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Written for the Banner of Light. IN THE OITY.

BY ENOLA.

Oh, 'the magnificent-splendid t These are the parlors, you see; Yonder 's the drawing-room; and that soft sound, Like the distant ham of a bee. Is the tune of the guests' low voices Through the open door. By the way, 'T is Mrs. McFlimsey's reception, In her beautiful home to day.

How softly each foot-fall is smothered In the carpet of velvet down 1. How brilliant in all its appointments Is this wonderful house in town, Where I lie on the sky-blue divan, With its deilcate pillows piled, And talk till my brain grows weary, And think till my heart is wild i ---

" I hear them discussing the fashions; "I see them on shopping tours: . I watch the white hands of the sempstress; And guess at how much she endures ! . I pity the poor little children, Warpped in velvet and silk to go out,

While mammu laments 't is too early To get darling's furs about 1 There 's wine at the three o'clock dianer.

That lenghs at its own release, And fruits that were bought in the market At the rate of a dime apiece: But though they have fashion and splendor In parlor and basement and hall. There's a wee little cot in old Essex A thousand times deater than all I

Written for the Baumer of Light.

THE LORDS OF THE CASTLES.

A TALE OF THE RHINE.

BY ELEANAH BURANOR.

CHAPTER XVI .-- CONTINUED.

the spot.

nature invites us both to unveil our hearts to one around the high turrets of his own easile!" another. You have known trial and disappointment, and I-I have had my share of both, though by my lips yet. vow I am dead to all those attractions the vain "You may esteem me selfish, my dear Gertrude,"

your sufferings are, and I can from the depths of my heart pity them. Oh, sweet, lady, if you would consent to know enough of the wealth of your own nature, to refuse to risk it on this single throw !" She groaned aloud at what he said.

"He has gone, left you, perhaps forever-who can tell? He went without so much as a farewell. He cannot have loved you as you say, and as you have already proved to me that you love him ; for if he had, he would have been the last one living to peril your happiness in this way !"

"Oh, Sir Knight, I must not permit myself to believe what you say ! I must not sit and hear you speak thus of him ! He is true, he is good ! Poor Wilhelm-is it possible that he would in the least consent to deceive me ? I must not think him false 1 He must ever live in this poor beart of mine as he always has !"

" Limplore you, dear Gertrude, not to suppose that I would prejudice you wrongfully against this absent one. It is furthest from my wish to do any such thing. I have no motive for it. Wilhelm is a perfeet stranger to me, and probably will be as long as he lives. I can neither help nor hinder him. But you, my sweet Gertrude "-pressing the soft hand he held ..... I know you well enough to offer you all the aid I can, in your extremity. And what can I do, even at the best ? Perhaps nothing."

"Oh; you have shown me kindness-you have offered me sympathy—and that is everything I" It came from her heart. She felt even more than her words could convey.

"Gertrude," spake the Knight, dropping his voice to a very low tone, while it still was suffered to lose none of its volume, " you ought to let this Wilhelm. gol 1 tell you this, because you need that some good friend should say it to you !"

"What I Do you tell me that "----"I tell you what I think, Gertrude, and what you

assuredly ought to know." She was dumb.

"He has not shown himself worthy of your precious heart ; and therefore barter it not for any-The Knight assisted Gertrude to dismount, and thing of the kind. Your father is right. He could she declared that the change to terrs firma again not go far astray. Undoubtedly he seems harsh to really rested her. He secured the horses to the you in his conduct relative to this matter, but what pliant boughs of the overhauging trees, and aided less could a man of his nature do? He could not his fair charge to a seat of moss, under the shadow come out into a secluded spot like this, and, like of a high rook that, by some convulsion, scemingly, myself, sit down by your side and talk calmly, and bad been oleft suddenly in twain. Protty flowers even sympathetically, about it. No, ho was born to lifted their bright little faces up to them, greeting command his castlo, and all who are in it; and it is them with smiles, and sceming to welcome them to absurd to suppose him capable now of changing his vature. He can make his will known to you only in

"We could not find a more geoluded spot in all his own way ; and he no doubt thinks it as absurd this wide forest," suggested the Kuight ; " No, par, for you to , wait upon him for a, reason in what he as it seems to me, a more beautiful one. Here does, as if you were tot question the winds that howi Still Gertrude sat silent. Not a syllable from her

world has to offer. Now, my fair lady, let me ob continued the Knight, "in what I have taken the

company on this day's excursion. As it is, nothing that has already transpired between us can be helped. There has, for such a length of time, and a weary But I owo it to myself, and scarcely less to you, Sir time indeed to me, been a sense of loneliness and Knight, to tell you as frankly as I may, that your desolation within me, which I would fain supplant suit is entirely hopeless. I could never permit myself with something healthier and better. I have in vain to harbor such a thought as the one you have just now suggested, while my heart remains what it is, and aspires only for union with another. I must not allow myself to do so. I should do a oruel wrong to have traveled strange lands, and become more famyself in the first place, but ohl so much more ruel a wröing to another 1"

"Dear Gertrude," he was about to go on, still I would that you would hear me further-only a little while further. Tell me if you can cast away over the world and beheld all people, and now com ing and throwing the outire wrenth of my nature and experience at your feet! Will you sourn me responsibility upon yourself, and if you will condemn mo to missery forever.? Oh, Gertrude, you can in no intensity of the love I bear you !"

#### CHAPTER XVIL THE BND OF IT.

It would have been the maiden's undoubted right in the light of all considerations, to have refused any further talk with the Knight after what she had al ready said, and the persistency of his affectionate demonstration; but better feeling ruled her heart Circumstances, too, were altogether in the Knight's favor. He was now the only person with whom Gertrude had ventured to exchange, confidential words respecting the absout loved one. Her futher had absolutely interdicted all allusion to him what ever, and it seemed to be a perfect Gousend that even a stranger had been thrown in her way, in whose company her long pent up feelings might find relief.

Inight might otherwise have counted on. She was desert him. Her only alternative was to romain, friend !" preserving all the while an appearance of calmness and try to argue him out of his passion and his unrensonablences. . 11

So she commenced and made answered to him yet bleeds so sorely !"

Even if my heart were not pre engaged," said the sentiments which you have seen proper this day to express to me, I thould still be able to raise one vital objection to your making such a proposal. In deed, I conceive it to be criminally wrong for a mau of love to any lady ! "

"What, my fair on 1" he exclaimed. "What is

to what peculiar ofroumstance I refer."

ingl Did it not 2" to be a first state of the source

tantly replied. " But what of it?"

cannot know.22

serving of it."

moment I fell in with one whose heart I could share. endeavored to drive off the feeling by travel, by active exertion, by flinging myself almost recklessly into the mad excitements of the hour. For this I miliar with the faces, the language, and the manners of utter strangers, than with those of my own

kith and kin. For this, dear Gertrude, I have bivouseeping his position of a desperate suitor at her feet, acked in shelterless solitudes, and pillowed my head alono in friendless places. I have dared the free winds of heaven everywhere, and defied the breezes a love such as this I offer ! I, a man who has been that come laden with the heavy poisons of discase and death. But nowhere else has my soul found rest. Not until now have I known what it is to find the treasure which I can, from the depths of my from your presence, as you would spurn an outcast ? | beart, call my own. Here I met and have leved you. Will you render mo wretched -ny, an incane man flore I have poured out my heart like water at your for the rest of my objectless, my worthless life ? Tell feet. Here I have signified my willingness to throw me, upon your soul, if you are prepared to take this aside the worth and wealth of that high yow which will protect my honor wherever on the face of the earth the name of houor is known, for the sake of way estimate the depth and the strongth and the recurlog that roturn of love which is the polar star of all my hopes and my life 1 And what do I receive at your hands in return? Shall I be taunted with having thought too lightly of my vows, and being ready to give them up whenever I thought it might be for my selfish interest so to do? This is cruel, too cruel, fair Gertrude ; and I only hope your heart did not indeed experience the whole meaning of its utterance in these harsh and unwelcome words,"

"I have already assured you, Sir Knight, that cruelty was furthest from my nature, and that it would be an impossibility for me to visit you with anything that hud however slight a taint of revengefulness. It has rather been mine to suffer, than to practice cruelty and revenge. I hear you no ill will Sir Knight, and certainly would not be thought capable of it. But still I cannot listen to your words of passion. They are not for my care. They Therefore she exercised more patience than the should never have entered there at all. I would not do wrong to snother. I must not forget myself. not ready to fling him off, or to rise and abruntly Oh, if I felt that I but had one friend-ane true

" My dear maid, let me be to you the friend you so fervently pray for ! Lot me come to you, and bind up the wounds from which your heart suffers and

"It cannot bel I tell you nay, Sir Knight! There must be no more said upon it I My detershe, " but were free and ready to be impressed with mination is altogether made up! I shall pursue the course my own nature marks out for mel . Let us drop this matter forever! Let us rise from this place, and return to the sastle l"

He instantly prostrated bimself with still greater in your position even to harbor such a thought as one abjectness before her, and began to reiterate his old petitions and pleas.

"No-no-no! Not a word, not a syllable more

Had this unfortunato maiden never been thrown nto the very jaws of the most terrifle dangers hitherto, she would not have scrupled to make matters still more unpremising by calling out-though it would have been entirely in vain-at the top of her wice; but her self command had been admirably developed by the severe discipling through which she had been forced to pass, and she immediately threw herself upon the powers of her own single, unaided nnture,

She turned slowly, and resolutely about, therefore, nd confronted him.

There was that mysterious eve again, however. iersing her through and through !

" What does this mean, sir ?" she domanded, thus reaking the spell.

" It means, dear Gertrude," answered he, half relaxing his hold oven at this critical moment. in the hopes that she would relent herself if he showed signs of it--- it means that I love you wherever you go : that I must follow you : that I cannot let you cast me off in this way; and that you must be mine I"

"Take off your hand !" she added, with prompt-

But one of two things was now left him to do : he must either relinquish bie purpose altogether, or he must take a fresh start and follow it up with greater vigor than ever.

He was but a twinkling in deciding upon the lat.

" By the Brangel I" swore he, tightening his grasp ; " I will have you for my own, my dear, if I risk life and everything else in the endeavor l"

Forthwith he proceeded to employ all his strength, which was indeed almost prodigious, and clasping her in an embrace to which that of a vice might well be compared as tender, he bore her away as he would a tropby, by sheer violence alone, to the stood that stood waiting impatiently for its rider.

"Where will you carry me ?" she at length questioned him, though still betraying no symptoms of a weak alarm ; " what would you do with mo? If it not a scandal upon your bonored profession, and will it not forever remain a word of reproach in the mouthe of your companions as long as you live, that you thus took advantage of a frail and unprotected maiden, who had berself made a confilant of you in her weakness and wretchedness, and sought to force her away into a servitude more bateful than any you must have learned to hate in the fur East? For shame, Sir Knight! This is unworthy of you ! It is a disgrace to your high profession l"

"No matter for all that !" said he, "you will mount your horse here, and ride before me !" "Whither ?" asked she.

"Wherever I choose to direct. Only obey me now! and break lose from the thraldom with which you are oppressed at home, and my word for it as a Knight that you shall learn to love me as you never loved before ! Come! mount as fast as as you can. Here is my hand for you to place your dainty foot upon. I must needs seem rough just now, but fair maiden, it will not take you long to learn that, hash and cruck as I may seem to you to day, I shall prove myself all love and devetion in the end." She fixed a piercing look upon him, as if she thought she could with that transfix him as with an arrow. But the perfect calmness of his face threw back that glance as readily as a shield throws hapt an arrow that is idly shot from a bow. He would have placed her on her steed, even against her will ; but, upon second thought, it occurred to him that he would set her-by main force, if need be-on his own saddle in front of him, and thus compel her to go with him wherever he might choose to travel. This resolution he had already taken the first stops towards carrying out, having released her horse from the bough to which it was tied, and set its head homeward. Just as he was lifting Gertrude, however, to the place he had designed for her, she uttered a wild shrick, in her fearful extremity, that went flying through all the aisles, vaults, orypts and ohambers of the forest. It was not exactly a scream of terror, but rather of desperation and deflance. it was the all-powerful woman's weapon-the last to which she can generally resort. In the present case, it was really surprising with what a volume it went searching its swift way through all the scoret places of the forest round about. So sharp and shrill was it, as she gave it forth from her lips, that even her cowardly captor, accustomed as he had been to all grades of sound in the course of his experience as a warrior, was partially paralyzed for the mo ment by its penetrating power. Ho held her tightly in his giant's grasp, but said nothing. As he proceeded, however, in spite of this startling anneal for help from whatever quarter, to force the maiden into the saddle whereon he was himself to ride, a responsive voice suddenly broke from the forest glade, so wild and uncarthly, that he fairly set down his unhappy victim upon her feet, and propared to defend himself against the aggression be thought to be thus sprung upon him. At the same momont, the gentle palfrey belonging to Gertrude, came back toward her whimpering with marked alfectionateness, and eceming to desire his mistress to come and occupy the empty saddle he bore. One, would have supposed, from his betrayal of sagaoity. that he understood the nature of the trouble in which his mistress found herself, and would fain, have proffered her his timely assistance. Upon the instant a lank and skinny figure emerged from the thicket, and posted itself directly in front of the Knight. Then commencing to brandish its arms and utter menaces of every kind and variety, it was finally able to speak.

trude upon you a bit of advice-no, let me call it liberty to say to you-" nothing, but a very friendly suggestion. You had . "No-no-nol" she interposed, hastily. best make up your mind at once to give over this Daseion,"

anything come to your care."-....

give over this blind passion - it will be a fatal one," till I should impart to you the whole secret ?"

not, Sir Knight -1 annot I"

"Harder things than this have been done, and by

" Oh, Heaven 1 must it come to this?"

with me this heavy woo !"

calm."

Imposeiblo I".

" Or perhaps, you will in what my heart compels me to say further. From the momont my oyes

"What !" she almost shricked, pushing off from lighted on your fair face, so continent of all the grace his side-for he had sat down and drawn up very and beauty of woman, I was awakened inwardly with near to her-" do you tell me this? Why? Has a new experience. Never before had I known what life was capable of being. A load stone attracted

"Nothing-nothing at all, sweet Gertrude-only 1 me, and the thoughts that prosed me caused a flutterhave entered into the chambers of your heart with ing of my heart that was altogether new to me. my own, and I tell you frankly what is altogether Shall I say, dear Gertrude-need I say that my best for you. I sit here by your eide, my dear girl, meeting with you opened to me altogether new and and talk to you only for your own interest and good, strange possibilities? that I felt novel sensations, What other possible motive in the wide world could taking held of the very depths of my natura? that I I have, pray? And 1 say to you again, my lady, was stirred by a power that would give me no rest,

"And he brought up along with me-almost like The red and white exchanged places on her checks my own brother I" she half cried out. "Oh, I can | more rapidly, while the Knight was thus talking. than can be described.

"Sweet Gertrude," said he, with the words throwas fair and frail natures as thins !" he returned. ing himself on his knees at her feet, " no power on earth is sufficient to prevent my avowing to you that

sentiment with which my heart is full, and over-"Think on your father's reasons-the storner, and far more to be beeded because they are so mys. flows-I love you ! Were the sun to be blotted out teriously secret ! Romember that the will of a of my eight this moment, these should be the last father is a hard thing to overcome, too, and by a words whose sincere-nay, whose passionate avowal feeble girl! Ho can see further than you in this it should witness !... You are henceforth the star of matter. He knows what neither you nor I am my life! I must hereafter live, if it is pomitted me know. And just now it occurs to me, too, that this to live at all, only in you ! You draw me as the Wilhelm may have betaken himself with a swarming moon draws the tides of the seal In your sweet and host to a foreign land because it was his own whim gentle nature do I live, and in no other can I livethat it was time to deserve you! He may have been no, never 1 never 1 1 am here at your feet, most too cowardly to remain livre near your father, and gentle maiden, suing for your favor. I lay all things dars not attempt to vadquish his unrelenting oppo- before you. On your single word hangs my happiness. sition. It is an easy matter, Gertrude, to run away My heart is altogether enlisted in your being, your from dauger; and you say he gave you no warning welfare. And what is more, my dear maiden, your father would not refuse to favor such a suit as mine, of what he was about to do ?"

"Oh, I can never believe this of Wilhelm !" she for as much as that have I from his lips already. persisted - "it is not at all like him. He never He would lend us his blessing-and what can a treated . me ; thus before, and 1 cannot believe he maiden ask more than the last blessing, and not the would do it now ! Oh, Sir Knight, what am I to do? ourse and anathema, of the one who begot her ? "

I would have you tell me what to do. Go to my He paused for her to make some sort of reply, no father with this trouble, 1 cannot. There is no matter how brief. living soul in all the castle with whom I may divide She besitated, as almost any maiden would, under

my wretchedness. I must needs carry it about with a like occurrence of oircumstances. He watched her me, wear is noxt my heart everywhere, from more every motion with the closest scrutiny, and with a ing to night, and from night to morning again ! If heightened anxiety ; for, while he professed the foronly some good and kind friend would offer to share, vor of passion to whose avowal she had just listened, he was still collected enough to calculate all his

. "Gertrude," said the Knight, moving as closely to chances as he went along. She found her tongue at last.

has side as propriety would allow, and gontly lifting "Loonfess," she answered, with a great deal of her hand from her lap into his own, and holding it. there-she apparently uncollscious the while what composure for one compressed within such unpromishe was doing .... "let me counsel you, first of all, to be ing citoumstances, " that your avowal, Sir Knight, which | can ascribe to nothing but your perfect "With this tumult, this riot, in my heart? It is frankness, takes no altogether by surprise. Furthest was it from me to suspect that you entertained for

. " But, still, it is hopoless to think of viewing anymo such sentiments as you have seen fit to express, thing in its proper light, unless these very pertur- since our acquaintance has been to short as it has. bations are quicted with an effort, and oftentimes a Had I thought It, within the range of probability storn one, 100, of the will. I can understand what even, I should most peremptorily have declined your thad determined long ago to take such a step, the It was a crisis.

it you tell me? Wrong? Criminal? I confess will I hear of all this! I have had too much of it do not understand you 1" already l" "It will not occasion you a great deal of trouble

"And still I love you," exclaimed the Knight. to do so, then," returned shy. " You cannot but know "And I can only lament it," returned she.

"Then you would thrust me down into the pit of "I am, on the contrary, entirely in ignorance. 1 wretchedness as long as I live ! You would do that. and still feel no sorrow !"

"I will inform you, then. When you took upon "At least," said she, " I would not do what is untrue to myself, even were it to make another happy. yourself the saored vow of your order, as a Knight of the Temple, you know full well that that yow pre | I could not ; and no real man could be happy, either, eluded forever after the very thought of your marryknowing that his joy cost nothing less than the entire life of another." " That may be as you; say, fair; lady," he relue

The words were well and fitly spoken. The Knight should have been satisfied; but like all other men "Much-overything. While such is the fact, does whom passion has blinded, he failed to see what was most palpable before bim.

t become you to profess sentiments to a wretched and friendless maiden-such an one as your vow "Alas! alas!" ho murmured, in the style of one itself should constrain you to pity and protectindulging in soliloquy, "then where goes my life? contiments that you know may never be made reali Till now I have been vainly in search of its great and glittering prize; and now whon I have suddenly ties? Is it not cruelly tampering with the most precious gifts of woman ? Does your heart nowise come upon it, and would fain reach out my hand, accuse and upbraid you, as you think of the position oven with the trembling of doubt upon me, to grasp Into which you have already forced me, certain to it, the colors all are dissipated, the treasure vandegrade me, in the end, as well as yourself? Can ishes, the hopes shrink to nothingness, and ashes you reflect upon this, and feel that your nature is are strewed everywhere -everywhere I" untainted ?"

There was a considerable period of silence after "My dear lady," he gently protested, with a dethis speech from the lips of the disappointed man, preentory gesture of his hands, " for all' this my during which Gertrude sat with her eyes cast down mind has made abundant and ready provision. Do upon the ground, and the Knight sat with his fixed not charge anything like deceit, or even what is upon her. He was certain he could read her worse, upon me, until you are assured that I am do thoughts in that interval of hesitation, and that they did not incline toward himself with any fervor. "No, I would not do that," interposed Gertrudo, At length the spell was broken. She lifted her moving her seat somewhat further from him, "11 eyes; they met his. She caught just a forelaste of would trouble me to accuse any one wrengly." that mysterious power of fascination which was "But, dear Gertrude," he continued, "I am ready looked up in their depths. And feeling what was in

-I have ever been ready—in fact, I had made up store for her resolution if she faltered, if she permitmy determination to it-to retiro from the Order to ted his eyes for even a moment more to hold her own, which I am even now proud to say that I belong! I she made a sudden movement and cose to her feet. will throw aside all my hopes of honor and promo tion, all the bright prospects that cluster about my future, for the sake of that love which would be a boon and a blessing to me forever 1. Everything else sitting together, and approached the place where shall be removed out of the way !"

He looked anxiously in her face to endeavor to read her answer.

his mind so readily to break them, certainly should The Knight seemed to be reasoning within himforget his yows to her as quickly !"

the home-thrust in the argument, from which even forward, wound his powerful arm around the slender his wonted ingenuity could invent for him no escape. and beautiful waist of Gertrude, and, drawing her But his experience suggested to him the need of form close to his side, breathed, rather than spake rallying without delay under such a relort ; and he the startling words in her cars-

essayed to do so forthwith. "It would be no now thing to my thoughts," said I will not let you go I You are mine now, and I will he, putting on great assurance of manner; " for I part with you only with life itself!"

The figure that thus started out from the shadows like a spectro upon the vision of the astoniahed. Knight, was that of Old Mahala. She was generally on the spot when mischief was a foot. On this day

their steeds were secured to the boughs of the trees.

"We will leave this place," said she.

The Knight rose also.

The Knight was behind her. On his face sat one of the most peculiar, because mixed and puzzling, "He who, having once assumed vows so sacred as expressions it is possible to conceive. Had Gertrude thine," responded the maiden, in a tone of voice that horself caught if at the instant, it would assuredly best bespoke her perfect calmness, "can make up have furnished her with cause for instant alarm.

She advanced from the spot where they had been

not think to make a maid believe that he would not self, and reasoning as rapidly as thoughts would pass and repass in his mind. The process, however, was

The answer out the Knight to the quick. It was swiftly concluded, for in the next moment he daried

"Gertrude! by all that is holy, you shall be mine i

#### BANNER OF LIGHT

and happiness; therefore the cancipled to follow | travels, and make quick work with them ?" after them at a cafe distance, flitting along from one night. Ever since the event of Gertrude's reckless ways, and has traveled all the while on fast. Uniced they desire to have him stop. Any intelligence her subsequent reconciliation with and return to her father, the old woman had kept a watchful eye upon hert for well did she lay to heart the last words spoken by hor in the presence of the Lord of Resenhelm, that she should surely visit punishment upon his own head if Certrudo was harmed in any way by her return.

Standing thus before the Knight, he was at length prompted to ask her who she was, and what she wanted.

"I am a flaming brand in the way of your violenco, wicked man! This orline of yours is thus brought to an end I You thought to disgrace your name and prove yourself untrue to the solemn yow of a Knight; but let me tell you now, sir, that I am here to put a stop to this just where it is !"

" You !" he sneered, moving to complete the work of violence he had begun.

"Nay, I tell thee touch her not | Lay not so much as a finger upon the maid again, or your life will not be worth the trouble of saving !"

"And what art thou, fiend, who presumest to thrust thy hideous self between me and my purpose? Speak, and say what is the name by which so frightful a spectacle is known among men-or rather, among the wild beasts of the forest! You pretond to hinder me/ Ha - hal there never was so laughable an occurrence in all my varied history ! I have lived till to day; only to get a new sight of things !"

"This is idlo, monster," answered the hag. "Roturn home with this gentle maiden as quickly as you came here, and venture not to abuse the sweet confidence she mistakenly reposed in you! I shall know, if you do as I tell you ! "

"Ha-hal" laughed he, scornfully. "Get out of my way here ! Away into the shadows with you, or, by my halidome, I will thrust you through with my sword !"

"Aba ! is that the game you would play at. then ? Here, Fangs ! Here, Bull! " and as she called, she put something like a whistle to her mouth, and with half averted face, blew so shrill a sound that it pierced the ears of the Knight with its painful echoes.

Forthwith, at this single blast, out rushed from the dark heart of the forest a couple of wolfish-looking dogs, of a breed that must remain indesoribable, but so fierce and wild in their nature, so powerful and impetuous, and withal under such complete control of their haggish mistress, that for an instant the iron nerves of the Knight experienced a sbook, and his heart fluttered to think how completely he was in the power of this wild, weird woman. She could see. with her quick and plercing glance-fully a rival for his own-that he qualled as these powerful oreatures bounded forward from the covert so unexpectedly, and stood with bristling necks, and emitting a low, thunderous growl, at the side of their mistress.

"Now then, Sir," said she, her oye emitting sparks of fire as she spoke and gesticulated, "I order you to escort, at a slow and deliberate gait, that maiden safely home! Help her into the saddlo, Sir, and then mount yourself! There is no time to be lost in parleying, and I have none to lose in any way. Ride slowly, I bid you, for I myself am going to follow at a considerable distance; and it is not for an old person like me to try to keep up with the rapid feet of a horse. And as I follow, and these faithful oreatures along with me, I tell you now once for all. Sir. that the moment I hear the voice of that maid calling for succor, that moment I shell let loose my dogs upon you! There, Fange | There, Bull! I want you to take particular notice of the man. Look at him so that you may know him without any trouble again 1"

She pointed at him with her skinny fly to in struct the creatures in their lessons.

market mon the Knight ride forth defencely which receil. Rack one who course is input tired and ware the Regener was not hackmond, therefore, in extend Gertrale, est, with his time instinctive knowledge, then the cas who left just before blue. A poor more, buy all soils of farors to film, in presence of the of character, had a suppletan that his intentions were at the lest ; and it were better far that starmithin but i that be commanded."

die in the most that eachrcles the eastle walls."

away a weary coul empty or hungry, while we This the minstrel know ; the race of minstrels well possess the fat of the land ourselves within. How understood how welcome they were in bower and fur did he say he came, strah ?"

"Prom Palestino," answered the vassal. An involuntary exchange of glances at once took "Do you know this Wilhelm hereabout ?" inquired

made.

"From Palestine, hey?" repeated the Lord of pass round the world. To be distinguished in the Rosenheim, haughtlig, "Very woll. Perhaps he liely Land agaist the Infidel is a long claim against has something to tell us, in his own peculiar way, immortality, you may be sure." about that far-off country. You know somewhat of upon his guest; " and you can tell at once, there orumbs they may pick up, and can say whether he out to the end.

has indeed come from the Holy Land or not." "Ay, that indeed can I, with great readiness," flaw in his story."

Gertrude heard these words but mechanically, so what had already transpired in relation to the very day informed him of it all. stranger minstrel and she was more than half in from the gate.

While this conversation, and these fears and surwake of a torch bearer who fully recognized the im- ing with admiration for him, that even the Empeportance and dignity of his office.

As he entered and stood in plain view of the mast. ( is proposterous !" er of Rosenheim, he made humble obeisance ; after wards directing his eyes to where the beautiful Gertrude sat, with her own gaze riveted upon him, he proceeded to proffer as respectful and tender' a salutation as he was able at that distunce. The wandering minstrels were in the habit of pouring their songs into the cars of ladies chiefly, for they were invariably the most cager listeners; and hence they had the sugarity to know that their salutations were, first of all, to be rondered to them.

"Sit down wherever you can find room for yourself," commanded the haughty lord. " Eat of what the table will furnish you, till you are perfectly satisfied. You are welcome here."

They all fell to, and made among themselves a hearty meal of it. When at length there was something like a pause, or rest, in the exercises of the table, and earnest drinking had begun out of the flagone of silver at the upper end of the table, and out of capacious drinking horas at the lower, the Lord of Rosenheim began to put questions to his new guest-who, by the bye, had speedily finished his repast-respecting the lands through which he had traveled since he came from Palastine. To all the answers of the lattor, the company listened intently.

"And what, pray," pursued the lord, " was going on when you were in the country? . When you took up your march hitherward? What was the fray, and who were engaged in it? You were there, and of course you can tell us what we have all a great anxiety to know."

Bot such as would redamed to thereade's interest , fail his hand upon them while they are out at their . The ministrel oridently felt the glow of his subject, and was becoming enthusiastic in the praise of the " Bat, master," plead the man at arms on behalf youthful Wilhelm, thus self exfled. The whole table place in the woods to another, like an owl in the of the wanderer, "this one says he came a great was intently engaged in listening to him, nor did

and miraculous escape from the tower window, and you take bits in, he declares he will lie down and from the grand army by l'alestiue-that far off dream land to so many who heard and talked about "Oh, if he is so far reduced as that, then, let blen it -was over most welcome to them t they would come in | Bid him welcome on our behalf. Never have sat all night around the board, and listened to let it be said that the Castle of Reschelm sout the wanderer's tale without feeling drowsy or weary.

> ball, and what marked favors were certain to be extended to them wherever they went.

place around one end of the board. The color rushed the new comer, directing his glance at the Lord of like a flame into the face of Gertrude, and then left the Castle himself, who sat at the head of the table it ngolo. As for the Knight, he could not conceal on the elevated dals assigned to the family and the rising interest he felt in the announcement just chosen guests. "For it were an honor indeed to be a friend of such a man, whose fame will ere long

As he asked the question of the Lord himself, and that land yourself, Sir Knight," he added, turning appeared to wait for a reply, the latter turned round upon the Knight, and tooked at him in such a way fore, if this man is an impostor like the others that as to convey the idea that he wished he would take frequent hospitable castles for the sake of the up the unwelcome conversation now, and carry it

The Knight took the hint in an instant, and saw that he could not presume to disobey. But then he swaggerly answored. "And I promise you that again, there sat Gertrudo near him! She under I will look sharply to him, to see if I can detect a stood the situation he was in, though as yet she, nor any one else present, know not that the Knight had any acquaintance with Wilhelm ; but it was within to speak. Her thoughts were elsewhere already. It her knowledge that he was now familiar with Wilwas very difficult for her to disguise her interest in helm's tender relation to herself, for she had on that

"Yes," at length responded the Knight to the doubt if her father should not perceive the state of inquiry of the minstrel, "we have heard of this ber mind, and instantly order the wanderer away youth whose praises you sing so glibly here to night. But it occurs to me, who have been in Palestine myself, that you are making great things of him for so mises, were going forward at the upper end of the young and fresh a warrier. Why, he can have but supper hall, the object of them all was ushered in at just vaulted, or rather climbed, into his saddlo; and the other extremity of the same, following in the here you are now, declaring from a heart overflowror's self hath not become more distinguished [ It

[CONTINUED NEXT WEEK.]

Writton for the Danner of Light. "LET IN THE LIGHT !"

Oh, God I how many hearts do hunger! How souls from eyes have spoke. With a sad and wooful wonder. And anguish such as. woke The inner life of those whose sense Is keeper than the mass . Whose spirit-pulses tell from whence

To where our souls do pass. Ob, Eyes! filled with sad beseeching, Loving, looking, longing,

Yet not knowing ye are reaching Far off, whence no wronging Brings the holy, hallowed hours, Such sweet blessings cheerful. As make moments wluged with flowers In Love only tearful.

In those dreary, darkening dens Where hides that vice and want Which in the city's fetid feds With aching life does pant-

On all the pavements, bare and bleak, Amid its wrestling throng. The spirit out the eyes does speak, In ever-mouraful song:

"Oh, give us Light | let freely in The Father's holy love ! Ob, give us faith, that we may win

The angels' home above [ thus scorned and st Why is this world so stern? Cannot Life's blessed prize be won But by such blessings.learned ?

PAY FOR SPIRITUAL TRUFIL.

the outer of A. B. Carlis Isday the Lexinger's Couronline

already an influence upon the world that is unmeas | task production. used. Elterature begins to be thated with its bright The files of driving truth into people's sould by beamst cornous begin to be influenced by its the lible, corners and lectures, is the idea of ages Inspiring leavens the sould world feels it to its fin that have been full of conflict. It is nothing more gor's cuis, and more than all, the bearts of hamanity nor less than the misty bles that commerce may be in unspoken affection, hold it with unflinching grasp, earried into pulpits, that the church has cherished tises.

new strata of life; it turns over a new leaf in the ward. Sermons and lectures are well enough for thunder 's that ?" he says.

spoken feelings, we read I love, you love, humanity feeling.

Explanations bolong to books, not to souls. Definiand the effects of relations-while spirit produces matter and its philosphy, and after a time shakes it undulating waves of spiritual progression. Responfor spirit that wings its flight away in freedom. of Spiritual existence.

Our physical domands are answered by our physical efforts. Our spiritual demands are answered by mons and lectures on Sunday. spontaneous dosires, by spontaneous development. which development commands spiritual influx. For spiritual growth there is no human effort. The command the individual and combined efforts of men and women. This is right-eminently right in pay for good deeds and for deviliah deeds; rewards and punishments. Compensation is of antagonism, is-where opposites exist. The balance weighs op ohanges that take place in its products. posites. Justice is the dividing line between to equal antagonisms. Justice sits between the reare of the same.

ual things. And it is also claimed that pay, meas and what has been called religion, are to the so

when realled, are always resched first hand, always firsh, coming from an ancien source, coming from within the soul . Without a single exception, every truth that fools and nouristics the soal for eternity Brititualian, or that which comes of it, is having is a truth of hatnition, is a truth of the soul's one

mostly, in ellence. All men are Spiritualists behind as an indispensable parsport to future happiness, the curtain, while but fow are so when the curtain The whole iden claimed in Spiritualism, that spiritual leatures, considered as being of moment to the Spiritualism tells us that religion is a different soul, is a tinge lugged out of orthodoxy, that thing from what we have been taught it was; that will soon be bleached white by the sunlight of it is feeling rather than facts ; that it is desire rather Spiritualism. Sermous and lectures have no lufluthan philosophy; that it is love rather than resist- onco upon the soul; have no influence upon the ence. Spiritualism springs up through the religion spontaneous desires of the human heart; have no of material darkness, which has been necessary, into influence in advancing the soul's progress heavengreat volume of naturo's serial pages. But words materialism, for amusement and recreation. But and sentences convey no just or adequate idea of Spiritualism must claim that they have nothing to what Spiritualism is. All that we can say of do with the soul's ctornal progression. You will Spiritualism is but schoolboy twaddle. And those probably say that this is assumption. I say it is who hear us and feel it not are like the boy who has not assumption, for the reasons-first, sermons and not studied Latin : he hears the boys recite who have. | lectures, almost without exception, are made articles He hears the sound of words he does not understand of commerce-are bought with material substance, the meaning of-" Amo, amos, amos." "What in and paid for with material substance ; second, no truth uttered in a lecture or sermon finds a response Over this new page of nature, Spiritualism is and approval in the soul of the heaver, except it be written, and the man who does not know it yet, hears already developed in that soul; third, men who others read, and the sound of this reading is mean | don't hear lectures and sermons, contribute as largeingless to him, like the sound of Latin to the boy who ly to support the happiness of humanity, without had not read it, and he calls it wishy-washy. Amo, the crazy feeling that they are better than others, as amas, amat have meaning to be felt that eternity these do who hear lectures and sermons, who cannot wipe out-I love, you love, he loves. On this preach lectures and sermons. The man who has new page of life in spontaneous development, in up preached forty years may full from grace, and does. The treasures that good folks lay up in heaven by loves. God is love, all life is love, and love is the religious devotion, as we say, are lost by a single basis of this new development. Love is unseen, and wayward not. Years of labor added to years of it mostly exists without the atterance of words ; it labor in what the world calls religion, in laying op oaunot be bought and sold ; it cannot be dealt out treasures in heaven, which treasures are the rewards by human hands or human lips. Who can tell what of good deeds, are liable to be lest by misdemeanors, Spiritualism is ? No one. Behind the shadows of after. Are the treasures of our eternal existence so matter every one feels it-and a few recognize the precarious? Rewards are of the material world, not

of the spiritual world, and so are punishments. All the treasures that men or women gather into tions are the lines of limits and do not belong to the their souls by hearing lectures, and transferring the limitless shores of spiritual infinity. Philosophy fruit to the store-house of heaven, to there await measures matter and tells 'the quality, the causes their coming, are but plantoms of time, that in time, or after, will fade way.

Then what is the use of lectures, if their claims off to dust, and rises ever fresh above its products to benefit the souls of men and women are flotitithat change and perish, for the spontaneous develop- clous? Lectures may benefit our material life, ment or all truth for which the soul has a desire. which is of little count; they help to while away Accountability is for the ledgers of time, not for the the hours of our material existence; they may serve for amusement and recreation. I fail to find the eibility is for the safe keeping of lumps of alay, not lecture room and the meeting house of greater moment to the soul's well being in the hereafter than Virtue is for the earthly man, not for the pure is the dancing room, the play-house, or the house of soul. Evil, which is resistence, is the necessary an- merchandise, the work-shop, the corn-field, or the tagonism of matter, not the unresisting atmosphere kitchen hearth. Dr. A. Paige hus suggested that it is better for Spiritualists to carry bread to the hungry and olothes to the naked, than go to hear sor-

Spiritualists claim to be reformers; so do men who are not Spiritualists ... This is true of both Spiritunlists and opponents to Spiritualism. But where ' growth, and continuance of our physical beings, does reform belong? To the physical world-to its philosphies, its religions, its morals and its virtues -all of which are visible to sensuous perceptionsmatter. For our physical being, commerce is used ; are products of the soul that pass away and perish -not one of which is an attribute of the soul's indostruotible existence. Reform is not an attribute not of love. Pay belongs to matter, where conflict of the soul-it is only a term that can be applied to

A palpable' recognition of the soul's immortality places it paramount to all its productions. Reforms wards and punishments. Virtuo is in her right are the changes of matter-not of the soul. When hand-vice her left. Justice is of the material we feel and recognize the real pulsations of the soul's world, not of the spiritual world; virtue and vice actual existence, all that the soul produces seems

like falling leaves of autumn, compared with the Spiritual locturers, it is claimed, deal with spirit life that produce them. Morals, virtue, philosophy,

-Duing words of Goethe.

For the first time in his life, perhaps, the insolent Knight was completely vanquished. He had at last met his match, and more too. He had found little trouble thus far in deceiving the absent and trusting Wilhelm, but here was a power which it was quite beyond his skill to devise.

He proceeded to comply, though ever se sullenly, with the woman's demands. Ho dared not, in truth, do otherwise. He eyed, first, herself, and then her dogs; and finally he concluded the fight, if entered upon, would result altogether to his disadvantage. Therefore he reasoned that disorction would prove the better portion of valor, and did as she requested.

As he proffered his assistance to Gertrude, she peremptorily declined the same, assuring him that no longer should she remain indebted to him for his aid, or protection, or sympathy. She vaulted lightly into her scat, and her little palfrey immmediately torned about and began to carry his precious load homeward again.

The Knight followed closely after, without venturing a word. And finally came along Old Mabala herself, attended by her canino escort, her keen eye fixed upon every movement of the Knight, like an arrow at its uncercing alm on the bowstring.

It was all a strange tableaux To Gertrude, it proved to be relief indescribable ; but to the Knight, it was a blow from which it would take even his boundless coolness and assurance a long while, to recover.

After a time, they reached sight of the castle, Gertrude at once urged forward her steed, and the Knight came after, putting the best face on the matter he could wear. He had all his plans concocted, in case the girl ventured to tell the story of the day to her father. He feared nothing for the result, already knowing the relations subsisting between the two, and understanding his own power over the mind of the father. For the present, certainly, he was esio.

#### CHAPTER XVIII.

#### THE LAY OF THE MINSTREL

That very night, while supper was spread in the hall, and after Gertrude had taken her seat at the table-though apart from the Knight somewhat-it was announced by one of the men-at arms at the door of the diving hall that a poor minstrel waited at the gate without, and desired of the Lord of the Castle permission to pass through and share his hospitality.

"Who and what is the stranger, that he should presume to interrupt as at this hour of the day ?" demanded the lord, in his usual passionato manner. "He says that he is a minstrel," responded he who had presnmed to make the aunouncoment of his arrival, "and that he is weary and footsore with travel"

In response to those questions, the minstrel con menced his monotonous musical recitation, in the form of a chant, of what was transpiring when he turned his back from necessity upon the land. To the ears of the listeners it was poetry; it certainly was poetio, not less from the regularity of rhythmic beat in its resitation, than from the ideal modes of expression in which the intolligence was sought to be conveved.

He told them, in his song, accompanying his harpmusic, that Courad, the Emperor, had pushed his way quite to the walls of the City itself; that his army was brave and hopeful, having already made soveral vigorous assaults upon the enemy at differont points, and with brilliant success; that the army was led by men who know how to command, and in whom they folt the greatest amount of confidence ; and, chiefest of all, that there was one youthful soldier who had so distinguished himself for impetuous bravery, that he had been received into the personal companionship of the Emperor, and always rode with him at the head of the army, as if he were hia body-guard.

The Knight ventured to ask who such a young seldier could be, for he said he felt assured that no such person had ever come under his notice there, and would hardly be likely to reach such a prominence by so rapid steps.

The minstrel could oven tell him who the youth was, for his name was on every tongue, and he was the pride and covy of all. It was Wilhelm, who owned a castle somewhere this way on the Rhine. The Knight became dumb.

The Lord of Rosonheim tossed off a long and powerful draught of liquor that stood at his hand, to hide the confusion of his face.

As for Gertrude, the violence of the beating of her heart led her to fear lest it might be overheard, and she be herself betraved.

The moment was one of peculiar excitoment to each one of the three.

"What was his name ?" asked the Knight again, hoping thus to gain time to recover himself. Gertrude's eyes flung him a look of unspeakable contempt, as he put the needless question.

Ob. Father, hark to the groaning Lives on the shores of Time ! ' Eternity's waves are moaning In answer to the chime That mountful rings in every soul, Like a slow-pealing knell, Till its widening circles roll,

Out where Death's mysteries swell." "Let in the Light !" thus sad the or

Amid the silence falls. While the untaught hearts that sigh With quiet wcoping, call

For more of Love to bless the world, And more of joy to smile; That hate and scorn may down be hurled,

And hearts be freed from guile. Oh; this world might beautiful be.

If man to man were true, Bhimmering like a summer sea,

When sunshine o'er it flow: The Golden time that poets sing Would gladden all the earth.

And life to life fraternal ring. While noble deeds have birth. "Oh, give us Light I" from all the ages

Goes swelling o'er the spheres, From carth's poor worn once and her sages, Still it comes with many tears; Blindly groping with a yearning Sense of such glories bright, That all manly speech is burning With the words, "Oh, give us Light I"

Oh, let the light of Love to shine On every darkened one; Give unto them Affection's wine; Lot all good deeds be doue ! Oh, let the light of knowledge beam-

Be every fetter broke. Till earth, through Faith's most gorgeous gleam, From Circean dreams be woke

#### Beauty Unadorned.

Boston, October, 1860.

Why don't the world take a bint, occasionally? "Wilhelm ;" answered the minstrol, "his praises Simplicity may be preached forever, and to little were everywhere. Never before had man so immor apparent purpose; but once let somebody be odd talized himself, unless it was Cour do Lion's own enough to come out with a living example of it, and self. His presence by the side of the Emperor at | what a dust of talk and wonder is raised! One tracted all oyes. And then his youth made him more | lady at the Prince's ball in Cincinnati was distin-

conspicuous still. His manly beauty created a pro- guished from the rest of the women by wearing no found impression on the hearts of the whole army, jowelry. Baron Ronfrew observed that the 'lady

and those who admired him learned very soon to love was barren of bijouterie, and selected her as a danchim also. In the few onsets the Emperer had made ing partner on that account. Over dressing is the against the enemy in the intrenchments of their crying sin of our American women, and the lady citics and towns, no veteran in the Crueaders ever who, on so notable an occasion, had the courage, bore himself so gallantly and with such lofty cour- self reliance, and good tasts, to dress with elegant age as had Wilhelm from the Rhine. And the ele. simplicity, deserves immortal memory. Somebody ments of a true hero and great military leader shone says-"Let Miss G. be illustrious forever as the out in his conduct. He could have marshaled an woman who danced with the Prince and did n't wear, army at any moment himself, and persuaded them jewels !" and so say we. Jewelry is a tawdry mode "Yes, so are they all !- a miserable, vagabonding | to follow him on the most desperate undertakings." of augmenting beauty, and barbaric, at the best.

ured by the value of earthly goods, should be given what falling leaves are to living trees. Falling for spiritual truths, dealt out by spiritual lecturers. | leaves change, orumble, decay, and re-form. So it is Does Spiritualism teach this? Let us, in our silent moments, think of this.

The paid priesthood have been a favorite theme for condomnation by reformers. The priesthood of the ual truths for the people, for which a certain amount Spiritualism in tacit power sheds now in the hearts has been annually paid in money, or in some material goods. Commerce is exchange of commodities for pay, for an equivalent in matter. Where does it belong? To terrestrial things where opposition, conspontaneously produced ; that are ever as free for us as the air of heaven that we breathe. Commerce in spiritual things is incompatible; commerce in earth ly things is lawful. Commerce with the whole category of religious technicalities had birth in matter. and with matter will find its grave.

A spiritual manifestation, a spiritual truth, never was paid for and nover can be, no more than the above all these trashy things, which alone belong to sun's rays are paid for. Even the sunlight that is the physical world, into the olear light of soulphysical, is above the clutches of commerce; and realities, when lecturing and preaching cease to be spirit is lighter and brighter than the physical sun. of use, where truths are developed and recognized Earth holds commerce to her own bosom, and nurses by the soul's spontaneous growth, unspoken, unit. Commerce is her lawful child. I do not mean written.

to say that spiritual truths do not pervade all carthly things, but to think that we can handle and hold a spiritual truth as we do an article of merchandized the silent influx that makes us Spiritualists, cannot -a bale of cotton, or a hogshead of molasses-and be called out to hear sermons and lectures. Nearly sell it to one or more persons for a stipulated all our best mediums throughout the land read but amount of money, is a phuntasm that belongs to the little, if any; and Spiritualists, as a body, give shadows of the past.

Public speaking is an article of commerce, given It is because the soul has come to that condition for payment in some other article of commerce. where it recognizes the spontaneous development of Every soul has the sunshine of truth in itself, and truths for itself; of every truth for which the soul for itself developed. No spiritual truth ever will, or has need. The capacity for a soal, truth is born ever did find a lodgment in a human soul from the simultanecusly with the development of that truth. tongue of a spiritual lecturer or a church minister. | Material things, I know, apparently differ from this External education, to the soul, is a pretence, not axiom. The hunger and the thirst for spiritual a mality. External education belongs about to our truths are never answered by words, but are always physical being, to the philosophy and the teligion answered by silent soul development; by unseen of the material world, which world is but the baby- spiritual influx, that is not material, like lectures play house of the soul of man, and which soul is and sermons.

spontaneously, incessantly nourished by the unseen Thus it is that mediums and Spiritualists care litstreams of God's truths that flow everywhere the or nothing for external teachings, which teachthroughout his universe, free, unspoken by words. ings belong alone to the external world of material The first recognition of truth in the soul is its intelligence. This body of lecturors care but little development from within, outward-nover from the for what each other says, but in cach one is a mighty outward world to the interior soul. Soul truths development of feeling, of kindness, of love. In never were and never can be developed in others by each one there is a flood of silent thought, the whole spiritual lectures, books or writings. You may say of which no one dares to utter yet. Were I to speak that the Bible is full of spiritual truths ; that it my soul's persuasions right out in full, could I, the cannot be made without pay; that it is an article of great ugly boot of materialism would crush and kill commerce. Admit that this is so. Every spiritual my animal life. Miss Fanoy Davis says : " Our best truth therein revealed comes externally, second feelings we never utter, for tongue is too feeble and hand, to the soul that reads it. Every spiritual pen too weak to transmit them. When the divine truth recorded in the Bible is in the air, everywhere, | comes, there is nothing in mind and spirit to express free for every soul that has a capacity developed for it." Love is the basis of Spiritualism. Love is the its reception. And no soul receives the truths of great river of God, from which immediately comes our the Bible sooner, for their external presentation, for desires, our longings, our affections and our feelings. fingering the Bible and reading it. Spirit truths, These are nearer allied to Spiritual existence; while

of morals, virtue, religion and philosophy. The alliance of reforms with the soul's progression, as has been claimed, is a fiction of the necessarily darkened past-not of the light that Spiritpast and the present have claimed to deal out spirit | unlism brings. The bright and beautiful light that

of millions drives away, or will, this fiction-and the soul's intuitious stand triumphantly above the trash of effects that re-form, the pretences of religion that are material; the axioms of philosophy that flict and bondage is - not to spiritual truths that are change as matter changes; the frailty of virtue that evaporates as the dowdrop; the tribunal of justice that is weighed only in scales that men make: morals that along are the sweeter fruit of material existence; and what men have called evil, like the refuse of matter, corruption and decay re-form, and

come forth in fragrant flowers. I say that the soul imbued with the silent influx of Spiritualism, rises

Men and women who have been long in the ranks of Spiritualism, who have been carnest devotees to little head to the utterances of others. . Why is this?

 $\mathcal{L}^{1}$ 

#### BANNER $O T^{\dagger}$ LIGHT

oohl philosophy, facts and reasoning, hertures and laubject. This fact impound upon mit the necessity formony are further removed, are but thadcad scales of looking lute the foundation of many destrines of matter, from out of which the soully life in whose truth 1 had always before taken for granted. Hpirituniism is departing. With the knowledge filenes I became a very hard student. Due day, I that I have of feeturees on Spleitualism, I am forced froust prove that Samon netually lived and performed to the conclusion that it would be better each one the extraordinary feats recorded; the next Hunday should, during the week, have a regular and sub- I was called to explain the cherabin and the four stantial husiness, aside from lecturing, to supply the wheels, or the deluge, or the destsuction of the domands of physical mants. Bacause, first, the in Counanties, or Jonah and the fish, or the case of come from leaturing alone is hard caracil, is pre-Simbrach, Mashooh and Abednego. Brery Diblical earlous ; it is generally insufficient for a good sup- difficulty was brought to me for solution, and it was port. Becoud, it has the semblance of, and it is in my especial province to clusidate all the dogmas fast the old style of paid for pulpit cloquence. which have been professelly derived from the snored Third, it does not accord with the beautiful teachvolume since the days of Tertuilian. These efforts ings of Buiritualism. Fourth, a lecturer, as a lecchanged and recified many of the opinions which turor, can better meet the demands of a working had been linkliked from venerable tenchors, and people, by working bluself, or herself, opened to me wonders and beauties which I nover

A man that speaks or writes for the people, must should have seen had my life been passed in the be with the people in their daily avocations-in regular, quiot, prescribed routing of ministerial their dealings and actions. Thoughts must be sifted duties in a New England parish." through acts-they must be wrought out through In illustration of this he relates the occasion of sotual experiences, to give them telling force when his becoming acquainted with an English gentleuttered. Physical labor is the mill that prepares man of splendid talents and acquirements. This the seed grain of thought for intellectual food. gentleman (Judge W.) come to hear him preach one

> Written for the Banner of Light. AUTUMN LEAVES.

> > BY A. P. M'COMDS.

Wheev'er bows at Nature's shrine. And wanders forth at Autumn time Among the forest trees. And gazes on the golden throng Of ananging leaves all o'er them hung, His soul will surely wake to song. And rapinrous melodics.

Peach, plum and orange tints all lend, And with the ambered crimson blend. Along the wooded ways. Of all the gorgeous varied hues October's breath o'er nature strews, None rivula the rich mellow views

Of leaves in Autumn days. "The saffon dappled poplar high-" Blends with the oak's rich parple dye, And gems with rosy stains; The softened yellow blokory's seen. The scarlet maple right between-The beach, still to its faded green, A stubborn hold rotains.

And far off, in the smoky blue, The dim specked bizels glimmering through, Mart A humble tribute bring: While o'er the river's silvery stream not The darker pine still waves its green; And casts o'er all the shadowy scene A gleam of dying spring.

Then bailing from his chilling lair, The frost-king breathes on night's still air His icy dews around. Sol, rising from his Orient fold,

Then floods the woods with liquid gold, The leaves then loose their stender hold. And mournfully drop down.

The fitful wind then swaggering comes And whirls the leaves from out their homes. In wildest tumult race. In panio tossed, they frightened look; In every cranny down the brook, In every hollow, sheltered nook, They reck a hiding place.

Original Essays.

A FEW WORDS ON AN OLD THEME. Perhaps the insertion in the BANNER of an article the main object of which is to bear testimony against the old dogma of endless publishment, may at first be judged as quite behind the times; but I would ask you, earnest reader, whose mind has long been at ease on this point, have you not among your Judge W., the latter would frequently inquire if he acquaintances in your neighborhood, in your own family, even, some one upon whom this "blackness had yet discovered those proof texts. of darkness " yet casts a shadow? Then, while the

weakness of vision, and related that the radiance of Heaven's own light, which now fullows upon humoulty, will became to him a source of strength, until he, too, can hear its approaching optendor. A. C. S.

10 IT HIGHT P

While our public and legalized charities have been greatly extended during the last four years, in the cause of education, until most of the cities and large towns of the antion have fice schools, open to all of the white children, as the ballot boxes are to most of the white male adults, and with a highly commendable zeal the coffers of the rich are being still opened by taxation to establish and extend the free school system through an academical course, too, and into a collegiate, scientific and classical education ; let us turn for a moment to another alde of the subject. In our large cities are thousands of children who are not able to reach these schools, not even the lowest grade of them; they have no clothes fit to wear, no fool fit to est, no homes fit to live in, no society fit to be with, no parents fit to own thempoor little sufferers, balf starved and whipped into morning-not that he cared for his religious tenots, the streets to pick up rags, bits of paper, bits of fuel, but to judge of his abilities as an orator and scholar. orumbs of food ; peddle papers, black boots, sweep The subject that morning, by special request of a streets, beg for ponnys, etc. Is it not time to inquire member of his congregation, was upon ondless pun. into the rights and interests of these "beirs of salvaishment. At the outset, he told his hearers that tion." or damnation, or the duties and obligations of were dead in trespasses and sin." this doctrine was inexplicable to human reason; so society to thom? Must they be left forever to do. he confined himself simply to a rehearsal of those pend on single handed charities, or the meagre pittexts which he imagined taught the eternity of future wee. After the audience had dispersed, Judge W. remained; they were introduced, and ized, legalized and christianized institutions through walked home together. The Judge remarked to Mr. Chapp that he had once studied the subject upon which he preached, with especial attention, thinking to fit himself for taking holy orders in the Episcopal Church ; but, it being out of his power to find that, and several other dootrines, he abandoned the idea, "Judge W. was a superior linguist, and well versed in the original Scriptures. When we parted that morning, he said : • Mr. Clapp, I have a particular favor to ask. You told us in your sermon that there are hundreds of texts in the Bible which affirm, in the most unqualified terms, that all those who die in their sins will remain impenitent and that parents do not care, or provide for them. Is unholy through the ages of eternity. I will thank there no voice in the land to be heard, as an attoryou to make me out a list of those texts in the. original Hebrew and Greek. That some of such an and insist that every child which is legalized into import occur in our English version, is undentable; but I think they are mistranslations. Two, five, or I realied, ' It will give me great pleasure to grant your request. I can furnish you with scores of they are sustained and cared for, and if those authorized to bring them here, do not, or cannot do it. so. I was perfectly confident that he had most egrejects so as to suppress or lesson the importation to giously misinterpreted and misunderstood the word the demand. At the present time, even under all the scorn and contempt heaped upon illegitimnoy, chil-The very next day I made the best arrangements dren born out of wedlock are better protected by law. for collecting the proof texts-setting a table in one and oftener recipients of private charities, than corner of my study well furnished with the approthose who enter life through the law and gospel. priate books-lexicons, Hobrew and Greek, concor-Little children come here entirely dependent on those dancles, commentaries, English, Latin and German, who have the start of them, and it is inhuman and

worse than brutal in us to neglect and disregard the WARREN CHASE.

Chicago, Sept. 28, 1860.

Reported for the Rumer of Light. MISS LIZZIE DOTEN, AT ALLOTON HALL, Sunday, Oot. 28, 1860.

## APTERNOON DIRCOUNAR.

The choir ang the headtiful bying from Adams's Collection, commencing :

<sup>10</sup> Brother, is life's norming clouded, Hes the audight coard to thine f is the earth in darkness should, Woold's that at the tos replace Cheer up, hother, lot the vision form up, hother, lot the vision form the own the near f and the own the near file. Been will come the next transition, "Trust in Uot, and persovere."

Brother, all things round are calling With united voice, 'be strong?' Though the wrongs of earth be galling, They must loss their straight oro loss. Yes, my brother, though life's trouble Drive theo near to dark despair, Bour 's will vanish like a bubble, "Trust in God, and persovero."

He, from his high throno in heaven, Which your foces in angor make; Ho will see cach fetter riven, Which your foces in angor make; Ohere up, brother, he has power To thy up the tatter tear; And though darkest tempests lower "Trust in God, and persovero.

The medium then followed in an appropriate invocation, after which the choir sung another hymn. The subject of the Discourse, as before announced. was "The Physiology of Sin," and based on the text from Ephosians, " And you hath he quickened, who

She said : In this age of intellectual thought and daring, when man has stretched forth bis hand like tance of overgrown and wealthy Societies ? Four- his thought, and taned the hidden powers of being, fifths of them are forced into this world by author- and caused them to do his bidding-in these days, too, of absolute republicanism, when every man is the gate of enarriage, in which the parents have long taught to govern himself-we feel impressed with been falsely taught that "the Lord giveth, and the the thought that nothing save what is of the Deity, Lord taketh away, and blessed be the name of the can remain eternally. You have admonitions of Lord." Ignoraut, stupid and degraded beings are this truth every day. As you worship God of your being constantly scaled into pairs by wedlock, and own part-independent of any arced or race of men, thus authorized by law and gospel to fill the streets you walk directly to the throne of God, and ask Him with beggars, or the poor homes with victims; and who you are, and what you are, and what He will yet the power that legalizes and Christianizes these have you to do, now you have come of age, and must unions, and by them forces thousands of innocent act for yourself. The old bugbears of humanity beings, annually, into this life, involuntarily on their are losing their interest and influence, and the blood part, unwelcome to parents and society, makes no of the lumb is losing its efficacy atso. Under the provision for the helpless and innocent sufferers, consideration of these circumstances, the question when the fact is constantly staring them in the face, that was asked of old is asked more pointedly today; and since man is responsible for his own sins, more essentially should he ask : " What shall I do to ney for these helpless beings to demand their rights, | be saved ?" The church has tried to answer the question, but her words are so ambignous that huearth life shall be legally protected, homed, housed, manity has looked up into the face of mother church fed, clothed, and educated, at private or public er and said, "You don't know quite as much as you pense? If society has power to authorize persons to might, and a little more freedom would do us no bring children here, it certainly has power to ece that harm," Romanism, Protestantism, and youngerborn Spiritualism have tried to answer the question, but all have fuiled, when they tried to limit their ciety should, until it regulates and educates its sub- vision to a few truths. The facts either alone contributes are not enough to lead men to salvation. If you trust either, you will soon enough backelide from it, and find yourself still responsible for all you do.

True Spiritualism will try to answer the question. You will be with me, when I say no answer will cover the entire ground, though we can at least make some approaches to it.

In the past time, men went to work with scalpel wants of our own species, while we are potting and and diesceting-knife, to find the sout's abode, but caressing horses, dogs, cate, birds, etc. The first failed in their attempts to find its secret dwellingduty of life is to helpicss and innocent children-to place. When we trace the relationship of the spirit hold them up and direct them, and prepare them to to the body and its nature, we perceive that which take our places, as we take our slaves and travel to is imperfect and rebellious; and we say, " Why has the other country, where we may be as helpless as God given me those passions and desires which if I they are here, and where we may find that " inas gratify I am punished? Whence came sin, and much as ye have done it to the least of these, ye have why is it I have these desires which torture my done it unto me." Let us join in an effort to get up being? Can I escape the punishment, or am I born homes for the poor, homeless children, and have them for iniquity ?" Oh, this question of original sin! all educated, so society will have no dregs in the fu Humanity has beat its head against this rock, and ture, and vice and crime come to an end, and the at length has wisely concluded that the rock is sinks of pollution dry up as fountains without water. harder than the head, and so has drawa back, and succumbed to the idea that

"In Adam's fail

consciout notion of the taliid. When the statasch regulres its dinner, it pulls the rops of the bell, which is in the brain, and says, "titre the something to cal, and I will give you alrength, and support you to do your work. I will ald you to think, openk, plan and write, but you must give me food." The wise man will obey this call, or his calculations will go to the four winds of heaven. Ife must satisfy the demands of the body, or it will starve. His energies are called out by his successities; and the man who does not use his faculties becomes a cypher in humanity. When you thank God for his bountice, thank him for your necessities, for they create them. The nerrous system, as we have said, is governed by voluntary and involuntary motion ; and If the brain would never interfere with this action. there would be up sin. But there is interference. The bright Damascus blade becomes rusted, and tends its poison into the scabbord. All the diseases the scabbard is susceptible to, originate in the blade. The question naturally rising, then, is: Why is the blade so susceptible to rust and poison? The brain is fitted of two parts-of the cerebrum and the cerebellum ; and these two are married. You may understand the intellect when you have looked nature in the face, and asked her what she will do for you : and you will understand, also, that the man who refuses to advance is a moral and intellectual beggar. Sin is truly nothing but imperfection. The angels do not want to visit you in your basement. but want the best room. You would never know what sin was, did you not have the power of contrasting it with higher phases of creation. You look back upon your weakness and shortcomings, and say, "Would to God I might go higher still." The physiology of sin is the imperfection of your spiritual and physical natures.

We say reverently that man is but an experiment of Deity. He plants his footsteps in your hearts, and walks straight through you to his own great white throne. It is no marvel, then, that the combination of the faculties is incapable of expressing Deity. when man falls so far short of him.

There are three causes of sin, and all originate in the brain. The first is imperfection. You desire change and experience, and are not satisfied with present conditions. Do you know that after the limbs of a tree have rested through the chill winter, the sap comes coursing through the arteries, and every year the tree is filled with some new advancement?

There is dwelling in one of the little closets of the brain a will-power. And here is the secret of all the discords of the physical world. This and the physical body should be in harmony; but one is linked to the lower life, and the other grasps the hand of Deity. One says, "You shall give to me," and the other says, "You shall give to me."

There is a constant warfare in your members. Amativeness says : " I desire indulgence ; who cares for the laws of man ? who cares for the harmony and well-being of society ?" Belf-esteem says ; "But what will the world say of you? You will lose your place in community." Then Secretiveness says : " Oh, never mind that ; I'll lead you through a dark, unfrequented way, where no one will know you, and I'll keep your secret for you." Then Caution causes you to look carefully at every step, that none spy your intentions, till the deed is done, and the Divine Life rises up within you and asks. "What have you been doing all this time for your high religious and intellectual culture?" After the force is gone out of the physical body, you exclaim : "Oh, that I might go back to the days of my childhood, and with the wiedom I have now, how fuithful I would be to my moral faculties !" But sin has blackened the human heart that was once pure and lovely, and the soul mourns how sadly it has stained its path, and must go into the other life defaced and sourred.

You are all being educated for the next degree above you, and you take on God's education with the bitter experiences and sorrowful builtings of life. Above Acquisitiveness comes Alimentiveness. When the Stomach ories out for food, it says, "Oh, yes, give it-it needs it (" And when the Stomach cays it is satisfied, Alimentiveness says : " Ob, I want a little more-that tasted so good !" It is a plain and simple truth, my friends, that a glutton can never be a religious man. Swedenborg saw ovil spirits congregating around a diseased liver ; and we assure you more blue devils come from dyspepsia than ever were known in an orthodox hell. The brain is fieshy and composed of nervous fibres and particles ; and it is a fact that physiologists recognize, that three-fourths of the brain is fluid. But you say, what has this to do? It sustains the spiritual portion of a man's being. It is the purcet, clearest, and noblest portion of your being. Do you not know that the whole human structure in all its varied functions, is noted upon by the power which exists in the dome of thought? And is not this a matter of vast significance ? We can see above every one of you a spiritual boad and shoulders-the embryo of what you are to be. Man thinks his skull shuts him in ; but it is a great mistake. The fluids are in the skull; but do you not know there is a power which draws a man right out of himself? Some of you who are as short or Zuccheus, are tall in Spirituality : while some who are as tall as Goliah, cannot see above the surface of the ground. Magnetism pervades all things, and there is no substance so impervious that spirits cannot go through it. You have heard of witches going through key-holes ; but spirits do not need key-holes to pass through. While we show to you sin and its influences among the inhabitants of earth, we come also to show you the saviour. The very first principle of your being is worship. The first thing the child does, after it draws its breath and the fine air runs into the lungs, and they are ready to do their work. is to look its speechless worship up into the mother's face. You ask what keeps the mind in motion? What isthe governing power of the brain? WILL. And if it loses its power, the whole system goes to decay. The fine nervous fluid in the brain is of such a nature that the spirits can influence it -- they can breatheaweet whispers of peace, and fill your soul with ecstacy. And while living in the spiritual we are no longer held by the works and needs of the flesh. We have told you what you can do. Call all your powers into subjection ; subject yourselves to the will of Deity. There are positive powers pervading your being; and when they are understood, they will create an element into which you can step and be healed-the Gilead that holds the magic balm which shall bring peace to your souls. There was One who was a gifted spirit. We wish not to be understood as saying that Jesus Christ was more progressed than all men may become nor because he has gone to his Father : but because he was developed to a standpoint where he held death and the earth in subjection. There must be a positive element to move and control the negative ; and man must tise superior to the firsh, nor rest until he goes

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greator light goes sweeping on to illuminate the and brambles of a lower path, that he too may by its light become free to press onward and upward.

That the people as a body who profess this belief orthodox churches live quite at their ease, accumulatheir equipage more humble, their style of dress loss with these facts." expensive, are their faces more careworn-in short. dootrine inculoates? If deep down in their very couls they felt the import of their profession, would truth. not their zeal as much exceed that of " Peter the Hermit " as the worth of an immortal soul exceeds earthly casket that enshrined that soul for a few

brief years ? These people are not inhuman, they are not mon-

sters, as a being from some other planet might infer, who should overhear their words of belief, testifying to the possibility of an eternity of torment for all such as thought not as thomsolves, and then witness it a matter of juty to allow their priest to portion , out their thoughts and researches-people whose intuitive receptacies of truth have become closed to oclestial teachings, from disease and false instrucallons.

is guite evident; but that there are others more evident, likewise. Bearing upon these points let us to dispel the dark shadows from the lower one. Let trine is not to be found in the New Testament." as trace his progress for awhile after he has attained

For some years after my settlemont I was invited in his blindness casts a sombre shadow over the fair almost every Sabbath to preach on some particular | reation. Let us therefore commiserate our brother's | country and his children.

find them, and will accommodate you as early a beauties of a higher unfolding, bear with me if with possible. During that and the succeeding year, I my feeble taper I seek to throw one flickering ray read oritioally every chapter and verse of the ppon some poor wanderer still entangled in the weeds Hebrew Scriptures, from Genesis to Malashi. My investigations were as thorough and complete as I

and became a student at law.

ten will be amply sufficient."

them before next Sunday.'

version."

He smiled, saying : 'I do not deny it.'

of God, and rejoiced in his speedy discomfiture. A

with standard works on the Pentatouch, the history

and antiquities of the Jewish nation. I had no

authorities but those of the highest repute among

trinftarians of every denomination. With the help

of Gaston's Collections, and the references in the

Larger Catechism of the Presbyterian Church, access was easy to all the passages of Scripture relied on

to prove the doctrine of endless sin and sorrow. I

began with the Old Testament in Hebrew, comparing

it as I wont along with the Septungint and English

Each day he devoted a portion of time to this

thorough investigation; and constantly meeting

He replied : "No, Judge, I am doing my best to

could possibly make them. Yet I was unable to find therein so much as an allusion to any suffering at do not betray in their lives a profound conviction of all after death. In the dictionary of the Hebrew its truth, is very evident. Do not most members of language, I could not discover a word signifying hell, or a place of punishment in a future state. Th ting this world's goods with as much apparent my utter astonishment, it turned out that Orthodoz bagerness as those whom they style heretics ? Is critics of the greatest celebrity were perfectly familiar

And yet to this very day we are surrounded with is there any appearance of the great wee their pricests who, either in the innocence of ignorance, or with the craft of trade, palm off these fictions for

"Still I was sangaine that the New Testament would furnish me with the arguments which I had the possession of a city, where only is deposited the isought for. I scrutinized, time and again, whatever in the Gospels, the Acis, and the Epielles are suppesed to have any bearings upon the topic, for the

space of eight years."

Thus ten years in all were given to this most thorough research.

"The result was that I could not name a portion of New Testament Scripture, which fairly intertheir indifference, in deeds, to avert such a calamity. | preted, affirms that a part of mankind will be eter-No, they are simply unreflecting, perhaps believing nally miserable. But the opposite dostrine is taught in scores of texts, which no art of disingenuous interpretation can explain away."

Mr. Chapp affirms that up to this time he had never read any of the writings of the Unitarian, or Universalist divince, and that the conclusion he was

forced to arrive at was "counter to all the preju-That there are those among them who take in sincer dices of early life, of parental precept, of school, liy the poetic fictions of Milton for Bible destrines, college, theological seminary and professional caste." Quite to the point is the following quotation from deeply learned in the carly history of men and the lips of Thomas Carlyle, during an interview things, who dare not tell all they know, is pretty enjoyed by Mr. Clapp, while on a visit to England: "I enjoy an extended personal acquaintance with take the testimony of one among them, amineut in ministers of various denominations in England and experience and research ; one versed in all the theo | Scotland. Neither in or out of the pulpit have I logic love of their most renowned schools of divinity ; ever heard one argue in favor of the doctrine of endone whose life gives evidence of the good one man less cvil. I am satisfied that no intelligent elergy. can do when his intellect continually expands and man among us embraces it. How inexplicable that blends with desire for progress, instead of being educated men, closing their eyes against the irreoramped into the tortuous windings of upholding a sistible evidence of unbounded goodness and power erced, which no amount of endeavor can ever per in the natural world around and within them, should petuate. This man is the Rev. Theodore Clapp. If make themselves believe that final, hopeless, romedithe light he bears aloft has, as yet, thrown but a less misery is the grand, sublime consummation of few gleams upon that upper pathway, it has power the Creator's moral achievements ! The horrid doc-

The world is full of testimony, would men but that position where the most highly educated among seek it, in disproval of Divine revelation to sanstion them generally settle down upon their school taught this dogma -indeed, the evidence is, I believe, within oreeds, and strive not to get beyond. He says : | cach man's heart, could he but look within and read "When I entered the ministry many of my opinions, its workings-its native goodness instead of deshough sincerely held, rested only on the principles pravity. Could his far aweeping vision take in at of implied faith or authority. In New Orleans I had one comprehensive view but a small portion of the to encounter just, wise and noble men, belonging to great out workings of the Divine mind, how beautieach of the different denominations in Christendom. ful and harmonions would appear that which now HOMAGE.

BY LITA H. BARNEY.

I bend me not to the worldling's power-To a prince's crown, the pride of an hour; I reverence not the gilded state Of those whom fortune alone makes great; My neck is stiff 'neath the tyrant's sway, And I envy him not his short-lived day; But where Liberly fair doth on Tyranny frown. " And show its true grandeur, in country or town, ... I how mo down.

I bond me not to the gorgeous sheen Of bubbles that break and die when seen-To the vapory tinsel bedecking strife. And the thousand faischoods that chill our life: With the hosts that follow in Error's path, I join me not in their hollow laugh. To the glorious Truth, wherever 't is found, On land or in ocean, the wide world around, I bow me down.

bend me not to the noisy display Of self-wise pedant, with wordy array; But to that which the Poet's bosom awells. To all that is noble that History tells, To the Sonis that with thrilling eloquence shone, To the Patriot's blood on his own hearth-stone. To the genius of Wisdom, to Knowledge profound, Becapped or bewigged, in cost or in gown,

bend me not to the flashing eye-Its passion will bring its own death fall nigh; And quail not under the lordly tone-T is only human, and-so is my own. To the heart for our down crushed humanity stirred. To the kindly deed and the generous word, To the Love that o'er all shede its pitvings down. And asks not, nor thinks of its Godlike renown. I bow me down.

I bend me not where the many kneel. Where Mammon hath pomponely set his seal. And worship not at the ringing of bells. As forth on the air their melody swells. With beast, bird and tree, and eloquent flower. And waterfall's dash, comes the wished for hour: In Nature's Cathedral, 'neath caim azure dome, To God, the kind Father, the Infinite One. I bow me down l

Providence, R. I., 1857.

#### The Duke of Newcastle.

We get it from the Buffalo Commercial Advertiser -and surely it ought to know, that the above named gentleman, who accompanied the Prince in his American tour, in his early manhood, when Lady Susan Harriet, sister of the Dake of Hamilton and Brandon. But the lovely inconstant one took it into her head one day to elope with a handsome the prospective rank of a Duchess, in her infatuation. Lord Lincoln obtained a divorce, and plunging more actively than ever into political life, has ever since remained single, dividing his affections between his the spectacle of a house divided against liseif.

But this is not satisfying. The Doctors of Divinity have endeavored in the best way they could to remove this obstacle from the stomach of humanity; but it has been utterly impossible, and sin has seemed to predominate ovor the good in the lives of mankind.

Saint Paul felt this great mystory struggling in his soul. He sought some high vaninge-ground, where he could comprehend the whole problem : and he said : " For the good that I would, I do not : but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Paul was a wise man a profound scholar, a true theologian, but a poor physiologist; for it is not true that there is sin dweling in the human body.

The theologians of the past find their extreme in a class of metaphysical pullosophers of this latter day, who sweep the same ground, and say there is no slu, but that "whatever is, is right." Both of these extreme views may be maintained by metaphysical disquisition, but every pulse of the soul tells you that there is that which is sin; and your philosophers who have soured so high come back to earth, and sit down before the problem of existence, and say, "I don't know what it is." When they say there is no sin, you point them out the drunkards, the tyrants, the gamblers, the thieves, the adulterous, and those who live on the substance of society, and are willing to give no recompense. You are not content with the assurance of your philosophere that such men commit no sin. You behold the drunkard, who defiles the temple of the holy ghost; the tobacco-chewer, the smoker, the opium and hashish-eaters, who roll sin as a sweet morsel under their tongues; the sensualist, who sins not only agaist himself, but against all that is social and conjugal in society-behold these, and you cannot doubt there is a physiology of sin. Paul did not understand the combinations of his own nature. The body is, believe us, free of all blame. Your physiological body is related to the animal kingdom and the animal kingdom is governed by instinct. There is a physical instinct or unconscious feeling which governs it, and sin can exist only where there is an imperfect control. The father says to the son when he is of age: "I have given you a house to live in, and tools to work with ; go forth and provide for yourself."

The mind, as compared with the body, is like a bright Damascus blade, which, with sharp edge and flashing point, is continually wearing bearing the title of the Earl of Lincoln, married away the soabband. This blade is written all over with the characters of the Zodiac, and from the lesson man turns away, and says, "I cannot understand it." It is as difficult for the soul to weigh officer of the Guards, leaving children, husband, and itself as to lift onceolf by the cars. It is not necessary for you to do it, either. You must see that your body and soul are in harmony, or there will be a continual warfare going on, and you will present

In the first place, there is a conscious and an un-

I how me down:

#### LIGHT. $\mathbf{OF}$ BANNER

up to flod himself. ..... I cannot do my own will, but the will of Rim who cent me."

Christ was indeed the great physician of mennot that he brought them nustrums which could ouly impede and not help ; but he proved that the heat heallog medium was the one who had power to control blimelf. No one can give to others what he has not got himself. No mind can control another with a healthful power, unless there is a sympathy botween them. No one can have mesmerie power over one he hates. The mind must be positive, to influence and heal others. It takes a man of vigorous will to do this. The law of life is motion, and where there is no motion there is death. There must be life, motion, energy, or there is no power.

An'ounce of prevention is worth a pound of oure-Now remember that if you are active, you need never be ill. Motion will call up all your energies. Keep active, and the blade will not rust, nor the scabbard be rated.' If you do not work, the devil of discord will, and he will send aches, and palas, and groans. through you.

Be up and doing ! Look beyond, to the divine nnture of yourself; and when you find it, you will be sapable of meeting every exigency of your being, You will have power to go forth, conquering and to conquer. When you can go to humanity with a life oraving purity and holiness, you will call down a strength that will supply all your needs.

A word to the wise is sufficient. We have thrown out these few hints, for they are practical. Go forth to humanity, and aspire to be healing mediums ;, but, first of all, if you would be healing mediums, learn to heal yourselves. Amen.

#### BVENING DISCOURSE.

Miss Doten's lecture Sunday evening, was upon " Spiritual Love." We are sorry our limits will allow us to give only a meagre outline of this lecture -one of the most philosophical and feeling ones we have ever listened to from this most gifted of mediums. The controlling influence claimed to be a girl who had been an carthly Magdalene, but who had progressed in the other life, till it become her mission to return to carth to help others onward in purity to angelbood.

She spoke of the universality of love. It permeates everything in nature, from the smallest atomic to the highest angelie form. It is the furnace power of humanity-warms the cold and selfish into strength and tenderness. Love is unconscious. We never choose the object of our love, nor reason upon it. That which is the most unconscious is the truest love. It is a mutual and beneficial giving and refeeiving. When the magnetic sympathy is wanting in your heart, you will become conscious of it, and in turn will become chilled and weaned from your attachment. Love finds no expression in language ; for you cannot describe the intuitions of your own nature. The tongue of Demosthenes could not convey the eloquence to the soul that loves that is conveyed in deeds. No woman can ever love intellect. alone. Only love can satisfy love. How many have longed and yearned for sympathy and love, while the fire shut up in their bones was destroying their yitality! Woman yearns after love, and will often take a poor return for a rich, deep love. It is said love is blind ; it is blind only when it is governed only by selfishness. Love is spiritual. When you love with anything but spirituality, you outrage love. How noble will the world be when man can look a woman in the face, and say truly and purely, "I love you I" How can he do it except by being holy and godlike? Man must be the saviour of woman and woman of man.

At the conclusion of the lecture the medium was influenced by a spirit claiming to be Edgar A. Poe, who resited the following poom :

From the throne of life sternal,

From the home of love supernal, Where the angel feet make music over all the starry floor-Mortals, I have come to meet you, Come with words of peace to greet you, And to tell you of the glory that is mine forevermore Once before I found a mortal Walling at the heavenly portal— Walting but to catch some echo from that ever-opening Then I solzed his quickened being, And through all his luward seeing, . Caused my burning inspiration in a fiery flood to pour Now I come more meekly humani And the week line of a woman Touch with fire from off the altar, not with burnings But in holy love descending, With her chastened being blending, I would all your sould with music from the bright celestful shore. As one heart yearns for another, As a child turns to its mother, From the golden gates of glory turn I to the earth once as no Where I drained the cop of radness. Where my soul was stung to madness, , and life's bitter, barning billows swopt my bardened being o'er. 3e 0; 2 Here the harpies and the ravens, Human vampyres-sordid cravens, Preyed upon my soul and substance till I writhed in angulah sore; Life and I then seemed mismated, For I felt accurred and fated. Jake a resiless, wrathin spirit, wandering on the Sty. cian shore. Tortured by a nameless yearning. Jortured by a hameless yearning, ike a frost fur, freezing, burning, Did the purple, pulsing life-tide through its fevered channels pour. Tilt the golden bowi-Life's token-Into suning shards was broken. And my chained and chaing spirit leapt from out its prises door.  $d \ge 1$ prison door. But while living, striving, dying, Never did my soul cease crying: "Ye who goide the fates and furies, give i oh, give me, I implore, From the myriad hosts of nations-From the countless constellations. One pure spirit that can love me—one that I, too, can adore !" Through this fervent aspiration Found my fainting soul salvation, For, from ont its blackened fire-crypts did my quickened spirit soar ; And my beautiful ideal-Not too saintly to be real-Burst more brightly on my vision than the fancy formed Lenore. Mid the surging seas she found me, With the billows breaking round me, And my saddened, sinking spirit, in her arms of love upbore ; Like a lone one, weak and weary, Vandering in the midnight dreary On her sinless, saintly bosom brought me to the heav-enly shore. Like the breath or blossoms blending, Like the prayers of sainte ascending. Like the rainbow's seven hued glory, blend our souls for evermore. Earthly love and lust ensloved me, But divicest love bath saved me, And I know now, first and only, how to love and to adore. Oh. my morial friends and brothers. We are each and all another's. And the soul that gives most freely from its treasure. but the sort that gives most freely from its treasure hatbillio more. Would you lose your life, you find it; And in giving love, you bind it. Like an amblet of safety, to your heart forevermore f

## Banner of Night.

BOSTON, SATURBAY, NOV. 10, 1800.

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OLUB RATES.

Clubs of four or more persons will be taken at the follow All subscriptions discontinued at the explanation of the

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

ET Rusiness Lotters must be addressed, "BANKER OF LIGHT," Boston, Mass.

Berry, Colby & Co.

DEMOLITION AND GROWTH. All healthy natural changes are those of growth

kept up. It is the mere tyro in spiritual observation and

not had time to mature; that sudden jerks in pro- while." gressive movements are never to be looked for, much less desired, for the good reason that they evidence a spasmodic state of matters instead of a healthy one; and that, finally, when a change is wrought that appears to occur almost without a pre-existent cause, or series of causes, it is not to be forgotten that abundant reasons for the result have existed, but that it is owing simply to his ignorance, inattention, or lack of perception, that he has never often noticeable that the mass of people are astonished at an occurrence, perhaps a step of reform. because they could not see the operation of the causes that directly produced it; but that fuils exist, or that they must ever exist where results of

note are finally secured. Nothing occurs without cause and reason. It is

meagre enough, that we are not left at the mercy of who have given this subject attention, may do much a blind Chance, but that Law runs through and to benefit the nublic. regulates all things. On this significant hint more MEssna. Epirons-As I often read your very valu persons ought surely to haug the reasons for their able paper, and think as often, how much light it faith and conduct than do; there ought to be fewer reflects to one who attentively reads its pages, still, blind and reckless enthusiasts, and more thoughtful, to my mind, one more ray is needed, to solve the patient, and truly natural reformers. They should question which I should like to have answered from some one of your many Philosphers who are engaged know-and we all should know-that the profoundin this wonderful phenomena, namely : When a meest power operating in nature is secret, visible only est power operating in indure is secret, visible only dium is in a trance state, what proof do we have that at points wide apart, purely spiritual in its energies, the ideas and thoughts which he or she may utter, impressing such aids into its service, from time to come from spirits? And if the intelligence which time, as it may, and producing no real results until comes forth, may not proceed from a bighly maguithe whole of the original law has been fulfilled. In fied condition of the faculties, which enables the subthe whole of the original and nothing like miraole; ject to grasp superior wishow, (which is the original the state they may not recognize) gained, through the all is order and law, the product of adequate causes; same mysterious process that man naturally receives and he who thinks to carn the title of Reformer his thoughts? without the recognition of this fact, simply calling Will some one interested answer? Salem, Oct. 25; 1860. G. H. DAVIS. to his aid the mechanical rattle and clap-trap that imposes on the outward sense of so many, convicts himself immediately either of being an ignoramus At Mrs. Mayden's Rooms. Some of our most distinguished citizens are invesor a charlatan. We hear an many inconsiderate, not to say igno tigating the claims of subjects not hitherto comprehended in their philosophies; and the way, that rant, persons, who, being thoroughly dissatisfied with the average status of matters around them, leads to higher hopes and more enlightened convicdeclaim without limit or measure against all existtions, is open alike to all. Invalids who have sufing arrangements, and emphatically express the fered long without permanent relief from erdinary wish that universal chaos would come and overphysicians, and all who are suffering from disease, whelm the world, that we are affected with the would do well to consult her in her illuminated or profoundest sympathy for the condition of spirit clairvoyant condition. It is a fast that those who which has not yet suffered its possessor to recognize are sick in body, find their health; while such as Law as underlying everything in nature; and we are weak and weary in spirit, renew their strength come to conclude that all such dissatisfaction is only by a visit to Mrs. Hayden, at No. 64 East Twenty-Inmentable, in that it proceeds not from an intelli-Second street, New York. gent understanding of the relative value of the right and the wrong, but rather from an uncasinces that What of Ist We find, in looking over our gossipping exchanges, is begotten of sourcely any understanding at all. When we hear men and women flippantly expressthat the wife of a wealthy New York merchant wore ing a wish that all things oreated-socially, of a dress at the great Academy of Music Ball, the course,-might go to "oternal smash," in order three flounces of which alone cost a thousand each. that a better order of affairs might be erected on The face used upon the dress was only two hundred the ruine, it naturally suggests itself that here is an and fifty dollars a yard. Now we conceive the facts exhibition of pettish impatience rather than calm in the above case to belong to the lady alone; but if spiritual aspiration, of heat and passionate pucrility she should chance to feel disappointed because she rather than forecasto, perception, or trustful faith. did not find them made public through the news No further evidence is needed that such persons are

now long, on, now longe

" An old Dutch clock in Altony, brought to this country in 1765, although out of repair and running order for years, invariably strikes previous to the death of any member or relative of the family. This the owner has found to be the case in the last eix instances of death in the family. The last striking took place a week ago Hunduy. A short time since the news cama that a nephew of the owner, who was travellag in Europe, had been suddenly killed while out riding."

We find the above item floating about on the reaof fugitive literature, and place it before our readers as a convincing proof, that after all there is a difference 'twixt tweedledum and tweedledce; that a roso by any other name, don't swell us sweet, and that the demonstrations of life beyond the grave, now so rife in our land, and indeed the entire world, are silently but surely changing the religious beliefs of the people-including editors. Probably the above incident has been copied by thousands of newspapers, and will be by thousands more-the identical papers, too, which take ground against the spiritual phenomena of the age; and yet which do not besitate to send forth facts like the above, any one of which is sufficient to utterly overwhelm all the lame logic that was ever brought up to prove that the departed never interfere with human affairs.

Here is an old clock that strikes just as the sun of any member of a certain family is about to set. The warmlug tinkle is heard, and straight. way some one puts his house in order, well knowing that that tinkle means Death / Who and what produces this stroke upon the clock bell? Is it Od force ? Electricity ? Chance ? Nonsenson to think it not of violent destruction and a sudden building up for a moment! It is the summons of a departed afterwards. Each part is so closely related to each, human being, and every tinkle on that beil is a pean that a break in the natural links deranges the whole to all mankind, proclaiming light, life and inumor connection; and hence, reforms are not to take place tality to all the children of the eternal God. This on sudden impulses of the popular mind, but ac- bell is rung by spectral hands from the other cording to the slow and patient processes of nature side of time; and its echoes ring down deeply into herself, long silont and unseen, yet not less active the soul, and spread out and reverberate throughout and steady for all that. Not unfrequently we see unbounded space. The marvel to us lies in the fact what appears to be an unexpected advance, a sort of that mon can be found who, rather than admit either leaping forward from one condition or set of circum- the testimony of myriads to the overyday facts of stances into another still more advanced, and, as we spirit manifestatious, or the evidence of their own may not have been observant of the progress of senses, will attempt to quibble away such significant those silent and hidden processes that have all the facts as the one we have quoted, and, in the very while tended to just this particular result, we are teath of common sense and reason, resort to the apt to ascribe it to a power entirely outside of, merest shifts to carry their point, and evade a just rather than operating within the line of facts thus conclusion. But such skepticism and unfairness adduced; hence we come to designate the single have had their day. A new order of things is fast visible result as the entire action, instead of but the approaching; nor will many years clapse before the proof of an activity among a series of causes, long very persons who, in order to obtain countenances

from the spirit of barbarism, ignore the high and noble facts and truths of to day, will awake some experience who asks only that a general destruc- fine morning to find the rank and file of the people tion of things, now considered established, shall be marching by them on the road to a-pure and a lofty wrought, in order to instal another order of things Spiritualism. Then these conservators of folly will which he thinks must surpass the old one entirely. stand still and stick to their old texts, will they? If he had watched, he must have seen that nothing Not a bit of it! But then they will blandity tell you new stands long, if it even gets a footing, that has that "they knew Spiritualism was true all the

Such is our prophecy; such is the temper of popular journalism and the age.

#### A New Question for Discussion.

The following letter contains another interesting question, which we throw out for discussion by the public.

We have from time to time cast soveral walfs upon the sea of thought which have agitated its waters. been able to make the discovery. In history, it is and we trust, have served to purify them for some souls. We ask the attention of our readers, particularly those who have had experience in such matters as come within the range of the question, to it. There is a vast amount of matter floating about the atterly to show that such operating causes did not country which purports to come from spirit-life, and which is honestly thought by those who receive it, to originate and end with individualized disembodied spirits, in which some judicious minds, out of the

a matter for which our most profuse thanks are particular sphere of the writer, can find no proof of spirit work. A comparison of the thoughts of those

THE PRINCE OF WALES BALL.

It has turned out almost exactly as we expected. It appears to be a total impossibility to get up such Highness " left the boundarles of our city and Brate, Boston for the present.

an excitement has broken out on the surface of the social system, to which measles and rash in children matter this week. We mean to give our readers their are not to be compared. The cause of the trouble money's worth of mental food; and, in return, we oppears to be, that the committee having the august hope they will use every effort to extend the Liour all affair in hand declined to offer that courtery to the over creation. Governor of the Commonwealth and his lady-the

with another lady than the wife of the Governor ; the latter was not acquainted with the fact, as other

adies were, that she was expected and selected to dance with the Prince; she came in second, when, by every principle of Republican as well as Royal courtesy, she should have been honored in the dance by any member of the committee of arrangements to 1s on our fourth page. he supper-room, but left to stand about and keep as Mas. ANNA M. MIDDLEBOOK will lecture in Bangor, supper, the Governor positively declined a second or April 1st, 1861. third-hand invitation down to get a cold bite at what was left; all of which points, both singly and dressed at Lawrence, Mass. unitedly, aroused a proper and very natural indiguation in the breasts not only of the Governor's friends, is just what might have been expected-an angry interchange of accusations and epithets between the you have, sir? papers of Boston that range themselves on the oppo-

site sides of the controversy. Nothing meaner, more puerile, or more thoroughly

we have nothing to do; we criticise it as an act that himself. cook place before the eyes of us all, and which is is represented. There are snobbish people enough who fancy that, somehow, another mano' origin may yet, they, if their lineage is duly scanned, are sprung ing to any extent. from sources quite as homble as those whose origin they affect to despise. Such persons had au influence at this boll, such as it was. The whole affair all is in practice, and that nothing over comes of profession or pretonce.

#### The Indiana.

Father Becson is striving with laudable zeal to ameliorate the condition of the Indians in the U.S. Territories, by culisting the public mind in their behalf, in order that Congress may take the matter in hand at an early day. It is quite time that some efficient measures were adopted to prevent selfish, unprincifonl stigma upon the fair fame of the nation :-

"A late California paper (the Tahama Gazette,) publishes the report of a company of twenty-two that they had killed 400, and that they had not lost and success of Dr. Stone. a man. "Fifteen buttles !" what a shame! An This Institution is no longer an experiment." The armed band with rifles and revolvers, against starved. terror-stricken, homeless indians, armed only with bows and arrows. " Battles," indeed ! If a contest with dwarfs or babies, or with men without means for defence may be called battles, then these were such; otherwise they were horrible murders and wholesale massuerce, for which the perpetrators will sooner or later meet their deserts. I cannot think of these and outbreaks of human wickedness without a feeling of shame for my country."

## ALL SORTS OF PARAORAPHS.

Alles Doten will speak again at Alleton Hall, next demonstration as a public ball for an occasion like Babbath. The time of meeting has been changed to that of the Frinco of Wales' arrival, without the 220 and 7.16, p. m. It is desirable that all should usual social penalty of envy, rancor, hard feeling, be punctual, as late comers always disturb the and very general discatisfaction. Since " If's Royal, meeting in entering. This is her last appearance in

The DANNER Is brint full of choice original

127 Lecturors, for whom we advertise, should bear only guests invited on the part of the State-which in mind that a friendly notice from them of the Banwas their positive due; the Prince led off the ball NER, now and then, wilt help on the work. We are grateful for past favors, and hope to movit a continnnuco.

ar Read the messages on our sixth page. Some of them are of unusual interest.

07 The reader may find on our third page the report of a very interesting lectore by Miss Lizzie Doten. on "The Physiology of Sis." given at Aliston Hall, with the first place ; the Governor was not waited on on Sunday afternoon, Oct. 29th. The ovening lecture

calm as he could in the face of the intentional insult ; Me., the second Sunday in November; in New Bedford, and, finally, after the victuals had all been broken. Mass., the two last; in Bristol, Ct., the two first in and the Prince and suite had nearly concluded their December. Mrs. M.'s engagements are made up to

MRS. M. J. CLARK will answer calls to lecture, ad-

Oct. 31st, at 7 o'clock in the evening, a meteor passed over this city. Its course was from South to North. but of all well-bred persons as well, and the result It was very brilliant, and traveled with great rapidity. SCENE IN AN EATING HOUSE .- Proprietor .- What 'II

Gent .- A servant. (Proprietor leaves for a waiter.) Au' look here, sir,-"Well done, good and faithfal."

PIANO FORTE TUNING .- Our friends who reaches the sontemptible, could, in our judgment, have charac- services of a plane forte tuner-one whose experiences terized the transactions that were publicly associated qualify him to do his work in a thorough and satisfac. with the Prince's entertainment in Boston. It was Spiritualist friend, Albert H. Fernald, at No. 33 West begotten of a spirit, the application to which of the Dedbam street, or leave their orders at Ditson's Music term ungenerous would seem almost complimentary. Store, 277 Washington street. Mr. F. has been conso deserving is it of scorn and condemnation. With neated with Gilbert's Plano Forte Manufactory for the the attempt to make party capital out of the affair, past ton years, but has just gone late business for

It is said that Mr. Lincoln is the recipient of a great therefore open to proper criticism. Let the parties deal of advice just now, from patriots in all parts of on either side be who they may, no conceivable the Union. He has been favored with a letter from excuse is to be rendered for thus oponly and persist- Alabama, in which a suitable cabinet was indicated, ently insulting the guest in whose person the State and the proper line of policy set forth. Presents, too, begin to flow in. . An ox chain cut with a jack knife from a rail hange in his opartment. It was sent as a delicate compliment by some industrious admirer in not be exactly the thing to recommend him to the the Northwest. After the sixth of November, advice familiarity of personal contact with themselves; and and presents and visitors will doubtless be forthcom-

TERBIDLE ACOIDENT IN PERU.-A frightful accident occurred on the 10th of October in the dry dock at San Lorenzo, involving the entire destruction of the Peruwill be productive of good in at least one way-it vian frigate Callao, formerly the Anperimac, and a will ventilate more pretension to good breeding, and great loss of life. She was being docked with all her show to all truly refined and well-bred, persons that crow on board, when the stapchions of the dock gave way, causing her to capsize and to rapidly fill with water. A great number of mon, women and children and the sick were below, all of whom perished. It is believed that the number of the killed would reach one hundred and fifty.

TROY LUNG AND HYGIENIC INSTITUTE .- We had occasion recently to visit the Troy Lung Institute, located on Fifth street, south of the Troy Depot. In bis office, (which by the way, is a fine spacious looking room, handsomely furnished with costly furniture and pictures.) we found DR. STONE busily engaged in openpled men from massacring the poor Indiane on ing letters from correspondents on the subject of the our frontlers. We find in one of Father Beeson's re- discases of which be treats. Among the great mass of ports the following statement of facts, which is a letters shown to us, we noticed two in particular. One from HON. N. P. TALLMADOR, formerly U. S. Senstor and a leading politician of this State, and now a resident of Wisconsin. The other from How. Thowas L. men who had been employed to hunt and shout In. Smirn, Ex-Supreme Court Justice of Indiana, Both lians, and were paid by the number of scalps which of these gentlemen are or have been under medical they brought hamo. The account states that they treatment of Dr. Stone, the principal of the Troy Lung had fifteen battles with the Indiane in two months; Institute. Both spoke in strong language of the skill

not the ones to bring divine order out of any degree of chaos, or that, with their present no-views and headed, extravagant, vulgar, and foolish. feeble intuitions, they are competent to introduce reforms and erect more beautiful and enduring structures on the ruins of the old. All proceeds after the methods of law; haste is nover thoroughness;

ruins, may not know how even to roplace one stone truly upon another.

The Crops.

They feed the producers, support the great lines of railways, stimulate commerce, and set all industria) enterprises to going again. We have great cause

for gratitude this year, as we always have.

# papers, then we should say that the public and the papers had a perfect right to call her vain, empty-

Cab and Cantab.

It seems that a man may know a little something, and not go to Cambridge, either. A Cabby may be it is one thing to destroy, and quite another to build as smart as a Cantabby. In this country, Walt up; he who may be able to bring down a temple in Whitman can drive an omnibus, now and then, and yet write " Leaves of Grass." The London papers say that a prize of twenty pounds for the best essay

on the effects of Sunday onb driving, has been won by John Cockraun, a London cabdriver. At the As reported and found in reliable tabular state- meeting at which the prize was awarded, Cookraun

ments, the crops of the West this year have been told his audience that the essay consisted of ninebeyond all previous limit. They must put us all on teen thousand words, and was all written in the a sound and permanent basis of prosperity at once. | open air on the top of his cab.

To the Public,

Due notice will be given in the BANNER when Mrs. Conant's circles are resumed.

#### Woman and Expression.

When we give abundant reasons for the fact that the refined organization of woman fits her, above the other sex for the delicate office of mediumship, a part of the press, knowing nothing about it and caring still less, makes a pooh of it, and pretonds to see just the quantity of flummery there is in it. But if an accredited journal, writer, or preacher stumples upon, or clearly recognizes, the same truth-lo and behold ! what a beautiful discovery has not been made! A philosophical writer in the November number of the Atlantic Monthly says-" It appears, then, that as a general rule, an ability to express ourselves is in proportion to the fineness of our organization. Women, for this reason, are more adequate in expressing themselves than men ; they stand removed one degree further from the earth. and are conscious of feelings and sentiments that are never defined in our minds ; the attachment is more perfect; shades and boundaries are more clearly brought out, and consequently the statement is more round and full." All this is precisely to the point we have made so many times ourselves.

#### The Secret of Peeding.

In the very popular "Professor's Story," now going through a course of publication in the Atlantic Monthly, the author says, speaking of feeding and being fed-"All feeding establishments have some thing odious them-from the wretched county houses where paupers are farmed out to the lowest bidder, up to the commons tables at colleges, and even the fashionable boarding-house. A person's appetite should be at war with no other purse than his own. Young people, especially, who have a bone factory at work within them, and have to feed the living looms of innumerable growing tissues, should be provided for, if possible, by those that love them like their own flesh and blood. Elsowhere their appetites will be sure to make them enemies, or, what are almost as had, friends whose luterests are at variance with the claims of their exacting necessities and demands. •

It 's one of the most difficult matters, just now, to find a man's name in the newspapers without an Hon." stuck before it, like a pump handle or some thing. What's the possible good of it? Are there no men of sense and simplicity left, who consider themselves sufficient to the task of making their names significant with the mero prefix of Mr.? | Hon. !

Doctor by industry and skill has succeeded in estab lishing an extensive practice. His patients are spread all over the United States, Canadas, and the Islands of the Ocean, who are rejoicing of having been oured from long standing discuses .- West Troy Democrat,

Pastor Riemus, who recently absconded from Havans with \$20,000 belonging to a firm for whom he was book-keeper, has been arrested in New York city, and, upon searching his lodging room, half of the stolen fands were recovered.

Rev. T. Starr King do n't like California, and will return to Boston after his present engagement with the Unitarian Society in San Francisco expires.

A DEVOUT ADMIRER OF NATURE. It's looks abread into the varied field Of Nature ; and though poor, perhaps, compared With those whose mansions gitter in his sight, With those whose hauseons gilter in his at Calls the delightful scorery all his own. His are the mountains, and the valleys his, And the respicadout rivers; his to enjoy With a propriety that some can feel, But who, with tillal confidence inspired, Can lift to heaven an unpresomptions eye, And smiling say, " My father made them all. -I Couper

Capt. John Wilson, of the Minnie Schiffer, has; it is said, a claim on the Gorernment for the value of a ves set called the Star, which he owned and commanded during the Mexican war, and which was unlawfully seized, condemned and sold by the American authorities in possession of Mutamoros. If so, the claim ought to be settled at once. - 24

The London periodicals, daily and weakly and monthly, are swallowing up all literary talent of England. Tennyson writes for them, so do Thackeray, Dickens, Trollope, Savage, Landor, Ruskin, the Brownings, Lord John Russell, Lord John Manners, and many others. Books seem to be at a discount, but all the world finds time to read the magazines and newspapers. Consequently, the novelists, the poets, the art critics, the scientific men, the philosophera. submit to the law they cannot repeal.

AGES OF THE PRESIDENTIAL CANDITATES .- John C. Breckinridge was born January 21st. 1821, near Lexington, Ky. Consequently is in the 40th year of age. Stephen A. Douglas was born at Brandon, Vt., 294 April, 1813. Consequently is in his 48th year. John Bell was born February 15th, 1797, near Naeb ville. Tenn. Consequently is in his 6ith year. Abraham Lincola was born in Hardin Co., Ky., February 12th, 1809. Consequently is in his 52d year. THE BOSTON POST OFFICE building is not one-halt large enough for the business of the city. Bubscribers to the Boston newspapers, residing in distant States, loudly complain of the delay they experience in the reception of their papers. The fault is wholly in the Boston Post Office, as the complaints poured in from abroad while the Summer street building was first occopied, and ceased after the transfer to State street.

13 There have been more fiels used during the present Presidential Campaign than we ever saw before -on paper.

angs,

Digby says it is no wonder, that such people are so cross, always.

Mr. Stebbins, baggage-master between New York and Boston, and three other persons, have been arrest-What in the world can be better than that? But ed at Bridgeport, Ct., on suspicion of being the par then, again, if all who call themselves so, only were ties who robbed Adams & Co.'s safe of \$10,000 on the night of the 10th of April last.

Hon.

#### BANNER OF LIGHT.

#### [Beported for the Danner of Light.]

BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, OCTOBER 81.

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

Dr. P. B. HANDOLTH .- As this Conference itas, dur- damaged. Earthly things, made up in varied form, All these mongrel extracts of hemp are on a par durability. with that staple article extract of American com.) The agitations of life's waters are to the soul what merce. Not so with the higher proparations, which, the waves and tides are to the mighty ocean-they while coming under the general term " hashish," or give the bubbles of time a chance to break, and the exhiberants, are as superior to all the "extracts" as gassy feter of earth a chance to escape. The soul is Is pure grape juice to New Logland "R. G." There a mighty deep; it is an awful, a beautiful reality. are three preparations of which hemp is the basis, The surface waters of this awful dopth of beauty are used in Oriental lands. First, affiyooni, the com. ouly agitated yet; its deeper depths are unmoved, mon "drunk;" second, dabreeb, the grand sexual in- | are unknown by any external evidence. It is only vigorator of the harcens. It is one of the perpetu- the ripples of the external waters of the soul that stors of polyguny, inasmuch as it keeps up the make the waves and tides of human life that we see. vigor to a greater length of time; and without it, The ocean is not injured by its undulating waves one wife would suffice one husband. I think some of and flowing tides; no more is the soul injured by its It must have been imported here, judging by certain earthly commotions. We cannot measure the ocean, signs in the body politic, and its operation on both its depth and breadth, by the obbing and flowing of body and soul, are almost miraculous, and I have its tides, by its lushing, breaking waves that foam no doubt but that it constitutes the base of Phipps upon the surface of the peaceful deep below ; no colebrated invigorating cordial. Its effect is to in. more can we measure the depth, the power, the orange the vital energies, make a beggar feel himself peace of the human soul by the bubbles of life, a lord, calm the nerves, provoke mirth, and trans- which is all our sensuous eyes see, or can see, of the form a down east sculpin into the very prince of soul. If the soul of man be immortal, what has whales. The third preparation is dowam mesch, or earth to do with it ? what has the fleeting breath of Alla chiobi. It is made in Egypt, and is, beyond all time to do with the indestructibility of eternal question, one of the most remarkable things on existence? A single breath of the soul covers the earth. It has beeen used, probably for ages, by the whole arena of our earthly existence. Time is but a Orientals for the purpose of producing an exhilera- second of the soul's eternal years. To the soul, time tion, compared to which, that produced by any other is a thing that is born, and dies the same minute in means falls into utter insignificance. (I speak from which it is born. We breathe a breath, and it has experience.) Dowammeskh leads the soul to glory gone away forever. It is the spontaneous production ineffable, and imparts a rapture and bliss not to be of animal life; it is of nature; it.was involuntary; measured by mortal standards. It is the royal road it was necessary ; it was useful and good. The soul to a kind of "mediumship," whose magnificent re- breathes the manifostations of human life, and to vealments are as superior to those of the so-called the soul they are spontaneous, natural, involuntary, " state," as is the blazing sun to a common candlo; necessary, useful, good. These manifestations of life and I have no doubt but that the clairvoyance it are what the soul sends off, and can have no more induces is as far superior to the ordinary sort, as effect upon the soul's life in the fature than the gold is better than blook tin for jowelry. True, it breath we breathed last your can influence our life will not produce this holy state in all, but will in a to-day. The breath of intemperance, and the breath majority of cases. It not only affects the body, but of temperance, and the breath of the soul through the very soul itself, and produces an costacy, and its animal life, upon the soul can have no influence. mental and spiritual illumination, whose unutter. able glory, superlative grandeur, and awful sublimity, transcend my powers of description.

have been enabled to pass through sternal doors, forever closed to the ombodied man save by this celestial key, and passing through them, in holy calm, to We cannot speculate on that which lies far off in explore the ineffable and screne mysteries of the the future; it is on the immediate future that we human soul, and attain unto a conviction of immor- have evidence that alcoholio drinks has an influence tality, stronger than that derived from the "mani- upon the spirit of man after he leaves the body. festations," for two reasons. First-because these Narcotic stimulants do influence the physical syslast leave cruel missivings and doubts behind them. tem; and what influences the physical system, must the proof being secondary ; while by the former, the influence the spirit. The spiritual portion of man proof is porsonal, direct, actual, and therefore possi- lies in a torpid state when the physical is injured live and absolute. Second-while under the influ- and eramped by narcotio influences, and the spirit, ence of Dowam Moskh, we never lose consciousness for aught I know, by such influences, may be retard. or common sense, and are able to draw the lines di- | ed for a thousand years. Those who have passed to rectly between the human and the spiritual lives- { the spirit life, come back and tell us that the greatest being perfectly aware of both existences at the same evil they have to overcome is their morbid habits instant of time; and the last, lingering doubt of immortal life is swept away forever into a black and fathomless ren. Is there a mystery on earth, in I heaven, or in hell, the solution of which is not too result a corresponding lessened action, that is abnorgreat for the human soul to bear, which Alla-chichi will not enable us to explore and solve? On my scul I do n't balieve there is I Says the legend : " Dowam. | are injurious to their progress, e dow la Meskh (key of mystery) is a geni, with whom are the keys of all secret things ; of all might, power, mystery, and knowledge; none knoweth them but him; and he knoweth whatever is on the land, and what is in the sea; what is in the grave, and all that lies beyond it. He knoweth and noteth all things; is lord of all scoret things, and none, save Brahm alone, limiteth his energies, or boundeth his power." I believe this legend. Few men ou the Western Continent have studied this thing more faithfully than myself, and I candidly confess that its miracles are of so stupendous and sublime a character, so transcendent and mighty, that I feel utterly incompetent to describe them. I have known a liberiline and two harlots, all three. hard swearing persons, completely melted down, rendered soft, gentle, and human, by the effect of a single potion of this wonderful drug. Why? How? Because, as in my cowp case, it opened the doors of heaven, swung wide the gates of hell. It is a thing that will make a man religious, if there is any devotion in him, for it stands alone as an illuminator of the soul. Its action is positive, and ob, how startling ! Under its influence a man sees clearly the complete insignifionnoy of all things earthly, transitory and circumstantial; nor do I believe it possible for any sceptia to remain such after the full action of one single dose of Alla-chichi. Of course I dissuade all people from its babitual uso. If this be disregarded, the violator must pay the penalty. What is it? Why, you while seeing through people, honce will discover Ignorance were bliss indeed. It will render you susceptible to spiritual influence, and to magnetic trance, which, perhaps you would not like, besides which you would be apt to grow discontented and come too greatly enamored of the solid music of the upper land-the tone-paved courts of glory. Drugs that have been in use for ages all serve a purpose of God, and subserve a purpose of use and goodness. All national boverages subserve a purpose, for good. God has not made a mistake in giving these things to humanity for use. No, I dare not is the abuse of these things that is the mistake of humanity. Exhilerants, oppose them as you will, have a direct influence in developing the human be-

ing ito recent ressions, repeatedly called for my views may to damaged, broken, infured and destroyed. on the question before it, I deem it but proper to ac- Organized lumps of earth may crumble-ile break. code, and remark that I firmly believe that the mode and fall to dust. But what is the soul? Is it coarse erate use of stimulants and exhibitants are not in- organic matter, subject to the laws that govern coats jurious to man, but that they, as well as narcotles, and pantaloons? Is it subject to woar and tear? Is have a positive sphere of use. Amongst other "in- it subject to injury and destruction ? We have ever toxicating" agents, I see that hushish is included. been taught that it was immortal; and if immortal, A also see that a deal of misapprehension exists in what is its immertality ? Can immortality be influthis country as to what this substance really is, enced and injured by time? Is infinitude measured Most people think that it is the ordinary extract of and governed by limits? Is indestructibility susoppunable indica. A greater mistake was never ceptible of injury? Is immeriality subservient to made. "Hashish "is a slang torm, used in the time? Is matter that is made into forms, and Orlent, just as we use the term "rum," in a generic crumbles again, the governer of the soul that prosense. We say "ram" when we mean alcoholic duces these forms, and grows up through them into stimulants, of whatever shape or form; and just the regions of eternal existence? I broadly affirm 'so does the term "hushish" stand for a whole class that if the souls of men and women are immortal. of exhilerants, nithough in European lands, and these souls must, and do, in unseen silence trihere, it is mainly given to the inspissated juice of umphantiy defy the influences of time, of earth, and India hemp, which juice, as well as the common of all carthly things; they ever have been, and ever "extracts," are better calculated to make these who will be, impregnable to the flooting influences of use them, under the delusive hope of making half | time, to the puny efforts of this terrestrial, physical bour trips to heaven by the "Hashish Express," re- existence. Man cannot injure or even influence the pent their folly, than even our modern tangle foot sunlight, which light is not above, but is far below whiskey, which we well know will kill at forty rods. the beautiful soul of man, both in power and in

Da. H. F. GABDNER.-I do not see that Dr. C. has

spoken to the subject. We have already commenced the life that shall never end; its immortality is By its aid Alphonse Cabagact, myself, and others, here begun. Time is but a drop of the ocean of eternity. Hashish, I conclude from Dr. Randolph's remarks, has an influence upon the apirit of man. and passions. Every power of good, when reversed in its notion, becomes propertionately bad. If stimulants stimulate to greater action, there must mal and injurious. All spirits that communicate are unapimous in declaring that intoxicating agents

ing. These should be used -not abused. They are intexicating agents have an affect upon the soul of ;

dony that drugs affect our external existence. His claim is that drugs do not affect the future destiny of the soul. No not of a human being was yet over committed that did not further each individual on his or her progression. Can alcohol affect the human soul? It affects our external life, but wo cannot say that it affects the soul in its interior nntúra.

Miss Lizzis Dorge-[Spoke entranced; and, by her request, we do not report what she said.]

Dr. WELLINGTON .- There is no article of human food from which alcohol may not be distilled. Alcohol is essential to human life; but the excessive use of alcohol I believe is wrong. I do not believe that man, in opposition to God, has separated alcohol from food, but that this is done in accordance with is designe. Take stimulants, and appropriate them properly, and they will not be recognized as stimu. and trance-speakers, merry-making by overybody, and lants in their effects. It is harmony between the to "trip on the light fantastic toe." A cordial invisoul and the body that we want. We want stimu- tation is extended to friends far and near. Speakers lants in appropriate doses, not in excessive doses. The misuse of any of God's blessings is a wrong. and without price. The uprising of the whole human family demands appropriate food of a stimulating character.

The same question next Wednesday ovening.

#### FOREIGN ITEMS.

A Saxe-Gotha newspaper supposes that the only daughter of the Dake Saxe Newingen, just turned daughter of the Duke Saxo Newingen, just turned seventeen, le the destined bride of the Prince of Wales. The Spiritualists of Wayne County, N. Y., will hold a two days' meeting at the Stane Church in Wolcoft, on Saturday and Sunday, Nov. 10th and 11th. Ac-Wales.

In its leading article of the 15th ult, the London Times says :- " Victor Emmanuel will, a few days hence, if the Fates are not very adverse, hold the Kingdom of Italy by the same title by which Napoteon III, holds the Empire of France. If, as there can be little doubt as matters now stand, the question to be put to the population of the Kingdom of Naples, on the 21st of October, be answered in the affirmative. Victor Emmanuel will be scaled ' by the grace of God and the will of the Italian people.' "

The French Bishops and clergy continue boldly ana vigorously to defend the Papal cause.

It was believed that the Papal Nuncio at Paris would not return.

The departure of the Austrian Embassy from Turin is confirmed.

It was reported that a fresh attack by the Royal forces upon the Garibaldians had been repulsed.

According to the Paris Patrie, the English Minister had received an intimation that the Emperor of China would be disposed to conclude a pence if the allies succeed in capturing the Peibo forts.

The Revolution in New Granada is now considered to be ended. At the action of Ovatorio, six hundred men out of the three thou sand engaged were killed; and at Masuzales, Mosquera lost three hundred men out of two thousand engaged.

#### DIMD.

ing. These should be used—not abused. They are keys that open doors to lead us into future mysterizes sooner. Dn. Cinziz—Men talk about the soul as they talk about something that is made up —a bouse, a suit of cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be cluthes, a watch, or a dimmad pin—as if it could be organice material and pantaloons? Is it subject to be laws that govern couts and pantaloons? Is it subject to war and tear? Is it subject to injury and destruction? We have over been taugbt that it was immortality be infla-onced and injured by time? Is industructivity be infla-onced and injured by time? Is industructive beasured inde security could be beas that subject, that is subject to indus into forms, and of the soul here or this subject, that subject, that is subject, that i

How sad to park with one so loved and cherished, Whuse very life was one of joy and gludnoss, Jun now, ahad our fondes hopes ure pershed. And all our brightest joys are changed to sadness, Oh, who can tell the keen and bitter angulah Of those who, thus bereft, o'erwhelmed with sorrow;

Ato left to mourn ; from day to day they langulat, And kcener still with each roturning morrow,

And keeper still with each returning morrow. But yet with every palatal, sad emotion, One consolation comes un wings of healing To those who, guilded by a pure devotion, A better world and impliness retreating. Our (Jod, to these we how—from this probation 'T is thiss to take, for them along heats given ; We houshly pray that this sad disponention May still produce our wayward scule for Heaven, *Philadelphia*, Oct, 20, 1880.

#### A Good Time Coming.

The friends of progress will hold a two days' Festival In the spacious Town Hall at Leoninster, Mass., on Wednesday and Thursday, Nov. 14th and 15th, 1860. The entertainment will be pleasingly diversified, conelsting of singing by a Gies Club, Shakspearean Read-ing, tree soul-uttorances from the lips of Inspirational snd all other friends from abroad will find a hearty welcome around our family firesides, without money CHAS. W. COLTON. WM. H. YEAW, EDWARD PAOR.

LIZZIE A. CONANT, ADDIE II. TAYLOR, HARBIET MRAD, Committee

#### Two Days' Spiritual Meeting.

commodations will be provided by the friends, Ac-commodations will be provided by the friends for all who may attend from a distance. Afex. G. Donnelly, of Bennettsburg. N. Y., and Geo. M. Jackson, of Prattsburg, N. Y., have been layited, and will be present to address the meeting. Others have been present to address the meeting. Othe invited, and are expected to be present.

#### By order of Committee,

ALL WHO SUFFER from Drepoptic attacks, or from indicestion, sour stomach, heart-burn, water brash, debility, &c., may safely calculato that a trial of the far famed OxygENA-TED DITTERS will accomplish a cure both speedy and permanent, A trial is recommended. Prepared by B. W. Fowls & Co., Buston, and sold by druggists and agents overywhere.

#### ADVERTISEMENTS.

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

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE

mEDIGAL THEATMENT--NUTRITIVE PRINCIPLE D. ALFRED G. E.ALL, M. D., PROFESSOR OF PHTEIOLOGT, suther of the Nex. Theory of Medical Practices on the Nutraitive Principle, may be consulted on the treatment of every form of humor, weakness and discuse, in person or by letter, from any part of the countcy. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegotable No 230 Washington Street, Boston Mass. Oct 1. tily

H. F. GARDNER, MD., PHYSIO-MEDICAL PHYSICIAN.

INFORMS his friends, and all who may desire his profess-lonal services, that he has resumed the practice of the lisating Art upon NATURAL PRINCIPLES. Repectal atton-tion will be given to the treatment of Diseases of the Lungs,

## WHATEVER IS, IS RIGHT,

BY A. B. CHILD, M. D., NOW BEADY.

We present the following extracts from notices of this took, which will sarve to convey some idea of its novel and Interesting contenist

The nuther of this book before as has brought to bear upon his suldest the full powers of a mind, such as fow men possees- a mind more ovenly balanced than usually falls to the lot of men. We feel when we road his sentences, that su emotion of love prompted each; for without this pleasing pession no one could write as he has written, or think as he has doubliess long thought .- Bristol County News.

We have in this book a long line of fooisteps aside from the old beaten read; they lead us out of the tangled and chilly shades of the trees of old theology. • • • I cannot too strongly recommend all to read this book-for it will arouse energetic theorem, weaken superstition, individualize manlood, 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 S. Adams.

Permit me to congratulate the public in their possession of so rich i casket, filled with treasures so valuable, and al intaid with the spirit of truth.-A. Paige, M. D.

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

This book is fresh and vigorous. • • • The whole book is a presentation of the doctrine that all existence is precheely as it was meant to be by Infinito Witdom ; and therefore that all is good and right. Stronge as this may seem. there is an overwhelming logic in it .- Province town Banner. I keep this book as my Bible, and when disposed Lopen is and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page, or pages, have been perused. I cannot, perhaps, give a better expression of my views in regard to the contents of the book, than by quoting from its preface, viz.; "It toaches a doctrine, if doctrine it may be called," that to me "Is ineffibly beautiful and unutterably grand."-Laura De Force,

It is a remarkable book, outstriping human conception in the unfoldment of Divigo Law to our understanding as no work has ever dong before.—Shekinah,

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

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

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. Rice,

Bome time all who read this book will see the beauty and the glory of the doctrine therein contained .- Hr Tullis,

This book is not the result of a tedious process of reason ing, but it is the result of a highly progressed and unfolded soul. It looks through the froth and bubbles that flost on the surface, and sees the interior principle, the real cause that produces all life! I regard this as the text-book of the age in which we live. It is replote with fresh and immorial truths; its utterances are bold, manly and vigorous.-Rev. Silat Tyrrell.

This is an original work in every sense of the word ; It is the great literary lever of the nineleconth contury-its fulerum is common sense. Probably no work of its bulk contains so much that is suggestive, so much that is procreative of thought. No one can sit down to its psrussl without being refreshed thereby ; nor can be rise from the delightful task, without feeling that he is both a wiser and a better man than when he began it .- P. B. Randolph.

A book of extraordinary value is before us. It is unlike all the creeds of Christendom. • • • We herein and some of the purest spherisms, and some of the largest hints at eternal principles of truth.-Herald of Progress, A: J Davis, Ed.

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

We can commend the book as an asynest, candid, and fear loss expression of the convictions of the author upon a subject which has agilated the world more than all other subloots.-National Standard, Sales, N. J.

A single copy sent by mall, postage paid, for \$1, ------BERRY, COLBY & CO., 3 1-2 Brattle street Boston.

DR. J. BOVEE DOD'S

Б

Dr. Lzwie .- I am satisfied that the soul element cannot be injured. What I eat or drink cannot injure my soul. The worst narcotic man has to dea with is the perverted organ of acquisitiveness, that hugs money. All Bibles, except that of nature, are to me humbuge. It is not the Bible of Nature that teaches man to use narcotics and stimulants; other Bibles make the perverted use of these substances The soul is a substance ; it is part of all creation is ever active.

MR. Enson .--- I think that we should be prepared to be practical. A condition may be induced by alcohol, as Dr. Randolph has said, that may open a view to the future conviction of man. But I cannot see that this is useful and necessary to our being ; but, on the contrary, is injurious. Dr. Randolph was very clear and beautiful on this point. A natural, induced condition that does not break down animal life, is far more for our advantage in the future-alchel, oplum, and hashish, I believe should not be used at all. Lot us study the species of causes and develop a harmonious body and help one another on the road, forward, in a normal condition. If intoxicating agents can be used with any degree of safety, let some of our scholars and metaphysicians tell us how this may be done.

JUDGE LADD .-- I perceive there are trained minds here, whose investigations have gone beyond me. Yet it may be well to say a word. In some phases will become permanently clairvoyant, and be all the of this subject we all agree. All we can know of the soul, is by its manifestations. The great class of so much human rascality as to make you realize that facts, open now to all men that will see them, make the only basis upon which an argument can be cetablished in relation to the influence of intoxicating agents. What effect will intoxication have here, upon our lives? It injures our private and public life; disgusted with people and things about you, and be- | our conjugal, social and fraternal lives are disturbed and injured by it. The condition into which man is brought by the use of slimulants, affects and in-

jures a man's usefulness as a neighbor, a friend and a citizen. Stimulants used to excess injure and destroy a large amount of happiness, and produce a great amount of evil. I do not know that immortality is earlier born by the use of drugs; but the say this use of drugs is wrong; but I do say that it effect of these drugs, I believe, is like that of disease -which is a condition that is superinduced, and is, as discase is, objectionable.

Min. BACON .-- The question implies, justly, that

NOTIOES OF MEETTINGS. ALLETON HALL, BUBSTEAD PLAOF, DOFTON.-LECTURES AT given here every Sunday afternoon al 215, and at 7.15 o'clock in the evening. The following speakers are enzoged: Miss Lizzio Doisu, first two Sundays in Nov; MIX A. M. M. eumber. the third in Nov; Hev. Adia Ballou, the fourth in Nov; MIX. B. A. Ostrander, first two Sundays in Nor; MIX. M. M. M. paning, last two in Dec.; Miss A. W. Sprague, four Sundays in January, 1801; MIS. Anna M. Middlebrook, first two in Fc.b.; and Miss Emma filardinge, cach Sunday in March. OoxFFRENCE HALL, No. 14 BROWFILD ST. GOSTON.-The Boston Reform Conference meels over the Dorrow.-The CONFRIENCE HALL, NO. 14 BROWFIELD ST., DOSTON.-The Boston Reform Conference meets every Monday ovening, at 71-3 o'clock. Bulject for next meeting: "Resolved.-That the doctrino of Spiritual Progression or Dovelopment, as taught by prominent Spiritualis, has an immoral tondency." The Boston Bpiritual Ounference meets every Weduceday evening, at 71-3 o'clock. The proceedings are reported for the Banner. Bulject for the wart meeting: "What officet can in-toxicating agonts have upon the spirit and sout of man ?" A meeting is held every Thursday ovening, at 71-3 o'clock, for the dovelopment of the rollgions nature, or the soul-growth of Spiritualists. Jacob Edson, Chairman.

CHARLESTOWR.-Sunday meetings of all man Castral Hall, afternoon and overing. Mr. Russell, of Sonth Boston, will speak Nev. 11th; Mrs. E. Clough Nov. 18th and 25th; Mrs. Kenney, of Lawrence, two first Bunday in Dec. CAURRIDGEPORT. - Mootings in Cambridgeport are held every Bunday afterneon and evening, at 3 and 7 1-3 o'clock r. R., at Cliy Hall, Main street. Admission 8 cents, to demy expenses. The following named speakers are engaged Miss Fanny Davis, Nov. 18th and 25th; Mrs. A. M. Sponge Juring Dec

LOWBLL -The Bpiritualists of this city hold regular mootings on Sundays, afternoon and evening, in Wells' Hell, They have ongaged the following named speakors:-S. B. Brittan, November 12th; Miss Lizzio Doten, Nov. 18th and 25th; Mrs. Mary Maria Macumbar, Dec. 24, 9th and 16th; Miss Fanoy Davis, four Bundays in January; Leo Mil-ler, three first, and Prama Hatdings the last Sundays in Feb.; Mrs. F. O. Hyzer, during Mary. LEOMINSTER, MASS.—The Bpirituslists of Leominster hold

regular meetings on Sunday, at the Town Hall, services co mence at 1 1-3 and 7 1-7 p. M., The following named speak is engaged; Mrs. Fannie B. Folton, Nov. 16th and 25th. speaker PLYNOUTH.-Mise Fannie Davis will epcak November lth; H. P. Fairfield, Nov. 18th and 25th; J. B. Loveland, we first Sundays in December.

Wongerers, -The Spiritualists of Worcester hold regula Sunday meetings in Washburn fisil,

TAUXTON .- Mrs. M. M. Macumber will speak Novemi

LAWRENCE.—The Epiritualists of Lawronce hold regular WAMILLES, motologs on the Sabbath, forencon and afternoon, at Law-DREB

NEWBURTFORT.-Regular modilage are hold every Sunday at 2 1.8 and 7 1.2 p. M. at Esson Hall. Forsono'.-The Spiritualists of Forboro' hold free meet-ings in the town hall every Sunday, at balfguat one, and halfpaat five o'clock, p. M.

PUTNAM, CONN.-Eugagements are made as follows: F. L. Wadsworth, Nov. 18th and 25th; Mra. Fannie B. Feiton, Dec. 2d, 9th and 16th; Mrs. M. M. Macumber, Doc. 23d and 30th. 21, wh and loth; MFR. A. M. Macumber, Doc. 253 and Bolin. PORTLAND, Mx.—The Spiritualists of this city hold regular meetings every Sunday in Laucastor Holl. Conference in the formood. Lectures afternoon and evening, at 3 and 7 1-3 o'clock. Speakers engaged:—Lee Millor, first two, Mise J. K. King, of Forthand, thind, and How. Rebort Hassail, of Hav-crhill, fourth Sunday in November; II. F. Fairfield, first three, Mrs. M. B. Kennor, hat two Sundays in December; U. B. Eterer first Haw. Livin Sundays in Low HIE, B. Storr, first two, Lizzie Doton, last two Bundays in Jan Miss Fannis Davis, two last Sabbaths in April and first two

in May. PROVIDENCE.-A list of the engagements of speakers in this city :- Mrs. M. S. Townsend in Novembor; Miss A. W. Sprague in Decembor; Lee Miller in January; Mrs. A. M. Suence in Federate Miss Line Decembor; Mrs. A. M. Shence in February; Mies Lizzie Dotan in March H. B. Storar, two first, and Warren Chaso two last Sundays in April; Miss Emma Hardingo in May; Mra F. G. Hyzer in Juno; Laura E. DeForce in July.

NEW YORK-Mootings are held at Dodworth's Hall regu priv overy Babbath. Meetings are held at Lamaritae Hall on the correct of 0000

Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning.

PRILADELPHIA, PA .-- Meetings of Conference and circles are held at the new Hall, organized under the name of "Pen-elralium," No. 1231 Chestnut street, below 13th, north side, Oswino, N. Y .- Meetings are held every Sunday afternoon and evening at 3 and 7 1.2 o'clock r. M., at Mead's Hall, East Bridge street. Beats free. Speakers engaged:-B. J. Pin-ney, Esq., four Sundays in Nor.

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- CARLAN MEDALAN

Nov. 3, 1860.

#### BANNER LIGHT. OF

## The Messenger.

6

ula them. We have to them that spirits carry the characteristics of We hope to show that beyond, and do none with the transferred to of their earliellist to that beyond, and do none with the strong-one idea that they are more than rintra is logo. We believe the public aloudd know of the spirit world as is is-blood issuit that there is an well as good at it, and not expect that purity alone shall flow from opicits to the state.

nariste.

moreate. We ask the reader to receive no dectrine put forth by spirits, in these columns, that does not compart with his reason. Each expresses so much of truth as in perceives-no more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not ex-ectioned.

Answoring of Lotters.—As one medium would in no way suffice to answer the faiters we about have sent to us, did we undertake link branch of the ridritual phonome-na, we cannot attempt to pay attention to fetters addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.-Our sittings are froe to any one who may desire to attend. They are held at our ellico. No. \$ 1-8 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Baturday afterneen, commencing at HALF-FART TWO elock; after which time there will be no admittance. They are closed usually at half-past four, and yisitor are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

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

Tuesday, Oct. 2.-If Modern Spiritualism be of Divine Orl-gin, why to we find so much conflict and discord among its followers John C. Kinsley, St. Charles: Advine Larteti, Brown's Orcesing; Nathaniel Staniford, Boston; Invocation. Wednesday, Oct. 3.—By what power ara men actuated when they sin against Godt Polly Jewett, Hollis, N. H.; James Kolerty, Cincinnati; Hiram Brownell. Thuriday, Oct. 4.—What evidence have we that God made all things?

all things? Baturday, Oct. 6.—Is the change of death attended with as Baturday, Oct. 6.—Is the change of death attended with as much physical solforing as mortals generally suppose? James D. Goed, Hartford, Conn.; Hannah Commiesky; Mary D. Williston, Springfield; Peter J. Murray. Tazaday, Oct. 0.—Why do spirits seek to destroy the Ro-ligions of the Past 7 Alden Fieher, Boston; Frances Kimball, Bt. Louis; Obed Farneworth, Hallowell; Ann Eilzabeth Burge, Landen, Eng.; Insel Hone.

B. Lonis; Och Ernsword, Hintowen, Ana Enzaden Burge, Bondon, Eng; Javid Hope.
 Wednerday, Oct. 10.— is there any end that will justify the means of Capital Punishmout?
 Thwridey, Oct. 11.— off what advantage is any system of Religion to humanity? Ebencart Eawyor, Beston; Edwin K. Winthrop; Billy Gage; Michilabel Ohase, Yarmouth; John I. Stauton.

John L. Stanton. Friday, Oct. 12.—Behold, now is the time-the accepted time-the day of salvation; Charles J. Uhazo, Eastport; Amelia Granville; Joy U. Fairchild. Saturday, Oct. 13.—De sparine retain their five soness after peath 7 Jack Shorkian; Suean C. Parke, Boston; Michael

Death 7 Jack Shoridan; Sugan C. Farks, Boston; atches Donnelly, Beston. Wednesday, Oct. 17.—Is not the dectrine that "Whatever is, is right" a device of the Devil, to lead men setray? Jo-seph L. Klonoy, Hardwick; James Johnson, San Francisco; Anus Thompson, New York.

#### Invocation.

Almighty God, our kind Father and our lender Mother, once more we offer thanks to thee for the gifts thou hast bestowed upon us in wisdom. Once more we how before thee in a temple of mortality, thanking thes for the past, the present, and the future. We come before thes forling that then art our God, and our Father and our Mother, also, that thou art over giving as all we need to make us perfect and holy beinge; and while we feel that we are dear to thee, we can but see thy smile peoring through the darkest cloud; we can but see the bud of immortality presenting itself from out overy shadow. And while thou, Father, dost give thus to those who have passed to the upper somes in life, we ask that thou wilt endow thy children in mortality with the same knowledge of theo. We bless theo for ourselves, for these who are in mortality, for the past, the present, and the glorious future.

Oh, Soul of all things, while the meagest atoms of life do offor up their prayers and praises to thee, and while thou dost look with pleasure upon their petitions, shall we feel that we do not come as near to thee as those minuto atoms? Shull we then think thou will forget us, wilt fail to hold us in thy tender arms? Oh, no! we will feel that we are thy children, that we can never be separated from theo, and that, though in hell, thou art with us, and thy face maketh light the darkness.

In view of all thy gifts, we do praise thee for everything, and offer buds of incense upon the altar of immortality, feeling that thou wilt ever fold us in thy arms through all life. God of mercy and of truth, God of heavenly wis-

dom, will thou shed dows of heavenly love upon the little few who are here to-day. May they feel that they do not wander on the shores of mortality alone. but may they praise thee for what thou hast given d trust thee for what they need. Sept. 28

tion, is no leas human after it has foll off the more household. But soon caus reverse of firtune, and fearth; but I have teen requested to to do at an early as needing thy blessing, and give them thy holy gin tal hody, than pelor to that change. You are not to with it the spirit of discussion and glossinget-suppose that though the spirit has cast off the body, their upon my person. If took to drink, and so bot I find myself very it has done with mortality. It has not lost the body, the remainder of what we once had. I stragged four the most of m it has done with mortality. It has not last the holy, but it will be forever owned by the spleit that once with poverty and dickness. Oh, how strong I fought inductive will be to every and a up of a toma in the value with paverty and alckness. Oh, how strong I fought inhabited it. The body made up of atoma in the value of the up children's sake, for nearly seven yearst but rives kingdoms of life is inhabited by an etherial at leat consumption fastened upon me, and when i unchine, an intelligent, higher but more spiritual know I must go and leave my little ones to the body than the moreal. It inhabits it for a time, so merey of almost nabody, it is no wonder I saki, «I mercy of almost mobody, it is no wonder I said, "I cannot die-God is unjust to take me !" long as it has need of it in its precent condition and attractions. But when the change of death comes the earth receives its own, for it belongs to earth.

The body is never last, not even when it theps upon

The elements existing in nature contain the germ

Ere we leave, let us beg of you if you would form

eternity. You have the foundation of life with you.

Receive not our reasoning except it correspond with your own reason, unless by studying nature

Frances Gray Elton.

I don't know much how to talk. My name was

you find us true and yourself mistaken.

the bosom of its mother earth.

detect

past ages.

où have.

I spent the last hours of my life in that worst of all portions of your city-Ann street. Not lost-no1. What if 1 did live there? My soul was as air, and celestial life. Yet you are not to suppore the spirit has done with it, for from out the busom konest and as Just as when I lived when crimo was of the common mother comes an essence, a certain mpiritual something which the spirit draws from. less ocen and felt. My husband is by no means a man who cannot

understand me, and I come to appeal to the flod within, and ask him to turn and live-to rise by the strength of God within him-to care for those I left with him.

of that body, and that germ is ever connected with the spirit. The spirit does not lose the body at any I have not gone-the carth le my home, for there time. You are as much wedded to the rook and th my treasures are, and there must my beart be also. grain of sand, to-day, as when thousands of years God says so, and he never lies. I bear he has abanago you existed in them. They are your brothers doned those children. I feel it is true. I know they and sisters material. You have come up from the are even now living, in drawing their nourishment lower grades of life, until we find you born in the from the midst of sin and moral death. I come to image of Intelligence, endowed with reason, or a ask him to take them away from that place, and to power to govern self and all beneath you if you be to them what he is capable of being to them. I have lost nothing while here in this condition of life. | know there is a something in his nature that will shall you loso anything whon you enter a higher respond to my call.

I have sisters living in affluence here, but they condition ? No. You never can lose one atom that has ministered to your necessities. As a spirit you disowned me because I was poor-because I lived as may differ materially, but not spirit volly, from the I did live-because i was post-because i new as lost. They are lost of was lost. They are lower elements of life. If you are allied to Jehovah misutken in me-they have written upon my soul you must be connected with all the elements of nawhat God never wrote there. I come to tell them ture, and if conoected, they are yours, and you have that I am no worse than they are. Circumstances I nothing by your change. The far seeing eyo will could not control, obliged me to dwell there—to die through the vast realms of ages a certain there-to offer up my last prayer in that abode of something existing in you that existed in the rock of sin.

Fask my husband to meet me where I can speak to him. I want him to come and meet me as a spirit freed from that which has been his curse. I have many pictures of peace to fill in the black a just calculation of that life for which you are hastening, make it from your present standpoint, make it from your surroundings, and know that you bours of life. I do not care to have those who cast are not only a human, a God lo-day, but will be me off care for my children. No; the natural guar-throughout eternity, and those souls who mingle in disuship of the children is in the father, and he barmony to-day, will mingle in barmony through all must rise to his proper ground.

Oh, God, how close are the joys of heaven and the sorrows of hell! When we cannot speak to these You can never lose humanity ; you must be washed sorrows of hell! When we cannot speak to those out, or become extinct, if you would lose anything we love, is it not hell? Oh, I could teach the Christion man who prayed with me in my last hours, of a better heaven and better (lod than he knows of They say God is in everything-the shadow as well as the sunbeam, but I cannot see it yet. Oh, how I have prayed to such a God as I can understand ! Oh, if it had not been for these prayers, I should have been lower than the lowest of earth. My sis-1 don't know much how to talk. Bly name was Frances Gray Elton. I was named after my moth-er's folks. I was twelve years old. I died of sore threat. I lived at Jorsey City, and died there last threat. I lived at Jorsey City, and died there last they will see that they are not more pure than the they will see that they are not more pure than the

Say that the mother will never leave earth till her children are redeemed by her husband. Tell him that his own soul's good depends upon it. Sept. 28.

#### - **6** The True Life.

. How shall we live, in order to be satisfied with self 1" This is the question we have been requested to disuss at this time.

We know of no better way to satisfy the demands of your nature than to live in strict harmony with the law of your nature. Whatever that law may bo, live at peace with it. If it points you to hell-go there.

here. If it points you to heaven-go there. Each individual has a certain something to govern him through life, not only during the first condition of intellectual life, but during all life. But if you gather to yourself false teachers, guides you onnot comprehend, and seek to follow them, believe us you will not be satisfied with self, for the mighty teacher will be constantly reminding you of a lack of that which nature domands. We perceive our questioner to be wedded closely to the church. For many years he has been seeking to find peace within the church. He hath lived in accordance with the creed. He bath worshiped according-shall we say to the dictates of conscience ?- no; he hath lived according to the book he calls the Word of God. He hath been striving to sustain the God natural by unnatural means. How can one expect to dwell at peace where there is no peace within-when the God-given law is tramp-

swers the demands of that God, it is good for nothing.

You may as well place your eyes on mother card and expect to read your destiny there, as to expect it

a period as possible. I that myself very happity situated here that i four the most of my friends will be disappointed when they shall by off their bodies. We are all at a shall depict from in mortal; do thou water to expect too much, and thus wo are apt to be disap- the seed we have sown, that we, in common with all pointed. I have a strong desire to do what I may thy oreations, shall receive a boundful harvest to he able to do to assist my felends on earth, and t think after 1 shall become better acquainted with the condition of my immediate surroutdings, I shall be able to do at least something for them.

My meeting with my friends here, I will assure my friends on earth, was a very happy one, although it was not exactly what I expected ; yet it was aminble and good, and I feel to rejoice I am free, have hald off the body. I had been early taught the mode of communicating with the friends on earth, for I was blessed with friends here who well understand it, and have been long in the habit of holding commution with the earth's people. And I can assure my people that they who live on earth hardly know how to prize the gift, and, although my friends at all divested of its natural reality, but far more think they live in the bread smallght of truth, I natural and more real than when seen from the want to tell them they have scarce got the first shore of mortality. On the other side, and in the glimpse. 1 will return, controlling some medium glinipse. I will return, containing onto income and integround, the occurry was each as is who may be adapted to my particular wants, as soon as possible, privately, and give what my friends will be pleased to hear, and what I shall be doubly blooming in beauty, and lending their sweet breath be piensed to hear, and what I have indebted to to enrich the atmosphere. Trees of lofty beight and my friends here for my privilege of controlling. I magnificent folloge seemed placed there to remind

When one in spiritule gets and one to obstacles lay peaceful valloys. All bround, amid the trees his iriends, no is upt to everteen multy eventual may practical various. All around, and the second and come too soon, before ho gets mature in knowl-and come too soon, before ho gets mature in knowl-edge of these things. But no matter how fast the far more boautiful; and their little chroats scomed spirit of man runs, if ho was well. If the desire is harpstrings, on which the fagers of Deity continually strong enough to bring one here, it is probably played. The interior of the mansion was divided strong enough to sustain him.

I prefer to commune with my friends in private; but if I am denied that privilege, I shall be pleased to commune here.

You may put the name of Freeman Fisher, of Dedham, Mass., to that you have. Sept. 29.

#### Anonymous.

I want to go out, if you'll let me. If you will While I was all absorbed in contemplating my not let me, I will go. I will tell you what I want to benutiful home and the Divine Giver of all these give. They say he 's dead, and he is not dead, and perfect gifts, my thoughts chanced to rest for the going to be buried alive. I do n't know the old moment upon the beautiful Indian girl who had so place. The old lady feels so bad about it. If he's earth ; and before I had the before I had the result my wanderburied alive, he went wake up with her for a long ing thoughts, she was with me, accompanied by a while. May I go myself, in purt, not leaving the band of Indians, who all expressed great joy at the

There, I told you I would come back. Will you child came nearer to me, and cast at my feet her send down there, and let me go afterwards? The street is Prince street—No. 89—and his name is Alden. I wish I was God, I'd make every one of you go through the same thing. I was only fifteen years old. I suppose you think I am telling you a fulsehood. I am not. You think I am feeling you, but I am not. I suppose, if some smart body told in the strength of these children of nature, and I was only fifteen and in mediately my own weakness was lost but I am not. I suppose, if some smart body told in the strength of these children of nature, and I you of this, you'd go. You are too selfsh, all of found myself fast leaving my spirit home and near-you. I'd rather bo a thiof-same as I was before I ing the carth. died-than be like you. Sept. 29.

#### Anonymous.

March last. My passage from the earth to the in the silence of death. For a few moments I floated spirit-world was not exactly what I could wish. I directly over it, and could distinctly see you all was wholly unaware of my condition, until a few see taking a last farewell of the form you had so tenderly was wholly unaware of my condition, until a few se-conds before the change took place. I came here to say I am not well pleased with the way in which some of my friends seem disposed to conduct them-selves. But J do not know as I have any right to eay anything of this. . Some members of my family are suffering in conse-

quence of my passing away as I did, and leaving my earth !" Oh, how I longed to fold them in my arms ductions of my passing away as a two, and nearing my business matters as I did. In order to make our-elves happy, we must do what we believe to be our duty. duty.

I had no belief in these things before I died. I opposed them, and I had a good reason so to do. The only sight of these things I had was through my imperfect condition, and I was led to this belief. My partner in business is not doing just as he

ought to do. affairs should have led him to a different conclusion rolatives, and muny dear friends; and oh how sweet than that to which ho has come, and lead him to was the meledy of their welcome as they obanted, give a little advice which will make things overy not a requiem over the cold, inanimate day before

claim for myself. To give my name will be to give beaven, that 1 might east off the shadow I had bis, and if I would be just I cannot do it. Suppose clothed myself with by coming in contact with the

the kingdom of the future. Bept, 29,

A FAMILIAR LETTER FROM THE SPIRIT-WORLD.

FROM ABBY C. PIRE TO FANNIE A. CONANT. [CONTINUED.]

I now began to take cognizance of my surroundinge, and soon saw that I was within what appeared to be an elegant rural mansion, which was, inwardly and outwardly, adoraed with exquisite taste and most natural elegance. On one side the mansion, the eye would rest on the blue, upheaving ocean, not at all divested of its natural reality, but far more back and foreground, the scenery was such as is pleased to give. As I had bolore, I am induced to to enrich the atmosphere. Trees of lotty beight and my friends here for my privilege of controlling. I nagnificent foliage seemed placed there to remind attribute my dependence to my casy departure from us that we, like them, must constantly rise toward the Great Author of all life. In the distance I when one in spirit-life gets anxious to return to could see wild mountain heights; and at their feet

of the occupant. Here every wish is a prayer to, or a demand of, Here every wish is a prayer to, or a demand of, nature, which must, of necessity, be gratified; be-cause each wish contains within its life a power-all natural and divine-that will not at any time admit of denial. This is naturo-this is law-this is God.

medium wholly, so I can come back in a few mo-medium wholly, so I can come back in a few mo-early welcome I had been pleased to give them. After each had given me a kind greeting, the gontle There, I told you I would come back. Will you child came nearer to me, and cast at my feet her

This I know by my strong desire to behold ones more the body I could no longer claim as my own, because I had no further use for it ; for in the spirit-The anxiety on the part of the spirit who last con-trolled has been quite disastrons. I find myself al-most incapable of doing what I wished to do. I have been a resident of the spirit-world since Yearber, the body I once could call mine, was reposing the been a resident of the spirit-world since rather, the body I once could call mine, was reposing for the last time on the face the tomb was already to receive : " We shall never see dear mother again on dom; and with this knowledge I resigned them to his keeping. I soon perceived that a great company of spirits

was present, and among them I recognized my dear, in business is not doing just as he dear mether, my sister and brother, my grand-It seems to me his knowledge of my mothers and grandfathers, and all my near earthly give a little authous when when the heat the set of the second se us, but a glad authom, because my spirit had been

here ever since, but I never could till now. We used sister who dwelt among the lowly of earth. to live in New York. I was born there. My futher Say that the mother will never leave s a fancy painter in Jersey Uity. His name is Allen II. Eton. Ask my mother to please not to send me here any more ; I do n't like to come where so many folks are. She said if I would come here just once, she would beliave I could come there. I have got a brother Allen here. He died before I was born. I never saw him on carth, but I knew who he was as soc as I camo here.

My mother said, if I would come here and tell my age, and what I died of, and when, she would be lieve; and I have told more than that. ' My throat is so sore here that I cannot speak any

nore. It is not sore where I am in my new home, My mother is sorry my body was not carried to Greenwood. It is in Jersey City. Tell her I am not

sorry, and she must not be. I should like to speak with my mother, but not before so many folks. Tell her there are many here, and I prefer to speak somewhore else. (To a visitor.) You have a daughter hero-Emma

She wants me to say you must not blame her mothe for not believing just as you do. She is older than I am. She knows how to speak, don't she? She says she will write to you. Sopt. 28.

#### Robert Heuston.

What are your rules, sir ? My name is Rober Heuston. I was born in Boston. I was fourteen years old when I died; I died down at the Island - led upon, set at naught, crucined day of any, -----Deer Island I have been at. I was at the Farm led upon, set at naught, crucined day of any, -----School in Westboro', and to Deer Island hospital. I by hour. We care not what your sacred book teaches you; We care not what your sacred book teaches you; I have a mother here, and I think she would like

to hear from me. I am behaving myself preity well now ; I have

certificates of good behavior now. When a fellow is to teach you how to live and pass through the round where we were he has to steal-he can't help change of death and to live again. it. If you see a pair of shoes hanging up at the window, and you wanted them, would'nt you take them? Well, then, when you take one thing, you take another. But these chups shap you up pretty guick. Well, 1 had a pretty good time at Westbore'. the buildings warnt burnt when I was there, but to bell, if you give it freedom it will never go astroy. the boys used to talk about it. 'Twould have been Men sin in ignorance and by it alone. Now the first fun to see 'em burn, wouldn't it? I lived on Clark street-never went to school after was about seven or eight years old. I was n't going Instead of going out to the external world to seek o school to be thrashed, 'cause you did u't learn al folks wanted you to. We go to school here, but we are not obliged to, nor to learn anything we do n't want to. I have been here over four years. I want to cheer up the old woman a bit. I have

#### The Spirit of Man.

Is the spirit of man a human being after the change of death !

This is the question we have been called upon to discuss this afternoon.

In order to answer this question, we must first consider man as he is-not as he is supposed to be

All life is a mathematical problem, and, in order to solve that problem, you must make your calcula-tion from the commencement of life in which you exist in the present. As man is a progressive intelligence, he is true to that law of progress constantly reaching into the future, constantly striving to draw to himself a something he has not in his possession. We are not going to say this is wrong. not right-we are not going to say that man is not at all times obedient to the law of his nature.

We believe man cannot step aside from the law of his nature. The law not only demands obedience, but it compels all atoms of its life to obey. This is our reasoning. We have been called upon to give our opinion, and if we would be true to self, we must not, at any time, how to another, but gather all from our own garden of life.

The word "human" was derived, doubtless, according to human knowledge, from the word "humanitus," the literal significance of which is, a something created from the past, present and future; or, in other words, a something created in the image of Jehovah. We are to suppose that our God retains forever and ever his own identity. You are taught to believe that he is the same yesterday, today, and forever ; that he never loses any portion of himself : that he is a law of himself-never losing, but constantly gathering something new.

Now if man the human, the something born of -God, is indeed what he is represented to be, he must of necessity be self throughout eternity. If he is human to-day, he is so forevermore. Man, according to our understanding, like his Maket never loses anything. He may pass through a variety of changes, yet those changes deprive him of nothing ; they are simply purifying that which was-not necessarily outting off and casting away as good for nothing, but spiritualizing, purifying, making more benutiful. You would be very unwise to suppose. indeed you would not go so fur as to suppose that the child you gazed upon in infancy was not the same as you gazed upon when a woman or a mana full grown body. According to human sight, the ohild is not the same in infuncy as when mature. You behold in infant life the little immature, yet perfect form. When years have been added to its life, you behold many changes, and yer has it lost anything? Has it put off celf to put on something else? No; the individuality that was in embryo is the same. It was a human thea, it is so throughout eternity. We base our theory upon material things, that mon may understand us. If our questioner would calculate from his present standpoint, and cease to stretch out into the future, he would satisfy self far better than by stretching into the future.

You may come at an almost perfect calculation in regard to the spirit-world and man's condition then, by drawing your inference from this condition of life. Mark your changes here, and calculate the changes in the fature. But if you sunder the past, present and future, your calculations will be futile. Let us advise you to begin at the foundation. Take the first step in the ladder of progress, and as you take the first do not step over the second, but place your foot upon all, and you shall then find a just estimate of a future life and its concerns.

Yes, the spirit of man, according to our calcula-

man yet ; guess God haint found a place for him yet. bout some things I did here; but I do n't like to toll peace.

of them. Mother, she takes in washing, and goes am. I have a sister, too, named Mary Elizabeththat's my mother's name, too. Mother used to go cleaning in the Webster House,

you go to find her, perhaps they will know who Gods. she is, though folks do n't care much for working

people on earth. Where I am, they think as much I helping me as anybody else. I wonder if Jim Burns is in school now ? He used to talk about spirits talking to him nights. He said and Mummon—your Book tells you so, and you proafter they got coming to him, he was afraid to de foss to believe every word written therein. Then anything wrong.

rould n't have left us. Boss, how do you get out of this? I know how to lie-just lie down and let it come; but I don't knew have readered unto my neighbor all that is due to

how to get out of this body. Does it hurt much? Well, I'll go to see Jim Burns. If he isn't there, I shall be mad. Good bye. Bept. 28.

## Sarah E. Thompson.

I have come to speak. Oh God, my children! have prayed, oh how carnest for this hour, and yet I scarce dured to hope for it. Tell them, my friends, my enemics, and my children, that I am not dead aot lost-that I have not forgotten them. On the 17th day of May, 1859, 1 died, in Boston

At the time of my death, I had no belief in Spirit ualism. I never supposed I could return; but horily after I died, I learned 1 could come, and ob how earnestly I prayed that I might come-that my children might not be left alone, without my voice or I have left them with a drunken father. I said I would be quiet, if they would let me come

and so I will. [The spirit was much agitated, and wept almost obstantly while giving her message.] My name was Sarah Elizabeth Thompson; Carnet

sofore marriage. I was thirty-three years of age. aly oldest child-a little girl, nine years of agehone is a medium; but I know not. My youngest my little boy, is seven years old. The other little one called for his mother. I can but ask my God to rend in twain the yeil that covers it.

When I was married, I could not look through the

How shall man live aright i

Live naturally-let every fibre respond to the God of nature, and instead of placing upon your soul the yoke of bondage, let it bo free to not itself, and seek the God of its own salvation. No matter if it lead step toward making your peace with your God and solf, is to become thoroughly acquainted with self. God, turn within your own soul, that beliest of bolies and there domand of your God a knowledge of solf. You are not to go to the church or to the Bible or to any unknown or false God, for they cannot cerve you; they have no peace for you. So then all I want here ; aint dead at all—haint seen the old when the soul thirsteth for entvation and will not be eatisfied with the food she gets in temples of art, take I want the old woman to know I'm alive, and that her to nature and let her take her food from thence, I can talk to her, and I want to. I feel a little bad and, you may depend upon it, she will lie down at

We well know our doctrine will clash with that out cleaning houses for folks. I have a brother Joe already laid down by our questioner, but we come to up in New Hampsbire, on a farm. He's older than sow seed which will rise in everlasting honor. We have passed beyond the confines of materiality, and serve God in naturo's path. We would not wander from thence to tell our questioner to serve other

No sen or daughter need be at war with self : for to be at war with self, is to be at war with God. He does not ask you to seek for that your soul demands where you should not seek. You cannot serve God understand that passage. In other words, you can-

The old woman feels terribly, and I could n't feel not worship in the external where the internal is exactly right without coming to her. I should like dissatisfied. You have been throwing away your to talk to her. I do n't know where the old man is, gifts, sowing your seed upon the rock-giving it, as and I do n't know as I care. He went off when I was it were, to the winds, and expecting to reap a young, and if he had cared much about us, he harvest in the hereafter. The righteous man is one who is at peace with himself continually. He is one who can say, "I am satisfied wholly with self. I

> him. I have worshiped my Gol as I see him. I have followed the dictates of my own soul." Buch a man cau lie down and close his eyes in peaceful sleep. Death shall be to him, a maatle of glory ; and when be shall be usbered into the new life, he glory;

shall not be dissatisfied. Now, then, let us beg of you to serve your own

God, take off the yake of the church, and live for your own God, and he alone. When the poor of earth come asking for alms, instead of asking the oburch what it will say, ask the God within, and if he tells you to give, do so ; for if you do not do so you will not serve your God.

"It is better to give than to receive," says the book. It is better to give and be satisfied, than to receive all the honors of carth, for self will be satis fied, and you will have oboyed your God. When the still small voice of Jehovah whiepers through your sense of right, and tells you that the course you pursue is not a legitimate; natural course, why live for Mammon and the world? Ob, obey this voice of God, and see if he will not be satisfied with you; lead the way, and see if he will not follow.

Receive our words for yourself. Carry them into the temple of your own God. If he receives, and is satisfied, then indeed you are blessed. Sept. 29.

#### Freeman Fisher.

I am very glad to be able to make my presence coming years, and discern the misery in store for known here to-day, but I must say that I find myself me ; and it is well I could not. For two years after quite incapable of full, positive, perfect control. I marriage, I was happy and content. bly bushand am obliged to receive aid from my children. I should was in prosperous business, and peace dwelt in our not have presented myself quite so soon after leaving

I give you my profession, my time of death, and disease 7

This mode of communicating is wholly new to me and I shall make many mistakes in regard to the give you on my return to earth what you called a proper mode.

I died-well, my friends, I hardly think, understand my true case; but in order that they may undorstand me, I will say, I dled of congestion of the heart. I was a lawyer by profession-my place of the best of my pawer so to do, and in fulfilling this business Court Square.

I merely wish to be recognized by my partner, and if he can consistently meet me in private I would really like to talk with him, and if I do not convince him f am what I purport to be, I will not be uncharitable toward him.

I feel it to be my duty to ald all I can, especially those with whom I am connected by thes of consan ouiuity.

Perhaps my partner may see my message in the aper, and favor you with a call. If he has no obcotion to my coming here, and giving all the facts desire, I shall do so. He is an honest disbeliever, and I think we are in duty bound to respect honesty Bept. 29. anywhere and everywhere.

#### Catharine Deshon.

I have children with whom I wish to speak, have been absent from them twenty-two years. left them not as I come back to them. I left them, thinking I should see them no more until I saw them in bearen. But God orders all things wisely; and we have but a poor understanding of God, at best. My name is Catharine Deshon. I have a con in Boston, whose name is Nathaniel Deshon. I have a strong desire to communicate with that son, perhaps on account of his peculiar religious views, if I may call them such. I believe be calls himself an Infi del, and I sorrowed much on account of it before l died. But | return to tell him he is better off with his belief than I am with mine.

I died in the town of Milton, a short distance from here. My disease was said to be cancer. My son is a chip merchant here. I sometimes try to approach him for the purpose of making myself known, i possible, but I find him so clustered about with the things of the mundane world, that It is almost impossible to make him know of the things of the spirit world. I have much to communicate about the futher and of children who passed on before I did, and of their future prospects. I want to commune in particular with my son Nathaniel, for his freedom in religious things brings him nearcr heaven. I must say it, for it is so.

I was fifty-seven years old. Do n't make any nistakes in these facts 1 give you, for all depends upon your correctness. Farewall, sir. Sopt. 29.

#### Invocation.

Almighty Beginner and Finisher of all things, here within this temple of mortality we do offer our gifts into thee, feeling that thou wilt receive, accept, and than thou-thus clearly betraying the absence of bless the givers. Holy Judge of the quick and the the angels' wisdom and charity. living, we feel that thou art constantly blessing us wherever we wander. Though the darkness of material things covers us and our spirits while we walk through the valley and shadow of change, thou art with us. Though we find ourselves in hell, thou art to give you an answer to this question? Presuming with us. Though we rejoice in the courts of heaven, thou art with us. Wherever we are, there we find thee, oh, our God, ready and willing to bless us, to hear us, and to save us. Bo to thee we commend surscives in spirit, feeling that thou art ready and able to sustain us throughout elernity.

We commend to thee the souls here in mortal. We offer them as willing gifts to thee. Receive them it fly.

rrowing friends I had left on earth.

Now, darling, I have not forgetten the promise i made to you a few hours before death, which was to natural description of the spirit-landsor, in other words, I was to tell you in plain language what others had given you in mystery. I shall make good this promise, my own darting Fannie, according to to you, God grant I may be an instrument by his will by which many of my much leved friends in mortal, who are now in opiritual darkness, may be brought into the bright and beautiful sunlight of spiritual truth and divino revelation, for this simple but truthful story given to you, darling, you are at liberty to give to the world.

I have told you that we have land, water, trees, flowers and buds, with us. I will now tell you that all the spontaneous outgrowths of nature are ours ar well as yours ; while you have the material, we have the spiritual, which is quite as natural, material and real to us as yours is to you. Every blade of grass has a corresponding spiritual oue-every physical body has a corresponding spiritual body. And, now to make short that which might be very long, God has given nothing to earth that he has not given to the spirit-world also, only in a far more beautiful and progressed condition. The scenery of the spiritland is such as you never saw on earth, only as it exceeds the scenery of earth in beauty, for it is never marred by the hand of the unskillful sculptor, but perfeet barmony reigns everywhere; each odor blonding in beauty with its neighbor color; each form fashioned without deformity, for a perfect and unperverted law pervades and gives life to all. Rere the spirit is free to seek out its own sulvation, or find its own heaven according to the distates of its own highest and best law. Yos, here the spirit is free from the cold, conservative rules which made it's lave while in the body.

I will now tell something of the manner in which the children are educated in the spirit-world. No child is ever compelled or urged to acquire a knowledge of anything, for nature has given to all a way of their own by which they are to attain Wisdom, therefore, naturo is left to take the load, which she will surely do in her own time. And when this great and perfect guido has taken the first step, then the teacher, or teachers, of the child (for none are without them) are ever present to assist. Thus all are educated naturally, and none are left to regret that they were not educated aright. The ohild first and most naturally turns to its first birth-place, the earth ; nor does it leave that sphere to seek for wisdom until it has acquired a perfect knowledge of all it would have sought for had it remained on earth until matured. Thus they obey their own law-love and serve their own God ; which is the only natural and true God to them ; and this is the religion of the spirit-land. Oh, how widely does it differ from that of earth, where each religious motto is-I am holier

1 often used to ask my kind spirit-friends many questions when they visited me on earth, among which was this...."How are you occupied in the spirit-world?" Now, darling, don't you want me ou do 1 will proceed to give what I have learned during my short sojourn here.

(TO BE OONTINUED.)

Is may sound like a paradox, yet the breaking of both an army's wings is a sure way to make

#### BANNER OF LIGHT.

Written for the Ranner of Light. BPIRITS' OALL.

DY Q. L. DURNSIDB.

Worthy the Innocent ( Wilness our tears For the Joy that is walted Front upper bright suberes. For the worlds are around us. And hold us in trust For the Ood that is gracious. And mighty, and just.

We trumpet the winds And we trouble the waves, But they sigh back our sorrow From all the bright caves. From the beach of the ocean, From the bourne of the wind. An answer le wafted: "We nothing can find Of the God of the world, But the glow of his love In hearts that are holy !" Then welcome the dove Of the innocent light In the boauty of eye And the grace of the neck That is bended to sigh For the sorrows of others. And join us in song-Ob, gracious and innocent, Let it prolong i

## Correspondence.

Batal Accident to a Spiritunlist, Funeral, &c.

PORTLAND, OOF. 23, 1830 .- About ten days since, a and accident happened to one of our respected and worthy citizens; which resulted fatally on the 20th of October. The city authorities were engaged in moving back a building belonging to Mr. Jason Wilson, on the corner of Lime street, for the purpose of widening the street, when Mr. Wilson and another man, having occasion to ascend a ladder, which proved too frail, it broke, and they fell a distance of eleven feet, Mr. W. striking on his back across a timber, while the other man fell directly upon him, striking upon Mr. W.'s stomach, and was but little injured. Mr. Wilson was taken up senseless, and loc

thies of the community.

Owing to the large number of friends who wished to attend, the funeral ceremonies were performed at the Methodist Church, which was filled with the Odd Fellows, members of the Mechanics' Association-of which Associations he was a member-and other friends. Previous to going to the church, services were held at the house of the deceased, where Mra. Anne M. Middlebrook, in a trance state, made one of her heaven-inspired, soul elevating, and heart consoling addresses, so characteristic of this eloquent medium and lecturer. Hor words carried consolation | be as correct as possible. to the hearts of the afflicted family.

Mrs. Middlebrook has been lecturing here during the month, most successfully, to large and apprecia-

Now I am determine i to have some good test medium liere, and a good tranco lecturer (Mr. Forstor for example); get some good books, and establish a circle ; and get up a club for the BANNER.

The work goes bravely on in La Barpe, Illinois. The good folks of that town, called a few firm friends of the work, "erary fools" etc., but after Bro. Forster's lestures, they have changed the tone to something life this : " Your Philosophy is very beautiful. I hope it is so, but I am afraid that it is the work of the Davil."

Oh, when will man by honest with his own soul? Respectfully yours, O. B. Mooru. Bardinia, Ohio.

#### Labor and Appreciation.

The cause of Bpirltualism never was more prosperoue than now, in this part of the country. Our meetings are large, and the people are indulgent. The many grove meetings we have held during the past summer, have been profitable in every sense, both to the speakers and hearers. It has been my good fortune, in company with Bro. Cooper, of Bellefon. taine, to hold mass incetings in quite a number of places, and I returned from every one wiser, and happier in a knowledge of the soul's future destiny. The Banner feeds many a hungry soul, that has long pined for spiritual food, and I know full well if you poor printers and writers, shut up in the dark rooms of that great city, could hear the blessings pronounced upon you that I do, by great hearts who enjoy the blessings of their country-homes, where birds are singing, brooks murmuring, and all nature smiling so beautifully, you would nover despair in your good work. A, B. FABNOH. Clyde, Ohio, Oot 1.

#### An Industrial Congress; )

To be held in City of New York, Tuesday, Nov. 20, 1860. Sons and Daughters of toil. "Come let us, reason ogether." As our interest is identical, it is our duty together. to devise means for fraternal action, that we may not only arrest our downward tendency, but enfranchise ourselves in the rights of nature and the blessings form labor that belong to us. We have too tong been estranged from each other; and the division has made us the casy proy of cunning sharpers who liave plunder-ed us of our rights and despised us for submitting, which imposition will continue to increase in intensity so long as we cound a apart. Therefore, let us forget our local professional pride and prejudice, and unito as brothers and elaters in a sinking ship for one great injured. Mr. Wilson was taken up senserors, and conveyed to his residence, where he lingered till the 20th. One of the papers, speaking of the sad event, says:----"Mr. Wilson was highly esteemed in Port-land, where he had lived for many years. By a life of industry, and the performance of the varied duties converted and the performance of the sate of the sate of a government whose character may be fashportaining to a good citizen, he won the osteem and enjoyed the respect of the people generally. His detth is regarded with general sorrow," and I may add, he was a maa of stroig mind, free and inde-pendent thought, and a great reasonor. He was Add, he was a hata of scrong man, free and have advance, yet the independence and comforts of the formerly a Universalist, and very naturally found a haven in Spiritunlism—a belief he accepted a few man's burden, and increase his store, but is harmfully directed in competing with the laborer for the privi-years ago, and has ever since firmly maintained. legs to toil. While by luxury our oppressors are bloather and with computered or walsting from disease, poverty He leaves a large and interesting family, who are by this audden calamity, thrown, into the deepest grief, and they should receive the heartfelt sympa-thies of the community. and Humanitarians, lot us meet in congress and digest a rearedy for these appalling, increasing evils. By order of the Committee of Arrangements, A. T.

Deane, A. W. Smith, S. T. Thompson, William White, Ira B. Davis, H. O. Baker, J. Meech Hen-ry, Justus Chollar, Samuel Adams.

MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receive absoriptions to the BARNER, and are requested to call attention to it during their locturing tours. Sample copies sent free. Lecturers named below are requested to give notice at any change of their arrangements, in order that the list may

M28. AMANDA M. BPRNOR Will lecture in Jambridgoport, 6 Sundays in Doc.—Philadelphia, 4 do. in Jan. Providence, 4 Sundays in Meh.—Tunnion, Sundays in May. Address, the showe places, or New York Ofty,

the month, most successfully, to large and apprecia-tive audiences. The Spiritual cause in this city has obtained a sure foothold. The number who believe in the beautiful theory, now count up tizousands instead of tons and hundreds, as a few yoars ago. Yours, W. B. LEWS. Avenue, New York. WARREN GRASSICCUres the first and second Bundays of Ne-rember, in Detroit, Mich. From Nov., 13th to 16th, in Delphi, Ind. From Nov. 20th to 25th, in Attica, Iadiana. From Nov. 27th to Dec. 2d, in Rennanker, Ind. Becond, third and fourth Sundays of Dec. In Dayton, Oblo. Address in a boyo. Ho yill receive subgeriptions for the BANNER at Club prices. If. D. Brozze will all the following engagements, and the intervening Sundays can be engaged at any place not too iar distant from theore announced, by application to him at New Haven, Conn.:—The two first Bundays in Jan., at Pert-land, Me.; two first Sundays in April at Frevidence, R. I. Jann II, BANDAL apponnees to the freede of reform and Avenue, New York. Joint Ale, a wood may building in April at Providence, it 2. Joint IF. RAYDALL announces to the friends of reform and literal sentiment, in the West, that he designs making a trip through the Western Bates the contag full and whiter, and would be happy to communicate with the friends wherever, there is an opening on ratiread routes, to got abead. Address, for the present, Carbondale, Fa. MES. J. W. OURREES will lecture in Nov. at Cincinnati, O.: in Dec. at Alliwaukie, Wis.; in Jan. at Lyone, Mich.; in Fou. at Eikhart, Ind.; in March at 86. Louis. Bho will return to the cast in April. Applications for avenings should be made carly. Address Box 616, Lowell, Mass., or as aboyo. Bies Rosa T. Amener will locture in Troy. N. X., during November, after white also will return to Massachusette. Oould arrangements bo made, Miss A. would prefer passing most of the Winter south. All lotters addressed her will o'duo attention

If P. PAINPIELD Speaks in Ferboro, first Bunday in Novi ADYLURI FOR THE AFFLICTED IT in Forthond, Mer, the forthe Banday of Bour, Address, Greets Bits. OBSARTEEN DEARN,

MANN L. WALDWORTH Speaks at Willinantic, Conn., Nov. dth and Itil; at Putnam, GL, Nov. 18th and 25th. Address avcordingly. Mas. O. F. Wonzs, franco speaker, will lecture in Bel-fast, Nov. Istis; Elleworth, Dec. 16th; Union, 234; Bolfast, Doh.

Mas. P. D. Sinons trance speaker, will fecture in New Boston, Mass., Nov. 18th and 25th. Address, Bristol, Ct. ALSERT E. CARPENTER Will answer calls to locture in the trance state, addressed to him at Columbia, Licking Co., Obio

. Mas. Isaad Thomas, trance medium, will answer calls to locture in the New Regiand States. Address, Bucksport, Mo. CHARLES A. HAYDER, tranco medican, will answer calls to leature west or could. Address, Livermore Fulls, Mo. CHARLIS HOLT, tranco epraker, may be addressed for the present at Doubl, Ind., caro of Dr. E. W. H. Beck.

MATTIE F. HULLTT, Rockford, 111. She will speak in Ten essee and Georgiu, in November and December.

MARY MARTA MACUMBER may be addressed at the Banner of Light effice, Boston, cure of Chas. If. Orowelt,

DR. P. B. RANDOLPH'S services as a locturer, an bo had by addressing him at the Banner of Light office.

Mus. HELEN E. MONELL will receive calls to lecture in low England. Address, Hartford, Conn.

Mng. M. B. KINNEY, of Lawrence, will speak in Can orkigeport the first Sunday in Nov.

REV STEPHEN BELLOWS will respond to calls to lecture, adessed to him at Fall River, Mass.

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

CHARLES H. CROWELL, Itanco speakor, Doston, Mass. Adross, BANNER OF LIGHT Office. LEWIS B. MONBOR'S address in 14 Bromfield st., Boston, in ale of Bola Mursh. He will speak in Foxboro', Dec. 2d.

J. S. LOVELAND will receive calls for lecturing.' Address, Willingantle, Conn.

W. R. RIPLEY will speak alternate Sabbaths at Hampdon and Lincolu, Me., until May. Mrs. R. P. Contras, No. 1030 South Fifth Street, Philadol-phin, will anewor calls to locture.

CHARLES C. FLAGS, ITALCO Speaker, 4, Clark Court, Charles

town Mass. WILLET STRATTON, healing medium, 156 Sands st., Brook

town, Maes.
Willers Far ATTON, healing medium, 168 Sands st., Brook-iyn, N. Y.
MRE, BARAM A. BYBNER, 38 Winter st., E. Gambridgo, Maes.
MIRE, C. CLOUGI, ULDEC BREAKER, 2 Diffuser St., E. OLDUN, ULDEC BREAKER, 2 DIMENSON, ULDEC BREAKER, Brocklyn, N. Y.
DE, O.H. WELLINGTON, NO. 1505 Fine street, Filiadaliphin, Mies Stream, M. JOHNSON, ULDEC BREAKER, Brocklyn, N. Y.
DE, O.H. WELLINGTON, NO. 2 Marrison, Avenue, Boston, MRE, M. L., VAN HAUGHTUR, SOG 1-2 Mott st., N. Y. Offy.
MRE, E. F. ATKINS, Cedar Avenue, Jamaica Plain, Mess, Mies F. E. WAUBDUR, West Warren, Bradford Co., Pa., Rev, Silka Stymatz, No. 46 Warren Brieret, Robury, GEO, M. JACKSON, BOHNCILLURGH, Schuyler Co., N. Y.-H. L. BOWKER, Natick, Mass., or 7 Daviestreet, Boston, Mies FLAVIA HOW, Windsor, Poquenock P. O., Conn.
MRE, A. W. DELASDIE, NO. 2 King street, New York, MIES J. P. FRIOR, Waltertown, Jolferson County, N. Y.
DAMINE W. SMELL, NO. 6 Princo et., Trovidence, R. I.
A. B. WHITENO, Albion, Mich. Address accordingly.
REV, J. G. WISH, Three Rivers, 8t. Joseph Oo., Mich, ANNA M. MIDDERSON, Hox 422 Hirdgoper, Com.
DR. H. F. GARDNER, 46 KSEEX street, Boston, Mass.
G. W. HOLLBOUM, M. B., NOW Berlin, Wiesonsin, Mn. I. MELVILLE FAT, Akron, Summit Co., Ohio, Mies Emand. How See, Boston, Mass.
M. D. HANDER, Mike Endwick, Mass.
M. B. BERTHA B. CHASE, West Harwich, Mass.
M. B. BERTHA, B. CHASE, Wost Harwich, Mass.
M. B. BAWYEE, Baidwicytle, Mass.
M. B. BARNER, Scields, Hander, M. Y.
M. B. BAWYEE, Baidwick, Co., Ohio, Mies Extra B. Diversen, Mother, Mass.
M. B. BARYEE, Scields, Mass.
M n, N. J. MRS. BARAR A. BYRNES, 88 Winter st., E. Cambridgo, Mass J. A. COOPER, Frontance, H. J. JARED D. GAOR, Onelda, N. Y. B. G. GURNEY, DUXDURY, Mass. J. J. LOOKE, Greenwood, Mass. J. E. PARKIUBAY, Elkhaud, PA. DE, R. L. LYON, LOWEL, Mass. D. G. G. VANEY, Headon Mass.

wich Village, Mass. Rust, John Pienrowr is meeting an engagement for three Rust, John Pienrowr is meeting an engagement for three West Mediard, Mass. Meet Mediard, Mass. Miss M. Mussem, Gialreopant Physician and Lecturer, San Mancisco, Cai. Miss M. Is authorized to receive autourip-tions for the Jahres. Meeting of our constant humanity. It claims no superiority over like establishments. It claims no superiority over like establishments. It claims no superiority over like establishments. It claims and wirth ALL, ikis R. or millist. West Milling and Construction for the sufficiency of the sufficiency o The Doutor gives particular attention to the ours of

CANCERS, ULORDE, TUNORS,

and Bosns of all descriptions. Virs not of a hereditary na-ture, treated in the most satisfactory monant, He would call attention to his newly discovered REMEDIESI

BLOOD PURIFIER, PULSIONARY STRUE, DIOMETIC STRUE, NERVINE DROPS, GOLDEN TINCTURE, LION PILLS, AG, AC, AC, AG, AG, manufactured from directions received while under spirit-inducence. ZET Persons intending to visit the above institution for the structure are promoted to a pixe a for duct matter to are duct

2.37 Foreast intending to visit the above institution for treatment, are requested to give a few days' notice, to avoid confusion on their arrival. These who desire examinations will piease enclose \$1,00, a lock of hair, a return postage examp, and their address picantly written, and state sex, and age. (filted hours from 0 a. M. to 12 M., and 210 S P. M. The dector would call particular attention to his invauable Distributed for the state set.

DIARRHEA CORDIAL, i medicino much moeded at this sesson of the year.

July 91

M ISS RACHEL LUKENS, Chairwoyant and Writing Mo-duam. Rooms at 601 North Tesih st., above Wallace, Philadelphia. Jun Oct. 13. GRACE L. BEAN.

TRANCE AND WRITING TEST MEDIUM, No 8 La Grange Place. Public Officies for Tens ou Wednesday and Friday ovenings. Admittance 25 cts. 1 fl. Oct. 13.

PSYCHOGRAPH,

OR DELINEATION OF THE INTELLECTUAL, MORAL AND SPIRITUAL

CHARACTERISTICS.

TRAMS .- Two dollars, fully written out. Address with su-

R. P. WILSON, Boston, Mass. lograph, Oct. 13. 13. Oct. 13. 13. CLAINVOYANT EXAMINATIONS AND COMMUNICA-Toneddays, Wednesdays, Tuursdays and Fridaya, from 9 A. M., to 4 P. M., at 185 Court street, Boston, Mass. Nov. 3.

M RS. O. A. KIRKHAM, Scoing and Trance Medium, No. 140 Court street, Boston. Bours from 10 a. M to 1 P M. aud 2 to 5 P. M. Terms \$1 per hour. 1m. Nov. 3.

#### PROF. DEEYOU,

SCIENTIFIC AND BELIABLE PRAC. TIT-ONER OF EGVETIAN SCIENCE AND IMPRESEED MEDIUM. Baltimoro, Md. Aft letters faithfully replied to. Life Charle, according to Exyptian Science and Spirit Impression, \$3; thatteen years, \$1; one year, \$1. Bond cor-rect date of birth, sex, and whether married or single. Ad-dress, PROFESSOR DERYOU, Baltimore, Md. 3m Nov. 3.

#### PROF. LISTER, ASTROLOGER,

No. 25. Lowell Street, Beston. 227 Foo-oral-50 conts. A Citcular of Terms for writing auvidus sent free. tf Nov. 5.

MRS. J. T. FORREST, of Providence, R. I., Independent M.R.J. T. FORREST, of Providence, R. I., Independent Glairvoyant, Healing, Beeing, Test and Developing Medium, has engaged rooms at No. 9 Emerahi street—a fow doors from Gastie street, Boston, where she will all for the cure, of discases of a Ohronic nature, by the laying on of hands. Acuto pains rollaved by Spiritual power. Will also oure Spinal discases and Liver completions. Gostranded limbs, Nerrous prostration, Neuraiga and Nerrous beudsche cured in a short time ; and Mrs. 8, has also given groat relief In cases of Gonemention; and it is conceeded by those who have tested her extrao.dimary natural powers, combined with the ski of spirits, to make an accurate examination in all dis-essee, giving the location, describing the feelings of patients without any ski from them, and those who have tested her freedies and mode of treatment, to be fir superior to any they have tried before. Charge moderate. References given, if required, in Buston, Frevidence, Lyon, and other places, Mira, F, will size hold a Circle for Spiritual Manifestations on Wedneeday and Friday ovenings of each week, at 71.8 o'clock, Admission, 25 cents. Sm Nov. 3. A: VALUABLE MEDICAL HOOK,

#### A VALUABLE MEDICAL BOOK,

A. VALUABLE MEDICAL BOOK, TOR both sectes, outlited, "The Medical Companion," pre-pared by an experienced Physicium of this city. It ironts, first, of Chronic Diseases in general; second, of Dis-onsess of he Berual Byston of both sozes, their symptoms and romedices; third, the Abuse of the Reproductive Privers, and an exposure of advertising quacks. Sold by W. V. SPENUER, Bowkseller and Stationer, No. 94 Washington stress. Prior, 60 cante; three stamps extra, if sent by mail. August 18.

NOTICE.-PROF. A. H. HUBE, the Prophetic Modium, may be found at his residence, No. 12 Octorn Pince, lead-ing from Picaents street, Bostos. Ladies and gontiernen will be favored by him with such account of their past, present and future as may be given him in the exercise of these pow-ers with which he facts himself endowed. Price 50 conts. Nativities written when desired. Charge, \$3. N. B. Trut. II, promises no more than he can acc omplish Boys. 25.

MEDIOAL NOTIOE.—DB. T. K. TATION, In addition to M Bis general and Annily practice, continues to give especial attention to lise treatment of Diseases of the Biood, and of all complaints peculiar to Fernates requiring medical or surgical aid, as his Rooms, No. 17 lianever street, Boston. A varied and extensive practice during the last fifteen yours has made him mmiliar with, and ought to qualify him to

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## SCOTT'S HEALING INSTITUTE,

No. 33 EOND STREET, NEW YORK, ONE OF THE most conventent, beautiful and healthy locations in the city of New York, JOHN SCOTT, Freprietor,

## JOIN SCOTT, SPIRIT AND MAGNETIC PHYSICIAN.

This being an ago when almost anything in the shape of an advertisement is considered humber, we desire persons who may be afflicted to write to these who have been reliev-ed or ourced at the Scott Healing Institute, and satisfy them-selves that we do not claim half, what in justice to curecives

selves that we do not claim half, what in justice to correctives we could. We have taken a large, handsome, and commedicus hease for the purpose of accumudating these who may come from a distance to be treated. Het and Cold Water Eaths in the house; also Magnetic and Medicated Baths, adapted to possilar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of these who have afflicted. The humones success we have not with since last January prepares us to state unbestatingly that all who may pace

prepares us to state unbestatingly that all who may place themesives or friends under our treatment, may depend upon great relief, if not an eatire euro. Percens desfroms of being admitted in the licating Institute, should write a day or iwo in advance, so we can be prepared for them. EXAMINATIONS. These who may be afflicted, by writing and describing symptoms, will be examined, discuss disguesed, and a pack age of medicine sufficient to ours, or at least to confor such benefit, that the patient will be fully satisfied that the contin-uation of the treatment will ours. Torms, \$5 for examine-tion and medicine. The meney must in all cases accompany the letter. N. U. Recipes and medicines sont by express to any part of the country on receipt of from five to to dollars, as the case may require. Bo particular, in ordering, to give the name of the Town, County and State in full. J. S.

#### Spirit Preparations.

GIVEN TO JOHN BOOTT, AND PREPARED BY HIM AT 86 BOND STREET, NEW YORK.

#### COOSIANA, OR COUGH REMEDY.

COOSIANA, OR COUGH HEMEDY. This is a medicine of extraordinary power and efficacy in the reliof and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adap-tations to that class of diseases, is destined to supercode their use and give healt and hope to the afflicted thousands. Price 25 cents. DITE SALVE

#### PILE SALVE.

A sovoroign remedy for this discase is at last found. It affords justantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Bpiritualist, Cleveland, Ohio, after twelve years of suffring, was in less than one week com-pletely cured, and hundreds of instances can be referred to where the same results have followed the use of this inval-uable remody. Price \$1 per bux. BYE WATER.

EYE WATER, For weak or inflamed eyes this proparation stands unri-valied. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price 50 cents.

# spoody and permanent. Frice 50 cents. SPIRIT EMDROCATION. Spoody and the state of the will be spoody and permanent. Frice 50 cents. For Tetter, Erysipelas, Bait Rhoum, and all Berofulatio erupions of the skin, an invaluable romedy, and warranied to cure in all ordinary cases. Frice, \$1. CANCER SALVE. This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott has nover, in a single instance, fulfed is effect a permanent and positive cure, no matter how aggra-vated the case. It will be found triumplantly efficacious of itself along in cases where the part effected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whese powers are adapted to such complants, will answer the purpose. Price, \$10. RithUMATIC REMEDY.

RinkUMATIC REMEDY. RinkUMATIC REMEDY. This preparation is guaranteed to cute all kinds of inflam-matory rhoumatism, and will leave the system in a condition that will positively forbid a resume of the discase. Price, \$5 per bottle. For \$10 a positive cute will be guaranteed. ALATIANA, OR HAIR RESTORATIVE.

ALATIANA, OR HAIR RESTONATIVE. This astonishing and powerful Medicine can be used for many diseases not specified. Ecarcely a day passes but we hear of its wondorthi effects, and often in an entirely new character of disease. We do not claim for it the reputation of a curre all, but we do regard it as a fure of Many. It has proved startlingly and annazingly successful in the worst kinds of Rheumatism. Neuralging, Sprains, Bielocated Joints, Ohilbialna, Frontod Foct, Stiff Neck, Tetter, Sore Broas, Gore Nipples, Spinal Complaints, Baldness, etc. Price \$1 per jar.

\$1 per jar. In ordering any of the above medicines, inclose the amount in a letter, addressed to the nudersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first converall canes the package will be forwarded by the first conver-ance. Address, DR. JOHN SCOTT, 36 Boad street, New York.

NEW YORK HOMCOPATHIC PHARMACY,

D. WHITE, M. D., SUPERINTENDENT.

No. 36 BOND STREET,

No. 36 BOND EXAMPT. Where may be found pure Hornscopathic Modicines, in Tino-tures, Triturations, Dilutions and Medicated Polets; Medi-cine Cakes, for physicians' and family use, of all kinds and sizes; Visis, of every description; Corks, Labels, Globales, Bugar-of-Milk, Arnics Flowers and Finstert, Alcohol; Books on Hornwegathy, &c. &c. N. D.-All medicines sold at this establishment are pre-pared by D. White, M. D., formerly of "White's Homeopathic Pharmacy," St. Louis, Mo. The attenuated preparations any manipulated by the coloirated Dr. John Boots, one of the greatest healing mediums in the world. Address, D. WHITE, M. D., 30 Bond street, New York. July 7.

#### Response

To my Terre Haute friends, in the article entitled "A jeu'd' caprit :"

Just now, when the morning took place of the night, There came to my vision a "Banner of Light," All covered with mottoes, devices in type, And many a star, but never a stripe.

Among the devices was one that I know, Dear friends of the Prairie, was placed there by you: I read it, responding to what was there given. Then flung out the lianner to the four "winds" of Heaven.

I am glad you have found this "express of the wind;" 'I is express-ly for sending these lutters of mind, And beyond all expressions the best, I 'vo no doubt, For they nover "get opened," nor "lost on the route."

Go look in its office-a beautiful grove, All filled with the letters from those that you love; Each nook is a box, a drawer, a place. And the clerks, though so verdant, all how with a grace.

And every green loaf and bright flower that you see, When touched by "East winds," is a letter from me. Each breeze is a newsboy, and always can boast Of a Heraid, a Messenger, Courier, Post.

And now if you lose them, you 're only to blame; (For when I address you. I'm sure of the name;) And here is the office, and this is the way-Pray tell me how many I've sent you to day?

But, bless me, do n't speak of the subject aloud 1 I fear now that "Banner" was seen by the crowd. If our mail agents know it, ah. what shall I do? They 'li say that I emuggie my letters all through,

And rend them by hundreds, and do n't pay the Post, (A species of .: trunking" of which one might boast;) They surely would stop such a contraband line. Or, failing in that, would talk of a fine.

And then what a stamping, might will raise the dead, If one could believe in their "Washington head." But when I write letters, though that is diving. 1 pray, but to stamp them with this head of mine.

Then away with the letters I write with a pen; I almost resolve no'er to send one sgain. But, instead, fresh and free from the brain, heart and mind,

Thought letters, by theo, "God's great express," the

wind. Then "take out these lotters," and know I am true

As the stars to the pole-star, dear friends, unto you; Let all your impationce and doubts be at rest. For the stars that rise East always set in the West.

And now may this "Banner" on which I indite This note to a friend, have its motio "the Right;" May it nover strike colors to friend or to foe— Be over seen waving where brave hearts can go.

Be the signal of freedom, the white Banner given. Be the signal of freedom, the wante manner given. Of trace, hung on high by the angels in heaven; May its standard be lifted, its bearer be brave, Its stars shine more brightly, then "long may it wave!" A. W. S.

#### Scattering the Olouds.

It has not been eighteen months since I commence the investigation of the Harmonal Philosopy, but in that time it convinced me of the immortality of the soul, and drove the terror of death away. In short. it has made me a happy man-which the study of old theology failed to do in fifteen years.

The people here had heard of the "raps," some years ago, but supposed that the thing had gone out, and they call me a fool, infidel, deist, etc., for be-lieving in the communion of spirits with mortals.

Mas. B. B. WANNER will speak in Toledo, Ohio, the four Sandays of November; in Eikhart, Ind., five Sundays in Dec., Those who wish to scoure hor labors for the winter, and spring of 1861, will address hor as above, or at Allan, O.

N. FRANK Whitz will leethro in Lyons, Mich., through Nov.; Ghicego, HJ., Dec. 3d and 9th; Beloit, Wie, Joh; Janesville, Was, 33d and 30th; Miwash(s, Wis, Lirough Jan. Applications for week evenings made in advance will be at-

MES. FANRIE BURBANE FELTON WIll lecture in Sinflord, CL. Nov. 4th and 11; in Leominster, Mass., Nov. 18th and 25th n Painsm, Conn., Doc. 2d, 9th and 16th ; and in Stafford, Ct. Dec. 23d and 20th. Address as above, or at Northampton, Ma

LEO MILLER will speak in Portland, Mo., Nov. 4th and 11th; Taunton, Nov. 18th and 25th; Dangor, Mc., Des. 2d, 5th and 16th; Wilkimantic, Gonn., Dec. 25d and 26th; Providence, four Sondays of Jan; Lowell, three dirst Sandays in Pob. Mr. M. will answer calls to locture work evenings. Address, Hartrd, OL, or as above.

Geonan M. JACKBON, trancospesker, of West Walworth, N. X., will sposk at Wolcoth, N. Y., the second Sunday of Nov; in Northwille, N. Y., that third Bubday in Nov. Priends in Central New York wishing his services will plonge address

E. V. Witson's address is Dotrolt, Mich. He will receive calls to lecture on Brittualism, in Oble, Michigan, Indiana, Illibole, and Canada West. Mr. Wilson is ugout for the sule of the Millor and Grimas discussion; also that of Loveland

MISS ELIZABETH Low, trancespeaker, of Leon, Cattaraugur 20., New York, lectures at Ellington and ling's Cornors, (Cattaraugus Co...) overy fourth Eabbath. She will answer calls to locture in Chautanque and Cattaraugus Counties. MRS. H. M. MILLER will devote one half her time to lectur man, as, as, its base will device one find the fulle to lecture ing wherever sho may have calls; sho is engaged permanent-ly one half the time for the coming year. Address, Asbia-bula, Ashtabula Co., Ohio.

Onaries T. Inisit inionds to inbor in New Interphice and Vermont, this winter, and friends who desire his solvices at ance speaker can have them by addressing him at Grafton

MISS A. W. Bruagun will speak at Worcester, the three irst Sundays in Nov.; at Quincy, fourth Sunday in Nov., a Pravidence, through Dec.; at Boston, through Jan. MRS. CHRISTIANA A. ROBDING lectures in Hammouton, At-

antic County, New Jerrey, every other Bunday, and will peak in other places in the vicibily when called upon.

Miss L. E. DeForce lectures at LaCrosse, and Decolah, Jowa, during Nov. Will receive calls to lecture in the Bouth during the winter. Address as above,

They. J. R. CHURCHLL, Will answer calls to speak, address-ed to the Banner office, 143 Pulson street New York. Fred. C. makes no charge for his services. How. FREDERING ROMENSON, of Marblehead, has prepared a ourse of, lectures on Spiritualism, which he is ready to re-peat before pociciles of Spiritualism.

Mas. A. P. Triouries of spintuance. Mas. A. P. Triouries will answer calls to lociars in the surrounding towns, addressed to her at West Campton, N. II. She will lociare in Concord, Nov. 6th, 7th and 8th.

B. C. C. FOEL, DORM, MESS.
 K. T. LANE, LAWRONCO, Mass.
 WE. E. RIOR, HORDURY, Mass.
 GEO. MARSH, Adrian, Mich.

## Boston Advertisements.

## A New Discovery!

We are also proprietors of

WATERMAN'S COUGH MIXTURE,

the best Specific, for Coughs, Gold and Croup, in the market the bask Specific, for Cougas, Coid and Group, in the market, This preparation, which has now stood the test of years, is not a remedy professing impossibilities, viz., the cure of sear-cd Gonsumption, but is offored as a sume Paswawarative from the offucts of third dreat ecourgo, whuse compresement is but a simple cold, and whose cud is the grave. When once used no family will be without it. Done small and cary to take. Price 60 curis per butile; or six bottles for a Quartor Eagle. Address as abuve. tf Oats 37.

TO THE AFFLICTED! CHARLES H. CROWELL.

Medical Medium,

ROOMS, NO. 31-3 BRATTLE STREET, BOSTON, (Danner of Light Building.)

23 Mr. O. is controlled by a circle of reliable Spirit Physicians, who will examine patients, give diagnones of all discases, and prescribe for the same. Those who reside at a distance and cannot conveniently visit his rooms, may have heir cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic repport with them.

TERMS,-Examinations and Prescriptions, at office, \$1.00by letter, \$1,00 and two three-cent postage stamps. Office hours, from 9 to 12 o'clock A. M., and from 2 to 5 r. . mer Vamily practice respectfully solicited. The best of re-

ference given. If August 18. DR. O. W. HOWARD, HEALING MEDIUM, No. 8 Grove

D. B. C. W. HOWARD, HEALING MEDIUM, No. 8 Grovo Bircet, Worcceter. Hours for consultation, from 2 to 5 and 7 to 9 r. M. The Doctor will be assisted by Mrs. Anna M. Ontpenter, Chairvoyant and Test Mcdium. N. B.-Having secured the services of the abore Medium, the Doctor feels confident that he can meet the wants of the public, both as Physician and Test Medium. Fersens at a distance widding to consult the Doctor, can do so by enclosing \$1,00 and two stamps, in order to justre air anawor. U. Oct. 27.

M RS. ALDRICH porfarms magnetic operations on the Answor. M RS. ALDRICH porfarms magnetic operations on the sick; readily overcomer source, diseases; treats chron-ic; also, attends capecially to disease; treats chron-ic; also, attends chrone the capecial to disease; treats chron-ic; also, attends chrone the capecial to disease; treats chron-ic; also, attends chrone the capecial to disease; treats chrone moderate, finance the capecial to disease; treats chrone Mov & Nov &

nearly every system is liablo. August 18. 18w August 18. MRS. L. P. HYDE, Writing, Trance and Tast Medium, may be found at 48 Wall street, Boston, August 25. t

FULKOTIC DRUGGIST.-OUTAVIUS KING, 654 Wash COLROITC DRUGGER.—OUTATIUS KING, 654 Wash-Er ington Struct, Boston, has always on hand overy kind of Medicinal Roots, Herbs, Enrke, Oile, Extracts, and all arti-cles to be found in any Drug Blore, else all the patient and popular Medicines; Dr. Clark's celebrated preparations; at wholesale or rotall. All orders promptly attended to. Phy-sicians' and other preseriptions accurately prepared. August 4. 3m

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MY EXPERIENCE ;

Footprints of a Presbyterian to Spiritualism. BY FRANCIS H. SMITH.

ZALTIMORE, MD. Price 50 cents, bound in cieth. Bent, postage free, on re-

eiving the price in stamps, by the author, or by July 7. BERRY, COLBY & CO., Boston. MRS. W. R. HAYDEN,

TEST MEDIUM AND MEDICAL CLAIRVOYANT. NO. 64 BAST S2D STREET, New York. Examinations for dis-sase when present, \$2.00; by a lock of hair, verbally, \$3,00; when written, \$5,00. Sittings two dollars per hour for one or two persons. Bept. 22.

ORIENTAL BATHS.

A T NO. S FOURTH AVENUE, N. X.-Elegant Bults of A Rooms, open daily, from 7 A. M. until 10 P. M. (Bundays oxcepted.) Ladles' Department under the special charge of Mas. Francer. Portable Oriental Baths (a very complete article) for sale.

#### Mrs. E. J. French,

CLATEVOYANT PHYSIOIAN. Examinations made daily. Absent persons examined by the aid of a lock of hair. Also all Mrs. French's Modicines carefully propared and for sale at No. 8 Fourth Avonue, N. Y. T. CULEETSON.

asho at No. 6 Fourth Avonue, N. Y. T. CULLERTHON. Oct. 23. Ir
 DIANOS, MELODEONS, and Alexandra OEGANS-New and Second-Hand, for BALR or to RENT, at great Bar-guins. Melodeons as low as \$30; Planos, \$75. Monthly pay-ments recoived for either. Hens allowed if purchased. HORAOE WATERS, Agent, 333 Broadway, New York, Sept. 23
 WM M. C. HUSSEY, HEALTHO MEDIUM, has, during a real-dence lu Now York of three years, been successful in treating Dyspopsia, Paralysis, Scient Curvaluro, Tape Worm, and most neute and chronic diseases, without the use of med-icine. He is now propared to recoive patients from abroad, at his residence, 223 Groene streek, New York. Charges rea-sonable. Car HERGUSON TOWER.

MRS. P. A. FEEGUSON TOWER,

MARS, F. A. FREMUSUN TOWER, No. 65 EAST SIST STREET. NEW YORR. OLAIRVOTANT EXAMINATIONS And all diseasons treated by Magnetism, Electricity and Water A few pleasant furnished Rooms with board, May 12.

ALAY 12. If MALE AND A STATES A

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COMBINING THE MOST ABLE OF THE BOLECTIO FAC-

TROY LUNG AND HYCIENIC INSTITUTE ov Special End

COMBINING THE MOST ABLE OF THE BOLEOTIO FAG-ULTY AND MODERN SCHOOLB OF MEDIOINE. This superior model health Institution possesses, it is consel-entiously believed, superior claims to public condense to any other in the Entited States. In this important particular, viz:--It has been the earnest content in the Entitle States. In this important particular, viz:--It has been the earnest dorstand the numerous modern Maladics, which have be-come as very prevalent and fatal, especially to the young known as nervous debilly. The external manifestations of this class of discass are helaxation and Exthaution; Mara-mus or a wasting and consumption of the vizi flukde and the muscular and nervo tissues; sallow countenance; palo lipe; dizziness of the head; impaired memory; dimness of eyes. dizzinces of the head; impaired memory; dimnets of eye-signt; loss of balance in the brain; nervous deafness; pal-

dizinces of the heat; impaired memory; dimnets of sys-sight; hese of balance in the brain; nerveue deafbess; pal-plation of the heart; great resilesness; deepositioney of spirits; dreamy and resiless sleep; focid or had breath; villated or morbid appetite; indigestion; ilter complaint diseases of the kineys; suppressed function of the skin spinal irritation; cold extremeties; muscular debility or las-situde; rhoumatle and neuralgic pains; hurrled breathing cough; bronchilds; corenees of the threat, catarris and dys-popile tubercular consumption; ALSO, IMBITATIR DYSPERSA, Known by exprisions appe-tite; source of weight and fullness at the pit of the stomach; irregular bowels; tongue white; everces at the pit of the stomach; irregular bowels; tongue white; everce incinating pain darting between the sheatder-blacks from the stomach; iscessive depression of spirit, despendency so incess of dis-orders invariably indicate inpaired nutrillon, enervation in the organs of digestion and assimilation, so that had and un-astimilated chylo gets into the blood. It should never be forgotten, therefore, that some of the Novas and meet fital discesses to which flesh is beir, commence with indigestion. Among others, it develops consumption in this offset. The Directors and Bacelity of this Institution purpose to oure all of the forcgoing discases, by the judicious combina-tion of natural and scientifie remedies, selected with great distributions and judgment dist directly nid nature in har recuperative onorgine to *buidd as*, provide some are most distributions. They discant, and public out of some are most at conscientions and judgment dist directly nid nature in har recuperative onorgine to buidd as the old sobool remedies – moreury, caloned, and all the old sobool remedies are most at domeclentous motives. PATENTE shall not be drugged at this *lastitution*.

A Word of Solemn, Conscientious Advice to those

who will reflect i that over 100,000 die Blatistics now show the solumn truth, that over 100,000 die in the United States annually, with some one of the Storge-ing disenses, developing consumption, prostration of the vital inverse of uncertainty days with some one of the stal

in the United States annually, with some one of the bregg-ing diseases, developing consumption, prostration of the vital forces and promature decay. There channels have been appreciated by the vitabulation of the vital forces and promature decay. Thousands of the young, of both secset; go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the violime themselves. In viow of the such destruction of human life, caused by weakness, the vice of soil shuse, Spinal Consumption, Epi lopsy, nervous epasms and discases of the heart-and in view of the gross deception practiced upon the community by base preionders—the Directors and Faculty of this Institution; con-ectontiously assure the Invalid and the Community the their resources and facilities for successfully treating this class of maladies cannot be surpassed. Patients, for the most part, can be treated at home: On application by letter they will be furnished with printed in-terogatories, which will enable us to sould show the start constantious flag. The causes of the cavity decay of Amari-constantious flag. The causes of the cavity decay of Amari-can Youth, just published by the Institution, will be sone in a scaled envelop, to all parts of the Union, on receipt of six can's A Treatiss on the causes of the cavity decay of Amari-can's only, just published by the Institution, will be sense in a scaled envelop, to all parts of the Union, on receipt of six can's only to the start in this work, and should be read by very person, both male and formals. Address, Dr. ANDERW STONE, Address, Dr. ANDERW STONE,

tion for constitution. From 9 L. 2. 10 Y. M. of cach day, Sun days, in the forencon. Address, Dr. ANDREW STONE, Physician to the Troy Lung and Hygenic Institute, and Phy sician for Diseases of the Heart, Threst and Lunga, Dec. 17. 1y 90 Fifth-st., Troy, N. Z.

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R. COPE, HEALING MEDIUM, Hannibel, Missouri:

## BANNER OF LEGIEL.

## glenrle.

Θ

o de des And quoted adea, and jewals fire words long, That no the atrotation fore-dager of all time, Bpacklo torever."

Nothing as smill that flod has made But has its deatined and; All in their turn His putpess servo-All to Ills glory tends The grain of dust, to sight unseen, With myrlads may combine To form a bulwark to the see, Its limits to conflag. The little drog of pearly dew. Which on the blue-bell fies, May, in the sun's bright beams, appear A reinbow in the skins; Or else the trackless ocean main, With others, form to share, On which the ship, when homeward bound, Some foring heart shall bear. And thus the humblest of us all God's instrument may prove. To bloss and shed o'or fellow men The bounty of His love !- [Chambers's Journal.

Though we seem grieved at the shortness of life in general we are wishing every period of it at an end. The minor longs to be of ago, then to be a man of business, then to make up an estate, then to arrive at honors, then to ratire.

> Who will say the world is dying ? Who will say our prime is past? Boarks from Beaven, within us iving, Plash, and will flash to the last. Fools | who fancy Christ mistakon ; Man a tool to buy and sell : Earth a failure, God forsaken, Ante-room of Hell.

Bill the race of Horo-spirits Pass the lame from hand to hand : Age from age the Words inherit-"Wile, and Child, and Fatherland." Still the vonthful hunter gathers. Flory Joy from wold and wood; He will dare as dared his fathers, Give him cause as good.

Trath in the key of art, as knowledge is of power. The Present rushes into the Past-Nothing on earth is doomed to last; Bummer has ended, and Winter is near. Bain is steaming on moor and more, Dead leaves are on the blast; The shutters are up in the empty room, Nothing to break its hush of gloom-Nothing but gusts of plashing rain, Beating against the window-pape, Mingled with brins swirled up from the sea And thoughts of that which used to be And cannot be again l

He that ewells fo prosperity will sink in adversity.

The world may scorn me, if they choose-l care But little for their coolings, 1 may sink For moments ; but I rise again, nor shrink From doing what the faithful heart inspires. I will flatter, fawn, nor crouch, nor wink, At what high-mounted wealth or power desires : I have a loftier aim, to which my soul aspires. [Percival.

Reported for the Banner of Light. THE SPEAKERS' CONVENTION AT QUINCY, October 30th, 31st, and November 1st, 1860.



According to the Call, published in the BANNER for the past few weeks, the Speakers' Convention. met in the Town Hell at Quincy, upon the morning of Oat 30th, at 10 o'clock. The meeting was called to order by F. L. Wadsworth, who read the Call, and proposed that the Convention be organized by the obolce of the usual officers. The following were ohosen :

President-Hon. FREDERICE. ROBINSON, of Marblehead.

Vics-Presidents-F. L. Wadsworth and Mrs. A. M. Spence.

Secretaries - A. E. Newton and Miss Lita II. Barnoy.

Business Committee-Henry C. Wright, Miss A. W. Sprague, F. L. Wadsworth, Daniel F. Goddard, Mrs.

any one brings a charge against md with tion of five, by perfectly agreeable to the desired of fler insulting me, if it is mot fustice should keep me Sprakers. infanting ine, if it is may justice equilat keep the structure of the relation of the content of the content and the content of the content o

place, and no two ate alike.

the unity of purpose which is needed. It will make will ask you nothing in the shape of recompense, us liberal, tolerant and just to each other. The resolution was laid aside, and letters were

which the Convention adjourned till 2 o'clock. AFTERNOON BESSION.

Letters of a sympathizing and approbatory tone vere read from Mr. and Mrs. H. M., Millor, of Ashtabula, Ohio; Mrs. F. O. Hyzer, and Mrs. A. M. Mid-

dlebrook. Henry C. Wright hoped the time was not far distant when we shall have a grand National Convention, to last for a month, if you please, in some central location. Twenty-five years ago the lecturers on anti-slavery met, and had a Convention of two weeks, by which they became acquainted with such other's leading ideas, and this was of great benefit to all, and to the work in which they were engaged. This the speakers on Spiritualism need, also. You must know you are engaged in one great, glorious work, and all have your places in that field. What is the grand object of our existence in this world ? The elevation and improvement of the nature we bear, and thus the production of happiness ; to improve the whole type of our being. We should work for coming generations. Every child should come into the world with an improved type of existence. Spirituelism can elevate the human mind, by giving prevalence to more correct ideas of God, of death

the future life, etc. We must all work, and I hope and pray that God will keep you to work through all eternity. .If he do n't, you will all be "damned." The resolution which lay upon the table was now taken up for discussion.

L.K. Coopley said : A liberal individualism is spoken of here in pleasing terms. What does this mean?-that overybody should do as he pleases i Everywhere I am asked this question : "Why don't the mediums live in accordance with their teachings ?" We are expected to do more than the church people, for we profess to be reformers, and to be influenced by the angels. But there are different opinions as to what constitutes purity. Many who are living what others deem the most impure lives, think themselves patterns of purity. But what right have we to judge? How do we know but if we were in their places, we would do the same ? We can but conclude that every one who is acting con scientiously will bring about a good result in the end. The more popular and successful mediums should help forward those who are less so, even if they do not coincide exactly with their own ideas. We want, also, more of an equalization in the prices paid to mediums.

Mr. Wadsworth explained briefly the reason of some names being on the call, and others not being impracticable. obtained. It was owing to want of time.

Mrs. Townsend spoke of the jealcusies that some times existed among mediums. Severe trials had taught her that the cadee of jealousy on her own part was always within herself. If she was slighted and neglected, there was a reason for it. She must make herself worthy of attention. Sconer or later. we all find our own proper level in the public estimation.

Chauncy Barnes said: When this Conference was called, I received an invitation from the higher Letters were read from II. B. Storer, of New Haven,

nest lives of others, but onver them with a month

lieved from other employments. Mr. Washmorth followed. Ho had seen a great Mrs. Kenney, of Lawrence, and I. If all were in the field of reform. Individuals have such a particular we must all act according to the sphere we are in. work to perform - a prodominating idea to express. Fo long as we must have bread and butter, we must Is it not possible for each to do his own work with- have fifthy here to buy them with. If you demand out encroaching upon the rights of others ? This is the vital powers and intellect of the mediums, hay the question for this Convention to answer. This is for them. When we can live on water and alr, we

'Leo Miller questioned the facts of Dr. Child's address. We do not ask a price for the spiritual truth read from D. J. Mandell, of Athel, Mass.; O. J. we give, as had been alleged, but that the people Thorp, of Vandalia, Mich., and Warren Chase: after beip us to live in peace with milironits, tailors, and dentists, while we give it. He feared Dr. C. had been retrogading, for he had portrayed an immense amount of evil; had pronounced all lectures, books, and teachings "trash." Yet none can deny that these are means of advancement. It would be well, indeed, if every Spiritualist would take a loaf of bread under his arm on Bunday morning, to feed

some poor person, but before they will do this they must be educated up to it. It is but just and equal that those who wish to employ a Speaker's time and energies, should share with him of this world's goods. Most lecturers do no more than provide for actual necessities. Many would be glad to go into remote places to proclaim the truth, but are unable to do it. He hoped some means would be devised to help forward such a work.

F. L. Wadsworth's mind, ever since he had been at work in this field, had been exercised upon this point. He had decided for himself that, if his time must be spent in this work, and he must travel from East to West to meet the spiritual wants of the people, they must answer his physical demands. If there is not this response, he considered he had a " loud call to stay at home, and should do so. He had never set a price upon his labor. If there are those who make a merchandise of this truth, he hoped the people would allow them to retire from the field, or that the spirit-world would cease to give them inspiration. He thought Dr. Child had no idea that his proposition could be carried out to-day. It was his ideal for the future.

Mr. Barnes had traveled about on a great mission, sent by God and the angels, for cleven years, without money and without price; and thought all who did otherwise were not in advance of the preachers in the pulpits.

Mrs Spance said she and others had been called into this work against their own wills, by a power stronger than themselves, and she doubted not they would be kept in it by the same power as long as it was desired. If mediums allow themselves to be puffed up by flattery, or tempted by mercenary motives, they would be put into the crucible until all this dross was burnt out. Speakers were often injured, both materially and spiritually, by the extravagant advertisements of committees, who wish to draw good houses. The people come expecting to hear the tongue of an angel, and go away in disappointment, and the speaker caunot get another appointment. She had found it impossible to concentrate her mind upon any other employment; hence the suggestion of the resolution was wholly

> Mrs. Atkins made a few remarks, when the Conention adjourned till morning.

> > WEDNESDAY, A. M.

An hour was spent in social intercourse, after which, at 10 o'clock, the Convention was called to order, and the Business Committee reported, that communications had been recoived from H. S. Brown. of Milwaukie, D. C. Gates, of Worcester, and E. Woodworth, of Michigan, proposing matters which it was decured inexpedient to lay before this Convention.

epiritual congress. I am a laborer from the faot and Geo. M. Jackson, of Coutral New York, suggestthat Spiritualism is a truth, and that it vivifies all ing the appointment of a Committee to arrange cirthe free of the human soul. Do not criticise the cuits for Speakers; also from J. H. Randall, CarbonAFTERNING.

Meo. M.J. Clark, of Auburn, N. Y., muls the float, Spleitust reform, the said, must go to the put file bleas into the general stock. Each has his order to be in a fit condition for it, they must be to spress, entitled " Hand in Hand in Hand in Magels." day had not done this. Why? The reformers them-This, she remarked, contained the very essence of selves had not been thoroughly reformed. Our moral Bairltualism. Every one la at heart a Spiritualist. Institutions ard but means to restrain vice. We must need of the split of love, peace and harmony, in the condition of Bro. Child, we could do as he does, but How comes it that it is so exactly fitted to all the have something that will go down deeper, and parify hollest asplrations of the heart, if it to not true? the fountain. Where is this to be found? In re-She proceeded in a cententious and opigramantio generation, or birth into the spiritual degree of life, style, to speak of the uses of Spiritualism, dropping This is the grand end and also of Spiritualism, many pearly spiritual of truth, which were eagerly The speaker then proceeded to marrate har own appreciated by the audience.

the foundation of Christianity. He now doubted marvelousness; they prove nothing as to dostrine. Their purpose is to awaken attention and exolte inquiry.

Mr. Wodeworth :

Resolved. That we feel a deep interest in the noble effort being made by our co-laborer, Emma Hard-inge, in behalf of a class of outcasts ; and that while performing our labor, we will, as far as practicable, seek to further that effort by our sympathies and cooperation.

Mr. Coonley regarded the subject of the treatment celves acted upon first through their affectional ndlowing:

Resolved, That we hail with approbation every as we deeply sympathize with the plan proposed by our sister, Emma Hardinge, we also recognize a more practical duty in extending the hospitalities of our own homes to aid in reclaiming the unfortunate, so far as circumstances shall permit.

Dr. E. L. Lyon was disposed to repudiate all standhuman beings. The class of persons referred to in community. They are placed where they are by the lapses. customs and usages of society. These should be reformed.

J. H. W. Toohey, of Ohio, was glad this subject could be discussed here, since it is one that meets us at every hand. He cited some "ugly facts," show ing how prostitution is inwoven with and sustained by the present system of commerce and other social errors.

The resolution was then laid upon the table. D. F. Goddard introduced and advocated the following resolves :

Resolved, let, That while Spiritualism is highly disintegrating and individualizing in its present phase, yet, in its results, it must bo truly unitary und constructive : and,

Recoived, 2nd, That every man's thought, function or mission, held by him in love and truth, must be accepted for him, and justified for him, even while we may war an impersonal warfare with his condition; and that the basis of any genuine union is a love that shall accept and translate differences that can then exist into harmony, even until we realize that charity which " believeth all things."

Resolved, 3d, That while angular and fragmentary reforms must precede, organic and unitary reforms must follow; and, therefore, when men and women have found more fully that inmost plane of their being, where we all converge, and are inspired with the genius of the whole, outholicity of intellect, cooperative industrics, and a mutual providence of each and all will be insured.

Resolved, 4th, Thut the present relations of enpital and labor, being antagonistic and selfish, are in the way of man's perfect redemption, and therefore must yield to better and co-operative relations before the "True family church," which is simply a harmonic umanity, can be inaugurated upon the planet."

Resolved, 5th, That the genius of our call and meeting, as well as that of Spiritualism, considered in its source, so far from being merely negative, indifferent and easy, requires and will command the exercise of the purest love, the most enlarged and mlarging intellectual barmonies.

Resolved, 6th, That while "whatover is," is legitimale as a birth, and necessary as a means, and therefore in a sonse "right," it is also wrong as a findley, and so must pass away as that which is more perfect appears.

Also, Apenno proceeded to advocate the last populaexperience in Spiritualino, whileh had brought her

Rev. Mr. Pierpont, being called upon by the chair, to this conviction. It was a most thetillug, and, in spoke of the uses of the physical manifestations in some respects, appalling narrative of sufferings, con-Spiritualism. It was most taught that initiacles were flicts, temptations, etc., proceeding from spiritual beings, and designed for her discipline. The result this. Miracles do not append to the intellect, but to of all had been the orushing of her self-will, and the quickening of a new life, the opening of new perceptions, to which she had before been a stranger, and the experience of which made all these trials now The following resolution was then introduced by seem as naught. All this had been flecessary in her case for the birth of the spiritual, and to fit her for the work to which she was called. Others must have a similar preparation. Sfiritualists had been called "Free Lovers;" and it was a truth which must be told, that those who were to be carried though this purgatorial discipline, would find thom-

of outcasts us one of great importance, and not to be tures ; for the reason that these are discased, and lightly passed over. Ile discussed the question of must be purified and renovated. When this is nepersonal duties at some length, and offered the fol- complished, lust and sensualism are forever gone-Yet there are those who make these experiences an excuse for sensualistic indulgences. Such must sufeffort to ameliorate the condition of mankind ; and fer the bitter consequences. A great crisis has come upon Spiritualism, and a greater one is at hand. It is to take a higher stand, to develop a new phase,

and a new class of teachers are demanded. Mr. Newton bore testimony that Mrs. Spence was not alone in these extraordinary experiences; and ards of morality, recognizing no high nor low among suggested that they teach a lesson of charity and cautiousness in judging persons who are called to the resolution no doubt fill an important use in the pass through strange trials and scemingly sail re-

H. C. Wright called attention to the fact, that in all past ages, new teachers had been raised up and prepared by strange experiences to teach new truths. The same thing is happening again in our day. Mr. Coonley narrated some interesting facts in his own experience ; and after a fow remarks by several others, the session closed.

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M. S. Townsend.

The attendance in the morning was not large, but was soon increased by arrival of trains from the city. Among the speakers present the first day were the following : Hon. Frederick Robinson, Mrs. A. M. Spence, F. L. Wadsworth, A. E. Newton, Henry C. Wright, Daniel F. Goddard, Miss A. W. Sprague, Mrs. M. S. Townsend, Leo Miller, N. S. Greenlaaf, L. K. Coonley, Chas. W. Hayden, Anna Ryder, Mrs. M. J. Clark, B. J. Butts (Ed. Spiritual Reformer), Cheunoey Barnes, and Mrs. C. F. Atkins.

During the absence of the Business Committee. Mra. Sponce made some remarks explanatory of the objects of the Convention. She said : A great variety of opinions obtain among those who are looked to as teachers of spiritual truth. Many suppose that all ought to teach the same doctrines, elso we cannot receive them as teachers of truth. But nature broduces a great variety, and we all know that what we once received as true, because adapted to our then existing conditions, does not suit us now. As we advance, we require different food. All know, too, that by listening to different speakers, we get new and valuable ideas, and new expositions of our own ideas. Thus speakers have a use, not to rule. nor to make servants of humanity, but to aid. As speakers, we need to examine our conditions and qualifications that we may be prepared to satisfy the demands of those who wish our teachings.

We have been strangers to each other in our feelings and our progress; and in our movements have leaned upon our individual spirit friends. The time has come when we should get acquainted, preparatory to the time when we shall need the aid of such acquaintance, for mutual support against opposition, .and in the great work of reform that is before us.

Mr. Wadsworth, from Business Committee, reported arrangements for the sessions of the Convention : also the following resolution :

.Resolved. That while we advocate the most liberal sentiments relative to individual thought and labor. we perceive in that liberal individualism, properly supported, the possibility of unity of action, ourness of feeling and consequently the foundation of all true reform.

Henry C. Wright, moved the adoption of the resolution, and endorsed the sentiment. He understood it to mean simply this: that individual conviction as a law of life and action is the basis of all progress, Every human being should be true to his own internal convictions. We must either abide by our own convictions or by those of others. The whole world turns upon this. We are prone to be guided by some one else. It is so much easier to have another think or act for us, that many fail to stand on their own convictions. I am willing to receive advice, but am not obliged to follow it. My own will is a safer guide to the weifare of my own soul than any other's. Not even the will of God is to be followed, except as it becomes my own will. It is with me a

of charity. More will come out of this movement, than you think of. I know it is for a very important purpose, and that is the reason of my having an in-

vitation to come. Miss A. W. Sprague remarked that Spiritualists

are not to be expected to be exceptions to mankind generally ; but while she had known something of unkind criticism, she wished to speak rather of instances of kinduces and nobleness of soul. She had received much kindness, and was grateful for it. Let us give to all kind bearts and kind greetings, and before the end of the year we will compel every

ane to speak well of us." Mrs. M. J. Clark : We stand each on our own mer its: we cannot work further, nor see deeper than we can. We must not boast of our Infallibility ; there is none this side of infinity. Deep minds and deep hearts hold the most of pity ; but we are what

we are, dwellers on the earth. Mr. B. J. Butts, of Hopedale, remarked : Spiritual. ism is like a building in process of erection; it has called together much timber, and also much subbish. In its breadth and diversity of thought, there is cause for encouragement rather than otherwise, and without a wise inspiration the great questions that have arisen cannot be settled. Among the rest, he instanced "Free Love." We must deal with it as God does. We do not suppose that he is frightened by it; and we will not be when we are wise. In

order to attain wisdom, we must get out of the subore of selfishness. When we arrive at a state of perfect freedom, each will be governed by Wisdom, Truth and Right, and there will be no more inharmony nor separations. Mrs. C. F. Atkins affirmed that she came here

with a higher call than if it came from the Convention; it was from God Almighty.

H. C. Wright : We must all go to our own places, like Judas-in this world as the other, in public eslimation as in private enjoyment.

Mr. Barnes gave a few words of exhortation, when the Convention adjourned until 7 o'clock P. M.

#### EVENING BEBSION.

The session was opened by singing the beautiful bymn, commencing,

" We come at morn and dewy eve." Leiters read from Mrs. Susan E. Slight, of Port-

and, Me.; and Mrs. E. A. Kingsbury, of Penn. Dr. A. B. Child, of Boston, read an address on Commerce in Spiritual Truth," urging that lecturers should speak without pay; and presenting the following resolution :

Resolved, That the Speakers of this Convention, hereafter and henceforth, from Monday morning to

lale, l'a. Mr. Coopley submitted the following resolution.

which was adopted:

Resolved. That the Speakers, normal or otherwise. attending this Convention, be requested to register with the Scoretaries their names, ages, and address ; with the time and place where they commenced their public labors and the most prominent objects of such abors.

Mr. E. Hutchinson offered the following :-

"As it is absolutely necessary to truly understand the nature of man in order to rightly apply means for his development, therefore

Resolved, That man is not totally deprayed, as taught by some, noither is he putt good and part had, having an antagonism within himself. But he is wholly and absolutely good, and morally pure, and consequently needs no regeneration, but only development in true wiedom."

Laid upon the table without discussion. Mr. Wadsworth, for Business Committee, submit-

ted the following, which he briefly advocated :

Whereas, much injury has been done to Speakers, and much disappointment caused to audiences, by extravagant aunouncements and laudations on the part of Committees and other well-meaning but inudicious friends :

Resolved, That we heartily disapprove of and protest against this unwise method of procedure, prefer ing to be known for what we individually are, and esteemed only for our own manifested capabilities for usefulness. Resolved, That in bohalf of those who are earnestly

seeking opportunities to do good, and to exercise their gifts, but are not yet well known to the public, we recommend to Committees and employers of lecturers the desirableness of more liberality and less erelusiveness in extending invitations-to the end that all may have opportanity for a fair presentation, and that thereby the number of competent inhorers may to increased.

Mr. Barnes further) advocated mediums going about without pay.

Leo Miller argued the unreasonableness of this, and supported the resolutions.

Mr. Parsons spoke against paying or requiring pay for the exercise of spiritual gifts.

Mrs. Spence excused the fulsome style of advertisements sometimes issued, as they were the product of good intentions. But Speakers were sometimes the victime of selfish and mercenary men, who wish to "draw" a crowd and thus fill their own pockets. Such things may have subsorved useful purposes in the past, but the time has come when they should

ocase. II. C. Wright thought the resolutions embodied a true principle-that of ceasing to pay undue regard to the individual man or woman, and instead receiving and practicing the truth taught.

The resolutions were laid upon the table, and the Convention adjourned for dinner.

Saturday evening, seek, obtain and do some honest Jayt provious to the adjourdment a large acceslabor, or lawful business aside from lecturing, slorges made to the numbers present, among whom that shall supply the physical wants of each, so that were Rev. Juhn Pierpont, of Modford ; Dr. J. H. W. that shall supply the physical wants of cash, or there were new, such a trapour, it may be practicable for each lecturer on Bundays Toohey, of Cleveland; Dr. E. L. Lyon, of New Haven; without money and without price-provided in each Miss Lizzie Doten, of Pymouth; Mrz. B. H. Burt, , law never to enter open any personal defence. If | case that this resolution, when carried into prac- and Dr. H. F. Gardner, of Boston.

Resolved, 7th, That true independence is ouist in spirit, polsed in God, above the capability of being boulted, and like a planet in its orbit, while it bends toward others in greeting and reception, sheds light ad warmth and influence on all around and below. Reiolved, 8th, That in the language of Scripture " nothing is common or unclean," but all things ole-meatally divine, and therefore body, mind and spirit are reciprocally connected; and their place, laws and interaction to be recognized and honored.

Resolved, 9th, That while selfishness is of a lower strain, yet there is and must always be a selfhood. as the condition of our personality, and here, it subordinating this over to the giron interance, comes the struggle, the cross, and the crown,

After some discussion, in which Measure, Toohey, Coonloy, Pierpont, Wadsworth and Lyon participated, the resolves were laid aslde, and the Convention adjourned till evening.

#### EVENING SESSION.

Met in Mariposa Hall, the Town Hall having been relinquished to accommodate a political meeting. The choir sang, "There's a strife we all mus wage."

A communication was received from the Lincoln and Hamlin Club of Quincy, tendering a vote of thanks for the favor shown in allowing them the use of the Town Hall.

Leo Miller then took the platform, and made forcible plea in behalf of practical work. He urged the importance, of comething being done for the proper intuitional and spiritual development of the children of Spiritualists. Sunday Schools, thus far, have not flourished among us. We have no literature adapted to children. They should not be infootrinated, but rather unfolded in their own perceptions of truth-taught to judge for themselves. No truth can be received until it is perceived. Question books, adapted to the purpose, should be prepared. A juvenile paper is needed. Societies or Sociables" may be formed in every community, to meet weekly for discussion of various topics; have a membership fee of \$1.00, and pay three cents a week. This will amount, with thirty members, to over \$50 per year, which would procure a library, Marriage and Parentage.-Ily H. C. Wright. Price, \$1. and pay for papers and tracts to be widely circulated. Speakers can also do much to extend the cirsulation of Spiritualist papers. Mr. M. then offered and advocated with much force the following resolution :

Whereas, All merely mechanical and intellectual abors and teachings, unaccompanied by a vitalizing life, result in the production of forms and creek only, and hence fail to promote the spiritual growth ;

therefore, Resolved, That every spiritual laborer or teacher should seek to but himself or herself in such re-latious or conditions as will most effectually tend o produce in themselves the full unfolding of, their spiritual nature, with its divine life, that they may ecome perpetual recipients of universal inspiratherefore worthy of the high calling of tion, and spiritual laborers and teachers.

The choir sang, "Life is onward-use it," after which

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