, and where, too, I was severely wounded. I came back because I could no longer-under present circumstances, at longt hope to labor for the righteous cause in which so many are enlisted. Do you know of any who have recently joined this large army of the Emperor against the idfidela ?"

The question, from its suddenuess, confused her. She blushed deeply.

Of course he was watching with lynx eyes for all such manifestations, and was not disappointed to find that he had drawn out such silent confessions as he looked for.

"Yes," she replied to him, after her somewhat embarassing hesitancy; "I do know one who enlisted. He went hastily, and, I fear, without serious thought about it beforehand."

"A relative?" asked the Knight, in a tone of sy pathetic interest.

"Oh, no; only a friend-nothing but a friend." He observed that she throw her eyes downward, efusing to meet his glance at all. It helped to tell the story he was in quest of.

"I trust you entertain no special unxiety for his safety," added he, scarce knowing what other remark to make. "Well," she replied, "I do not know what to

think. What do you, sir? You have been there, and oan tell me better." Now was a good time to test the depth of her feelngs for Wilhelm—thought be.

"I should do wrong," said the Knight, " to underrate the dangers that surround one in that country, and among such swarming hosts of barbarians." Her cheek blanched, and be saw it.

He went on again :-"Still, a man must die wherever it is fated that e shall, you know. He may go round the world. and come home to die in his own bed. One cannot escape his own destiny."

At this she sighed. "It is not perfect safety to go forth to fight barbariane." added he.

She fetched a plaintive, "No, sir!" from the very depths of her beart.

" A man can, at best, only take his chance," "No-no-no!" sho quickly exclaimed, under her

"But I see you feel anxious. I ought not thus to pain you. And still," he hesitated, "I have a knowledge of things which you seek to obtain, and I ought

not to keep you from it." "I would know, sir Knight," faltered Gertrude and still I would not know. My heart is divided."-

"Somebody who must have been very dear to. on ?" he shrewdly suggested.

She ventured no answer, but looked down. "Ah, yes; I understand!" added he. "These-

things are sere trials, all of them. Would you have ne go on ?" "Oh, certainly-certainly." "Any information you might need?" he auggestd. feigning unwillingness to harrow up her feelings.

A pause; during which he caught the glance of the maiden's father, and interpreted it to mean approval

" Is the climate healthy there?" she asked. It was a girl's question. "Ab, no indeed; anything but that. Have you never heard of the diseases and infections that appertain to the localities through which an army of

men must pass?" "The plague?" she inquired, that being the only langerous disease of whose ravages she had heard.

" Bless your gentle heart-yes! The plague comes open an army, and smiles them to the earth like an unecen thunderbolt."

"Oh!" she ejsculated.

"No man can truly say he is safe from the annulu-

of that unscendentrager. High and low alike sucoumb. It makes rictims of all grades and classes. Is respects no character of person, my lady. You would yourself be an likely to be emitten, if you were there, as any one of your humblest and meanest

"Only think of it!" she exclaimed. "And he there, The Knight contented himself with merely looking

at her a moment. After that he spoke : "Perhaps you will tell me to whom you refer ?" "Oh, excuse me, sir," said she, hastily: "I forgot

myself. I told you I had a friend there, but that was all. It is enough for me to hear you tell of the dangers of the expedition. How foolish he was: how very foolish? Perhaps he will never return

She appeared new rather to be soliloquizing than speaking to him, or for him to hear her.

"Bill, I have been there," he interrupted, " and I have come back. It is just as possible that anybody else may, you know."

This remark gave her a new train of thought. Yes, Wilhelm might return safe, after all! Here was a man, seated at her side, who had braved all these terrible dangers; why could not fortune befriend her beloved Wilhelm also?

"I wonder if I may have seen, or heard of you friend, while I was there?" he half inquired.

Gertrude shook her hend. It did not occur to her as being possible. Still, she could have given no reason why it was not perfectly possible. The Lord of Rosenheim himself spoke, at this

"Fill your glass again," called he. "I propose

the health of the stranger." All filled and drank off at the word of command. And the Knight gracefully acknowledged the compli-

ment, winding off with a sentiment: "The health and happiness of the daughter of the

eastle-the fair Gertrude!" She blushed deeply-looked confusedly up and down the table-caught the eye of her pleased father-and touched her glass of exquisite Boho-

mlan manufacture to her lips. "I wish you had only added to it the health of my absent friend," said she aside, to the Knight. "I will propose that separately," he quickly re

plied; "and I will do it now." No-no-no!" exclaimed she, holding up her hand protestingly. "Pray do not do it! It would

, never answer here in this castle!" "Why not ?" he asked, pretending great surprise "Is he known here?"

"Perfectly well, sir, I assure you."

" And disliked?"

Gertrude threw a glance over at her father, as if she feared he could even read her thoughts.

The Knight was watching closely, and saw it. It confirmed all.

Ho le hated," said she, with emphasis. Then of course it would never do."

"And I should have committed a fatal blunder ?" Yes, indeed; all of that. My father, sir, would never have forgiven you!"

"But this strikes me—this story of yours about the absent one in whom you take such an interest, as being very strange. And for your father to oppose you, too!"

"Ob, Sir Knight !" exclaimed Gertrude; "do you know him? Can you say that you know him as !

do?" "What! Your own father? Of course not. You put me a hard question."
Excuse me; but I forget. My head has been

so full!" said she, putting her hand mechanically

to it.
"Why will you not make a confident of me, now?"
"Why will you not make a confident of me, now?"
"Why not urged the Knight, and very improperly. " Why not confide to me the whole of your story? I know how to keep secrets. Perhaps I may be able, too, to offer you the sympathy you need."

Her maidenly modesty forbade that she should ntertain such a thought as that she could give up the most precious secret of her heart to another. Therefore she was torn with a conflict of silent doubts, which she betrayed by long hesitation. She doubted even while she was resolved; for having no iden that she ought to speak thus of Wilhelm, she was nevertheless aware that this stranger Knight might, if he knew all the circumstances, bring to her heart some of that consolation which she so

The Knight persisted, following up his advantage.
"Buppose, new," said he, dropping his voice to a very low and persuasive tone..." suppose we ride out and view the country, to-morrow. I would like very much to have you point out the localities of interest me, and they would be doubly interesting from being shown me at your hands. Over night you can think of all this matter. In the morning decide. There is plenty of time. The season is fine and the country is beautiful; let us enjoy both while we

She modestly assented to his proposal.

"You may tell me then," continued he, " a long all. Just as you feel inclined. Now let us to other matters."

. The talk around the table was by this time confused, and in a degree noisy. Gertrude signified her desire to withdraw, and the Knight gallantly rose and escorted her to the door.

the side of the Lord of Rosenbeim, who, at this point obluscated with strong potations, begged of his guest to tell him what was his success.

They testified their mutual satisfaction; and the Lord of Rosenheim fairly reeled off to bed that night, so overjoyed was he with the prospect.

CHAPTER XVL AN EXCITING INTERVIEW.

On the morrow, after the sun was fairly up, and the forest ways, the roads, the castle grounds and the river were all illuminated with its genial rays. and when all appetites had been satisfied with the wholesome and hearty meal of the morning; up rode the Knight before the castle door, and made known, through a servant, to Gertrude that he was quite ready to accompany her on her day's excursion.

The Lord of Rosenbeim knew of the arrangement the night before, and, having indulged in potent libations in consequence of the gratifying intelligence, he naturally slept late the next day, and therefore was not stirring when the Knight rode up to sunonnee himself ready to fulfill his ongagoment.

Perhaps it was better that he should be out of sight, for Gertrude might not have felt as well pre pared to ride forth under the tyranny of his eye.

The Kuight had not long to sit on his steed, all gaily caparisoned as the animal was for the day's pleasure, when the slight and beautiful figure of the hall. She seemed like a ray of golden sun- you will pardon me if I say to you that I freely offer beauty the hard pavement to the cold caves of Winter.

shine, playing among the sambre shadows of the you, in this jour own extremity, that aid and symstone walls, and as length threaling its way out pathy which you so sorely crave. From a full heart, through the door into a more congental atmosphere. I, who have watched your neffering, any ready this Knight, while it word an expression of sadores - no moved sympathics may furnish." doubt induced by the intelligence he imparted to ber "I thank you, file Knight," returned Gertrude, the night before-was nevertheless a page of perfect with tears awimming in her teautiful eyes. "Oper beauty, whereon were written smiles, and beavenly and over again do I thank you. I must, however, thoughts, and aspling hopes-yes, hopes for the bo allowed to talk of this more calmly." loved one far away.

ceeded to dismount from his steed, and proffer her I had alluded to it, as long as I lived." his aid in vaulting to her eaddle.

smiles, by way of greeting, and accepted his assist it has been introduced. ance in mounting the horse the groom held for her-Once in the saddle, with her riding habit all adhimself and his steed in proper position by her side.

"Now," said he, glancing upward at the bright blue sky, "I think we are indeed going to have a fine day of it."

Away they went out of the castle yard, clattering over the bridge, and, pushing forth their animated forthwith drew his horse aside into a pleasant desteeds into the open highway that was already imprinted with the hoofs of so many steeds before them, the castle disappeared. The woods began to welcome with habbling and song, and upon whose green and them to the hospitable embrace of its shadows. And gentle declivity were placed many natural seats. the sky and sun, the breeze and morning sounds all whereon lovers might rest and share their heart's wooed and invited them to go forth and fill their souls secrets without fear of interruption. with the inspiration and harmony of the scene.

The road naturally took them in sight of the castle of Grossenberg.

"I think your father told me but yesterday," said the Knight, "who occupied that castle."

He looked around upon Gertrude.

She changed color, but said nothing. "And, by the bye," continued the Knight, "the

owner of that pile is the very person who has gone to Palestine! I declare, I never thought of that before "-as if he never had, and as if-he were not So clothed in its radiance, in glory so dressed wagging a lying tongue, at the moment. "Now That I fancy the sunlight 's asleep on thy breast. then," said he, " I have got the whole of your story, without you telling it to me! Now I understand it

Her check blanched, under this very direct appeal. ".Perhaps I should not have spoken as I did about the dangers of a foreign expedition," said ho. 🦠

" You did what was but right," returned Gertrude. reigning in her horse to a gait that would permit free and plucid conversation.

added. ..." I said nothing to harry you." ...

"That I readlly believe." "But I would ask you one question, my fair lady. "What is it?" she asked. "Please to speak as

frankly as you will." "If this person, who is the Lord of that eastle yonder, is so edious to your father that I may not That I fancy they'd quiet the thirst in my soul, even propose his health at your table, when he is And I'd bathe my whole form in thy whispering wayo your accepted lover, too-surely, my lady, there must be some strange, some very profound cause for this hostility. Where the hatred is so deeply rooted, it would go hard but he should be able to furnish an

excellent reason to you for it!" "So I think myself, Sir Knight," returned Gertrude, with some eagerness.

"Then does be never talk with you about this -this -this, by what name shall I henceforth call him ?" "Wilhelm," answered she; and the syllables sent Still, still thou'rt less pittless-less to be feared, thrill through her frame as she pronounced them. "Does he never speak with you about Wilhelm?"

"Never but to denounce bim, and tell me that I am not to admit him to my presence any more !"

"But gives no reason for his dislike ?" "He never has: he never will."

"And yet you feel sure that he has reasons ?" "He would be mad, if he had not. I have always

given him the credit of sincerity, whether his judgment was wrong or not. He must have a reason. "But refuses to tell you what it is?"

" Always-always."

"And you have asked him for it?"

The Knight walked his horse along for some dis- I hasten to meet thee, oh, beautiful Sea; tance, and seemed to be deeply cooupied with his thoughts. At length he spoke:-

"If he refuses to tell you, have you ever thought that it might be even a better reason than has yet occurred to you? Have you ever suspected that he might have some good reason which he did not think best to impart to you-some family history-some secret which it was not for you to know?"

Gertrude hung her head, and became unusually

thoughtful "It may be something of that character." the that such was the fact. Now, why not wait and see how the matter is likely to result? Let time work

tience." "But, sir Knight," returned Gertrude, now entering familiarly and almost confidentially into the subject, "how can it bo that dear Wilhelm has ever wronged my father? In what way has It been pos-After returning to the table, he moved close to father is a great many years his elder. There have He will scarcely have had leisure to turn it over in been no quarrels between them, nor between his and his mind and form the terrible suspicion, "dry rot," my father's vassals."

have abiding cause for his feelings. And might I terioration, which is not poverty, nor dirt, nor intoxbe permitted, as a true and trusty Knight, to whose and far more dutiful, to defer to your father's wishes. till time shall set all things right for themselves? have done, from a full and sympathizing heart !"

"I wish I knew what to think!" said sho, half, to herself. "It perplexes me. It makes me unhappy. I am wretched all the time."

"Ah, lady, who can tell what the heart suffers in these conflicts? I have, in my wide and varied ex- face than somewhat deeper, associate the present perience with the world, seen a great many sweet, season with thoughts of decay and death. It is not feminine natures suffer as I know yours does- proper or just. This is the time of fruitage and persuffer as if whipped with a scourge of thorns. And feet ripeness. The changed hues of the forest leaves if I tell the truth-which my most sacred yow to preach the glory of Nature, and not her decay. The my chosen Order compels me faithfully to do-I still air, and smoky haze that swims everywhere in have been admitted to secrets from which I should the atmosphere, is not melancholy, but rather the instinctively have chrunk in the first place, and suggester of reflection. No season in all the year finally been the providential instrument of bringing can stand by the side of the noble American Auback peace and happiness again to the bleeding tumn. It is the whole book of the months, bound up heart of the sufferer. This, to be sure, always costs in gorgeous colors and profusely illustrated between me so much of sympathy, but it is my life to give the covers. No days are more closely in harmony forth of that to every one, and especially to the with the profoundest emotions of the human soul, Gertrude was seen approaching from the further part oppressed of your own sex. And now, dear lady, than these haloyon days that seem to tesselate with

Her face, as she presented herself to the gaze of the moment to lavish upon you the relief my decely

"Do I excite you? Do I raise am unwelcome "Good morning, my lady," saluted the Knight, thought relative to this matter in your breast? If with all possible gallantry. With which, he pro- such is the case, I should never cease to fament that

"No, not thus," answered the troubled maiden. Gertrude bestowed on him one of her pleasantest "I must speak further with you on this subject, now

"Pray," said the Knight, "let us find a grossy and secluded apot, some sweet and lonely glen in justed, the Knight was but a moment in putting this vast wood, where we can talk of this as much

as we choose, and undisturbed." They rode on for some ways, and at length appronched a place which caught the scarching oyo of

the Knight instantly. "Here is the very place," exclaimed he; and scent, forming at the bottom a sort of ravine, down through which flowed a limpid stream, all musical

. [CONTINUED NEXT WEEK.] Written for the Bapner of Light. TO THE SEA.

Beautiful Sea ! thou art sleeping so sweet, Thy wavelets just kissing the sand at my feet, That I wonder if ever thou 'It wake in thy wrath, And scatter grim death in the mariner's path ! So mingles the light with thy waters' rich bue That I scarcely can tell which is sunlight or blue, I stand on thy shore at the twilight's still hour. Uncaring, unthinking, thou 'rt mighty in power, Till, like voice of some friend, all thy waves I bea

In their whispers so low: " Here is rest, come away !" Is it wrong that my spirit responds to the tone. And truets the sweet voice of the singers unknown? Is it wrong that there 's nothing on earth which

Like the bliss I off dream I could find in thy wave? "It was nevertheless all true, what I stated," he For wouldst thou not wrap me in mantles of light, Till forgotton the thought that my life was all night And take me so soothingly unto thy breast, That my worn, weary spirit at last would find rest? World-weary and wrotched I kneet on the sand.

And dip in thy waters my feverish hand. And so cool are the wavelets, so soothing their roll, Who that sees thee so beautiful cares for the grave? I know thou hast risen in power and in might, And thy high rolling waves have awe stricken the siebt.

And I know that fond mourners have wept on the shore. For the loved that thy power has bid come back no

more. Ah! I know thou art dread, when thy billows are foam, And they leap to the sky as if that were their home;

When thy tall waves, hake serpents, their proud crests have reared, Than the cold, toy heart of this world that is a tomb-For only the dead can abide in its gloom.

And when thou hast rocked me in pity to sleep, And the dark hour has come when there's storm on the deep,

Who knows, when thy strong waves are leaping so

But I'll rise in those waves, and be caught in the sky? Some beautiful lake in the Heaven above, Perchance I might find, that would fold me in love, Where serrow-and suffering and soul-wasting pain Might come to my spirit—ah, nover again!

Enchanted, curapt by thy sweet voice to me. For I leave none to weep that my soul is untrue, When I turn from all others to rest here with you. Reach out thy strong arms, for I come to thy breast. Like a poor weary mortal that sorely needs rost. I feel them I they clasp me I my vision grows bright! Sweet music is round mo! my brain fills with light i Thou art soothing my spirit with mystical spell i-Farowell to my earth life—one soul-glad farowell !

Dry Rot in Men.

There is no mistake that many a man gives out in Knight went on. "It is difficult to say. You may life, where there is no apparent cause for it whatever. generally be quite sure, my fair lady, that where a We see a person fade entirely out of both character man persists in a certain course of conduct, but will and consideration, but where he went or how he not give his reasons for doings so, he has far better went is a problem that nobody seems to know how basis for them than can be known. It may be so in to solve. It is called by some the "dry rot" disease, this case: nay, I should be ready to say, from what and is well named. A writer who has observed I have already seen of the character of your father, closely in these matters remarks that the first strong external revelation of the dry rot in men, is a tendency to lark and lounge; to be at street corners out its own ends. Nothing is lost, after all, by a without intelligible reasons; to be going anywhere story, or a short one; or you may tell me none at wise delay. We gain nothing, either, by impat when met; to be about many places, rather than at any; to do nothing tangible, but to have an intention of performing a variety of intangible duties tomorrow or the day after. When this manifestation of the disease is observed, the observer will usually connect it with a vague impression once formed or aible for him to do such a thing? He is young. My received, that the patient is living a little too hard. when he will notice a change for the worse in the "All that may be, my dear lady; and still be may patient's appearance—a certain slovenliness and deication, nor ill-health, but simply dry rot. To this heart the cause of the oppressed lady is ever dear, succeeds a smell as of strong waters, in the morning; to suggest to you that it would be wiser, and better, to that, a stronger smell, as of strong waters, at all times; to that, a looseness respecting everything; to that, a trembling of the limbs, somuclency, mis-Pardon me for my presumption, sweet lady; but it ery, and crumbling to pieces. As it is in wood, so behooves me, since I know all, to speak to you as I it is in men. Dry rot advances at a compound usury quite incalculable. A plank is found infected with it, and the whole structure is devoted.

Most people, whose feelings are rather on the sur-

Original Essays.

Anoient opinies of the being LAND.

нимпии изнатови,

Whatever shooling orceds may give to footfalls on the boundaries of another world—square feed, round. or peaked—the tracks still present the marks of a ghost of Guiba, and Uhristian Jeromo is floraced black and blue by a ghost whom he calls the devil. Such is the varied rendering of the apparitional mode of being. Where the Hebrow sees God the Christian sees the devil-neither differing from the Reathen ghost in the nature of being an undeshed soul, treading the boundaries of the two worlds.

According to Luctonius to Taoltus, and to Jose phus, when Vespasian was in Judaen, upon his e projected, however great or important it might e. Thus the God of Israel uttered cracles for the Heathen Vespasian, at, the same time the presages from Jupiter were alike encouraging. Jehovah and Jupitor sometimes signified the firmamental exname, uttoring their voices in thunder and "mighty, ushing winds;" or they were names given to famillar spirits, uttering their oracles through mediums or prophets. Elijah was medium or man of God for Mount Horeb and Mount Carmel, in earlier days, and was somewhat severe in the manifestation of their God for being asleep, or on a journey, while his own was wide awake, sending fire from heaven to the consuming of bullocks and men. As Jezebel had cut off the Lord's prophets, the Lord, because he is God, out off the prophets of Baal. Elijah, slaying the prophets at the brook Kishon, afforded a mighty test for proving that the Lord he is God.

Vespasian did not confine himself to a " thus sait! the Lord" of Mount Carmel, but was allke favored upon Heathen as upon Hebrow ground. Entering the temple of Scrapis to take an auspice about the future settlement of his imperial authority, a poor man who was blind, and another who was lame, came both together up to him, begging of him a cure, which they said they did by the admonition of the God Scrapis, in a dream, who assured them that he might restore one to his sight by spitting upon his eyes, and give strength to the leg of the other by was the result. Thus we see that the Heathen cures have rather a strong likeness to some recorded within the "pasteboard barriers of the Bible"-the meamorie or apiritualistic conditions being no re-

spector of creeds. Elliah had a cave on Mount Horeb where he received the cracles of the Lord, though the college of prophets was at Mount Carmel. According to Tacitus, Garmanicus visited Colophon "to consult the oracle of the Clarion Apollo. The responses at this place were not delivered, like those at Delphos, by a Pythian maid; a priest officiates. From such as apply to him he requires nothing but their number and their names. Content with these particufrom a secret spring, though untinotured with learning, and a stranger to peetry, he breaks out in a strain of enthusiastic verse on the subject of every man's hopes and fours. He is said to have foretold the approaching fate of Germanicus, but in the oraqular style, dark and emigmatical."

These various modes of inspiration prove the saving of Paul of divers gifts of the same spirit. It would appear that the cave of Horeb, the Mount of God, inspired neither by the holy water of Colonhan nor by the sacred stream of Delphia, but rather by a of men, besides inspiring to slay the heretical prophts of Baal-certainly a very marvelous and strange fire from the Lord !

follow, may often vary, the fallacy is not to be impubefore this hely Lord God?" ted to the art itself, but to the vanity of pretenders to a science, respected by antiquity, and in modern | this nineteenth century of priestlydom! If the pectimes established by undoubted proof. In fact, the ple searched their religion as boldly as their polities, reign of Nero was forotold by the son of this very Throspilus."

Thusullus was a prophet, and when put to the test, saw his own impending orisis and averted it. While appearing to consult the heavens and the aspect of the planets, he probably clairvoyantly or spirit: nally read the mind of Tiberius. See the analogous case in Bibledom, where "Elisha sat in his house" and saw the King of Syria directing a mossenger to

fewry was sure to be set down to the Lord. Of ourse the Lord is embodied in a mountain of stolidities, which our no less stolld priesthood and churches would have us venerate to day as the only true mount of vision; and when this old mountain labors and brings forth its mouse, it is announced with a Lo, look yo here i lo, look yo there i lo, look over yonder i The ovil I see is from the Lord, what should i walt any longer!

But wherein is this Hebrew mount of vision any las ger than that of the Gentile? " Of her own dreadful catastrophe," says Tacitus, " Agrippina had warning many years before. When consulting the Chaldeans about the future lot of her son, she was told that he would reign at Rome, and kill his mother. Let him,' she said, ' let him kill me, but let him reign.' "

It was the Chaldeans or wise men, who east the of the Jews, though a great deal of margin must be allowed to make it appear that he ever was King of the Jews, in the material acceptation of the term. When Thrasullus "consulted the position of the heavens," and found himself almost a sacrifice with in the jaws of fate, we do not learn what was the change of "position" which let in light and saved the prophet from the course he was on. But when he who was born King of the Jews appeared, the horizon as to be seen and read of all men.

almost every page of Hebrew and Gentile Scriptures. tion. In the language of Paul, the diversified gifts

Verpasian offered enerificer on Mount Carmel, to the flod of forsal, the Jowish priest officiating. " in the inflat of the coreinony," days Taultus, " Radlides, the officiating priest, examined the entraits of the victime, and in his prophette manner, addressing himself to Verpasian, he said, " Whatever are your designs, whether to build a mansion, to enlarge your estate, or increase the number of your stayes, the fates prepare for you a vast and immilieent career. with an immenso territory, and a predigious multicommon origin. Hebrew Jacob wrestles with a tude of men." Here we find the Jehovah of Israel ghost whom he calls God, and has his thigh put out responding through the entrails of victims as readily of foint. Heathen Otho Is pulled out of bed by the as the Contile delties. This is abundantly confirmed on numberless pages of our hely Bible. A "Thus saith the Lord" would be the term used in the Bible where the equivalent Fate, or God, or Gods would be used by the Centiles. "It is clearly proved," says Undworth in his "True Intellectual System of the Universe," "that the Pagan theologies all along acknowledged one Bovereign and Omnipotent Deity, from which all their other Gods were generated or orented;" equivalent to the biblical saying consulting the Ocacle of Carmel, the answer was so that God is the "Father of all Spirits," in whom we acouraging as to assure him of success in anything live, move and have our being, whether as spirite in or out of the ficsh, indestructively individualized atconception, by the conjunction of Father God and Mother Nature.

Tacitus notes the Mesmeric or Spiritualistic qualitics of Vespasian, to which we have already alluded from Sutonius. It would appear that Vespasian was somewhat of a healing medium, besides having other divers gifts which made him a favorite of the Gods. He cured the blind man by spittle, and the man sick of the palsy by treading on the part affected. Whether he perceived that virtue had gone out the spirit against Jezebel and her prophets, mocking of him in these performances, we are not yet informed. But says Tacitus "the paralytic hand recovered its functions, and the blind man saw the light of the sun. By living witnesses, who were netually on the spot, both events are confirmed at this hour, when deceit and flattery can hope for no reward." All was done " in the presence of a prodigious multitude, and all erect with expectation." Such were the Heathen miracles by the Heathen medium, and like all other similar cases sufficiently proves that Mesmerism or Spiritualism was never confined to creeds, but as readily by the laying on of Gentile hands would come the cure as by the Hobrow manifestations.

Woman scerahip was held sacred among the ancient Germans, says Tacitus. "There is in their opinion, something enered in the female sex, and even the power of seeing future events. There advice, is therefore, always heard. They are frequently consulted, and their responses are deemed oracutouching it with his beel." He did so, and a cure lar. We have seen in the reign of Vespasian, the famous Volada reverenced as a divinity by her countrymen. Before her time, Aurinia and others were held in equal veneration." But over all this they had a belief of a Supreme God, the governor of

the world, of infinite power, boundless knowledge.

and incorruptible justice.

The ancient Sucvious had some mysteries, as related by Tacitus, of rather a Jewish cast. A holy ark was drawn by cows yoked together as when the Hebrew God was sent home on a new cart when his hand was heavy upon the Philistines and their God -when he smote the people in their secret parts, and knocked Dagon completely off his pins. When they of Ashdod beheld these untoward mysteries of lars, he descends into a cavern, and, after drinking godliness, they were in a strait as to what they should do with their prisoner-God. A new cart, golden presents, and burnt bullook offering were resorted to, that the fierce anger of the Lord might be turned away. The Suevians had awful mysteries which no man could see and live. So the Jewish Lord, though he had been carried home on a new ourt, with golden presents and bloody sacrifless, yet his hand was quite as heavy on his own people of Bethshemesh, for secking to penetrate his mysteries. as upon his enemics, the Philestines, "Because they had looked into the ark of the Lord, even he smote Tartarean fire from the Lord—a fire which licked up of the people fifty thousand, three score and ten men." water, consumed sacrifices, and roasted several fifties After this sacrificial offering of human victims, the people in considerable wonderment concluded to give he mysterics of godliness a wide berth, for like the Sucvious, they understood, by this time that no one Of the mediumistic or prophetic faculty Tacitus could look upon such mysterics and live, or in their save : "Though what is foretold, and the events that own language, they exclaim, " Who is able to stand What a growth of incurable felly has reached

they would learn the Bible to be no word of God in the exclusive sense of the term. The higher order of Hebrow seers or prophets, like the higher order of seers or prophets of all people, were radical reformers, and much that they uttered has the true ring even to this day. For the good they have done, let them be held in eternal remembrance. Their lofty testimony against the wrong and upward yearnings for the better day—their deep sympathies for suffertake off the prophet's head. This was a warning ing humanity, speak deeply to the open heart of tofor Elisha to escape when he saw that "this evil is day; but to suppose them to have been any more of the Lord; what should I wait for the Lord any the children of God than ourselves, or that the Bible has no tares to be cast upon the danghill, to be Everything transcending the ignorance of old trodden under foot of men, is to fossilize our minds to the dead formulas of the past. There is something of beautiful life even within the folds of the ancient death. Let us absorb what will assimilate with our own better growth, but not dwarf ourselves in swaddling clothes which forbid expansion. Why suppose that all the old cloth is fitting to the new, keeping us forever employed in mending the rents, large and more large by science and spiritual progression. There is no salvation for the old any further than it can prove itself in the same line of causation of the newer and higher light. What right has the ignorance and superstition of the past to dominate us with a "Thus saith the Lord," in physical psychological phenomena? What have they to show as more exclusively the word of God, except as distance lends enchantment to the view? The horoscope of Jesus, and found him to be born King Bible, as a medium, presents some of the varied hues of ancient Spiritualism; and according to the variety of the mediumistic conditions was the transcript of the divinity. Let it suffice for its day to he studied in its relations to the present; and while its more beautiful unfoldings find growth in our own to be twined with our dearest affections, let not its tores choke the mind as it seeks for a surer heaven.

We must be no respecter of persons as we test the ancient glimpses of the spirit land. Whatever Jow Chaldean Astrologer saw his star and followed it or Gentile can show at the tribunal of modern light, till it came and stood over where the young child must have judgment in justice though the heavens was, and rejoiced with exceeding great joy." Thus should fall. To all modes of being the application showing that these Chaldean coothsayers or wise of principles must be unswerving, whether we take men were not so far fossilized as not to be ready for note of the ponderable or imponderable world. If any greater light than they could divine from the the Lord manifests in mesmeriem, odylism, trance, beavens. Let us hope that the Saurians of our old or inspiration, or in any of the more physical modes theologies will also be up to time, and take heed of of being, the corresponding phenomena of any people the modern star, which is already so far above the are equally to be ajudged as of the Lord's doings, however marvelous in our eyes. However various That the Hebrows and the Gentiles were alike in the grade of manifestations, the law of their unfoldconsulting God in the barbarous usages so common ing is universal, and not particular, though the ultiin ancient times, of anima leacrifices, may be read on matum of seemingly presents a difference of causato be some for the gamber. Of course there remains and the Beril. The goodest is splittling the review no exchaire, odylic currounding , affording a ejectal and crushing the old throbay between the upper paylifun for the flebrew faul. Buch exclusive claim and the nether stones. While all there students of lo no less willy than would be a similar one for Bar, mature, ethnologists, thy alologists, etc., etc., are willi num's "What to ter". The intellary flods of the an. linking unitertalwise, psychologists in mesmerism, clouds, when personified, were no higher than the traces or Spiritualism, are looking with a more status of those who conceived them; and he of Old highly purged visual nerve than has been wont to Jewry was often as frightfully barbarous as the slew the mystical areasm of the past. nondescript of Mr. Barmon. In the light of modern Spiritualism, it is competent to measure all past religious by the fuller interpretation of hitherto mys set down to the power of witches, "or else from the tioni causation. As we trace consecutiveness of power of the devil which he bath in his kingdom of links through all, superstition vanishes, and the old the sire." The like tempests of thunder, lightning, personntions of Lords or Gods stand revealed in the hall and whirlwluds which were supposed to have likeness of mortals, though disrobed of their flesh been engineered in old Jewry by the Lord, and in and blood. When we discover that the two worlds | Gentliedom by the Gods, in some eighteen hundred jap each other in continuity of being, and that their years of Christian belief are simply transformed boundaries are so closely connected as to be almost into the deings of witches and the Devil. Jehovah impossible to any where begins the one or ends the in bruel-the Devil in Christendom! "The Soirit other, we may not full so prestrate into a bondage of the Lord," or "whirlwlad," takes up Elijah - the of a "Thus saith the Lord," whether the oracle be of Horeb, of Carmel, or of Delphi.

If crows fed Ellifah with cold pieces, so did they warn Cicero when assassins were in pursuit of him, aloft again in the air, and being cast headlong out as recorded by Plutarch; and the story is worth of a cloud upon a house, the latter of them being just as much told outside as if told inside the paste- but a movice and unexperienced in those superboard barriers of the Bible. We do not dony that | natural exploits, was much astonished and afraid at spiritual beings may influence birds, but fair deal- the strangeness of the matter; but Amantius being ing constrains us to award equally to the Gentile as jused to those feats from his youth, his parents hav-

The anthromorphisms or personal Deities of Jew and Gentile, were mostly of the lower plane of worship. The more onlightened of every people held all subordinate to one all governing mind. See the were, would safely carry them through greater dan-D. D.'s Cudworth, Warburton, and More, who have gers than those. And no sooner had he said these brought the most exhaustive learning to bear upon words, but a whirlwind took them and set them both this head. The spiritual personalities of the ancleats correspond to the parallel plane of the modern spirit world. Dr. More, in his "Autidote against Athelem," cites the Dit Termini or boundary Gods doxy, of witchcraft and the devil. What a superof the other world, as cleaching every position stitlous depth to have fallen into, with no knowledge against atheism. True, the "Footfalls" along this of a truer spiritual causation. "Boundary" are sometimes presented in rather a questionable shape, but then we are to take note that in our search after spiritual things; we ofttimes find it difficult to decide how much is of this, and how much is of the other side of the Jordan. The parallel law in this, as in all other things, presents the aspect of light and shade, and these, at times, so interblent, as to glide impercepfibly into each other. When the "boundaries" of the two worlds approach each other in their more material aspects, Thaumaturgy, or miracle working, is rather upt to present "footfalls" from both sides of the line, as when Muses did all sorts of things, the miraelc-workers of Pharach did the same with their enchantments. Rabbi Carrabarrabab, from Jerusalem, has visited the watering places the present season, exhibited his performances to delighted audiences, and bewitched them with his wonderful sorceries and transfermations; one of which was to transform a longnine cheroot into a anake, which would run about the floor and frighten the beholders, as when Moses performed the like feat with his red of God, and the Hebrow children fied therefrom. Rabbi Carrabarra. bah assures us that he operates on the same biblical principle which signalized the success of Moses: if so, the Rabbl must have learned the scoret from the tradition of the elders before he left the hely land. It would appear that some of our more prominent public test mediums, have been noting the juggler over some of the faithful, and have sold themselves to divine in the greed of money, and not for the love of truth or the good of couls. Such thimble rigging is of a piece with the the double dealing of patriarchal Jacob and Laban, and of the ancient false prophets, and should be cast upon the dunghill and trodden under foot of men. Let us remove the tares from the wheat, and preserve without stain the higher revealings. Lot us watch carefully those shameless adventurers who divine in the arc of jugglery, and only for hire. Let us encourage even Mr. Bly in exposing such, even though he sells their arts of working mirroles; for by tracking them, and smoking them out, he enves many of the elect from being deceived by their marvelous signs and wonders. The handwriting by the finger of God upon the arm, by the use of pointed instrument and cantharides-the raps by tied tees and alcohol-the tip of table by the adroit use of the wrist bone-the ballot system with written names and blanks, &c., &n., we have seen deceive the very elect, while the person performing declared all a sham, and showed how all was done. Let us scrutinize closely all spiritual wares, and when the coin is spurious nail It down; but let us suspend judgment where we cannot elearly trace the operating power.

There are recorded of the past phenomena which require a considerable amount of faith to receive Such things can be taken cum grano salis, or for what they are worth, in the light of similar phenomena of to-day; but if the ancient salt has lost its savor by the more careful process of modern sifting, and onn no longer hold its virtue, why then let It slide, as only the genuine article can appear in verge of distraction, by attempting the transcription the true resurrection. When Elijah is taken aup of these lines, on board a boat on the St. Clair River. by a whirlwind into heaven," which whirlwind is If my human body could be multiplied by fifty, or the same as "the Spirit of the Lord" supposed to the orthodox views of Spiritualism's perishing conhave taken him up, and cast him upon some dition were correct, I might have some chance of mountain, or in some valley," and when the "Spirit sending you a decent manuscript. Unfortunately of the Lord caught away Philip," and carried him the poor famishing world has been so starved on some thirty miles to Azotus, we find the "Spirit | ancient huses, that it seems disposed to mistake the of the Lord," and the wind or whirlwind, interchangable terms, meaning the same operating power, and confirmed by very many passages of the bibliout glorious truths. If your printers, then, can invoice record; thus making the Lord the "prince of the these pages, or dive through them, accept a few pas power of the air," who seizes the whirlwind and sages on the weird subject of the "wraith." directs the storm. Paul supposes this "prince" to be of a rival kingdom; but if "the Spirit of the mon superstition thus properly denominated-the Lord" be the same as the wind and whirlwind, how can the Bevil be " the prince of the power of the air ?" and if the phenomena be precisely alike, thall we say with the Hebrew it is of the Lord? or with from the scene of their actual presence. I might illusthe Christian it is of the Devil? Dr. More sides trate this article with innumerable well attested cases with Paul, and transforms the Spirit of the Lord of of such appearances in England and Scotland, where the Hebrew wind and whirlwind into the Spirit of the "superstition," as it is termed, has grown through the Christian Davil. In his "Antidote against Athe long years, into an article of entire faith with some, ism," he cites much of that mysterious phenomena and only such skepticism with others as refers the Ignorantly known as witchcraft, as conclusive proof whole subject (not in the rude illiberal spirit of ceragainst Atheim; but where "the Bpirit of the tain American Professors, to impudence and wholly Lord" would have been deemed the operator in old uncalled for imposture.) but rather to "ballucina-Jawry, the learned Doctor sees a clear case of the tien," or "dyspepsia." And when the revelation Devil, Thunder, lightning, temposts of hall and takes, as it generally does, the form of unmistakable whirlwinds, the Dostor gathers into his category of lest evidence, of disembodied intelligence, the whole diabolism, presenting difficulties as great in classify | subject is considered as clacidated by the oracular ing the boundaries of the spirit world as Agassiz remark, that such and such "coincidences are really and Darwin of the material world; where " species," "genera," " variety," " natural selection," and " distinet creations," undergo transformations no less will not therefore presume to offer any other evidence astounding than those which present the liebrew Lord and Ohristian Dovil in one and the same person. Agassiz has eight orenive batteries, while celebrated German Professor, who related to me Darwin Bade all proceeding from about four stems

Turn to the learned and orthodox Dr. More, and we shall find ordinary and extraordinary operations same "Spirit of the Lord caught away Philip," but according to Dr. More, the Devil took up "Amantius and his partner Rotarius, who, having coursed it ing devoted him from his childhood to the Devil. made but a sport of it, and laughing at his friend, onlied him fool for his fear, and bade him be of good courage; for their master, in whose power they safe upon the ground."

There can be no mistaking this-what was of the ancient "Spirit of the Lord" is, in modern ortho-C. B. P.

Written for the Banner of Light. LINES. BY BEY, E. CAIR, JE, I know no language that can tell My soul's deep love for thee, For words-such words as mortals speak. In love, seem vain to me. They only tell the lover's tale In tones fore'er the same. Till they seem cold and commonplace, And dead for love's pure flame. Too of they tell of falsehood, too, Or prove as false as air, Without one spark of feeling true, To tell the heart is there. Oft, too, their memory haunts the soul, And proves a torture keen, Like the broken reed that pierces us. Un which we ence did lean. Away with such | they cannot tell The love I have for thee: I would not use such sounding lines To fathom Love's deep sea. I rather choose that looks alone Should tell to thee the story; The stars shine brightest when the skies

Unveil in silent glory. But could I speak the mystic words. The language of the flowers-The words that angels loving speak In their elysian bowers-A language such as earth knows not And only can express Their more than mortal feelings desp In hely tenderness.

Then would I speak and tell thee all And thou couldst then believe, And to thy inmost soul each word Of burning thought should cleave, Till. as the sousbine opes the flowers And pours their fragrance sweet. Thy soul and mine forevermore In blessedness should meet.

Till then, be still these lips of mine, Still as the Summer breeze. When e'en the aspen leaf stirs not Upon the ellent trees; But as the stars that brightest glow Upon the brow of even. In love, like them, let my eye beam The inward light of heaven. Florida, Mich., 1800.

"LIVING BPIRITS" AND LIVING SPIRITUALISM.

BY EMMA HARDINGE.

To the Editors of the Banner of Light :

DEAR FRIENDS - A kind letter addressed to me in a late issue of your paper, reminding me of a promise made, some time since, to contribute to your pages an article on what is termed " Living Spirits." although it was unnecessary as a reminder, determines me to risk driving your already harrassed friends to the mediums for the daily bread they are commissioned to dispense, and literally to cat us up, as well as our

Your renders are doubtless familiar with the com-"wraith," in Scottish phrase, and Scottish superstition, signifying the appearance of a living person, or inhabitant of the earth sphere, at some place distant very strange." I am accustomed, however, to walk by line and measure in my public parcations, and than I know, and can prove by reliable testimony.

In early life I was instructed in Harmony, by a many well authenticated histories of the "Double

Tract one spirit. Thus, range for the green proved there in the old theology - Father, 8m, Holy White, | many, He also gave me an account of the community the rame hespitable manalism, the house being very cations he had established with a young Pru-shin full of company, my falr young friend chared park officer, stationed at Beelin, between whom and blue of my bed on a certain Sanday night. As no bay relf (a l'refessorat Frankfort) a constant luterchange jarako, taklug, (as I believo the custom la for ladies of mental telegraphing took place. These gentle to do on such occasions, I observed a spirit enter men belonged to clube formed for the investigation the room, and pause near our bed, ife did not look of philosophical aciences; and when assembled at at me, nor appear to notice me. He brought with their evening scances, one of their party, (generally blim the presentation of a graveyard and a certain the same ladividual) extended on a couch, appeared remarkable-looking tombatone. He appeared to be to full late a deep sleep, and on awakening would walking with difficulty, and I actually care blue bring back accurate information of what was transsituating over one of the graves. There arese out spiring at the distant slub. Sometimes the reports of the ground a phantom caue, which ecomed to meet of these seances, which were always emefully re- bis hand, after which he slowly walked away, leancorded, bore testimony to the presence of the shadowy ling on bis caue. form of the distant person. Sometimes they actually | To mistake the identity of this spirit, would have appeared in seemingly solid bodies .- moved tables, been impossible, for his appearance and costume and, on one occasion, overset a glass. Uften they were very marked; his form tall, though orippled; varied the experiments by robing the sleeper in some life dress equally marked, the tight buttons of a fantastic costume, the semblance of which was cor | galter, which enclosed the wasted limb, being fully reatly described at the distant club. I have held visible, and the fine eliver hale being arranged after highly interesting conversations with several of the a very distinctive fashion. On informing my commembers of these clubs. They were persons of un panion that she lay in this close proximity to a questionable veracity, and high scientific attainments. | third person, she became more excited than gratified, and at the time I speak of were engaged with some and begged I would instantly " send the old gentleof my English friends in discussions against the man away." I described this vision carefully to the immortality of the soul. They called thomselves whole household the next day at breakfast, and I "Rationalists;" and whilst all who listened to must confess I was greatly disappointed to find that them regarded these curious spectres as additional no one recognized any such spirit. proofs of the soul's independent existence, and in- Late in the day, a gentleman called and begged ferred that it afforded strong presumptive evidence | me to pay a visit to an old gentleman, highly rethat an organism thus capable of separate manifest | spected as a citizen of Lowell, a good Spiritualist, ation from the body, might also subsist after the and a great admirer of mine by reputation, although dissolution of the body, the Germans, on the other as a confirmed invalid he had been deprived of the side, contended that this "double," covered the satisfaction of attending my lectures. I had been whole ground of the appearance of the spectres ap out the whole day making calls on cold-hearted parations costacy, etc.; and allowing for much ex strangers, pleading for aid for my poor Magdalones. aggeration and some hallucination, they determined My feet and heart were both equally sore. My that a class of phenomena which they had proved to friend suggested that the kind old gentleman he exist, by actual experiment, was the most rational spoke of might contribute to the institution for solution they could find for "supernaturalism;" which, to distrust in toto, would be to deny the couraged me to make this one more call. On arrivworld's bistory.

the presence of the embodied spirits.

sentation of himself and his residence, followed by a terred. description of his death, and a descinte wooden house where the event was supposed to take place. Mr. J. duty already, and your free columns limited in space, R. was then living; but within three weeks from the Jear Banner, I could add to the above instances

tbree weeks before, in prophetic pantomime. ter, occurring in Memphis, Tonnessee, when a gentle man from Milwaukee called on me, with whom I transpired.

her charming figure bandaged up in a costume of the seen at a distance? friend of the manifestation, and asked if she knew of of both class of phenomena. such an ancestress. She replied by bidding me As regards the condition or manifestation of exact costume you have described."

helpless ones I am laboring to found, and this oning at the door, I turned mournfully to my friend, I take great exceptions to the views onter remarking, "I know it's of no use; I feel coldness tained by Professor Spence, and all others who in the very door knob," when my friend auddenly contend for the destrine of non or partial immortall | cried: "The spirit of last night - why Mr. II, is the ty; but when I remember how logeniously the very exact counterpart of your last night's vision!" And facts which to many were evidences of the soul's so it proved. At the open door of the parlor to continued existence, served these "Rationalists" as which we were shown, came stumbling into the arguments against it, I take yet stronger exceptious room the perfect embodiment of my vision. As he against myself, for treating Professor Spence's uplu entered, grasping the door for support, a stick was lou's with disrespect, and an compelled to come to passed late his hand by a person who followed him. the conclusion that with all our logic, and all our but was at first out of sight, realizing even this part reason, we have no absolute demonstration of the of the presentation in all its details. In course of fact of immortality, beyond the actual test facts of conversation, I informed Mr. H. of my last night's the immortal's own presence in our midst. In my introduction to him-a circumstance which he apexperience as a test medium, and subsequent career peared to think was of quite an ordinary character, as a speaker, I have had a great many evidences of "I have been a Spiritualist for many years," he

said; "I am myself conscious of a power to go out, At one period I was the innocent cause of delu | quitting my body, and taking cognizance of distant ding several of my sitters into the melancholy belief scenes, while innumerable persons have recognized of their friends' decease by presenting various tests | me in these parial flights, proving that something of their presence as spirits. On one occasion, in the more tangible than thought had left my body." I case of the late Mr. J. R., of Ohio, a gentleman well must not forget to add that a description of the known in the political world, I was made to present graveyard and tombstone answered entirely to the to one of his most intimate friends a correct ropre | place of sepulchre where his late wife had been in-

Were not my own day made to do sixteen bours

time of this manifestation, which took place in New enough to all your paper, and yet not exhaust my York, the whole scene was enacted in a remote part own stock of evidence. But to sum up the case: of Langda, and the lady who had been present with whilst phenomena of the above character does prove me was sent for to take part in the very self-same the independent action of elements, separate to some scene which she had witnessed and wondered at, extent from the body, they do not cover the whole ground of Spiritualism, but merely a few acres In the last but one number of the Spiritual Tele | thereof. They do not touch the cases of appeargraph, I recorded a most marked case of this charge-lances of those who are known to be passed away. much less account for any intelligence that can only be revealed by the so-called dead. Moreover, in my had a very elight acquaintance, and in the presence own individual case, there are two facts always acof many witnesses I felt compelled by a strong companying these spectres, which I must not omit though invisible psychologist to enact the life, times, to notice. The first is, the sickly and oppressive character and peculiarities of a female spirit, whom | sensation that I have invariably experienced in their nobody seemed at first to recognize, until her name presence, as if the spirit yet attached by "the silver ras given, and the appearance of her spirit, in plain | cord" to the earth, was "of the earth earthy:" and and marked identity, on the wall, convinced my the other is, that though I see and feel the surroundastonished Milwaukee friend that I had been for ings of such spirits, even (as in the Milwaukee case) three quarters of an hour under the manifestation of to the presentation of the pictures on the walls of a "living spirit" The lady subsequently passed the spirit's home, her dress, manners, habits, etc., into the spirit world, but not until a week after this etc. I never receive from these "wraithe" intellipresentation. I am just now arrived at Milwauker, gent communications. A few broken sentences like and am surprised to find how many witnesses I can the dreamy thoughts reflected from one in a "brown produce to the truth of this strange occurrence, both study," is the nimest that has ever reached me. the physician and the lady being well known here, The "mental telegraph," which I have often pracand the former having written an account of the ticed with other mediums, manifests purpose, and is affair to friends in Milwaukco immediately after it consecutive, because it is projected by will and intelligent design: but in these wandering sprites. I could fill your columns with similar cases, but there appears no more than what my spirit guides will confine myself to two, which, like the former, can claim for them, namely, the thought of the subject be well attested by reliable witnesses. The first time fixed in the direction of its appearance, clothed as it I leatured at Lowell, Mass. I entered the house of a ever is, in the medium bowcon the body and spirit, lady, whose very existence till that moment I had who life principle," electric body, or, as I would not been aware of at six o'clock in the evening, term it, the life itself, which is an electric body that After exchanging a few words of greeting, I passed serves as a medium to connect spirit and body toto my room, and only quitted it to enter the carriage | gether. This is sensuous and material, in sympawhich bore me to the lecture. I was not even sufficiently with the body, and in character is marked with ciently acquainted with my friend's features to the individuality of the spirit; hence, while psychorecognize her in the hall, but passed onto the stand metrists, by corporeal touch sense character, characand commenced speaking. During my lecture, my ter itself wholly immaterial becomes sensuous to the consciousness appeared to dwell on subjects entirely touch, through the medium of the electric life sub foreign to the discourse, and notwithstanding my stance. The persons whose spirits thus manifest best efforts to fasten my half dreamy thoughts upon themselves in material form to the eye of the seer. my own "awful wiedom," they would wander away to are generally mediums, and highly charged with every other imaginable scene and subject. On this that electric force by which spirits communicate, occasion I became conscious of the presence of a and through which their thoughts go out in the maspirit hovering around me, who entirely diverted my terial clothing of their electric life, until they be attention from every other subject. She had a spect, come almost as tangible as the spirit freed from the pretty face, but a most grotesque and unbecoming body's prison. Magnetizers and psychologists by costume - her bair being distorted into strange, this force can influence their subjects at a distance, sausage like curls, surmounted by a talk comb, and and when they can be felt, why can they not also be

George the Second period. If the grave spirit who | Still, I repeat, it does not touch the mighty array was hanging the words of life and death on my lips of test facts which exclusively point to the agency would have only spared me their use for five minutes, of the "dead" atone; only if I am to be believed on I am sure I should have haughed heartily at this one point of my seer ship, I am worthy of credit on droll little beauty, who, I concluded, must have been all; and if I am deceived in the test facts prosented my good hostess' great grandmother, carried off in by the disembedied, the above parrations are also early youth. On my return home, I informed my hallucinations, as the same senses take cognizance

select her picture from a number of daguerreotypes. "embryotic spirits," these things have nothing This I was puzzled to do, for no such costume was to do with them-each revelation stands out by amongst them, although I at once pitched upon a itself, and means no more than the individuality face that was the spirit's very facticule. "You are embodied or disembodied, which it identifies itself right," said my friend; "this answers the descrip | with; hence these things do not touch, and, to my tion you, have given, only that the spirit is still apprehension, do confirm all our modern revelations living, being none other than my daughter, who I concerning the independent and unquenchable existnow expect is singing with the troups called 'The ence of mind without the mould of earthly form, Old Folks, and carried with her as her dress the which it merely uses for the temporary purposes of growth and externalization, appearing from time to That all such "wraiths" are not prophetic of time in triumphant inferiority and independent

appedy dissolution, this case will prove, as this cir- action without the body, even whilst fettered by its cumstance occurred two years ago, and no later than prison bars, but only manifesting in that action last June this same young lady took an involuntary prophetic glimmerings of what it may effect when part in the last illustration which I can now offer of freed from the clay which binds its knowledge and which correspond in number to the four define opera- goer," as these allying spirits" are called in Ger. this subject. Lecturing at Lowell, and visiting at power within material limits. I am quite aware som of Kantonky.

that Professor Opence, and harly of others can, and do, argue with aubtlety, logic, and reason, on sider shis of the question. Theories that stretch axay from facts, have an illimitable space in which to ranger and whilst I respect the learning and ability manifested in Professor Spence's theories, I find them valueless unless they cohere to a fact which can be demonstrated by the ordinary evidence through which we receive other facts to aid our sensed. Any theories, therefore, growing out of the manifestation of spirits yet embodied in the earth form, can cover no more ground than the simple fact of the spirit's ability to appear under such cir. numetances. The theory that abandons the test facts of disembodied spirits's appearance, and intelligent communion, is but a theory, and to my facta. rian mind is worth no more than a strain of piens. ant music, agreeable to my car from its choice arrangement of tones, but just as far removed from influence on my intellect as the theory may be from the obstituate fact.

A few words for the "living Spiritualism" in which I am now moving with locomotive speed. In Cleveland, Ohio, I found the fire of patriotism blazing over the Perry Statue, and the present political conflict, insufficient to darken the yet brighter fire of spiritual enthusiasm, amidst host of friends. whose affectionate care fairly bewitched me late strength to perform my arduous duties. I lectured far and wide, traveled, pleaded for my Magdalence, wrote unanewered appeals to all the clergymen of Cleveland, and nobly answered appeals to all the editors, with a success that I have never before seen surpassed. The final lecture of my Claveland camepaign was given on the subject of the institution for which I am commissioned to plead. As usual, I solicited the aid of those whose "Christian character" as "Christian ministers," cutitled me rather to claim than appeal, and, as usual, unsolicited Spiritunlists practiced the duty which Christian ministers neglect. The lecture was attended by some of the most distinguished of the citizens, as well as the largest gathering of Spiritualists of the season. I cannot answer for the number of "Christiaus" that were present, but a noble subscription in each and names of one hundred and eighty dollars, showed the largest amount of Simarlianism present that has ever yet greeted my efforts in this direction.

Henvon bless the noble Clevelanders for that noble meeting! Warmly supported as I was during my Sunday meetings by fine and highly intelligent audiences, this meeting responding so generously to the appeal of those who cannot plead for themselves, outshone all the rest. With her loving woman's heart on her eloquent lips, Frances H. Brown pleaded with me, and, in councotion with three gentlemen who nobly stood by me as trustees of my Oleveland fund, worked with me heart and soul, till every one in Cleveland (save the "Christian ministers.") appeared in sympathy with our effort.

At Akron, Sharon, Painesville, Chagrin Falls, and many other places in Ohio, Spiritualism is alive, or I am walking in a dream, in the fond persuasion that I am a locometive, and said places are all passengers in one common lightning express. In "dark'Toledo" the torch is flaming manfully in the bands of one or two noble souls who have stood so long on the cross of porsecution that they are at length successful in drawing prowds to witness their martyrdoms. From thence to Detroit, the natural rival of Toledo for former darkness, I found the same spirit of light abroad. The gallant few who dispensed it have hired the finest hall in the city-secured it for one year-and, after lecturing for them one night, borrowed me of my Port Huron friends to dedinate their splendid place of meeting to the service of the lmmortals and the sunlight of eternity. Mr. A. B. Whiting improvised one of his spleadld pooms on the occasion, and the spirits, a fine audience, my most kind friends, and myself, had a happier time of it than I have known even amidst the successes that have everywhere else followed me.

Two nights at Port Huron closed with a graceful vote of thanks from the audience; and, in company with a party of friends who had come from Lyons. some ninety miles, to visit with me, I spent the last of my nights that busy week at Lyons. Found the mock trial of the Davenport boys just being put upon the shelf by a magistrate, who evidently did not know what to do with them. Found twenty-two dollars subscribed at the Lyons Convention for my outcast ones, (thanks, many thanks, dear Lyons friends!) and found brave hearted, kind and faithful Laura De Force giving extra lectures to contribute to the same fund; and, after a lecture to a most appreclative audience, and some most happy hours with most dear friends, I passed on to Milwaukee.

Spirits are indeed abroad in that mourning city. There are black robes and pale faces everywhere; but, hespirite are abroad. The houses are fine the interest great. God's hand is on them but it is to rend. the veil of mystery in twain, and with every viotim entombed in the heaving waters, there is another silver cord tugging at the hearts of the living one's. and drawing them up to the bright homes of the passed away."

And now I am at Madison, Wisconsin, beautiful in locality, and still more beautiful in two noble Spiritualists and their families; but as every picture has its reverse side, imagine in this shining landscape a huge back-ground of theological bigotry, and a whole town full of Mrs. Grundy worshipers, and you have the capital of Wisconsin: but the world moves, and Madison with it; and what with the noble ministry of Miss Sprague and Miss Hulett, who somehow have the faculty of planting flowers wherever they leave their footprints, and the wonderful tests psychometrical delineations, and indefatigable labors of Mr. E. V. Wilson, who I am most fortunate in following in various places, poor Madison's theology and world-worship is undergoing some severe blows; and the devoted few are begin. ning at last to discover the bread they have been so long and patiently easting upon the waters, is not all lost. And now dear Bannen, with a final apology. for the length of this article, extended thus unreasonably, by the fact that time does not leave me for now and then " gossip, so I must even make a lenture ontright, and have dene with it. I conclude, in the hope that your broad, wide folds will wave over every homestead, far and wide, and if it does not. may the insensate ones lose the joy and peace it brings with it everywhere; and though last in quality, not least in quantity, may they also flud for the lack of this voluminous effusion from your sin-

October 12th, 1860.

The enger quidauncs of the daily press-that potent, grave and reverend" power in this countrysay that the "Miss B. of Natches," whom Lord Renfrow danced with at Montreal, and whom he afterward inquired for and expressed a desire to mestagain, is said to be Miss Shelby Blackburn, of that place. Her sister is the wife of Gorernor Morehead's

BOSTON, SATURDAY, NOV. 9, 1860.

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ROYALTY AND REPUBLICANISM.

The Prince of Walca is generally supposed to represent, in his person, the principle of Royalty, although it is by no means so certain that he will live to assume the title of King of Great Britain; and as the presumptive representative of that principle, the attention was generally paid him in this country which he so modestly and properly received. Some people assert that the recent evations to the Prince were on account of his mother; others, out of pure respect for the ancient principle (if there is such a thing) of monarchy; others still, in deference to the great British nation, of which he is the ostensible and accredited representative. We have our own views about all these points, and we hope everybody else has, likewise. At any rate, let it for the moment be conceded that His Royal Highness came among us the pure and single representative of Royalty; it is not so necessary, thank fortune! to argue that venerable old Raiph Farnham came to Boston all the way from Maine, the representative of our Republicanism.

i Here, then, on this very soil of ours, the two systems met, as they had met on a memorable occasion before. Let us panse to review the scene, in a few words, just as it passed before our eyes. The Prince was invited to Boston, to share the hospitalities which the town had to offer in such profusion; the old Revolutionary Hero was also invited here, to avail himself of similar privileges, promised and pledged with, perhaps, quite as hearty an emphasis. The Prince was received with a pageant-oh, such a pageant! The old soldier-in the one-hundreth and fifth year of his age, and the last survivor of the great: historical event of the last century-was allowed to go to his quarters, and go quiotly to bed. As he is in'the habit of retiring early, that was, by all odds, the best thing for him. On behalf of the Prince, tens and tens of thousands were lavished by public authorities and private hands; for the old Hero. though it had been given out beforehand that he was to come among us for the purpose of receiving such tokens of respect and reverence-substantial and otherwise-as we all desired to offer him-for the old Hero, we say, less than six hundred and fifty ibuted in all, and nothing larger than occasional sums of five and ten dollars at the hands of the wealthy men at whose invitation he came.

to It so happened-and fortunately, too, we thinkthat Royalty and Republicanism came here at the same time-that they met in person. Of course it was neither to be expected nor desired that the old fouds would be revived in the popular feeling; yet, surely, it was hardly to be believed that, in paying obeisance to Royalty, all vestiges of sterling Republicanism were to become suddenly invisible. But auch did actually seem to be the case, nevertheless. Not that the body of the people would have had it thus, for that we cannot for a moment believe; but so the managers decreed and preferred. Royalty went over to Bunker Hill, and its own proud ensign floated from the top of the monument that crowns that height; when Republicanism went over, no flag of its own was seen hanging from the outer wall, though it was there that Republicanism made its noble stand for all it had to lose, eighty five years ago. Royalty was shown to the children of our public schools, who were drilled to chant praises to it, versified by one of our choicest wits and finest writers; no young children in white were taught, by looking on the face and form of study Republicanism, the superior virtue of that great and truly divine principle, nor yet the single pregnant fact that they were, in the future, to aid in advancing the cause of Republicanism rather than that of Royalty. Royalty had care eplendidly upholetered for its traveling comfort, while homely Republicanism went jolting over the road on a hard sent, unnoticed and almost unknown. Royalty had salutes fired in its honor, but Republicanism was left to purchase power and fire its guns at its own expense and leisure.

Governors of States, the ubiquitous and polyglottal President of Harvard College, Senators in Congrees, famous Representatives, and all the dignitaries susceptible of such use, were packed off as an honoring escort for Royalty as it left the limits of the State; while Republicanism was suffered to travel off alone and unattended, pondering sadly the ingratitude of Republics and the selfish forgetfulness of a certain class of men. Royalty had fortunes poured like water about its feet; Republicanism held its old -felt hat out of the cars on the way home, to receive the offerings of the people who had only been wait ing for the richer men to bestow before them. Royalty had its saddle and housings, all embellished with solid gold, packed up in scaled cases and despatched after it to the island home it claims beyond the seas; while Republicanism was obliged to remain in our hotels, at its own expense, for a couple of days longer, that it miget wear home the still unfinished coat to be presented by the kind-hearted Mayor of a neighboring city !

The men who assume to make and direct public sentiment in Boston, had an opportunity, in the \$500 has been offered for the capture of this "Chest at Allston Hall next Sanday at 2 34 and 7 14 present instance, to exhibit their relative preferences | nut King."

for the two great principles and they dil to. To our Intence mortification—though we wish it had lightlind of natural symbolism, original fileds and tims been completely conquered.

MRS. DALL ON THE ELEVATION OF WOMAN. Tremont Temple, Oct. 24th, by Mrs. Caroline II. Dall, on the subject of the Elevation of Woman. M. Severance, one of the lecture committe.

She commonced by saying that perhaps they were enduring the fourth lecture rather than enjoying it, called to that platform in order to realize Theodore done. It interested her because it involved the highest interest of humanity.

The women of Boston, in advocating this cause. had confined themselves to three points—education, rocation, and civil position. The question of marringe had been reserved till woman was in a condition to treat with men on equal terms.

The struggle to live made men: it should also be women in our High schools. There female teachers received six hundred dellars or less, and male teach. ers fifteen hunred deliars or more, for performing the same service, the advantage of ability and acquirements being often on the side of the female. She illustrated this by the story of the head of a hundred dollars for the most wearing and laborious duties. She could not resign her position for a less lucrative but more congenial situation, because she had a younger sister to support, and so she labored until she reached a premature grave. At the same time, the master of a Male High School in the same town, who even condescended to take lessons of the female teacher, got fifteen hundred dollars a year. and finally had it increased by two hundred and fifty when he talked of leaving. He became a person of prominence in the town, and all because he was a man and not a woman.

She deprecated as an ovil the separate education of the sexes. The Association for the Promotion of Social Science in England, where Mary Carpenter might do, and as in striking contrast with the bach elors' banquet which closed the Sanitary Convention.

After considering further the subject of woman's the fine arts. The latter were obedient to woman's will, and she could make the useful arts pay tribute also. If a class of working women could be created, society would not be long in awarding the elective franchise. Dr. Harriot K. Hunt had potitioned in (Sity Hall, would compel the authorities to not where now they were serencly indifferent. She took a different view of the relative influence in the family of the two sexes, from the generally received one, claiming that man and woman, father and mother, brother and sleter, were equally interested and had equal duties to perform, many devolving rightfully on man, for the performance of which woman was now hold responsible.

The lecturer then reviewed the efforts in behalf of woman, from Mary Astel, the literary and theological woman of 1697, down to the present time, men. tioning in this sketch such names as Mary Walstoncraft. Harriet Martineau, Florence Nightingale, Mary Carpenter, Margaret Fuller, and many others.

The right of suffrage, which had been denied woman, certain mean men in Great Britain, where women of property have certain rights of franchise, were glad to borrow of her.

In this country education was slowly falling into woman's hands, whon right to labor was beginning to be recognized. There were two places where the government recognized the right of women to vote-Pitcairn's Island and the Isle of Celebes. Repub licanism had been found good for man here, and now woman's humanity must be proved.

New England female stockholders in corporations were expected to be present and vote; here they were invited but not expected to come. If any bank had a majority of female stockholders it would be sumed away, the ashes fell over the kingly hand. nuite casy to notify the men to stay away.

In New Jersey women often voted till 1807, when the law was changed. A woman in St. John, N. B., had voted steadily for twenly years without objection. Louis Napolcon treats the female merchants of his empire as civilly as he does the clergy.

Great improvements in the laws of property and divorce had taken place since 1850. In Nebraska. one house had conferred the right of suffrage on women, but the question did not get to the other visage, the ground beneath was fearfully shaken.

Mahomet's decision was referred to. Being asked if a man could claim his wife in heaven, he said if beneath the throne, and in its retroaction closed over man was the superior being he could do as he liked; the crownless One. but if woman was superior, the decision must rost It has been observed that ideas have forms, and with her. This prophecy in regard to the world to agreeably to a natural law of the mind they may come was strictly applicable to the world that is. The address throughout was very interesting, and

was frequently interrupted with loud applause.

Can't Catch Him.

good sight, but a wild horse on the prairies is a the cooperative influence of Order, Conscientious finer one. It is said that a drove of wild horses is ness, and Reverence, may give to such dreams, at to be seen in Kansas, near Grasshopper Falls - what once, an orderly form and a profound political moral a name!-but they prize their freedom too highly to or religious significance. allow themselves to be caught. The patriarch of the tribe is a chestnut horse, somewhat larger than the Mergan etock, is a mark for all pursuers, but has never been overtaken, although a roward of Lizzio Doten, of Plymouth, will occupy the platform

ALLEGORIDAL DREAMS.

been to theirs, also -they betrayed their teal prefer, moral qualities may be represented by the forms, toences. Had they lived in 1770, in the time of the lations and properties of natural objects. Thoughts first battle of Banker Ilill, we are willing enough to are things, incomuch as they have essential forms believe they would have been straight out Loyalists, and material representatives. Indeed, all forms of is was not necessary, at all, that they should have art are thoughts embodied; the efforts of the indl forgotten courtery, nor yet that they should forcer vidual are his desires on record; and the greatest and keep alive prejudices that were practically dead, revolutions in human affairs are, in the last analylong ago; nevertheless, they were not called upon, sis, but national volitions. If we admit the existby any profession of respect to royal claims, to abso enco of a science of Correspondences, it must be lutely ignore and forget the commoner claims of the founded on this congruity between things moral and very republicanism that gives them what feeble material. In common language, and by universal breath they are able to draw. This second battle of consent, inferior creatures, animate and inadimate, Bunker Hill, in Boston, has not resulted in the way are understood to represent the attributes of men their fathers would have predicted. Boston has this and the character of their deeds. Hence a bold, warlike man is a tion, while an innocent and gentle child is a lamb. Jenny Lind is distinguished as the Swedish Nightingale; but the gamblers at the Stock The fourth Fraternity lecture was delivered at Exchange are known as bulls and bears. By similar metaphors, the rose and the violet are employed to represent the freshness, beauty and modesty of She was introduced to the large audience by Caroline | young womanhood, while a delicate girl with a pure, rensparent complexion may be called a lily.

Some persons have dreams and visions in which natural objects or other external forms and circumin vindication of a great principle. Women were stances are presented in such order as to involve a profound significance, being not only suggestive of Parker's ideal, but it would not be reached till six moral states and ideas, but conveyong important out of every twelve lectures, instead of two, were information respecting past, present and future delivered by women; and her ambition would not be events. The Apocalyptic visions of John, and the gratified till the Lowell Institute offered its courses prophetic revelations of some of the more ancient as freely to women as men. "Woman's Rights" Hebrow Seers, belong to this class. Moreover, mehwas an expression we all hated; it paled the lips tal phenomena, which a scientific classification must which used it, because it showed how little had been inevitably place in the same category, now frequently occur, and are often rendered vehicles of useful instruction. Impending events are thus foreshadowed, and moral lessons of solemn import are read and comprehended through visible symbols and allegorical voils that reveal the truth enshrined within or existing beyond these types and shad-

But the subject may be more clearly illustrated allowed to develop woman. If a woman's education by the introduction of a single example. Sometime was superficial, who would blame her? Let your before the beginning of the Italian war the writer LL. D.'s be hung full in her sight, said the speaker. one evening fell asleep in his chair, and had a vision and then look to your laurels! She referred to the of the class already described. After a brief intergreat difference of treatment between men and val of unconsciousness I seemed to awake. The time was morning, and I was standing in an open country, with my face toward the East. On a beautiful summit already illuminated by the rising sun stood a man with a radiant countenance and majestic mien. His attitude was erect and commanding, while his form, features and bearing were all Girls' High School near Boston, who received but six expressive of more than kingly majesty and authority. I surveyed his person and observed his movements with a feeling of intense admiration. At length he placed his right hand on his left breast. directly over the heart. The next moment he drow from beneath the folds of his mantle a large and powerful Lens, which was hold at a convenient distance before his person. His own right arm supported the instrument, and communicated the pedometrical impulse that measured the motion of the Lens-which revolved obedient to his volitionthus presenting its mirror-like surfaces to the light and to surrounding objects at every possible angle, from a horizontal plane to a perpendicular.

Beneath the summit everything was in shadow, while at the base of the mountain and far over the could speak in the presence of the greatest men of intervening plane all objects were shrowded in darkthe kingdom, was held up as a model of what we ness. I was lost for a moment in contemplation. when a voice-speaking within-explained the vision. It was the Genius of Liberty and Light that stood on the summit: the mountain was the emblem education, the lecturer spoke of the second point of his moral elevation and his power; while the re-Vocation. Women were wanted to turn trade into volving Lens was the expressive symbol of the revo lution that was to concentrate the light of the times and of past cras in one effective movement for a great and beneficial object.

The instrument revolved rapidly, shining all the while with a solar brilliancy. The rays collected on vain against female taxation, without the right to the concave surface, and united in the focus of the vote; but five thousand female petitioners storming Lens, shot through the distant gloom, unveiling the form of a stalwart man, prestrate and in shackles. His chains fell asunder beneath the burning shaft, and instantly rising from his ignoble position he touched the earth only with his extremities. The Lens continued to revolve with amazing rapidity, and soon multitudds were set free, their chains being consumed like untwisted flax by the touch of fire. A portion of the plain was now illuminated, and a great army-rising from the dust as from a common grave—east their fardels on the ground and walked erect in their recovered freedom.

Then the Genius who regulated the metion of the revolving Lons suddenly extended his right hand in the opposite direction where no human forms were visible. The intense light sped like a burning arrow through the darkness, revealing the outlines of a colessal figure seated on a throne. The form was evidently human, though dimly perceived. The checks were hollow; the trembling lips compressed as by the dynamic force of some desperate purpose; while the motion and expression of the eye were unsettled, fierce and terrible as blazing meteors veiled in a bloody colipse. The brow was encircled by a dingy crown, and the right hand held a broken scepter. The light from the great Lens came to a focal point on the crown; and it was fused, and ran down from the blasted brow, like great drops of perspiration. Anon, the consuming rays fell on the scepter. In an instant it ignited; and, as it con-The whole form was strangely convulsed by a tempest of conflicting passions, and the perdition of lust and violence seemed impersonate in that frightful image.

And the mysterious Voice said, "This dark, repulsive face and figure with the smitten and perishable emblems of imperial authority-represent the political and spiritual despotisms of the Old World." While I yet gazed at the grim and ghastly Terrene spasms followed in rapid succession, and with increasing violence, until the earth opened

produce visual images. This is especially liable to occur when the organic functions of Ideality, Constructivences, Form and Comparison are continued after the other faculties are asleep. It may only require the combined agency of these to produce all A borse in barness, or under the saddle, may be a the ordinary imagery of an allegorical dream; and

Allston Matt.

We will remind our Boston readers that Miss o'clock r. m.

FAUT LIVING.

Not long ago we heard an indichtual remark that For these latter demands are not nolsy or impotuemplation. We have a great variety of fast men, varying from

the very high to the very low. The latter class think tormed animated society. that the very essence of life is to be get through the medium of appetite, the stomach forming the base of their sensual pyramid; and, adopting this theory, standard is too cheap and low, not fixed in the exthey logically proceed to feed and foster their several cellence of reason, or the statutes of common sense. appotites, till nothing is seen of them save through We app and we conform. If we strive to outshine, their gratification. But, by and by, nature steps in and outdo, it is chiefly in the externals, and superto claim her vested rights; she silently asserts that | ficialities, in these things that strike the fancy, arthere must be a limit to sensual indulgences, and rest the attention, and dazzle the vision. These are that it is fixed in the senses themselves. Those, therefore, judgo and punish, and, from being inlets of the acutest pleasure, become the outlets of the sharpest misery and suffering. The other extreme class forget that they have physical as well as intellectual natures, and so neglect the care of the former until they find themsolves plunged into suffering quite as acute, though of course in no sense degrading, as the others. But the last-named cause of suffering is by no means as common as the former. and cannot be so much deployed.

The leading fault of these times is the desire to zet on as if by a sort of steam pressure. We wish to force nature along faster than by any healthy alone the adjectives, and come down to the plain possibility she can go. The limitations and re-sense of the matter. No statement was ever powers cannot with impunity be transgressed or a man's character is made stronger by his wearing defied. If a man gets drunk to night, he shall pay costly clothes. roundly for it to-morrow. If he gives himself to the mon things at the cost of the durable and valuable the whole, perfect and pure power that belongs to a soul that keeps intact its own innocence.

We do not protest against impulses, or their effective value in the physical and spiritual economy; but we do say that to trust to their lead altogother, not supposing that the bottom and basis of all true life consists in harmony and balance, is frivolous and wasteful. It is owing to a misconception like this that so many persons mistake their way, and finally become wrecks in the world. The slow methode are, after all, as fast as any: no one can go on faster than nature will permit, for it is an impossibility to live outside of and beyond her limits. If we examine carefully into the experience and history of this class of mistaken people, we shall find that they are simply ignorant of the true conditions of their existence, blind to the promptings of reason, slaves Grey's entertaining productions, yet, it is well to every varying and irresponsible impulse, and, in worthy of her powers and fame, and will be read fact, always their own worst enemies. A fast man with great pleasure by her many admirers. Those only finishes his existence here sooner than a slow who have read "The Gambler's Wife," and the man; he does not got more out of it-he merely "Little Beauty," will of course desire to read "Cousin wastes his resources, using up his capital itself Harry." rather than resting contented with its fair interest and dividends.

There is no end to the foolbardiness of some men. They will do anything they can, either for notoriety or money, from standing on their heads upon a rope stretched across a chasm, to hanging themselves up baskets, with his body loaded with chains, coross a fifteen hundred feet rope at Jones' Wood, New York. The Tribuns describes the affair in this way :-

"The baskets and . chains , being adjusted to his atlefaction, Blondin, grasping his balancing pole with both hands, set out with a bold, firm step upon his perilous journey amid the cheering strains of the band and the loud acclamations of the admiring orowd so far below him. From the commencemen his steps were taken with a boldness, which rendered his confidence of achieving his task apparent. He never once stopped or faltered whilst passing over that fifteen hundred feet of rope, and arrived at the and Nov. 1st. The results of the meeting are looked end of the journey (within afteen minutes) without manifesting signs of much weariness."

Beauty Unadorned.

Why don't the world take a hint, occasionally Simplicity may be preached forever, and to little apparent purpose; but once let semebody be odd enough to come out with a living example of it, and inent speakers will be present from all parts of the what a dust of talk and wonder is raised! One lady at the Prince's ball in Cincinnati was distinguished from the rest of the women by wearing no jewelry. Baron Ronfrew observed that the lady was barren of bijouteris, and selected her as a dancing partner on that account. Over dressing is the erying sin of our American women, and the lady who, on so notable an occasion, had the courage, self reliance, and good taste, to dress with elegant simplicity, deserves immortal memory. Somebody says..." Let Miss G. be illustrious forever as the woman who danced with the Prince and did n't wear jewels!" and so say wo. Jowelry is a tawdry mode of augmenting beauty, and barbario, at the best.

The Earthquake.

From Canada to Cape Cod the shock of an earthquake, genuine and real, was felt on the morning of the 17th. The papers have been full of it. Beds were shaken, crockery rattled, bells rung, and people frightened indiscriminately. No doubt, great good boy and dutiful son he is described to be. magnetic changes are going on in both the atmosphere and the earth, and these convulsions are but by the shipping in the river.

BEAUGERATION,

No Ciult la more glaring among Americans than ho would rather live five years at his present raphil this. We cannot seem to say just the thing wanting rate than fifty at a slower one, there was so much to be said, but must needs stretch it, inflate it, excompressed into his present mode of life; whereas, pand it, and make it look bigger and sound louder according to the slower and more natural mode of than any one clse over did before. We are persuadliving, it would take so many more years to realize ed none of this comes of the love of lying, at all, but it. That individual is now dead; he lived "fast," from a morbid tendency to exaggeration that has beas it is termed, and now has an opportunity to enjoy come chronic with our people. This exaggeration the moral benefits of a pause. Buch men do not got betrays itself in every way-in dress, speech, manso much more out of life than others, of equal lutel- ners, and general taste; we think nothing is accomligence and apiritual capacity; they are men merely plished until some outside effect is produced, someof impulse, of a nervous temperament, or of animal body is either dazzled or stunned; it is difficult to desires, and not necessarily of larger and more active believe that a point is made except through a sensademands for intellectual and spiritual gratification. Lion. Any public place discloses this fact; one can scarcely scan an assemblage of what is styled "our ous, but silent and deep; they appeal to something best society," without being impressed with the truth profounder than the mere nerves of sensation, and of these declarations. The young ladies' mouths are are not to be gratified any sooner by haste and opened only for an oh or an ah; and the expictives hurry than by placidity of temper and patient con- and extraordinary adjectives, with the prefix of most " piled on without stint or discrimination, are the staple of expression current in what might be

All the fault exists, primarily in our education. We begin wrong. Our basis is a bad one. Our glaring faults, which any observer who should not criticise and condemn would be in fault about. Not every person knows his faults till he is told of them. his perceptive faculties not being awake to observe them. Why is it not better to express one's self simply and clearly? What description can carry more force with it than just the true one, not at all exaggerated or enlarged? If it is a simple fact that such and such a lady wore a certain dress on a certain occasion, how is it made to appear any more of a fact by setting forth that she was gorgeously attired, or presented a magnificent appearance, or looked peerless in her perfectly matchless apparel? Let traints that are fixed to all physical capabilities and strongthened by the help of adjectives, any more than

In our ordinary and general conversation, it would demands of a heated and feverish lust, he will find, astonish one, if it failed to delight him also, to disnot long afterwards, that not body alone, but spirit, cover what an added force is given to his expression also, has been made to suffer; that henceforward by his making it as simple and direct as he can-by foul thoughts instead of elevating ones will take dropping the long and latinized words, with droadfully possession of his mind; that aspiration, and so, of extended vertebral columns, and adopting that style course, inspiration, has become a sort of impossibility only through which his meaning will shine the clearwith his soul; that he has got the cheap and com- est. It would produce a like effect with the manners, too. The healthy reaction would soon be felt upon ones. There is no loss like this latter loss; it can the thought and character, and then the reformation never be exactly made up, for there is no power like would go forward naturally—that is, from within outward. Such a nation of talkers ought certainly to talk something beside words; the use of so much verbiage produces its legitimate effect on the character at last, weakening it and making it frothy and artificial. A modest, yet perfectly self-poised man or woman is a beautiful sight. But intelligence must come first; nothing real comes of empty pretension.

LITERATURE.

Cousin Harry, By Mrs. Grey, Philadelphia; T. B. Peterson & Brother.

· The Petersons are publishing the last of Mrs. Grey's very popular nevels, in the same fine style in which they have undertaken the works of other distinguished modern novelists, domestic and foreign. "Cousin Harry" is not of the very best of Mrs.

For Sale in Boston by A. Williams & Co.

THE ATLANTIC MONTHLY for November contains a variety of excellent articles. That on Thomas Hood is thorough and truly appreciative, and touches on the cognate topic of the poverty and suffering of authors. "Fayal and the Portuguese" is an interesting paper, by Higginson. "Midsummer Story" in a noose and getting out of it a second sooner than is a continued story by the authoress of " Sir Rothey properly ought to. Blondin, the famous tight | han's Ghost." The "Professor's Story" is capital; rope and elack rope performer, has been walking in its discussions are of the best sort, and deserves to be read by wide-awake minds everywhere. The criticism of books are able, cold-blooded, and, to us; very repulsive; yet there are plenty whom they will benefit or kill outright. The article on Irving, by his publisher, is worth the price of the number.

The Quincy Convention.

Our readers will bear in mind the fact that the Convention of Spiritual Lecturers and Mediums will be holden at Quincy on Tuesday. Wednesday and Thursday of the present week-Oct. 30th and 81st, forward to with much interest by all Spiritualists, and it may have a great effect upon the future of the cause. This Convention was planned by minds the public have much confidence in, and we are assured everything has been done that need be to make the proposed meeting a pleasant one. Promcountry, and as it is specially a Speakers' Convention, it will be properly under the management of only such, though the public are cordially invited to be present and share in the festivities and benefits of the meeting. Read the call for the Convention in another column, in which will be found a thorough statement of the object of the Convention.

Goue and Left Us.

H. R. H. has gone. We are glad of it, and so is he. We think, in this, we speak by the card. The Prince; no doubt, had a very good time; but that is neither here nor there. He must have been bored with enobs and pretenders, and we certainly were with braggers and toadies. It is sickening to learn what an amount of this corruption still exits in the community. If it is what it is now, who can say that Dickens bore down any too hard when he was made such a fool of by us? But we hope the Prince will go back cheerfully to his studies again, and be the

A Novel Idea.

A firm in this city, has lately published a very throcs of nature to preserve an equilibrium between life-like photograph of Dr. P. B. Randolph, copies of her elements and keep up harmony. The shock was which will bereafter be affixed to each copy of the most severe in Quebec. Stone walls of the buildings | Doctor's works when ordered from his office. They were cracked in many places. In some instances will also be attached to all letters to his patients; the plaster of the ceilings and walls was shaken and arrangements have been made by which one of down, and the joistings of wooden building opened. these photographs will be appended to each copy of In the substantially built houses of the upper and the pamphlet called "Physical Love, in Health and lower town, men, women and children rushed from in Disease." The price of the pictures alone will be their dwellings half dressed, with terror depicted in twenty-five cents. Every person feeling an interest their countenances. The vibratory motion was felt in this remarkable man, should secure a copy at

W. Kowan & Co., Beston, and cold by drougfels and dealer

ADVERTISEMENTS.

tion. Liberal discount made on standing advertisements,

THE RUBICON IS PASSED.

eterywhere.

tome of them:

Troy, N. Y.

Very truly yours, Etiena Onass, Esq.

N. P. TALLMADGE.

BOKD DU LAC, Wis., July 3, 1860.

CHERREY'S GROVE, Dec., 25, 1859.

ELISHA CHASE, 14 Author of the Work.

DR. S. B. SMITH'S

Wonderful Improvement in Magnetic Machines.

Invented by Dr. B. B. SMITH, of 323 Canal St. New York, by which his DIREOT CURRENT Magnetic Machine is increased in power ton-fold, reducible also to a minimum power for

EXTRACTING TEETH WITHOUT PAIN.

Wednosday and Friday evenings of each week, at 712 o'clock Admission, 25 cents. Jim Nov. S.

SCROPULA, PITS, DYSPEPSIA, GRAVEL.

CITRANGURY, DROPSY, LEUCORRIBEA, PILES, COUGH, DEpilepsy, Rheumatism, Worms, Tape-Worm, Neuralgia, Syphilis, scute chronic and hereditary in all its forms;

RS. C. A. KIRKHAM, Seeing and Tranco Medium, No.

140 Court street, Boston. Rours from 10 A. M. to I PM and 2 to 5 P. M. Terms \$1 per hour. 1m Nov. 3.

PROF. DEEYOU, SCIENTIPIC AND RELIABLE PRAC.

TITIONER OF EGYPTIAN SCIENCE AND IMPRESSED MEDIUM. Baltimore, Md. All lotters faithfully replied to. Life Charte, according to Egyptian Belence and Spirit Impression, \$3; thirteen years \$3; oneyear, \$1. Bend correct date of birth, sex, and whether married or single, Address, PROFESSOR DEEYOU, Baltimore, Md. 3m Nov. 3.

PROF. LISTER, ASTROLOGER,

No. 25. Lowell Street, Boston. A Circular of Terms for writing advities sent free.

A Circular of Terms for writing to Roy. 2.

lm Nov. 3.

DR. SAMUEL B. SMITH,

322 Canal St., New York

ALL SORTS OF PARAGRAPHS. BARRER CONTRACT ... Flist Page-Postry : The fords

of the Castles. Becond Page - Continuation of Story : Original Postey: Bry Itel Men; Autumnal; Ancient Cilingues

of the Heirlt-Land. Third l'ago-l'ootry : " Living Spielts" and Spirit vallem, by Emma Hardinge-an interesting essay.

Fourth and Fifth Pages - An abundance of editorials. Sixth Pago-Three columns of Spirit-Messages: A Pamillar Lotter from the Splitt World, from Abby U. Pike to Fannie A. Conant : Postry : Correspondence

-Letters from L. K. Coonley and A. Miltenberger. Beventh Page-Postry : . Messages from Spirit. Life," by Warron Chase ; Movements of Lecturers, &c. Eighth Page-Pearls : Boston Spiritual Conference ;

Sanday Lectures, by Fanole Davie. Mrs. Clough will speak, entranced, in Bomorville, Sunday, Nov. 4th, at 8 and 7 o'clock P. M.

The New Orleans papers notice a remarkable case of syncope which occurred lately in that city. A young lady, after a severe illness of some days duration, to all appearances died quite suddenly one evening, every one, after the usual examination had been made. supposing that she was dead. All the preparations for the burial were made, when, on going into the room a short time before that appointed for the funeral, the supposed corpse was found sitting up on the bed, and in possession of all her faculties. The propor medicines were immediately administered, and at the latest accounts the invalid was gradually im-

The Prince of W(h) ales, With a score of enalts, Came over to see the Yunkees: Had he came slone Ha'd shown more bone And returned with cordini thank ees.

The following epitaph conveys a backhanded compliment (unconsciously, no doubt,) to the unfortunate deceased lord and master:

"Maria Brown, wife of Timothy Brown, aged 80 years. She lived with her said hashand 50 years, and died in the confident hope of a better life." Aeron Bang contributes to the Household Journal

a piece of poetry entitled "The Song of Death." It is seldom to get poetry from A Banc.

The Post Office Department is about issuing a one

cent ruled and stamped postal envelop. A Frenchman foven feet eight Inches high is stop-

ping at the St. Charles Hotel, New Orleans. The Eastern Railroad Company propose to build new bridge over the Merrimae at Newburyport. It should be done, unquestionably.

"Ben" saw the Prince of Wales, but says he did n't see much "hair apparent" about his face.

A good wife exhibits her love for her husband by trying to promote his welfare, and by attending to his

The walls of the Asylum for Inebriates at Binghamp ton, N. Y., are about half completed, and the work is proceeding rapidly. There are nearly four thousand applicants for admission, mainly from the "better"

When you have lived your given span,
And had your meed of glory;
Epipyed in living all you can,
And told life's curious story—
And chimed your last mint hollow strain,
Within your mostal chamber,
How meed of please law as a said How much of pleasure, joy, or pain, Heart, will you remember ?

We again flud the SUNBEAN on our table. Brother Griswold is bound to go ahoud against every obstacle Success to him.

By reference to his advertisement, it will be seen that Dr. H. F. GARDNER has resumed the proctice of medicine. Dr. G. was regularly established in Springfield, Mass., for many years, and was very successful in treating disease. He possesses great magnetic powers, which render him superior in many respects to most physicians in the cure of all forms of nervous and obronic complaints.

When the town of Portland was burned by the fleet of Mowat, in October: 1775, among the balls thrown, there were two fired into the old First Parish Church. One of these balls, found imbedded in the pulpit, was afterwards fixed in the ceiling of the new church to support the chandelier, and still remains so infixed, though the chandeller has been removed.

At the sale of coins in Philadelphia last week, a Washington cent of the date of 1792 was sold for \$59, and a silver dollar of 1794 brought \$20.50.

Dr. Hall says that for a period of a month before marriage, and a month after death, mon regard their

wives as angels. What a wretch is that Dr. Hall ! BRORT OF COFFEE. -Somebody must stop drinking coffee, or somebody else must go without. It appears from statistics recently published that the consump tion of coffee is increasing much more rapidly than the production. Last year the total consumption of Europe and the United States alone was 330,000 tons, while the production of all countries was but \$12,000 tons. Ind probable consumption of the present year is estimaind at 337,000 tons, and the probable production at 274,000; and of next year, the former at 313,000 tons, and the latter at 345,000. What shall we do if the coffee gives out? Do without?

GARIBALDI PAINTED DY A YOUNG LADY .- A YOUNG lady, writing as enthusiastically as young ladies generally do, portrays Garibaldi as "a dear old weatherbeaten angel."

'Syria.—Letters from Damascus say that since the departure of Fund Pacha, the Mussulmans had re-commenced massacring the Christians, and had already killed twenty. The remaining Christians were emigrating to Latakat.

The Museulmans were furious against the Christians and had threatened the life of the Russian Consul.

The National House, Haymarket Square, was splend idly illuminated on the occasion of the great Republican torchlight procession.

Dr. P. B. Randolph has made some remarkable cures of late. He has given us ample proof that such is the case. Call at his office, 17 Bromfield street, and the will convince the most skentical.

I classed her tiny hand in mine;
Embenced her slender form;
I yowed to shield her from the wind
And from the world's cold storm.

ATD FOR KANSAS .- 17,000 pounds of flour, corn meal and potatoes, arrived at Atchison, Oct. 24th, from Illinois. Several teams, from a destitute portion of Southern Kansas, which were waiting, were loaded and started on their return. There has previously been distributed five hundred bushols corn, 20,000 barrels of floor, and other groceries were sent to Neosho

Value the friendship of him who stands by you in the storm; awarms of insects will surround you in the

Rings never hear the voice of truth until they are dethroned, nor beauties until they have abdicated their charms.

BOTRULO UP MEETINGS.

ALLANON HALL BUNDERAD PLACE, DOSTOR.—Lecturer are given team over; Bunday abertama at \$45, and at 7.15 octors in the set alog. The following accesses me occased: the first butten, first two followings to Boy; Mrs. H. M. Missenthe, the third to Roy; Her. Adia ballon, the footble in Roy; Her. Adia ballon, the footble in Roy; Her. II. A. Delinader, first three in Dec.; Miss Kamp pavis, last two to Bee.; Miss A. W. Forague, Lors Samlays in January, 1831; Mrs. Anna M. Middlehook, first two in Bob; and Miss Emma Hardings, each Sanday in March.

yob.; and Miss Emmis Hardings, each Sundry in March.
Conference Hatt, No. 14 Basistant et. Roston.—The Seaton Rebirm Conference meets every Manday orening, at 1-2 o'clock. Endject for next meeting: "Resolved.—That the doctrine of Spiritual Progression or Development, astanght by prominent Spirituals, for an immoral tendency."
The Boston Spiritual Conference meets every Wednesday orening, at 71-2 o'clock. The proceedings are reported for the limiter. Subject for the next inceding: "Wint effect can inforcating agents have upon the spirit and sour or man?"
A meeting is held overy Thurday ovening, at 71-2 o'clock, for the development of the religious nature, or the sourcewish of Spiritualists. Jacob Elsen, Chalman.

Onancesrown,—Sunday meetings are held regularly at Control Hall, afternoon and evening. J. H. Currier will speak the first Sunday in Nov.

Oamsarbarport. — Meetings in Cambridgeport are held every Sunday afterneon and evening, at 3 and 7 1-2 o'clock, r. m., at Oity Hall, Main street. Admission 5 cents, to defray expenses. The following named speakers are engaged: Mrs. M. B. Konney, Nov. 4th; Bits Fauny Davis, 18th and 25th; Mrs. A. M. Spence, during Dec.

Lowell,—The Spiritualists of this city held regular meetings on Sundays, afternoon and eventing. In Wella's Hall, They have engaged the following named speakers:—S. B. Brittan, Nev. 4th and lith; Mies Lizzlo Duten, Nov. 18th and 25th; Mrs. Mary Maria Mueumher, Dec. 2d, 9th and 10th; Mies Bunny Pavie, four Sundays in January; Lee Miller, three first and Emma Inridinge the last Sundays in Feb.; Mrs. F. O. Hyzer, during May.

ier, three nist she kinda i interinge the last Sundays in Feb.; Hrs. F. O. Hyzer, during May.

Leoninsten, Mass.—The Spiritualists of Leoninster held regular meetings on Sunday, at the Town Hall, services computed at 1.2 and 7.4 p. m. The following named speaker is eugeged; Mrs. Fannie B. Felten, Nov. 18th and 25th.

PLYMOUTH, -- Mies Pannie Davie will speak November 4th, and 11th; H. P. Wairfield, Nov. 18th and 25th; J. S. Loveland, two first Bundays in December.

Wordstru,...The Spiritualists of Wordster held regular lundry meetings in Washburn Hall. TAUNTON.—Mrs. M. M. Macumber will speak November 4th and 11th.

PUTNAM, Conn.—Engagements are made as follows: F. L. Wadsworth, Nov. 18th and 25th; Mrs. Fainlo B. Fellon, Dec. 2d 9th and 19th; Mrs. M. M. Macumber, Dec. 23d and 39th. 2d. vch and leth; Mrs. M. M. Macumber, Dec. 23d and 30th, Portland, Mr.—The Spiritualists of this city hold regular meetings every Bunday in Lancaster Hall. Conference in the forenceon. Lectures afternoon and ovening, at 8 and 7 1-2 o'clock. Speakers engaged:—Lee Miller, first two, Miss J. K. King, of Portland, third, and Rev. Robott Hassall, of Haverbill, fourth Sunday in November; H. F. Fairlich, first three, Mrs. M. B. Kenney, hast two Sundays in December; H. B. Storer, first two, Lizzle Doten, last two Sundays in Jan. Newnuarrour.—Regular meetings are held overy Bunday st 2 1.3 and 7 1.2 p. M. at Essox Hall.

Foxzono',—The Spiritualists of Soxboro' hold free meetings in the town hall every Sunday, at half-past one, and half-past ove o'cleck, r. M.

PROVIDENCE.—A liet of the ongagements of speakers in this city:—Mrs. M. S. Townsend in November; Miss A. W. Sprague in December; Leo Miller in January: Mrs. A. M. Sponce in February; Miss Lizzle Doton in March; IL B. Sponce in Fobruary; Mias Lizzio Dolon in March; II. B.
Betwor, two first, and Warren Chase two last Sundays in
April; Miss Emma Hardingo in May; Mrs. F. O. Hyzer in
June; Laura E. Doforco in July,
New Youx.—Meetings are bold at Dodwerth's Hall regularly every Babbath,
Meetings are hold at Lamartine Hall, on the corner of 20th
street and 5th Avenue, every Bunday morning.

Oswego, N. Y.—Meetings are held overy Sunday afternoon and evening at 2 and 7 1-2 o'clock r. M., at Mead's Hall, East Bridge street. Scale free. Speakers engaged:—S. J. Stancy, Esq., four Sundays in Nov.

Commune, PA.—The Spiritualists of this pince hold meetings the first Sunday in each month in their church. Mrs. Frances Lord Bond is engaged to preach the spiritual gospol or a few Subbashs. or a few Babbatha. CLEVELAND, Onto. - Speakers who wish to make appoint

ments at Cleveland, are requested to address Mrs. H. F. H. Brown, who is authorized to confer with them. Br. Louis, Me.—Meetings are held in Morcantile Library Hallevery Bunday at 10 1-2 o'clook A. M. and 7 1-2 o'clook F. M. Bpeakers engaged:—November, Emma Hardings,

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 Touchay, Woonnesday, and Thursday, Oct. Soth, Siet, and Nov. 1st, 1860.

Is is hoped and believed that the following important and desirable results will be accomplished, by holding the present Convention:

osed Convention: 1st. A more intimate acquaintance of the Lecturers with Ist. A more intimate acquaintance of the Lecturers with each other, and, as a consequence, the establishment of a mutual, friendly, fraternal, and co-operative feeling.

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

3d. A clearer purception of a unity of purpose among the various laborers in the cause, and therefore a greater/disposition to lortify, assist, and encourage each other, however

tion to lortify, assist, and encourage each other, however much of difference may exist in specialities of dectrime, labor,

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 necessary connection with that question.

The friends in Quincy have generously extended their hepitality to lecturers and others attending the Convention. A Lavee will be held on the last evening, the proceeds of which will be devoted to paying the incidental expenses of the mostless.

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 letter, addressed to either of the names attached below.

F. L. Wadsworth.

How. Fredamic Redikters.

Miss A. W. Spreadur.

MISS A. W. SPRAGUE, MRS. A. M. SPENGE. CHAR PARTITION,
MRS. M. S. TOWNSEND,
H. D. STONER,
DR R. T. HALLOOK, A. R. NEWTON, MISS PARKIE DAVIS, ADIN BALLOU, L. B. MONROR, Luo Millua. Miss Susib M. Johnson, N, PRANK WHITE, l. C. Waigur H. C. WRIGHT,
MRS. P. B. FELTON,
J. H. RINDALL,
J. G. LOVELAND,
MRS. P. O. HYZER,
MRS. LIZZE HOTEN,
MRS. A. M. MIDDLEBROOK.

A Good Time Coming.

The friends of progress will hold a two days' Festival The friends of progress will hold a two days' Festival in the spacious Town Hall at Leominster, Mass., on Wednesday and Thuisday, Nov. 14th and 16th, 1860. The entertainment will be pleasingly diversified, consisting of singling by a Glee Club, Shakspearcan Reading, free soul-atterances from the lips of inspirational and trance-speakers, merry-making by everybody, and a grand hop at the close of each day, by all who leve to "trip on the light fantastic tee." A cordial invitation is extended to friends for and near. Sucakers tation is extended to friends far and near. Sucakers and all other friends from abroad will find a hearty welcome around our family firesides, without money CHAS. W. COLTON.

EDWARD PAGE. LIZZIN A. CONANT. ADDIR H. TAYLOR, HARRIET MEAD, ... Commutee

DIED.

I chaped her tiny hand in mine;

Embraced her slender form;
I vowed to shield her from the wind
And from the world's cold storm.

But so the release open on me,
Though toars did gently flow,
And, with her fittle lips sho said,
"Confound you, let me go!"

To address the prejudices of our hearers is to argue with them in short-hand. But it is also more; it is to invest our opinion with the probability of prescription, and by occupying the undratanding to attack the heart.

Poets make a book of nature, wherein they read lessons unknown to other minds, even as autrenomers make a book of the beavens, and read therein the movements of the planets.

I to consider this life, sept. 18th, from the residence of her step father, Dr. James Cooper, in Deliciontains, Ohio, Mas. Chantan, Chris, Mass. Christ, Christ, Christ, Christ, Christ, Chris, Christ, Christ,

Bellefonlaine, O., Sept. 25, 1860. [Herald of Progress, and Clarion, please copy.]

Passed to the higher life, Sept. 28th, Mrs. Am Trun, of Lexington, Mich., aged 65 years 5 months. Mrs. Tyler was a native of threenville, Mr., and up to the time of her. death, a firm believer in modern Spiritualism. It was pleasing to witness the resignation with which she met this important change; she was heard to exclaim, a few days previous to her death, (in speaking with reference to her children who had passed on before her.) "I know that they are with me!" litested they ght—hers was not a belief but rather a positive knowledge, that the children whom she had mourned sa dead, were yet alive, and that they havered near her in the lour of death; with this encouraging thought, she crossed over the river without a struggle or a grean. She left an aged huaband who will join her, o'er many years, in her bright spirit-home; he has also our pibliosophy at heart, and is every way worthy to be called a Spiritualist. The funeral was from the residence of her son-th-law, Mr. S. II. Brown; the address was given by the spirit through the organism of on In Robemia the peasantry hold it unlucky to walk under a rainbow; and they say that the rain which descends through the bow blights all it falls upon.

Address was given by the spirit through the organism of our bighly esteemed and elequent trance a caker. Aliss Laura Modiple, and was in every respect withy the source from which it came.

Bamuel D. Paok.

Port Fluron, Oct. 8, 1860.

Counts, Colds, Bute. Threat, Bronchille, Atthms, Croup, Whosping Cough and incipient Consamption, are at once to eary to recount Its great remulish strains. Prepared by Barn

A New Discovery!

Currar, everywhere to well known as to make it unnecest street supplies the street in their position a series of sary to recount its great remedial strium. Pres area to many FOR THE RESTORATION OF THE HUMAN HAIR! TO ITS NATURAL COLOR AND TEXTURE,

whether occasioned by disease or old sac, which they now offer to the fublic for the first time, with full confidence of success in every case. Fartfullar care with to given to scoure the selection of the Tanks,-Attmited number of elverticonionis will be in sorted in this paper at filteen cents per lide for each inser

Furtidular care will be given to scoure the selection of the purest ingredients, and their proper chemical proparation, and compounding a matter of the greatest moment. In order to attain the end sought.

Persons destring to take advantage of this great scoret, must send per mail a description, whether the tast was litack, Brown or Light before less or changing in the class whether it was induced by any known stekness or by old ago.

Persons offlected with figures of the Head, so destructive to the Hair, (especially Erysiples) will find one of these preparations invaluable, as it subdess licadache, and nervous irritations of the Head, the sure budgator of the presence of This is the title of a pamphlet which is truly a production of wonderful interest and magnitude. It explains a new discovery of ectores made by the anthor, which is of unparalleled importance to the world. It is no less than a discovery of the solence of progressive development of man, a systematized explanation of it, and of the modus operands of its application to ship unparalleled development. irritations of the Head, the sure indicator of the presence of

explanation of the modes operated of its application to obtain upward development.

It explains the great plan of entvation of man.

The work has been princed by large numbers of all classes of persons, and the universal expression, almost without exception, has been highly in its favor, and many in the most emphatic and unmistakable manner. The following are Price \$1 per bottle; or six bottles for \$5 00. Address, WATERMAN & Co., National House, Boston.

We are also proprietors of WATERMAN'S COUGH MIXTURE.

the best Specific, for Coughs, Cold and Croup, in the market. Copy of a Letter from Ex-Governor Astimadge, who is it! at - This preparation, which has now stood the test of years, is not a remedy professing impossibilities, viz., the cure of seated Consumption, but is offered as a sume preventative from Troy, N. Y.

Troy, N. Y.

Dear Sir:—I have received your pamphlet entitled "The Rubicon is Passed," and perused it with much interest. In my state of health I have not been able to give it that attour shigh it deterves. I think it evinces adepth of thought and a grasp of intellect highly creditable to the writer, and cannot full to be interesting to all Spiritualists and opponents of Suirinalism. ed Consumption, but is offered as a sume preparative from the effects of that dread secongs, whose continencement is but a simple cold, and whose end is the grave. When once used as family will be without it. Duse small and easy to take. Price 50 cents per bottle; or six bottles for a Quarter Esgle. Address as above.

cannot just to a received in phronology to appreciate as fully as I could wish your application of the spiritual gifts to man's mental development. But there seems to be a systematic arrangement in their application which strikes the mind MEDICAL TREATMENT—NUTRITIVE PRINCIPLE I am not sufficiently versed in phrenelogy to appreciate as fully as I could wish your application of the spiritual gifts to man's mental development. But there seems to be a systematic arrangement in their application which strikes the mind with force and very naturally impole one to further investingular of the theory you advance.

I was particularly pleased with your views in the application of the science in relation to Cirist, as God manifested in the fiesh. I have always believed in the divinity of Christ. To those who have not your views of that question, it may return the purely vegetable. No 250 Washington Sireet, Boston Mass. Oct 1. those who have not your views of that question, it may re-move obstacles which have bejetofore strengthened their un-

beltef.

I have no hesitation in recommending your pamphlet for genomi circulation, believing that no one will rise from its perusal without feeling he has received ample componenties for the time and though to has bestowed upon it.

MRS. ALDRIOH performs magnetic operations on the sick; readily overcomes acute diseases; treats chron-le; also, attends especially to diseases of the brain. Has practiced etx years. But hours, from 9 a. z. to 4 r. z., until May next. Residence, 51 Bridge street, Eoston, adjoining Respectfully yours,

N. P. TALLMADGE,

ELIBITA CHARR, Esq.

H. F. GARDNER, M.D., PHYSIO-MEDICAL PHYSICIAN.

The following notice is taken from the Welcome Quest, a paper published at Coldwater, Mich., the editor whereof is a phrenologist and unknown to the author: TNYORES his friends, and all who may desire his professional services, that he has resumed the practice of the lisating Art upon Navoral Principles. Especial attendent with the given to the treatment of Diseases of the Lunes, Frank Complaints, and Nervous Diseases, in all their The Science or Development of the author:
We have been favored with a copy of the work from the author, and a glance at its contents enables us to say that it is a work of unusual interest. The author appears to have made a decided improvement on the theory of the Fowlers, and even Mr. Buchanan, and evinces great labor and research in the unfolding of his views. We shall, as soon as our time will parents of a liberal extracts from the work as we heltere multifurious forms of manifestation, by the aid of Magnetism, Electricity, Inhalation, and Medicines that act in harmony

with the faws of hid.

Office and residence, 46 Essex elreet, Besten. Office hours
from 10 to 2 o'clock, daily—Sundays excepted. tf Nov. 3. TRACT No. 2, NOW READY.

In the unfolding of his views. We shall, as soon as our time will permit, give liberal extracts from the work, as we believe much uesful information will be gained thereby, and our readers perceive wherein true development lies. There is no one so perfect but what a botter knowledge of hinacif would redound to his advantage, while any effort for the amolioration of the race has our hearty sympathy. This work of Mr. Chase will do much for man, and point out the read that leads to the higher and purer life. TITLE: "What does Spiritualism Teach?" Price, one coul, single; eight cents per dozen; fifty cents, per hubdred, Sold by dealors in Spiritualist publications. Packages of sixty-five (eight ounces) ferwarded by mall, post paid, on receipt of 40 conts, by

A. E. NEWTON,
Nov. 3. 2w 18 Water St., Boston. DR. C. W. HOWARD, HEALING MEDIUM, No. 8 Grove

TROY. N. Y., Feb. 10, 1800.

Dear Sir:—I am toe unwell to pursue the subject of your pamphlet further. I have given my views very emphatically in my former letter. That letter you are at liberty to publish or use as you think proper.

Very respectfully yours,

EMERA CHASH, Esq. R. C. W. HOWARD, HEALING MEDIUM, No. 8 Grove Birect, Worcester, Hours for consultation, from 2 to 5 and 7 to 9 r. M. The Doctor will be assisted by Mrs. Anna M. Carpemer, Clairvoyant and Test Medium.

N. B.—Having secured the ecryices of the above Medium, the Doctor feels confident that he can meet the wants of the public, both as Physician and Test Medium.

Persons at a distance wighing to consult the Doctor, can do so by enclosing \$1,00 and two stamps, in order to justice an answer.

Oct. \$7. Ther, N. Y., Feb. 26, 1860.

My Dear Sir:—You would much oblige me if you could sand me another of your pamphiets. I wish to send it to a friend in England, who is deeply interested in the spiritual manufactables.

THOUSANDS READ 1T! THOUSANDS BLESS THE AUTHOR!!

MOUSANDS are restored to Health by it. The Third Edition is now in press.

Thousands of corics sold! PHYSICAL LOVE IN HEALTH AND IN DISEASE; On, THE GRAND SRONET.

Single copies 28 cents. Clube of twenty-five and upwords, Single copies 20 conve.

Joun glark & Co., 17 Broinfield Bt.,

Boston, Mass.

Box pro Lac. Wis., July 3, 1860.

My Dear Sir:—The extra copy of your namphilet. "The Rubicon is Passed" which you sent me, I forwarded to Mrs. Newton Grosland, London, England, a devoted Spiritualist, and of high standing and character in the literary world, You will be pleased with the following extract from her letter in regard to your pamphilet.

"fray, my dear sir, accept my best thanks for the pamphilet which you were so good as to send me, and to which I attach great value. Euclides educing a certain order and system out of mystlelem and symbolism, the writer has in my humble opinion the high merit of suggesting new trains of though, and I think if we could provail on a certain class of readers, who seem antagenistic to much that you and I believe, to examine Mr. Chase's theory, they would find much that now seems puredexical to their minds brought into that beautiful harmony which so often shows us that which we call paradoxen are but segments of the great circle of truth. I would especially refer to passages at pages 37, 38 and 41."

"I was naming your kinduces the other day to my old friend, Mr. Robert Chambers, of Edingburgh, and I have provided to lend hist the pamphilet. I montion this that you may know I am circulating it among thinking people."

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I have returned heme, but my health is not yet restored. It requires some effort to write a letter, but I could not emit to gratify you with Mrs. Greeland's views of your phemilet. Very truly yours.

Elema Chase, Esq., Detroit, Mitch. ELF-CONTRADICTIONS OF THE BIBLE.—144 propositions, proved altimatively and negatively, by quotations from Beripture, without comment. Bays a correspondent of the Heraid of Progress: "The most studious reader of the Bible will be amazed and overwholmed at every step in going over these pages, to find how numerous and point-blank are the contradictions." Fourth edition. Price 15 cents, post paid—eight for a dollar. Beld by the publishers, A. J. DAVIS & CO., 274 Cansi street, N. Y., and by all liberal Booksellers. ELF-CONTRADICTIONS OF THE DIBLE-144 propo

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ATRIMONIAL.—A widower, forty years of age, good personal appearance and address, desires to correspond with an intelligent lady of good character, and of some property, with a view to matrimony. The writer is sincere and honorable, wants a companion, possessed of some means. Copy of a letter from a Stranger, who ordered some of the Pamphlets: property, with whose to maintainly. The writer is success and honorable, wants a companion, possessed of some means, and wishes to form the acquaintance of a lady, whose position in excisty a similar. Blue must, possess a handsome person and amiable disposition, age from twenty-five to thirty-five; would not object to a widew without children. All correspondence strictly confidential. A line addressed to W. II. A., at Bahnen of Lean Olike, will meet with proper attention. GRENEY'S GROVE, Dec. 23, 1839.

Mr. Chase—Deer Sir:—I hope you will pardon me for myelong delay in remitting you the pay for those pamphicus; and I hope success may crown your efforts in introducing a system of philosophy and religion in complete harmony with the designs and starbules of Delty, and may the time soon arrive whou false theories and perulcious practices shall give way to an enlightness described the constant method of upward montal development.

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We have in this book a long line of footsteps saide from the old beaten road; they lead us out of the tangled and chilly shades of the trees of old theology. . o o I cannot too strongly recommend all to read this book-for it will aroneo energetic thought, weaken superstition, individualize manhood, and prove a mighty lever by which the world will be moved to a higher plane of action than that which it has hitherto occupied.-John B. Adams.

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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 Investigator.

This book is fresh and vigorous, o o o The whole book is a prosentation of the decirine that all existence is proisely as it was meant to be by Infinite Wiedom; and therefore that all is good and right. Strange as this may seem, there is an everwhelming legic in it.-Provincelown Eanner.

I keep this book as my Dible, and when disposed I open it and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perneed. I cannot, perhaps, give a betler expression of my views in regard to the contents of the ook, than by quoting from its proface, viz.: "It teaches a doctrine, if destrine it may be called," that to me " is ineffibly beautiful and unutterably grand."-Laura De Force,

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

This book has and will recoive a severity of treatment from the author's friends that is almost unparalleled. A member of almost any religious sect will publish a back, and all the nembers of that sect will receive and approve it-but here It is different. . . . There is more in this book than it opposers eredit to it.—Hr Burke.

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

Strong and fearless men will not shrink from a perusal of the doctrine contained in this book. Most people will find more sympathy with it than they will dare express.-Mr.

flome time all who read this book will see the beauty and the glory of the doctrine therein contained.—Mr Tullia.

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Every person who is not afraid to think, who is not led by creed, will obtain this work and find abundant food for thought.—Spirit Guardian. We can commend the book as an earnest, candid, and fearloss expression of the convictions of the author upon a sub-

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

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Each measage in this department of the Baunen we claim was spoken by the spirit whose manuelt bears, through Mis. J. H. Conaux, while in a condition called the Trance beats. They are not published on account of literary merit, but as tests of spirit commonists to those friends who may recognize of spirit commonists to those friends who may recognize

We have to show that solvits earry threbaracteristics of

we nope to move that spirits carry the characteristics of their exitable to that beyond, and do away with the erron-ons iden that they are more than resum beings. We believe the public about know of the spirit world as it is—should learn that there is evil as welf as good in it, and not expect that purity alone shall flow from opirits to mostals.

We tak the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he precises—no more. Each ean speak of his own condition with truth, while he gives opinions merely, relative to things not ex-

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

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 8 1-2 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Baturday afternoon, commencing at Falt-rast two o'check; after which than there will be no admittance. They are closed usually at balf-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 these who read one from a spirit they recognize, write us whether true or false?

Friday, Sept. 28.—Invocation: Is the cultit of man a human being, after the change of Beath? Frances Grey Ellon, Jaray-City; itobert Reusion, Westbore'; Sarah E. Thomp-

son. Section.

Saturday, S.pt. 29.—How shall we live to be estimited with solf? Weedman Fisher. Decham: Anonymous; Anonymous; Catherine Desbon, Milton; Invecation.

Tuesday, Oct. 2.—If Molera Spiritualism be of Divine Origin, why she we find so much conflict and discord among ha followers? John O. Kineley, St. Charles: Adultue Bartell, Brown's Cressing; Nathaniel Stantford, Beston; Invocation. Wednesday, Oct. 3.—By what moving are men actuated. Wednesday, Oct. 3.—By what power are men actuated when they sin against God? Poly Jewest, Holls, N. H.; James Kelerty, Unchanats; Hiram Brownell.

Thursday, Oct. 4.—What ovidence have we that God made all things?

Thursday, Oct. 4.—What ovidence have we can read all things?

Saturday, Oct. 6.—Is the change of death attended with as much physical satisfing as morials generally suppose? James D. Good, Hartford, Conn.; Hannah Cummlesky; Mary D. Williston, Springfield: Peter J. Morray.

Tuesday, Oct. 0.—Why do spirits beek to destroy the Religious of the Past? Alden Ether, Boston; Funces Kimball, St. Louis; Oled Farnsworth, Hallowell; Ann Edzsbeth Burge, Fanden, than bayed Hone. London, ling.; David Hope.
Wednesday, Oct. 10.—Is there any end that will justify the

Thursday, Oct. 11.-Of what advantage is any system of Religion to humanity? Evenezer Eswyor, Roston; Edwin E. Winthrop; Billy Gage; Mehltabel Chase, Yarmouth;

Friday, O.t. 12.—Behold, now is the time—the accepted Arriady, O.1. 13.—Bottom, now is the dimension secondary time—the day of salvation; Charles J. Ohnee, Eastport; Amelia Granville; Juy II. Fairchild.
Saturday, Oct. 18.—Do spirite retain their fire souses after Death? Jack Sheridan; Susan O. Parks, Boston; Michael

Donnelly, Ruston.

Nednesdoy, Oct. 12.—In not the dectrine that "Whatever is, is right," a device of the Devil, to lead men satray? Joseph L. Kinney, Rardwick; James Johnson, San Francisco; Anna Thompson, New York.

Prayer.

Is it not useless to pray for what we absolutely need? This is the question we are to speak upon this

No, certainly not. All nature is an institution of prayer. Every desire in nature is a prayer to God. Now, whenever you, either as a spirit or mortal, do absolutely stand in need of anything, that need is a power within the temple, and it sends forth a desire, a prajer—and if it is absolutely necessary you will receive it. You may pray many thousand years for that you have no need of, and your prayer will remain unanswered. All natural prayer is answered -not such as are heard in your churches. The little child will teach you how to pray. When it stands in need of anything, nature prays for what it needs, and this absolute necessity or law is always obeyed.

While you dwell on this material plane of life your sight is limited; you cannot see beyond the present, therefore you should be content with what God has given to day, knowing that the same power giving

to day will give to morrow.

Jesus said, "ask and ye shall receive. Whose ever seeketh, findeth, and to him who knocketh, the door shall be opened."

When considered in one sense it is absolutely foolish to pray for what you need, in reality. When prayer is considered in the external standpoint, it is no prayer at all. You may use such an article forever and ever, and it will bring no fruit.

Men should learn to pray aright, and the only way is to let Nature take the lead. No two pray alike if they pray aright, and thus Nature has instituted a great variety of prayer, and each form is recognized by the Great Author of life. The little insect prays. as much as you pray. The flower prays, the blade of grass prays, every atom of life inanimate prays and nature heeds the call. God is absolutely bound to grant all you need. You may pray to remain in this tomple fifty or one hundred years, and yet that dealre may not be granted, for it may not be a nat ural desire. You may lie upon a bed of sickness. and pray to ever so great an extent to be restored to health, and if it is not well that it should be, you will not be.

The soul is not governed by external surroundings. If you desire to live on earth that you may hold on to that you have in your material grasp, or because you fear to try the unseen marvels of the spirit life your prayer will be good for nothing. But if the Great Author desires you to remain here, he will draw from your inner temple an holy prayer, and that will have power to draw to itself such choice acts an will restore you to health. The prayers of the church are useless indeed. Nature will teach

you how to pray aright. Very true Josus gave his followers a form of prayor. They desired it, it was a necessity of their condition. and as a child of Nature be gave them one suited to that condition: And yet that prayer is useless to you who have entered into the heart of Nature, and have read of higher, better and bolier things. You cannot cease to pray, suffer as you will, you will pray. Deny your God as you will, you must pray. Sink to the lowest hell, and you must pray. So then it is not useless to pray, when you pray aright. The like the atmosphere you breathe you inhale and exhale every moment. It is the link that binds you to your Creator. It is a circlet of true wisdom, and you must and ever will be governed by it. It is your meat and drink. You live here by it, and by it you live in the after life. There is no necessity of your entering into a temple to pray. There is no necessity of bowing the knee in prayer to some unknown God. Nature will do your praying. It is a tablet planted in the soul to remain there ferever and

The bright light of the nineteenth century is fast Illumining the dark corners of materialism. It is fast shattering the old temple, and rearing upon its foundation a temple new and beautiful. Why have these glorious truths been given to humanity? In answer to prayer they bave come. From the great God of nature, not only in answer to prayer as coming from the great mass of souls, but all in the lower order of life bave prayed for it. It has come in time to teach you, sone and daughters of nature, to live naturally. It rears before your eye no gilded tem-ple. It rears no heaven of gold before your eyes. No; that is a God of materialism. It is an angel that goeth into your souls and readeth there the prayers of your soul-natural prayers-and when it has read, it giveth answer to prayer.

There is nothing useless that is created. God has renounced all good. Every thought in the universe God bath written good upon. He liveth there, and surely if he has written good upon it, it must be

Believe that if nature calls for anything, you will receive it from the Author of life. Then praise him for his goodness, bless him for his tender mercy, and understand him as walking constantly with you, though you walk through the valley and shadow of Bept. 14. oril.

Joshua Heath.

I want to know what has become of my children. My name was Joshua Heath. I lived in Dracut,

off where I am - In a much better place than where many avenues to heaven as there are souls to live in I came from. I don't get any bad rum here. 1've immortality. Intuition has birth everywhere where been in a bad way lately, to hear from my children. I intelligence lives. It comes with life, and dwells can n't go round there, because they do n't want me, with the individual elemalty. It is constantly reach so I have to come here. There is a sea between us. a good deal bigger than the Atlantic Ocean. I can't hands to grasp that which will sustain the soul. see across it. Don't care to go very near them; intuition never leads you astray. If intuition tells never shull want to go close to them. I should feel you to wership the ide of wood or stone, this Intuition never light to ide of wood or stone, this Intuition never leads you astray. If intuition tells you to worship the ide of wood or stone, this Intuition never leads you astray. If intuition tells you to worship the ide of you. Every system of reachings. I know myself too well. If I can't lay ligion on earth is perfect. It is feed to some soul, it is hands on them myself, I can make somebody else do it.—that's casy enough done. The safest way for me is to stay away from them. While I am a good way off, I pity them; if I got near, I shall hato them, if they are my children. It's all my own fault, though. Rum made them just what they wero-rum killed mo. It's the truth, sir. Sept. 14.

Andrew Jackson.

I want to know what I shall tell you first. My iamo was Andrew Jackson. I was soven years old I lived in lieston. I had the brain fever, till I died, and I've been here most four years. Father's name is Nathaniel Jackson. If you please, mister, I want to write a letter home.

I want you to say I am happy where I am, and I want to go home and tell a good many things I don't want to tell bore. Most of all, I want to carry somebody to my mother. She is sick, and I want to bring somebody to her that will cure her.

I want to know if she will answer my letter, so I will know whether I shall bring somebody to the time," said the spirit of Love and wisdom. And house, or whether she will come here. How will I how are you to know this to be the case? By later flud out, mister? My father goes on an Express. want it to go soon, because my mother may die. 've got sisters here that want her more than le My father drives a wagon. Wont you write "haste' on my letter? I went to the Eliot school. We lived on Essex street part of the time. My father did a't go to church. He went fishing, sometimes, in sum mer, and eleigh riding in wluter, on Sundays.

My mother is a good deal sicker than she was be fore, but she was always sick. I want to carry some doctor my grandfather

knew. His name here, was Mason. My grand-father's name was Bliss. He was born in Duxbury. I can't go home to do anything before the gets this The doctor must speak to her, to tell her what to do.

I do d'e know the name of the street my mether lives on now. My grandfather says it is not the street we want to find, but the spirit. He says we do n't see material things as you see. My father has grown old—lost his hair. My teacher's name at the Eliot school was Sawyer. I have got two little sisters-Harriet and Clara.

Ans .- I go everywhere I want to. I have been here ever so many times, to learn how to come. Ans .- My grandfather says mother is right enough in her spiritual condition—it is only her body that Sopt. 14.

Phillip Cabot.

Will you be kind enough to inform me what your rules are?

have the privilege of disposing of our earthly affairs. I desired that my sister should have all that was mine. I have been unable to learn anything about my material effects since I have been here. I was told I was in a half conscious condition so long. 1 don't know what took me here-I should be glad to know. I have made some inquiries since I came , and have been told I should know in good time, My sister is a believer in spirit communion, therefore I do n't suppose she will be much surprised at hearing from me. I don't think she knew I had any personal property; but if she will write to Messre. Low & Brown, of Now York city, she will as cortain that I have told the truth.

I will wait some five or six weeks, and then will come again. I hope my sister will write according to direction, an soon as she receives this message, for it is not wrong so to do, but right. Good day, sir. Sept. 14.

Victoria M. Ransom.

Can't I come again, sir, when there's nobody bere? My name was Victoria M. Ransom. I died at Chicago, on the 22d of June last, of inflummation | them to know it-all in Christ-he tells us ever to

I have a mother there, and I'd give the world to speak with her. If you please, you will write, asking my mother to visit some medium, and I will meet her there. You will please say I came here, and found so

many strangers that I could not say much. . Dr. Alden was my mother's physician - remember me kindly to him. It was Saturday I was taken sick; the day was Sanday on which I was confined

to my bed. I'll eny to my mother I have met my father here,

and my brother. I am so cold here, I feel as though I was dying, and do not desire to stop longer.

James P. Good.

Yes, I will soon come with what you ask for Do n't fear, I shall come, and shall then tell all. Bept. 14. Your brother, JAMES P. GOOD.

Invocation.

Almighty God, our Father and our Mother, once more we find ourselves sojourning in mortality. Once more we have clothed ourselves with a case of flesh-once more we wander among the shadows of earth; and while we come hither by thy Divine will, may we feel that thou wilt look tenderly upon us, and give us the strength we in our weakness require—that thou wilt shower upon us those blessings we have a right to expect. Our Father in heaven, hallowed be thy name. Thy kingdom come, I was fully conscious of my situation. During this thy will be done on earth as in heaven. Give us this day the bread of immortality, and forgive as our trespasses as we forgive these who trespass upon us. Leave us not in the valley of temptation, but deliver us from all evit; for thine is the kingdom, the power and the glory, now and throughout evernity. Bept. 15.

What is Intuition? This is the subject given us for discussion this

It is the language by which God helds communication with his children. It is the religion of the soul ; it is that which feeds the soul, clothes it, and and the creature to the Creator. It is a great nat

Berty? terres for a time the lear of the extension it must be until the bary what was done with them. I guess remier unto the body all that is die to it; it must they killed me. I have been tack before, but I could be to be seeily that which Is due to it it insust not find out anything. Where 'e Femilia? They did not bose for a ulmu to the opinion of others, and jut it hang them to thought they would. I be been dead whall never east off its in itriduality. Intuition is going on four years. They got mad and killed me, inherent in every individual. The language of the fourthines I used them well; conceilines I did u't, would none is not the language of another soul. It The glel Is foolish—better let her go. I do n't like they teach one could to how to Catholicism, and it is the lice of not knowing where they are. I expect I right; another may how to Universalism, and it is was drutk-pretty drunk. If you can get most right. Intuition existing with mose an incividual chases to talk with anybody who has to do with may be wholly unlike that existing with our quoe the boy and girl, I can tell them more about them thoner. He asks, what is intuition? Again we may than they ever know. Better put the one in the eng, it is the in-piralion of heaven-drops from the House of industry, and let the other go. divine will neurishing the soul. But, mark you, the House of industry, and let the other go. I within will nearlishing the soul. But, mark you, the I wa'n't of much account. Did n't do me much damage, sending me ever. Didn't like the way of go heathen, while he bows before his fides of wood and ing, though. They killed me with an axe and a gun otone, is no less guided by intuition than you in your —either one nilght have done. I hope I shall hear trassing through life. God points to heaven through from them in some way, by coming here. I am well a vast variety of avenues. Indeed, there are as

> ing for something new, constantly stretching out its all some can comprehend, and God has given to all according to their desires. This language or religion of the soul should always be suffered to take the lend.

Instead of trying to bridle it by false conditions of

materialism, let it lead you on; give it all its power,

instead of cramping it. Some times this boly religion, this natural religion of the soul, is found at war with the religion of earth. One may possess a high intutive power. Such an one may have been wrapped in the folds of the peculiar religion in the church. His natural power of Intuition may stand up and denounce this religion. It may say that it is not natural. I cannot accept it. When you find this the case, know that you stand on dangerous ground. You cannot serve God and man. If the church in the internal harmonizes with the church in the external, live there: but when the soul is dving for more neurish ment, seek it elsewhere. When Intuition leads from that peculiar religion, turn from it; stand by that which is natural to you, live by it and enter the

realities of the higher life by it. "Lol I am with you alway, even to the end of how are you to know this to be the case? By latution-that power of the soul that always tells you when you are right and when you are wrong.

Intuition is to us the religion of the soul, the food of the soul, the raiment of the soul; and when the gift shall stand in the temple, warring with the money changer 'therein, oh, listen to his voice, and peace and joy shall be yours.

John Cassidy.

I have only been dead three months, and about one week or so. My name was John Cassidy. I died of consumption, in Boston. I have a mother brother and vister there. I was twenty one years old. I was treated by a Dr. Green, in Bost was some time under the treatment of Dr. Fitch, of Boston. I was examined by Dr. Ira Warren, of Boston. I had a cousin by the same name, who died a little before me-two months before, I think. He was about my age. I do not wish to confound myself with him. His name was John L.—mine, John He was buried at Cambridge; I at Dorchester.

I don't know why I came here to day, but I felt very desirous to come. I thought before I died if there was anything in Spiritualium, I should try to come back. I do not suppose my folks will look for me in this way, for they are not Spiritualists. It is very much like the earth, this spiritual country is. I do not see anything new-only what I have seen before. I do not have much to occupy myself about here. I have been learning how to come back. feel weak here-not when I am away. Perhaps it is because I do not know how to take care of a body My name was Phillip Cabet. I was a waching that anything particular to attract me ones, we years of age. I was a machinist by trade. I last anything particular to attract me ones, we worked at the city of New York. My native place I have some special advice to give my friends, if I can have the privilege of talking with them. I gave the my slater. I see there has been some My name was Phillip Cabet. I was twenty two which do n't belong to me. You may think I have n't With regard to my disease, air, I do not know how my likeness to my sister. I see there has been some I came to change worlds so suddenly. I have a dispute about it. My sister claims it, and she is sister living in New Haven. I have a half-sister in right; I gave it to her. I give this, simply as proof Hertford, Conn. At the time of my death, I had that I can see what is going on. They will under about three hundred and thirty dellars. I made no derstand it, sir. I was clerk something like two or disposition of it, but I wish to ask you whether we three years in Washington street. The last place I was at was Clark's fancy store. Sept. 16.

Henry Ward Hastings.

I died at Bristol County Hospital for insane folks. If you please, I wish to go back there. I wa'n't well

used there, sir; I want to go back and settle up.
One complaint I had they called softening of the
brain. The complaint I have to make is, because I was a pauper they said I was incurable, and so let me die. I was not so crazy as to be wholly lost to everything.

My name was Henry Ward Hastings. I was born in Fall River. I was a glove maker. The cause of softening of the brain was a fall I had about two years before I was taken sick.

Say, I wish to go back to the hospital. I can cure some of the insanc ones in that place; I know how to care them; straight jackets and shaved heads never will-I told thom so. I was not there but about three months. I died a paoper, received a pauper's burial, but a rich man's resurrection. am much better off than some I see here.

I have waged war with that institution-[wish overcome evil with good. I consider that institution evil. Its head and its heart are rotten. God says Go, Honry, and war with it." They know how to be kind, considerate and just, but they are not so. 1 've been there, sir-do n't speak from bearsay, but from knowledge. I was not so insome all the time of my being there as to be entirely lost. If none of u some back to make these wrongs right, how will they ever become right?

Sometimes God makes use of very barsh moans to make things right. I want the privilege of going through many of the wards there, and of examining the people there. If I' can do so I shall be likely to do good, and then go away. If not, I shall very

I can die agala as I did before, but not alone, for there scoms to be a company gathered here. I died

I am saue now, and sound in spirit, notwithstanding I may talk as I shall not in the future. Farewell to you, sir.

A FAMILIAR LETTER FROM THE SPIRIT-WORLD.

FROM ADDRY O. PIER TO FANNIE A. CONANT.

On the 21st of May, 1859, at eight minutes pasaix in the morning, I took my departure from the body wherein I had realized so much of that which poor mortals too often experience - sorrow. At sever and a half minutes after my release from the body seven and a half minutes, I was wholly unconscious My last thoughts on earth were a committed of

relf to the kind care of an all wise and ever present Pather, who never forgets to care for his obildren. Though the world and the church may put on the frown of disapproval, and by their cold neglect consign the soul for a time to the pange of hell; yet that hell will not always last, for the sunbeams of Pather's love and tender mercy will soon illume the chamber of darkness; and, when once it is recognized by the sorrowing one, they are immediately folded in the arms of His love, and ignorance can no longer bar the gates of heaven.

Oh, darling, no language of earth or heaven can gives it power. We may define it in many ways. It describe my feelings when I was fully assured I had is an inherent element of the spirit-a divine link in passed through the last great struggle of mortality; the great and mighty chain that binds soul to soul, and while I gazed like a wondering child at my sur roundings, the holy incense of thanksgiving was ural teacher, that never points the way, but always continually rising to the diver of all for the priceleads. It is a certain spiritual something all are less gift I had just received. For about three hours possessed of. None are without this power, this after the change, I seemed to be supported about one glorious, this God given gift. Intuition is the lan foot from my body, by the thought or desire of some guage of the spirit spheres. While it is imprisoned one I could not see; but, when those thoughts took in mortality we find its power crushed. It has me form, I with great joy recognized my kind spiritual his good lady, are her honored parents. Mrs. H., spiration of the Bible." Yours for truth, S. W.

Make. I want to find out one thing. At they at the follower of process will deciding here, but and the feeling friend, but first but for that I want to find out one things and they at the follower of the extension. It must be that I had been kept for that position that you. Nathan Launb is the proving spirit here. Mrs. Mr. M. B. might, through the medium of my own boly, be en Townsend was another of the flest mediums to speak abled to draw to yourself again, at least, a portion of that apprimal control. A short distance, celved from you to nustain me in morted, and make in another direction, we passed days and nights trlamplant the fast hours of mortality.

Dr. Kittredge, though I tried very hard to discern daughter pass to the spirit-life, who was a very departure. The atmosphere was no cloudy, partly remarkable seer and spirit painter. Blu had the no necount of your corrow, and parily on account of gift of designating where medicinal waters could be the condition of the weather, that I was wholly undestained, and gave the exact death in the second able to see your spirits or their coverings; yet every thought of yours conceening mo was as clearly and promptly written on the page of my understanding, as if they had been clad in words, and I had beard them as if I would if with you in the body,

After the object was accomplished for which I had

been kept near my body, I was borne away-not by my own will, for I hdd none strong enough-but by the will of Dr. Kittredge, until we came within a more etherial atmosphere, and were surrounded by ecenery such as I cannot describe to you-for there is nothing on earth like it. Here we were joined by a spirit whom I quickly recognized as the command. ing and lefty Indian whose pictures of spirit life had so often beguiled me into sweet repose on earth. And when the music of his mighty will swent over my feeblo spirit, I received new strength; and I sald. "I will follow whither you shall lead." On on we sped, passing scone after scene in spirit land, for which I seemed to have no particular attraction, until at last we came within an atmosphere so soft, site to my spirit's happiness, that I murmured in the language of the rpirit spheres, "This must be Heaven." "And your Heaven," replied my guidethe home of your spirit-the rest for the weary And now my mission with you, for the time, i ended. This is not my home, therefore I cannot long dwell bere."

"But am I to dwell alone?" I questioned. And while I questioned, a form all radiant with a gar ment of pure affection approached me, and, intui tively, I knew it was your own dear mother. Never oh never, oan I forget the full and tender welcome with which she greeted me, and pillowed my bead upon the bosom of love-not carthly, but all divine After my first burst of heavonly joy was over, asked why it was that she had met me instead of

my own dear mother? "Because you are the child of my spirit love," she answered. " and as such you must and will re ceive your first nourishment from me. My home must be your home-my heaven, your heaven-untiyour de ire to live in other scenes shall be strong enough to draw you from me and bind you to them.

She now reminded me that I needed rest, and must for the time being abandon myself to the in fluence of the spiritual quiet that ecomed pervading everything around us. Gradually my tired spirit yielded to the dreamy and soul enchanting in fluence, and I rested for a while, in total unconscious ness, from which I was aroused by hearing soft sweet music, such as I had never heard on earth. Louder, and still louder, swelled the strain in delicious harmony, until I seemed to be wrapt in the very atmosphere of music, as warbled from a thou sand times ten thousand tongues. So enraptured and spell bound was I, that I, for the moment, for got that I had ever known sorrow, or dwelt where tears flow over wounded bearts. Gradually the sweet sounds of melody receded from my senses, un til apparently lost in the distance. Then came again my spirit mother, whose presence soon brought me back to a knowledge of my true condition : and, then, on the lightning wings of momory and love, thought after thought was conveyed to the loved once on earth. Soon there came a messenger, in answer to these thoughts, saying, "The friends in mortal desired news from me." I then gave him these words to convey to you: "All is well. I am happy;" which you received, as I was afterward informed, about two hours later.

(TO DE CONTINUED.)

Written for the Bannor of Light SONNET.

DY G. L. BURNSIDE.

Speak, silent heart! I long to break the calm Of thy unnoticed years, that fled a fleet And stirless solitude. Unnoticed baim That was contained in all the accents sweet Of summer woods' high symphonics, had rolled Over the stirless solitude, and wept,

Blight and still unnoticed, all the old And welcome tears that sometimes came and swept From out the beart a melancholy tone. Transient and fast they fled; and still a moan

Of troubled sweetness filled the summer air la its descent upon the silent heart That stored its secret treasures safely there. And would not all its wealth of solitude impart !

Correspondence.

Memorandum of Travels in Vermont,

Woodstock, Vt.-This is is one of the old beauti. ful towns of this State, noted as being the birth place of our renowned countryman, Hiram Powers, soulptor of the Greek Slave. His home was on an elevation of ground on the south side, and near the bank of the Otta Quechee River. It is said that when quite young, "Powers used to sit for hours on the bank of this river, and watch in the water an ideal image, from which he conceived, and afterward executed, that master piece of American statuary. Here, also, is the substantial residence of Judge Jacob Collamor, formerly Postmaster General, and several other distinguished individuals. Although some twelve miles from any railroad station, there is in operation a factory, under the ownership of Mr. S. Woodward, where is manufactured near two hundred thousand pounds of wool yearly into dos. skins, the market of which is mostly in New York city. Wool is here worth from forty to fifty cents a

Mrs. M. B. Randall, M. D., (a graduate of a medi cal college in Philadelphia) resides here, and is said to be the most successful practicing physician in this place. She has been, and still is, a remarkable spirit-medium. She prepared herself for the neces sary ordeal, which usually takes the student three years, and demanded a full examination, the result of which obtained the diploma in less than ten months, during which time she delivered several lectures for the Spiritualists, in Sansom street Hall, some of which was valued sufficiently to be published in panishlet form by the friends. She says that "in the most critical parts of the examination she raw the answers written or printed before her!"

A short distance from Woodsteck is the elegant form and delightful residence of Austin E Simmons, one of the first trance speakers developed under modern Spiritualism. There was quite "a reign of terror" during the first of the manifestations through him, and he was often threatened with violence; Jot have seldom listened to; and this, to me, was the ever without harm to himseif. On one occasion, a greatest test of a power outside of human agency I neigbbor had given some rotten eggs to the boys, to ever met with; and I venture to predict that, should be used after the close of a town meeting, wherein her life and health be spared, she will rank in a Mr. Simmons had to take a prominent part; but ha short time among our bost speakers. being in eize and dress similar to this kind-hearted dark, and used the eggs on the owner!

at the home of these true beings, Mr. and Mrs. G. During the that I speak of, I naw no one save W, Topliff. About a year ago they had a lovely where it would be found. Mrs. C. and myself hers had our apiritual visions opened again, so that we plainly saw and described ber, and many others of

their friends who had Igono on before." At this place I had the pleasure again, for the second time, to see splitts out of the open air I Oas morning, here at the breakfast table, I saw and described an old gentleman, who was not recognized. Soon Mr. T. and myself, went out in the meadow to gather some borbs; while thus engaged, an old genleman came where I was, having a hos in his hand, and remarked that " he was going to remove some yellow-dock from his meadow, which was the next field." Just at this moment, I beheld a spirit Indian, and as I told of his looks, Mr. Tapliff said, his daughter, when in the form, had often described him as a frequent visitor at his home, and a mediso divinely enchanting, so full of all that was requisione man. I then discovered that this old gentleman before referred to, was afflicted with the asthma. I was influenced to give him a prescription, (one of the articles of which was the Dock he was going to dig), and then I was made to see that this man exactly corresponded to the spirit I had described before we left the house. How is it? I often see spirits of those who are still in the earth form, and cannot tell the difference.

South Reading .- At this place my last letter was dated. Br. Rufus Bock, is the notive agent flere. He came to Woodstock, (12 miles), with his carriage and gave us a pleasant ride, through a hard rale, to his comfortable home. His good lady does not yet make a profession of spiritual conversion; and although a great sufferer, yet she is a nuble example, worthy of pattern, in bestowing comfort upon others. Sept. 28th, I gave two lectures in the stone church here. Mrs. Coonley has given noneptable Regitations to all the meetings. The meetings were well attend-

ed; some coming as far as seventeen miles. In this " stone church," I am told, Miss A.W. Sprague and Mrs. M. S. Townsend, made their public debut, as speakers under Divine Inspiration; and they have ever maintained here, as elsewhere, a merited popularity. We met with many fine medlums, at this place. They came in Saturday night, some of them twelve to fourteen miles, and we had almost a renewal of Pentecostal times.

Windsor .- Mr. and Mrs. Tracy Bingliam came fourteen miles, and after service, on Sunday, escorted us to their delightful home, in this most beautiful of the beautiful villages in Vermout. After coloying their hospitalities a few days, we reluctantly bid adiou, for a season, to the kind hearted brothers and sisters, and the glorious mountains and railoys of that majostle State. A world model in levely scenory of earth-grandeur, and moral purity of human character. Long be cherished in kind rememberance, our many warm friends in Vermont. They olaim to live in "The Jerusalem of the new Gospel of a living luspiration," whose teachers began at home, and are now spreading the glad tidings to all people. L. K. COONLEY.

Windsor, Vt. Sept. 24th. Lectures in St. Lonis.

After the lapse of the hot months, the Spiritualists of this place commenced their full course of leatures with the Rev. J. B. Felguson, of Nashville, Tenn., who with improved health and inspiring influences exceeded all his previous efforts in this city, and gave great satisfaction to his numerous friends, at

Our next speaker (Oct. 7) is Mrs. F. O. Hyzor, who has visited us once before, and left the impression of an oarnest soul, on all her heavers.

Miss Emma Hardinge, everybody's favorite, will All November, at the end of which, our lease of the hall expires. The devil worshippers, seeing so large an attendance at one hall, thinking it was the place and not the brains that attracted, have putbid us, so that we may have to rest a while, as several new halls are building, and it appears to the writer that there is such a thing as "lecturing people to death." At all events, a short respite will do them no harm, and refrost them for future ministrations, especially if they go to churches, the huske received there, will certainly make them appreclate the ripened grain more gladly. There is one feature of our meetings which I would recommend to the managers everywhere, and that is, we have a man with books and papers for sale in the ball; and it would be no unusual sight to see one hundred of the friends come to the hall an hour before the leature commences, and commence to read till the aneaker begins, or else engage in social chat; which is certainly a progress on the orthodox whispering,

and bonnet investigation of olden times. We are as usual without test mediums, who seem to avoid this place for some reason not known to the writer. The Davenport boys have often promised to come, but go all around us without doing anything for us. The physical phenomena being progressed out of by all our local mediums, a little

of it occasionally is very refreshing.

Miss Mattie Hulett, who is so well appreciated here, has retired from the field, till winter, to recruit her health, after which we expect to hear good accounts from her. I believe she goes to Georgia, in December, but wherever she goes, she carries with her the good wishes of her numerous friends overy-A. MILTENDREGRE. where.

St. Louis, Oct. 6, 1860.

Mrs. Mneumber in Oswego, N. Y. A press of business has deterred me from writing

you before with regard to a series of lectures de livered here through the organism of Mrs. M. M. Macumber. I can do no better than to say that it has seldem fallen to our lot to listen to more philesophic and well-demonstrated lectures than these Although the medium was suffering at the time from great physical debility-frequently before her lew tures being scarcely able to sit up-yet were they delivered with such power of apoech and logic as I

I am happy to say that a deep interest is mani-Christian friend, the boys made a mistake, in the fested still among the people here with regard to our philosophy; and the churches, finding its influence Bridgewater .- At this little village, six miles above affecting the community, by engendering discussions Woodstock, I lectured two Sabbaths, Sept. 9th and on the subject, have begun to fortify themselves; and 16th, to good audiences. Near this place is the the two Methodist elergymen have commenced leg. former home of our gifted co laborer, Mrs. M. S. tures - one upon "The State of the Soul after Townsend. Dr. Holt, a physician and farmer, and Death;" the other, on "The Proofs of the Divine In-

ion. And smiles only when it is sated with gold !

But something imagine that 's purer, eternal, Which at a rude blant will be swept not away; Which still will be over as fadoless and vornal As though 't word not stained with the touch of the

clay f Oh, then breath a prayer to Heaven's bright angels, If no mortal word for this thy lips can frame, And ask what it is of those blessed love evangels. And call it, oh, call it by that hely name ! Syracuse, N. Y., Oct., 1860.

MESSAGES FROM THE SPIRIT-LIFE. are often told by scotarian teachers that we are lead, Mo. ; two first Sundays in April at Providence, R. I. in communication only with evil or mischievous spirits; but if each honest inquirer would examine for him or herself, the falsehood and ovil would soon be detected as existing here and not there, and would easily be traced to the fault-finders, as is usually the case in the attacks upon Spiritualists and reformers. When I come across the beautiful and appropriate messages, so common among mediams, bearing words of testimony and consolation to the afflicted, I wish every inquirer after truth could hear or read them, and know the circumstances under which they are given.

From a book in which Mrs. Shuey, a writing medium of this place, has recorded some of her messages, I copy the following lines from a young lady who had her hopes and anticipations mostly centered in this life, and who had given little thought or attention to the next; but who was auddenly and unexpectedly taken from her body at in Poinan, Conn., Dec. 24, 9th and 10th; and to Stafford, Ct., about the time she was to have been married for Dec. 23d and 30th. Address as above, or at Northampton, Ms. about the time the was to have been married for this life to the man of her choice, and the one who chose her for his life companion. Not long after her change, she gave this evidence of her feelings; but since then she has become reconciled and happy:

"Alone-all alone-In a garden of bloom, Heaven's sweetest retreat Is as and as the temb; I list to sweet music. But soon it has flown. And sadly I whisper Alone-all alone.

Some kind once would cheer me. And lure me away To regions of bliss

And porennial day,
Where leved ones would greet me

And welcome me home: But my heart throbs in answer: . Alone-all alone. I see the bright angels.

And love lit oyes gently
Would tempt me along: Though strong arms are proffered.
To bear me away,
Earth's magnets are stronger

And faltering I stay. Earth's sunshine and shadows Its pleasure and care— Its flowers and its thistles

I gludly would share; or narm homes there then bling My absence bemoan. And mine sadly answers: Alone—all alone."

While my pen is dipped, I will copy one more of the "evil communications that corrupt good manhers," from a spirit brother of the medium to this Mas. J. D. Barrit, of Manchester, N. H., through Novemmother whose toilsome journey of earth life is nearly ber and Decomber will be in Raleigh, N. O. Address there eare of J. P. Noville. at an end, and who soon will meet-

"In that joyous ephere.
The delightful child she had wept for here."

*Toll mother we are watching for her. A few will waft her to a haven of rest. She must bear up patiently and courageously, and feel that she is only fulfilling the destiny that was assigned her, and do veloping the true women. The cold storms and scorching sun are necessary to bring out and debeen a hard and rough voyage; tossed in childhood 4th and 11th; at Petnam, Ct., Nov. 18th and 20th. Address on the surging billows of earth alone—battling with trible and approximate the surging belows of earth alone—battling with trials and sorrow her tempest-tossed bark, freighted with life, and dependent on her energy and skill, almost sinking beneath its load, and often her bencon light-hope-almost darkened; yet, with a giant will and willing hand she struggled on, when hope was about to fail, and clouds hung heaviest despairing not. Bhe struggled on with renewed energy, while an admiring throng of loved spirit

her work of leve, and bore each deed as income t "An angel mother soothed her troubled brow-A dear companion whispered words of love.-- A bright-winged soraph klassed her tears away.

friends circled around her, and cheered her on it

Set them as dlamonds in her crown above. Mother, the reception that awaits you here is worth a life of toll. The untold glories that will Nov burst upon you when the dark curtain is drawn aside and a life of light opens to your view-an cternal life. You have fought bravely through the day, and now the shades of evening are fast settling around you : but fear not the morning-the glorious awakening-the bright, effulgent morning of eterna happiness is just before you. Can you not realize Your earth toil will enable you to enjoy this balmy rest. Pain, sickness, and the care and strife of earth will only show you the contrast more vividly.

Calm and quiet, pure and levely, Is the sky above our head; Sweetest flowers, leveliest bowers, Rippling brooks are round us spread; Gay birds litting through the branches, Music ringing loud and clear; Bright waves dancing, children prancing, Is the heavon that meets you here.

Pare affection, unemspecting, Heartfelt love beams from each cyc-Life is beauty, bliss is duty, Life is love—the life on high; Perfect union, sweet communion, Lofty aims, and greatest good; Man's progression, our commission From its source—from Nature's God.

Upward soaring, sin ignoring, Light and wisdom lead us on; Ever grasping, truth unmasking, Till we reach the contral sau; Love unending, angels bending From the realms of perfect light; Light is streaming, joy is beaming. Earth emerging from ber night.

Chains are breaking, error quaking, Souls are peering through the gloom; Heaven is ringing, angels singing, Earth's redemption morn has come."

Thousands of soraps of all shades of beauty, parity, and affection are to be found at the homes of mediums through our country, and often meet my eye and oheer and encourage me in my toilsome and WARREN CHASE. wandering labor of life. 1 Elkhart, Ind., Oct. 9, 1860.

A teacher out West, in advertising his academy. gives the boys warning before hand, that the "use of tobacco will not be permitted, and all male students will be required to wear suspenders !

MOVEMENTS OF LECTUREDS.

Parties noticed under this head are at Illierty to recolve tulerth libbs to the Hannan, and are tequested to call aftertion to it during their lecturing tours. Bample copies sent fino. Lecturers named below are requested to give botice of any change of their arrangements, in order that the list may ha sa cottect as totalble.

Bins. Amanda M. Rennes will jocture to family lightly a Sundays in they. — Publish-lights, 4 do, in Jan. Providence, 4 Sundays in Fob. — Leunton, Bundays in May. Aldrens, the above places, or Now York Oily.

Miss live a leave places, or Now York City.

Miss live a Hampton's wish to the South this winter being postponed, she has the ments of January 1861 free, and
will be happy to receive applications for that month from
elilor in the East. But tectures to Citicayo and 38. Looks duling November. Address and of flusself Groon, Eq. Chicago, and A. Mittonborger, Eq. 38. Looks. In December in
Terre Haute, Columbur, etc., and in March, and the summer
of 1861 in Boston and other citica East. Address 8 fourth
Arenne, New York. WARREN CHASE lectures the first and second Bundays of No-

Veinber, in Instruk, Mich. From Nov., 13th to 18th, in Delphi, 1mt. From Nov. 20th to 25th, in Attien, Indiana. From Nov. 27th to bec. 2a, in Itemicalaur, Ind. Second, thinh and four Bundays of Pec. in Dayton, Ohio. Address in above. Ho will receive subscriptions for the Bannen at Clob prices. Dr. L. K. COOMER, and wife, will soon return West and Bouth, and desire to go by way of New York ett, Philadelphia, through Pennsylvania, to Pittsburg, and thence down the Obio River. Priorition the route wishing their services as Clairroyants, and Healors; or his, as a trace speaker, are requested to address him at the Banner of Light Office, as soon as possible. Mrs. C. gives Rectations, and Readings.

Persons unnequalited with the character of most of the messages we receive from the other sphere are following angular to the sphere that the finite messages we receive from the other sphere that the finite fluorities announced, by application to him at the finite follows from the finite fluorities announced by application to him at the finite fluorities and the fluorities and the fluorities and the fluorities and the finite fluorities and the fluorities a

JOHN I. RANDALL athounces to the friends of reform and literal centiment. In the West, that he designs aucking a trip through the Western States the coming fall and winter, and would be happy to communicate with the friends wherever there is an opening on railroad routes, to get ahead. Adaress for the present, Carbondate, Pa.

Mns. J. W. Consika will locture in Nov. at Cholmati, O.; in Dec. at Milwankle, Wis.; in Jan. at Lyons, Mich.; in Feb. at Eikhart, Ind.; in March at St Louis. She will return to the cast in April. Applications for evenings should be made early. Address Box 816, Lowell, Mass, or as above.

Miss Rosa T. AMEDER will lecture in Troy, N. Y., during November, ufter which she will return to Massachusette. Could arrangements be made, Mies A. would prefer passing must of the Winter south. All letters addressed her will

Mae. S. E. Wanner will speak in Toledo, Ohio, the four Sundays of November; in Eikhart, Ind., five Sundays in Dec. Those who wish to secure her labors for the writer, and spring of 1861, will address her as above, or at Milan, O. N. Frank Whitz will lecture in Lyons, Mich, through Nov.; Chicago, Ill., Dec. 2d and 9th; Beloit, Wis., 10th; Janesville, Wis., 23d and 30th; Milwaukic, Wis., through Jan. Applications for week evenings made in advance will be ut-

MRS. FANNIE BURDANE PELTON WIll locture in Stufford, Ct. Dec. 234 and 30th. Address as above, or at Northempton, Ms. LEO MILLER will speak in Portland, Mc., Nov. 4th and 1th; Taunton, Nov. 18th and 25th; Williamantic, Conn., Dec. 23d and 30th; Providence, four Sundays of Jan., 18ol. Mr. M. wik at-swer calls to lecture week evenings. Address, Hartford, Ct.,

Gronge M. Jaokson, tranco speaker, of West Walworth, N. Y., will speak at Wolcott, N. Y., the second Bunday of Nov.; at Northville, N. Y., the third Sunday in Nov. Friends in Central New York wishing his services will please uddress

E. V. Wilson's address is Detroit, Mich. He will receive cathe to tecture on Spiritualism, in Ohle, Michigan, Indiana, Himota, and Camda West. Mr. Wilson is agent for the sale of the Miller and Grimes discussion; also that of Loycland Miss Elizabeth Low, tranco speaker, of Leon, Catturaugus

Oc., New York, loctures at Ellington and Itugg's Corners, (Cattaraugus Co.,) every fourth Sabbath. She will answer calls to locture in Chautauque and Callaraugus Counties. Mus. H. M. MyLLER will devote one half her time to lectur ing wherever she may have calle; she is ongaged perhanently one half the time for the coming year. Address, Ashtabula, Ashtabula Co., Obio,

Mass A. W. Spakouz will speak at Waltham, fourth Sunday in tot; at Worcester, the three first Sundays in Nov.; at Quincy, fourth Sunday in Nov.; at Providence, through Dec.; at Boston, through Jan.

CHARLES T. IBISH Intende to labor in New Hampshire and trance speaker can have them by addressing him at Grafton, N. H. Mas, Christiana A. Roddins lectures in Hammonton, At-

fantio County, New Jersey, every other Sanday, and will speak in other places in the vicinity when called upon. Miss L. E. Dafores lectures at LaCreese, and Decetal, Iowa, during Nov. Will receive calle to lecture in the South during the winter. Address as above.

PROV. J. E. ORUBORILL, will answer calls to speak; addressed to the Banner Olice, 143 Putton street New York. Prot. C. makes no charge for his services. C. makes no charge for his services.

How. Preparior Robinson, of Marblehead, has no great accurse of lectures on Spiritualists.

The post before societies of Spiritualists.

MRS. A. P. THOMPSON WIll answer calls to lecture in the surrounding towns, addressed to her at West Campton, N. II. She will lecture in lielderness, Nov. 24 and 4th; at Ovncord, Nov. 6th, 7th and 8th.

H. P. FAIRPIRLD Speaks in Eczbere, first Sunday in Nov.; infformend, Me., the three Sundays of Doc. Address, Greenwich Villuge, Mass. REV. JOHN PIERFONT is meeting an engagement for three Sundays at Philadelphia. He may be addressed, as usual, at West Medierd, Mass.

Muss M. Musson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive authorip-

Mus. E. D. Sruons tranco speaker, will lecture in centra New York in Ont.: in New Boston, Mass., Nov. 18th and 23th

- Mas. C. F. Works, trance speaker, will lecture in Unity, Nov. 4th; Belinst, 11th; Ritsworth, Dec. 16th; Union, 23d;

Dolfast, 30th. ALBERT E. CAMPENTER will answer calls to lecture in the rance state, addressed to him at Columbia, Licking Co., Obio Mas. Isaac Thomas, trance medium, will enswer calls to octure in the New England Bintes. Address, Bucksport, Me CHABLES A. HAYDEN, trance medium, will answer calls to lecture west or south. Address, Livermore Falls, Me. CHARLIE HOLT, tranco speaker, may be addressed for the resent at Journ, lud., care of Dr. E. W. H. Beck.

MATTIE F. HULETT, Rockford, IN. She will speak in Ten-MARY MARIA MACUMBER may be addressed at the Banner of Light office, Boston, care of Clies. II. Crowell. Dn. P. D. RANDOLEII'S SOTVICES AS A lecturer, an be had by Mns. HELEN E. Monett will receive onlis to lecture in New England. Address, Hartford, Coon.

MRs. M. B. KINNEY, of Lawrence, will speak in Cambridgenort the first Sunday in Nov. REV. STEPHEN FELLOWS Will respond to calls to lecture, adressed to him at Pall River. Mass L. Jude Pancez may bouddressed in cars of C. B. Sargent 807 Chestnut street, Philadelphia.

CHARLES II. CROWELL, tranco speaker, Desten, Mass. Address, Banner of Light office. Lawie B. Monnon's address is 14 Bromfield st., Boston, it

J. S. LOVELAND Will recoive calls for lecturing. Address Mns. Anna M. Middlenneon will lecture during October at Portland, Maine.

CHARLES O. FLAOU, trance speaker, 4, Clark Court, Charles town. Mass. Willer Stratton, healing medium, 156 Sauds at., Brook Mas. Saban A. Dyrnes, 93 Winter st., E. Cambridge, Mass. Mas. B. Clouds, trance speaker, 2 Dillaway Place, Boston Mas. M. H. Corks, care of B. Marsh, 14 Bromfield st., Boston Mas. E. A. Kingsburr, No. 1905 Pine street, Philadolphia.

MRS. M. H. Golks, caye of B. Marsh, 14 Bromfloid St., Boston, Mrs. E. A. Kingbrur, No. 1005 Pine street, Philadolphia, Miss Bram M. Jounson, trance speaker, Brocklys, N. Y. Du. O. H. Wellington, No. 2 Harrison Avenue, Boston, Mrs. Clara B. P. Daniels, Westfield, Medina Co., Ohio, Mrs. M. L. Van Haudhton, 306 1-2 Mott st., N. Y. City, Mrs. E. P. Atkins, Codar Avenue, Jamaica Pialu, Mrs., Mrs. E. P. Atkins, Codar Avenue, Jamaica Pialu, Mrs., Mrs. E. P. Atkins, Codar Avenue, Jamaica Pialu, Mrs., Mrs. E. W. Mennur, West Warron, Bradford Co., Pa. Rey, Blass Tyrrible, No. 48 Warron Street, Roxbury, Gro, M. Jaorson, Bennottaburgh, Schuyler Co., N. X. H. L. Bowker, Natick, Mrs., or 7 Davis street, Boston, Miss Playia Howe, Windsor, Poquenock P. O., Conn. Mrs. B. Warrible, W. Windle, No. 2 King street, New York, Mrs. J. E. Prick, Watertown, Jefforson County, M. Y. Daniel W. Shell, No. 6 Prince et., Providence, R. I. A. B. Whither, Albion, Mich. Address accordingly, Rey, J. G. Yish, Three Rivers, St. Joseph Co., Mich. Anna M. Middlerkook, Hox 422 Bridgeport, Conn. Dr. H. F. Garden, 46 Esser street, Boston, Mass. G. W. Holliffon, M. D., Now Borlin, Wisconsin. Mr. H. Melville Fay, Akron, Bunmit Co., Ohio, Mrs. D. Chadwick, Linden, Gonesco Co., Mich. J. V. Manspield, Dr. Hyze, Reportment, N. Y. MAR. D. CHADWEL, Indices, Godfess Co., Mass. Mas. D. V. M. MARFIELD'S address is at Cholone, Mass. Mas. Bertila B. Char. West Harwich, Mass. Mas. Frances G. Hyzer, Spencerport, N. Y. Mrs. Frances Bond, Box 2213, Buildo, N. Y. S. P. Leland, Middlebury, Summit, Co., Ohio. Miss Email Houseron, Each Boughton, Mass. M. S. B. Sawyra, Baldwinvillo, Mass. A. B. French, Clyde, Sandusky Co., Ohio. Jonn C. Chuer, No. 5 Bay etroot, Boston, Lawis C. Welde, Wort Windham, Coun. Alonzo B. Hall, East New Sharon, Me. Mrs. M. J. Wilcoxson, Stratford, Conn. Mas. R. H. Burt, 60 Carver St., Boston, Dr. James Coopen, Bellefontaine, Ohio. Mas. Barran M. Thompson, Tolede, Ohio. Mas. B. Byreffer, Oron Point, Ind. Mrs. B. Maria Bless, Springfold, Mass. LOYALL DREPS, North Ridgeville, Ohio., Mas. H. P. M. Broww, Cleveland, Ohio.

Bles Livren Dorne, Plemonth, Blees, Blue, S. L. Chappette, Pharits, F. X. Blue, B. La, El, Qualter, Lyone, Blub, E. R. Young, how D. Quincy, Mars. Mrs A. E. Prans, Delphi, Indiana. O. H. Dettrican, box 3346, Boston. Baxesh Dana, East Bontoli, Mace. PEXTER DARA, East Buston, Mass.
A. C. Ronzagoa, Ball River, Mars.
Eddan Woodworth, Lerito, Mich.
Grangs F. Bicker, Londol, Mass.
John H. James, Jankeville, N. Y.
John Hosanz, Indianquits, Ind.
J. B. Constan, Lawrence, Mass.
Ezna Willia, Williamstown, Vt.
Bars, Darsonth, Boston, Mass.
N. H. Grangs, Lawrence, Mass. N. A. Greenthar, Lowell, Must. W. A. B. Hune, Cleveland Oblo. H. A. Tucker, Voxtoro', Bres. Rey. R. Hansis, Toronto, C. W. L. A. Cooper, Providence, R. I. Jaren D. Gage, Onolda, N. Y. Y. G. Gurney, Dushury, Mass. J. J. Loore, Greenwood, Mass. J. E. Palauthar, Elkhub, Pa. J. P. l'Annuoner, Elkland, Pa. Da. E. L. Lyon, Lowell, Mass. Dr. O. C. Your, Baston, Mass. W. T. LANE, Lawrence, Mass. WM. P. Hige, flogbury, Mass. Gno. Marsh, Adrian, Mich.

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those of her sex.

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he accommodation of the sick.

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NOTIOE.—PROF. A. H. HUBE, the Prophetic Medium, may be found at his repidence, No. 12 Osborn Place, leading from Pleasant street, Boston. Ladies and gentlemen with so favored by him with such account of their past, present and future as may be given him in the exercise of these powers with which he feels himself endowed. Price 50 cents. Nativities withen when desired. Charge, 2

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N. B. Prof. II. promises no more than he can accomplish Sopt. IC.

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M RS. M. J. HARRINGTON, Medical Clairvoyant and Heal-ling Medium, has resumed her practice at No. 33 Beach street, (third door cost from fludson street,) where she can be consulted by those who desire her services. Especial at-tention paid to temale complaints. 13w° Sept. 1.

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June 16.

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Sept. 22.

Hew York Advertisements.

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July 7.

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In this important particular, viz:—It has been the carnest and cavor of the faculty to investigate, and theroughly understand the numerous modern Mandilos, which have be come so very prevalent and fatal, especially to the young known as nerveus debility. The external manifestations of this class of diseases are Relaxation and Exhaustion; Marasmus or a wasling and consumption of the vital finide and the nuncular and nerve itsaues; sallow countenance; pale lips; dizzinoss of the head; impaired memory; dimness of eyesight; loss of halance in the brain; nervous deafness; palpitation of the beart; great restlessness; despondency of epirits; dreamy and restluss sloop; feetid or had breath; vitilated or morbid appetito; indigestion; ilvor complaint discaecs of the kindoy; suppressed function of the skin signal private in the particular enterprise, catarrh and dyselution; recommended the cavoratic and neuralgic pains; burried breathing cough; broachities; soreness of the throat, catarrh and dyselution in the particular enterprise. peptin tubercular consumution

peptic tubercular consumption.

Also, Instracts Preserved, known by capricious appotito; sense of weight and fullness at the pit of the stomech;
irregular bowels; tengue white; severe lancinating pain
darting between the shoulder-bludes from the stemach; pulse
quick and irritable; dull, howy aching pain across the loins;
excessive depression of spirits, despendency so intense as of
lon to excite the most painful ideas; hence this class of disorders havefalbly adjected impaired nutrition ancretion is lers invariably indicate impaired nutrition, energy in in

orders invariably indicate impaired nutrition, encreation in the organs of digestion and assimilation, so that had and unassimilated chyle occur into the blood. It should never be forgetten, therefore, that some of the west and most fatal diseases to which flesh is helr, commence with indigestion. Among others, it develops consumption in those predisposed to tuborcular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and scientific remedies, selected with great discrimination and judgment that directly all nature in her recuperative overgles to build up, throw off, and resist merbid action. They diseard all drugs and polsonous remedies—mercury, caloniel, and all the old school remedies are most ecrupulously disearded, both from convictions of judgment and conscientious motives. Patients shall not be drugged at this Institution.

A Word of Solemn, Conscientious Advice to those who will reflect!
Statistics now show the selemn truth, that over 100,000 die

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

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

In view of the awful destruction of human life, caused by such debitigating diseases, such as fluorematersheer Seculus! In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermatorrhum, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilopsy, nervous sparms and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—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 surpassed.

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Menrie.

And quoted odes, and Jovels live words long, That on the stretched fore anger of all time, Bysakle forever."

IMMORTALITY.

Ollsten, mah! A voten within us speaks the startling word, " Man, thou shalt nover die !" Celestial refect Hymn is round our could; according barps, By angol fingers touched when the mild stars Of morning sang together, sound forth still The song of our great immortality; Thick clustering orbe, and this our fair domain. The Infl. dark mountains, and the deep-toned seas, Join in this selenie, universal song. O listen ye, our spirits; drink it in From all the air! 'Tis in the gentle meenlight: le floating in day's setting glories; night, Wrapped in her suble robe, with atlent sten Comes to our bed and breathes it in our cars; Night and the dawn, bright day and thoughtful eye. All time, all bounds, the limitless expanse, As one great mystic instrument, are touched By an unseen living hand, and conscious chords Quiver with Joy in this great Jubilee .- [R. H. Dana.

The seeds of repentence are sown in youth by pleasure, but the barrest is resped in age by pain.

The times demand new measures and new men ; The world advances and in time outgrows: The laws that in our fathers' day were best: And doubtless after us, some purer scheme Will be shaped out by wiser mon than we, Made wiser by the steady growth of Truth. We cannot bring Utopia at once: But better almost be at work in sin, Than in a brute inaction drowse and steen. No man is born toto the world, whose work Is not born with him; there is always work, And tools to work withal, for those who will;

And blessed are the horny hands of tell. [James Russell Lowell.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. TUESDAY EVENING, OCTOBER 23.

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

Dr. H. T. Canto, of Philadelphia .- This is an interesting and important question, involving in its consideration the nature and character of the human soul. Old theology never had any very distinct idea of the soul. It speaks of it as an immaterial breath. an indefinite and undefinable something that we can have no realization of. Science, too, although it has made giant strides in the past half century, has failed to answer the question. What is the human soul? On subjects like this science has been groping in the dark like the miner of former times; and theology, like a great choke damp, has forbidden their taking any light into certain fields of investigation. And the scientific investigator has very often been blown up by the explosion of this choke. damp, and landed on the shore of infidelity. But modern Spiritualism, like Sir Humphrey Davy's safety lamp, has furnished a means of preventing injury from these explosions, and now the scientific man may go into even the deepest and darkest reglons, with this lamp in his cap, and examine any and all things. I propose to present to you some speculations as

to the character of the soul. Science has shown that in the fields of life chemical combination plays an important part. Thus, in the mineral kingdom, we have compounds formed of two, three, or more, of the primates; but when we increase this number to ten, under favorable circumstances, we have the vegetable organism, and the manifestation of life. The regatable kingdom ranges from ten to thirty five. But at seventeen we begin to have animal organisms : and from that up to forty-five we have what are galled the lower animals. Man's physical body ranges from forty five to fifty-five, with a capacity for the whole sixty-four of the globe. The human soul, I believe, to be a material substance-a compound of a spiritual portion of all the material elements of this and other globes. This soul enters a physical organism, and finds there a soil, if I may use the term, in which to grow and he developed. I look upon man as a three-fold being, having a physical body which is familiar to us all—an interior spirit, which I shall call the spiritual physical body. which is formed in and is an exact counterpart of the external physical body; and within this there is a still more refined and interior portion, which is the soul. Now I believe that the development or progression of this soul is dependent on the conditions of the external; and while I hold the opinion that it is above and beyond any contamination from physical violations. I believe that its onward progression can be and is retarded by every violation of physical laws, and hence intoxicating drinks can and will retard that onward movement which should be continuous. The gospel of physical health, that results from obedience to physical laws, is the basis of all gospels, and the first and most important duty of man as a physical being.

Let us briefly examine these three parts of man's nature. First, the physical body, composed of the material elements, is inherited from our parents, and developed to its highest condition by the blending of the primates of this globe. At present, the lowest of the human family have about forty five of these primates, and the highest about fifty five, leaving a range of twenty for the former. and ten for the latter, to take in; and it may take millions of years before any one can receive and harmoniously blend the whole sixty-four of the prim-

ates of this globe.

Next, we have the spiritual-physical body, which is composed of interior or spiritual elements of our earth. This body is formed in, and is an exact counterpart of the external body, having its beauties and deformities. At death these are separated, and the former goes unto the spirit-world, carrying there a true record of the life product of this world; but no more fixed there than is the physical body in this world, for this spiritual physical body can, and will, and must, progress in that world.

Thirdly, we have the soul, which I believe to be a material combination of the spiritual elements, not of our globe alone, but of many other globes, and, as such, a "spark" from and image of the Great Divinity, God himself, who is an embodiment of all the spiritual elements of the universe. This spark does not begin with the existence of the physical body, for whatever has a beginning will have an end; and if the soul be immertal, it never can fix the point of its beginning. This soul, which has an immortality of identity, takes with it into spirit life the spiritual-physical body, and it is the latter that is seen by media, and through which it produces the manifestations that are now startling the world of

The Doctor then presented several instances illustrating the condition and progress of the spiritual. physical body after death.

Dr. A. B. Child.—To say nothing of the unseen influences of drunkenness that bear relations to the | teach me something new every day, and they tell me | has exhausted his | culties, and fears becoming an

nwful had no scandal, ecorn, condensuation and self- friends. I believe t shall never get too old to learn. eightennings would have them. The outside effects When a man is overheated with passion or real, he of drunkonness are magnified and distorted; they are may do that which he may in cool tanments regret. seen and talked about through the green gaggles of "I am better than thou," which sousuous view, in a consuous sense, always falls to see and tell the truth. Home of the most faithful and industrious business men that I know in this city, are reformed inchriates. Some of the most benevolent, charitable, kind and generous men in the circle of my acquaintance are men that have been drunkards. Do their lives now bene evidence of sonls deformed by previous acts of inchricty? Watchmen on the towers of human distinctions, who are so faithful to tally other men faults, look ye! And look without the goggles must be, and every medical man knows it. Show of selfrightcousness, upon those men, and tell if their souls bear evidence now, in their daily walks, and you show me that which will affect all parts of deformitles greater than other men? Because I speak descriptively, and talk about life as it is: some on this floor have said that I advocated drunkenness and free love-when I never said a sullable to advocate either. Let a man talk honest about life. and he is branded with infamy. I know a mau-I know him well-who was drunk on new rum for seventeen years without a single vacation, day or night. If intexication injures the soul, how much of this man's soul was destroyed by this long period of drunkenness? He has done; he left off of his own accord. He wants no more rum to drink. He has not drank a drop for three years past. He is one of the most spiritual-minded men I ever sawand yet he was and is industrious and faithful in his daily avocations. He carns his bread by the sweat of his brow. He is trustworthy to any extent. He is peaceful, benevolent and compassionate. His charity is as broad as the limits of creation. I have settled many accounts with him, when he always tried to favor me and cheat himself. I would rather have his word than buy his note. He is emphatically a man. I know a man, too, who was bitterly opposed to intemperance. He was so temperate that he never ato pork, except with beans and boiled victuals, and when 't was made into ham. He would look savage at anybody that looked at a decanter of cholera medicine, or that kept a bog to kill for family use. How he frowned on me because I kept a hog. "A Spiritualist," he said, " keep a hog! The man who cats pork and drinks tea and coffee, must be on a very lew plane of spiritual progression in deed! And he who drinks any ardent spirits, and ing; let them know that heaven lies through the uses tobacco, must be an associate of devils and demons." This man incessantly talked about and condemned the faults of others, when he was not] talking about his own high progression. He did not work much, but borrowed money a great deal, and never paid what he borrowed. He owes me over a hundred dollars of hard carned money that I needed to make my family comfortable, that was to have been paid in one fortnight, without fail-and four years have rolled away, and not a cent of it is paid yet. He is "very highly progressed;" he says that he never has communications from low, un truthful spirits, but has very high guardian angele that direct him. It is his mission to find the faults of mediums, and expose them. He goes against

whatever is, is right, and is a great friend of temperance reforms. His perception of evil is immense, and his condemnation of evil is, of course, commensurate with the perception of evil. The souls of most men are very impure, evil and deformed; while his own is immaculate, high, holy, symmetrical, uninjured. He is a good man, but his goodness lies in a direction he sees not. Now is his soul any more whole-any more perfect than is the soul of my other friend, who drank so much, and then left off of his own accord? I have a thousand experiences that are weighty evidences to my convictions like these, and bear external proof that men who are afflicted with drunkenness are more charitable, more just, more noble, are more decent men in society than those men we meet who thank God that they are not the same. We have appetites to be fed, and our Father feeds them. The man who do n't drink, or smoke, or use tea or coffee, gormandizes in some other way, and gets intoxicated by cating more than his part of the luxuries set before him, or borrowing more money, or scolding more. For us to say that the drunkard, who has been made so by an overruling, unseen power, is low, beastly, devilish, is like pots calling kettles black; it is the vision of darkness; it's but the twaddle of words that mean nothing. ROBERT BUNTIN.-1 agree with much the Doctor

has said; but I cannot understand the way the first in their nature, guerous and full-souled, and could centleman gets at the particles which make the soul. All animals that have any degree of intelligence inebriation, but optimued drunkenness. The voice possess something like a soul. I have had commu of the world is against its use. pications which showed me that no soul was lost. We may know a little more than other men do, but we cannot draw the line between the animal and good. Why should men rob themselves of heaven's haman soul. I don't believe any soul exists but has been taught and operated on by the great Intelligence. I believe the whole object and aim of the must plunge himelf into an everlasting drunk? soul is to aspire to something higher. According Look at those nations which have been distinguished to the first speaker's theory, I presume I am nearer beaven than any one present, for I have not had a slok day for fifty-six years, because I have always They are the worlds eldest children. Are they not been of regular habits. I believe I inherited much of among the least progressed? In the long race, eluce this from my parents, for they were strong and the morning of chation, compare China with nahealthy. The Doctor has not used the line of argument he did the other night. The idea of fatalism in the scale of true reatness, and compare them with originated with one of the most uneducated nations. I do n't think any man of much intelligence believes try is the stronges most progressed in the world: in it now. I believe that if alcohol will not harm the soul, man has something better than alcohol for the soul. But where the soul has grown up with the body, what affects the one must the other. I do not believe in spirit seeing in healthy persons; but have made her source energy, intelligence, spiritu-I never heard of a man who was in delirium tremens, ality; and drunk duess opposes all these. Promwho had not visions of bad spirits, and all other inent among the cuses of elevation has been temhorrid things.

RICHARD BURKE.—One of the old maxims of the world is, never to ask a man for a favor on a rainy day. I suppose it requires no argument to prove the soul is variable in the feelings. Sometimes it is happy and joyeus; at other times, dull and moody, and all can tell the weather affects them very seriously. We all know of the good feelings which are gendered by a genial sun. Then if man's feelings are affected by the weather, must they not be by the use of strong drink? Our only means of determining the effect of anything on ourselves is by the effect on others. I don't believe there is any other way of judging of the length, breadth and depth of the soul experience except as we see in human beings. The man who was habitually intoxicated could not help having a reeling soul, if not tobacco, would get p and smoke twelve times in a a recling body. I believe our medical friends will night time. He would smoke a bunch of "long nines" bear me out in the statement that all things that (cigars) at a sittin and use up a pound of fine-cut affect the body affect the soul. In former times the tobacco in a fortight. He was a mechanic, and people said the terrible man was possessed by the held a position who was required a great deal of spirit of a tiger or panther, and the meek man by attention, but is no entirely incapacitated for busithe spirit of something else. My friends here ness, and cannot on make change in money. He

Dr. Channay .- However much we may differ concoming the origin of the soul, or its method of intraduction lute man's organism, on one point we do agree, and that is, that for the time being there is a sympathetical connection between the soul and the body. If there is a sympathetic relation between soul and body, it seems clear to me that what affects the one must the other. This is logic irresistible; and if the body is affected by strong drink, or any other violation of the laws of its nature, it must affect the soul. If the soul is affected, the body me the agent that affects any one part of a man, for time and eternity. If the man Dr. Child mentions had left liquor alone, he would have soured because I speak of drunkenness as it does exist; so much higher than Dr. Child and myself, that he would have been one of the greatest lights of the age. I have known bright intellects who have scared high, but have fallen to earth, like falling stars, to rise no more. Cursed and electrified by the free use of liquor, it runs through a man's veins, and burns into his brain. Then let every man and woman pray that we may abandon everything which will exile us from the realms for which we were made.

DR. M. G. Smirn.—The only way one may judge of a thing is by its results. For two centuries have the philosophers of the world been divided on this question. Is an act right or wrong of steelf per se, or, as the utilitarian avers, by the result that alone determines its character. There are many things by which one may be drunken-alcohol, opium, other, or obloroform, and even beef, under certain circumstances.

[A Voice.-What, cooked beef?]

Yes, to one who has been abstaining from meat for some time, on enting it, exhileration is felt; and, heartily partaken of, it sometimes intoxicates. So may anger, lust or ambition intoxicate, or, theologically, men way be "drunk with the wrath of God." What is drunkenness? What is there in its nature to improve the soul? It paralyzes the soul. Does paralysis of the body aid its locomotion, or that of the soul its growth? Whatever improves the soul. we should seek; and, whatever retards, avoid. There are those who desire some excuse for drink wine cup, and they quaff it to its dregs. If some persons may sport about Brandy Bay without danger, others, following their example, will inevitably suffer shipwreck. The reformed inebriate, like the wrecked mariner, warns us of the evils which allured him, and the rook on which he dashed. If drunkenness advances the spirit, it is our duty to get drunk. Sobriety retards not its growth. Loss of health or property sometimes aids the soul. Shall we all then injure the one and destroy the other? Some need stimuli, others none. The impulsive man is considered inebriate; the slow man, dead. Something is required to average individual mentallty. Look at society. One cannot not nor speak as does another, with stimuli. It may be wine, or tea, that makes the naturally taciturn equal to the naturally loquacious. Stimulant may be mental, or spiritual, or corporcal. But all these, like the spurs

to a horse, give him no strength, but develop it. Cases exist where, undeniably partial and comploto drunkenness are medicinally salutary. This our medical friends opposite (Drs. Cashman and Cardose) well know. increase this stitutu, you pass the meridian; and this brilliant luminary fades, shorn of its strength, hidden by clouds, or sinks into utter darkness. Now is that soul progressing like the hidden seed, to wake up into a more joyous resurrection? Let us see. Instance the case of Dr. Child. Out of a seventeen years of drunken sleep emerges a man whose sense of justice is acute; whose probity, in all respects, unquestionable; his word stronger than another's bond-but mark: he drinks to more; his naturally good qualiies have not been extirpated; nor b shaken by his course. He repents in time, and is saved. Admit all this; where one man is not injured, ten thousand are.

[Dr. Child.—How do you know?]

You judge the one man by appearance; I judge the many by the same. Extremes meet. So, unfortunately, if this vice takes the worst, it takes the best men. Drunkirds usually are the best of men -unless they are rade so at others' expense-genial illy be spared by tleir friends. It is not one not of

Occasionally and correctionally parents inflict hard words and bliss upon their children for their blessings, and contaually drug themselves for discipline? What he man done so terrible that be for inebricty for enturies, like China. Are they better-more progressed in body, mind, or heart? Roman, Grecian, Idian and Caucasian. Our coun-Massachusetts, thomost intelligent State, and the capital of its comforwealth, is, by strangers, called "the Athens of Aperica," and by its own funny Holmes, "the hub f the universe." The causes that perabce.

[Dr. Cullo.—Arthere not intemperate men in the State?]

Yes: but it is at the drunken people that have made the State famus. A man's body is made by what it feeds on. If he takes alcohol, his nerves and arteries are coited; 'tis his life. If he uses tobacco, it becomes art of his nature, and it must have it. If he els arsenic, the poisoned nature price out for its world food. Whatever affects the body affects the so. If they are healthy and necessary, it is your dut to use them for your good, and transmit their projeties to your children. No one will recommend the use to their children.

Dr. H. F. GARDNI .- A man I was acquainted with many years ago inSpringfield, who was addicted to

of nervous headaches, torpid liver, bad digestion, are soldare now, and must anon become tenchers. do. I believe the man whom I've speken of, if put | The next ten years will bring to the world flowers

JACOB EDSON.—I know a young man in Roxbury glory which shall follow it. who is influenced to drink by disembodied spirits. There is a young man in Boston who has almost lost all hopes of reform, and believes himself a victim of disembodied spirits. It seems to me the soul is affected by stimuli; and the soul who dies with his nature clogged up by these things, can only get reform by coming back.

obtaining possession through mortal influence.

Dr. H. F. GARDNER.-The matter of obsession is from circumstances and incidents which have come either good or evil, may predominate.

the Conference stands adjourned.

Reported for the Banner of Light. MISS FANNIE DAVIS. AT ALLSTON HALL. Sunday, Oct. 21, 1880.

AFTERNOON DISCOURSE.

Miss Davis gave as her subject : "God's method of educating sculs." She said : The purpose of life contains the secret of prosperity or adversity. As the serpent was the emblem of wisdom, so is ignor ance the handmaid of knowledge, and vice the ally of virtue. All these belong to the growth of the human goul.

Eloquence and philosophy are so familiar to us that seeks to be the master of all knowledge and all perfection. But the robin ever sings the same song. The engle only knows one dirge like tune. Beast, hird and than are creatures of imitation. We look all the paths of life, and the nearer we approach it, the more radiant and active it becomes. Nature breathes the most startling eloquence human beings belief—on Christ, and on miracles. The Protestant ever heard. But the trouble is, we are not always however we may get at it. There is only one men down to black despair. teacher, but He shapes His tasks to our power of ap preciation. All inharmony, warfare and wrong, are but different processes of education up to the ulti- And had the clergy the power, and were the ninemate truth and holiness. The finger of God writes the destiny of every atom. The seeming evils of soclety and its inharmonies, but lend enchantment to the great picture painted by the living God. We say God is Spirit. What is Spirit? The essence, the highest and best of all substances. We leave on every moment's record the story of the mind's

In our shortsightedness we talk of evils, wrongs, and obsessions; but yet they are only the schoolroom experiences through which we pass. Every great and good soul that ever abode with us has left behind him a trail of glory which we may follow after. We need not sit down and say we can do no thing. Let us think and act for high, moral purposes. Whatever betide us, it is for our best develop ment. Though the valley of the shadow of Death is a dreary path for us to pass over, yet we find Beulah n the other side.

Everything comes from God, whose thought is eternity, and whose wisdom is supreme and divine. But man is not completed. His faculties are not unfolded, and his culture of art and science is not perfected. We do not believe the human mind can plaim anything like ultimation. The brain is a real entity, filled with promises that pass to and fro along the broad tracks of the human mind. The poets are God's best revelators; they deal more in the real spiritual truths of life than any one clee. They

the actual and real, when we go into our own spirits. Our best feelings we never utter, for tengue is too bids us join the white-robed angels.

of the opheres, and wore it in our midst.

who would be deprived of the lessons of this life essons learned in grief, and difficult though they them the mountains before them, and they can be grow out of our surroundings when they impede our brogress.

Do not condemn the criminal. Perhaps parents and surroundings all conspired to cramp his nature. better way. Spirits are much brighter when they You all have the germ, and require only the wings carry hope and consolation to those below them. Is to give it flight.

soul's development, the outside effects are not so the power of deceased people to drink through their blist. I have no doubt but it is tobacco which has virtue any loss herself when she named tes with the brought him to this state. It is no destructive as degraded, and besweens her hands with erims? The liquor or other atimulants. The Chinese use much is not virtue till then. We may wrap garments of oplum. There ig ten times as much intemperance nelf righteousness around us, but gendness, kindness in Boston to day from tobacco no from any other and charity alone comprise true greatness; and, cause, and it is rustly more deleterious than limber; sconer or later, we must sit at the fact of the cross for, while that is comparatively volatile, the other is of Jesus, and strengthen our souls by intuition permanent—takes hold of the nervo couters, and experience and education. We, like him, must pass must affect not only the body, but the inind and through the garden of Cethsemane unto the hill of soul. Dr. Child's examples prove nothing, for they Calvary. It is an essential discipline in the laws of are exceptions to the general rule. For myself, I life, that the soul may be embellished and molded to have been very much injured by the use of tobacco. A true education. Would to God every soul might My system craves it—demands it; and I have no see the pathway of its future—might feel the lessons doubt but it has given me much pain in the shape of life, receiving their moral, knowing that we

> In a chemical bath, would so impregnate the water of truth the world thinks not of today. There will with tobacco, that a gill of it would poison a dog. be conflicts and struggles, a toppling of thrones and The brain is the organ of the mind. There can be an upsetting of kingdoms; there will be a marriage no dispute about the matter. The brain being the of some nations, a scattering of others. But the organ through which the spirit nots, if it is made white-winged angel of peace will come, and write torpid by the use of any narcotle stimulant, it must upon the heart pages of humanity tangible evidence rotard the soul's growth, both in this and the world of spiritual existence and power. God has not left of spirits. The combined testimony of spirits to me his people, but the light of his eye falls on us to-day is, that they go into the spirit world as they left this, as it did eighteen hundred years ago. The calm eye and oan only get relief by returning to earth and of the student oan read the signs in the sky, and get a glimpse of the turmoil just ahead of us, and the

EVENING DISCOURSE.

Miss Davis's subject was :- " The Rise and Fall of Romanism, Protestantism and Spiritualism."

She said: The various systems of religion that have from time to time appeared and dissappeared in the world, have claimed the attention of every honest thinker: for the world has never been lackas interesting as any subject which has come to me ing in religious enthusiasm nor religious instituwithin the last ten years. It is affirmed that men tions. It has developed to man some of the best and come back to gratify their appotites; and if it is noblest fountains of truth the mind has ever known; so, can they influence susceptible natures, and com- and, again, it has been the means of causing some pel them to intoxication? If this is a truth, the of the greatest outrages the world ever knew. When world should be acquainted with it. But 1 knew it, Rome was in her glory, the world was in the arms of death. When religion rules the people are slaves. to me through mediums. We do not know what in It chains us in the worst of bondage. It is natural fluences govern us, and under certain circumstances, for us to chain our aspirations and hopes at the shrine of something, for there is no human soul but Same subject next Wednesday evening, to which has had something to call out feelings of consecra-

tion. The bereaved mother cherishes the dress that draped the gentle form, or the little shoes that held the feet that patter along the pavement of the spiritworld. So the Romish religion was the outquehing of the heart in worship. It was based upon the affectional religious element, which builds religious ceremonies and the Church upon fear; and so instead of developing the soul, imprisoned it in a dungeon. But the Romieh church presented to us a spectacle of art we never have seen since. It demonstrates to us that the world is growing wiser and better. It shows the world has sprung out into a wider, broader, more spiritual and divine religion ; and yet its seutiment was drawn from the fountain we do not heed them. Every man and every woman tear it away from its stepping-stones, and throw them forth into the world with no home, no shrine. Why thousands join the church, is because they

feel the need of something to support them and oling to. The Romish church was based upon the element back and study that which appeals to our affection, of strength, and made the illusion of stained winand engraft it upon ourselves. But truth lays along dows, pageantry and pomp, to bedazzle and charm while it rivited the chains.

Protestantism bases itself not upon facts, but upon abneshin based upon foon the court us the fountal willing to listen to her. She is our best teacher, church; and we may say there are millions who She taught us makematics, before numeration was have joined the church because of fear, and not of invented; taught us geology and astronomy before any moral culture. The fathers of the Protestant men ever dared to soan the depths and heights of church taught doctrines which to us are repulsive nature. Every one of us are scholars in the Great Di and at war with common sense. But they stood on vine school of God, and there is no track of education a step of the ladder it was necessary for some one but each one of use may walk in. We arrive at dif- to take. Protestantism is but the leaves that have ferent conclusions; but there is one great ultimate, drawn the sap from the system that still crushes

How many martyrs have died at the command of teenth century less progressed, your Boston would again present the aspect of a slaughter field. But the church is losing its hold upon the world, and humanity and justice have taken its place.

Religion is a spiritual thing, it never comes decorated with crowns and robes of kings, but like the modest flower, it grows to oheer us all along beside the pathway of life.

Romanism was an automaton. She only moved when she was moved. She only stirred when a power sent the blood through her veins. The messes of time new crawl around her casement, and the fewls of the air and slimy scrpents find there their home. We stand on the threshold of a vast future, where thousands of those whose experience spans two worlds scatter prophecies along our path.

But what are we going to do? Are we going on beneath the moonless sky, with nothing to guide us except the mere fact that we live again? No. It is drawing up from the deep wells of the past, and giving to the thirsty traveler. There is an eve gazing down into your spirit-the awful eye of God-saying, ever, "come up higher." No man nor no woman is so stultified as to disbelieve in the existence of such & being, dony it as they may. Romanism and Protestantism are sisters.

How many go to sleep beneath popular preaching ! How many children who go to Sunday school dread seemed to have stolen the resary from the breasts of to have the Sabbath day come! All this teaches us the white robed angels. They stole the raiment that the world is earnestly hopling for samething better than the old church could give. And it will There are times when we go beyond the ideal into come. We shall have Love and Faith, which will lead us up to a higher realization of the Godlike. We shall have, then, not many institutions, but one. feeble and pen too weak to transmit them. When All will be brothers. Our red brothers of the westthe divine comes, there is nothing in mind and spirit ern frontier belong to the Spiritualists. What will to express it; yet we deaden and stultify ourselves we do with them? They chall have the justice so to those voices, and think they cannot be true, but long denied them, and be made in power and strength, are imagination. This is because we do not trust what they were before the white man brought his ourselves. The spirit alone is real. Our bodies are religion and rum to them. Then Reason will assert but the traveling garments, which nature kindly its supremacy. Men like Thomas Paine will receive takes in her arms, when we are done with them, and the meed of honor which the Christian world have denied him. We, like him, are called infidel-disbe-The child who dies in infancy is unfortunate; for lievers in the bible. But, who, thun us, have better and more reason for believing in the bible? Spiritualism is a truth that has been working in the souls bo? Then give your children healthy bodies, and of the world for centuries. Look at Persia and Hindosolothe them in garments that will last long enough for tan, with their magic and black art. Was it black the journey to the spirit world. Surround them by art? No. It was the incipient manifestation of something that is higher than they were; show Spiritualism. Look at the doors of John Wesley's house, shutting and opening, without contact. John Wesley was a Spiritual medium, and had the Metho. mits. We cannot change our natures, but we must diste never lost the bright spirit that John Wesley transmitted to them, they would be the truest and most spiritual religionists of the nineteenth century. Ah, the time will come when religion will be ac-

cepted naturally. We shall seek it not in the tem-But in true kindness teach the brother or sister the ple or place of worship, but out in the great world.