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Written for the Banner of Light. IN THE COUNTRY. BY ENOLA.

There 's a house in the beautiful country, With a porch that is old and low, Now Where heavily fruited vine stems ... In their rich luxuriance grow. i.r.a I can see the well in the door-yard; hines all fancy I bear the sweep.

mi la As is dips the fron-bound bucket down Through the waters cool and deep. 1.11 to There are grand old apple-trees, laden With branches that reach the ground.

Where eret in the early spring sunshine The snow-petaled blessoms are found: There are flowers that no hand hath planted-That have need of no green house to shield: And the graceful golden rad bends low D'or daisies that gem the field.

Wild asters of royalest purple. Fringed gentian with deepest blue eyes, White sliver grown shaking her golden tinned balls us no And cardinals' gorgeous dves. Vita They grow by the ruggedest roadside,

They peep from the meadow grass, Here, They tell us. o'er forcet and field and fen. Where the footsteps of beauty pass. 11.1 1., The Autumn is yielding her harvests,

, : October's abundance is here; November will soon quench the harvest moon With her bountiful Thanksglving cheer. And deeply and truly I love thes, Oh, beautiful country home.

And still will my thoughts turn back to thee. Wherever my feet may roam.

Written for the Banner of Light.

## THE LORDS OF THE CASTLES.

A TALE OF THE BHINE!

...DY ELRANAH STRANGE.

CHAPTER XVIII.-CONTINUED.

Gertrude had bard work to keep her impetuous and haughty spirit from uttering the defiant scorn with which it was filled for this vile and worthless hypocrite. But she had passed through a severe achool, and learned how to keep her impulsive feelings completely under. She therefore resolved to will best to wait and watch developments. bide ber time. it would surely come, and that she knew and felt,

"there is no use in thinking to deery such a lance turned out, to participate either in the chase itself, as that which Wilhelm of Grossenberg is known to or in its preparations. The arrangements for a full

re impertinent, slave!" answered the pleasod Gertrude so well.

"Nay," said the other, " with all the deference taste of the sport they so keenly craved. The thralls which your Order inspires, I will still assert with all of the Lord of Rosenbeim were awake to the great ters the pennun of Wilhelm of Grossenberg is worthy had once set his thoughts about a hunt of the first to compete even with your own; and I doubt not the magnitude. whole army would lay a gage on his dealing you Superior blows in a fair and equal combat."

Belm, thinking his duty to his guest required that leader, rose with the brightness of the occasion. he should protect blin in case he was likely to be young upstart, who is dazzling everybody there, you what I can do." according to your own account! Let it stop where

the had just heard. For the first time in many weary days and nights her heart brat more lightly. and better days. A perfect revolution seemed to for me in one day, think ye?" have been wrought within her heart.

withdrawal of Gertrude from the hall with her waiting-unids.

The minstiel was shown to an humble apartment, hunter like myself." that was situated away by itself la a remote part of torch before him; and family none were left at the mount and be off?" board save the Knight and the Lord of Resembeint slone, who thereupon began comparing notes on the various occurrences of the day, and more particularly

The minstrel had but just renched the door of the distant, apariment allotted him, when one of the maids attending upon Gerirude came forward to the threshold down upon the ground, and began to meet him, and said in a low tone :

" My mietress, good man, would fain speak a word of two with you. If you consent, I will conduct you into her presence. And she particularly requests that you "-turning to the terch-bearer-"do not divulge what you now hear and see."

. The minstret readily acquiesced in the fair make on the instant. The male attendant betook himself possible grace and agility. tway with a gesture of satisfaction, and off went the and Palestine, more in detail, to the eager cars of battle-cries, and snatches of rejetering songs, and

It was fully an hour, and might have been even longer from his rest.

opened to her by this evening's adventure! She boasting spirit, and the results of the day's work and all her dreams that night were of the Holy them and the floor around them.

land, and him who were her heart in that distant region along with his own. The day of his triumph was not-could not be far off. He had suffered, and she along with him had suffered enough, to describe the vindication which sho secretly felt time had in store for both of them. Her haughty f ther might be cruel and inhuman; but she could afford now to be patient.

The Kulght staggered and reeled out of the dininghalt to his bed, leaving the Lord of Rosenheim sitting asleep and insensible in his great chair. They had plotted and conspired together over this Wilhelm, and the lord had, in one of his maudlin impulses, professed such a tender regard for the Kuight as to promise him his daughter and his castle if he would, by any means whatever, overthrow this youthful Wilhelm and bring his career to an end. It was devised, to this end, that he should depart for Palestine again so soon as he should be able, and there find some pretext for challenging Wilhelm, confident that he could disgrace, if not destroy him.

And with so ill-digested a plot in their brains. the one recled off to bed, and the other fell soundly asleep in his chair.

> CHAPTER XIX. THE PRAST IN THE HALL

Old Mahala imparted none of her information to the Lord of Rosenheim, for that was not at all to her purpose. Neither did Gertrude whisper a syllable. Had the Knight deported bimself only as a gallant and true Knight should, there could not have been less said of his conduct.

Yet he knew himself well enough, from the looks of Gertrude, in what pitiable scorn she held him, and it was the very gall of bitterness in secret to his heart. From this source he suffered more, perhaps, than Gertrude here if could have suspected.

And there was brave and faithful Bornard, too, to whom his mistress was so fondly, though prudently, attached for the service he had rendered her on a truly fearful occasion - he regarded the Knight with looks of awakened suspicion, and had even communicated his impressions very freely to Joan, on one of her frequent visits to Rosenheim. They conned the diroumstances all over together, but being quite unable to find the thread by which they might unravel their mystery, they silently agreed that it

There was a famous hunt, not many days after the significant occurrences recorded in the last chapthe signment courrences recurred in the mastrel, for iter, in which the Kulght of course took on active and be comprehended at a glauce that such he wast leading part. The whole force of the eastle was day's sport were entered upon with all possible zest d easerness. The horses were made ready, with Knight, incented to flud that the minetrel's response their trappings and hunting furniture. The dogs were exercised in the open yard, and given a foresincerity and truth that the lance from which flut- event, for such it was when the master of the castle

The day dawned beautiful and bright. The sun threw his golden arrows in showers upon the forest. "Silence I" thundered forth the Lord of Rosen- The spirits of the hunters, and especially of their

"Hil we are to have a glorious day of it, to lead !" worsted in an encounter of this sort with the min- he exclaimed to his guest and friend the Kulkht. strel. "And now I will tell you, to conclude with. "I know nothing, Sir Knight, of the skill you are that you lieve said enough of Palestine and of this going to exhibit to us all to-day, but I can promise

"And what may that be?" .. Inquired the other, as It is. I for myself, will hear comething better !" | Iho arranged some part of the dress in which he was Gertrude alone scenied to be pleased with what arraying himself for the day's aport. "Ob, well, I shall send home across the horses of

my attendants three fat bucks! Mark what I say, Now she felt she could dream once more of brighter now-three fat and plump bucks! Will that answer

"By my faith," answered the Knight, "but I The feast broke up, after a proper time, by the should judge that was doing remarkably well!" "M !" murmured the lord, musingly, and so I think it is, too-remarkably woll, even for an old

"How long now," asked the Knight, finding his the eastle, by a waiting-man, who bore a lighted dress all comfortably adjusted, " before we shall

> " Are you ready yourself, Sir Knight?" " Quite ready."

"Then we all of us are ready. Come! Ho! Warof the evening. They sat over their great flagons of der, summion the men together! Bring out the liquor, and drank and drank, till the room went horses! We must be off in a hurry, for nothing is round and round to their vision, and their brains gained by waiting after the preparations are all were mindled like the thick talk that betrayed finished. Hillol bo! harol" he called again. " Bring forth, the herses! Here we are! Whoon ! whoop I whoop I "

And the excited Lord of Rosenheim jumped from ouper about the castle yard like any boy just freed from school.

There was remarkable baste all about the eastle then, for the master's wish was absolute law. It consumed but very little time to place the steeds before their riders; and, while the thrulls stood each at a horse's head and held him for the riders to en's request, and proceeded to comply with the same mount, the fatter vaulted into the saddle with all

And they swept out of the castle yard, a long and wanderer to narrate his welcome story of Wilhelm imposing train of them, amid shouts and cries like

noisy laughter. While they were gone, busy notes of preparation more, when he desisted, and even then at her own were bounded in the kitchen, in auticipation of what request. She feared lest he might become weary, the night was to bring forth. After such a day, it and insisted that she ought not to detain him any was the master's wish to have a famous gathering in the hall at evening, where the events of the day's But what a well of delight had not suddenly been chase might be talked over in a social, if not a pillowed her hend in its accustomed resting-place, might be brought in and inid upon the board before

prevailed as had been seen in the morning, in the cause. It gave him encouragement to continue his stables. Cook and buttler bustled about under the former addresses. weight of their many responsibilities. If the signs ! When the ale was poured for the churls at the were to be believed, such another feast as was to be lower end of the table, and the wine sparkled in the of Rosenheim, had not often before been given by the glasses at the upper end of the same, the tongue of

made in honor of the Knight, whom she so heartily, upon Gertrude, at his side. but so societly, despised. Bhe questioned if, perhaps, He had began and put her a number of questions, thing and that, and wondering when dear Wilhelm his attentions were disagreeable. would himself return, bringing his name and fame There was a secret in her conduct. It was this: one another.

orward for evening.

In due time the onvalende swept up the acclivity | The drinking went on till it began to assume the in no sense an unsuccessful one. 🤾

nto the area of the castle grounds, he gave another | Lord of Rosenhoim, and called out; of his hideous whoops, and jumped with violence to the ground.

challenge ye to say that the day has not turned out choose to tender him." right royal one. I am not a whit more weary, you to that, friend?"

not already know better myself, I should count your years a great many less even than my own."

ions of scatest pleasure, and both went into the 

It would ick the reader to hear particularly of what transpired in the interval between their return and the spreading of the board. Suffice it that every while longer; and settled back in her seat. inhabitant of the castle, having been made aware of what the night was to bring forth, was prompt and Knight, as well to Gertrude as to her father. "This ready with his and her preparations for the feast. one, now, must have been many a mile a foot to day,

At the ordinary summous from the master, who men-at-arms, the toroh-bearers, and the servants, the said he. party began to assemble in the great hall where all It was long, with a low ceiling of oak and timbers, and had a dais, or raised platform at its upper end. were went to sent thornselves; while beyond, and still further down, the table stood on a lower floor. and there sat the humbler portion of the assembly, together with such strollers and alms-gatherers as of the table. "Bit down anywhere there, and charge chanced to happen along at such times.

The Lord of Rosenbeim and already taken his scat at the head of the table, whence his eye could command every person who sat either above or below the salt." On his left out the Knight, all costumed in his gayest, evidently determined both to put the know; but I give ye hearty welcome all the same." best face possible on dubious matters, and to strike a sense rather of awe on the mind offriendless Gertrade. humbler end of the board, and were carefully watching their master and awaiting his nod. For himself he sat rather impatiently on the seat usually occupied by him, for he was compelled, by every law of courtesy, to delay for the entrance of his daughter.

"Tell Gertrude," said he, with ill-concealed irritation, to an attendant, "that the feast awaits ber coming! She should be more considerate than to keep our arrangements back in this style ! "

The message met ber ou her way to the hall, accompanied by two pretty maidens, who had been assigned her close her escape from the tower. She onened the door and entered. Making proper obel-. sance to her father, she was about to take her seat opposite the Knight, when the master of the feast interrupted her.

"You should not do thus," said he, with much and myself that our friend the Knight should seat himself beside you."

She thought it, best to utter no protest at that his own beside ber.

Now was the haughty Lord of Reseaheim well pleased indeed.

The feast went on. The meats were abundant. pliances which were in use at that day, and partik- or figure. en of with almost ravenous appetites on the part of Had any other person present at the board watch-The lord did ample justice to the reast, and so did his great, the valiant Knight Templar. 'As for Getpossibly feign in the feast, for her spirits had been | went almost entirely unperceived. visibly lightened since the recent visit of the minstrel to the same half, and particularly to her one sion, at what they saw! How his eyes first sparkapartment. So that she truly seemed to be getting led, and then glanced like living coals, as they took hearty enjoyment out of the affair.

In larder and kitchen, therefore, as great activity demeaner, and ascribed it to anything but the true

spread that night on the generous board of the Lord drinking cups and choice and beautiful Bohemian master of any eastle along the shores of the Rhine. both Lord and Kuight was suddenly unloosed. The Gertrude was not insensible to all this parade, latter answered to the remarks of his host with such ither, nor to its significance. She felt that it was alacrity as he could, but bent his attention chiefly

the stranger was not beginning to exercise a con- and seemed resolved to recover, so far as he could do trolling influence over the mind of her father, and so in the a single interview like this, his former pothought she could detect palpuble symptoms of such sition in her regard. Gentrude bore it with comundue influence already. As she wandered over the placency, nor, in fact, did she take the pains at any castic during the live-long day, musing upon this period of the conversation, to insinuate to him that

along with him, it appeared as if the Lord of Rosen- She felt assured now that Wilhelm would ere long heim could in no true sense be called her parent return covered with glory, and vindicate his claim to now, but that they must forever be at variance with her perverse father's favor and her own hand in a manner not to be resisted. So she could well afford The day were away. All were intently looking to be placed, even under the infliction of disagreeable society like that of the Knight.

nto the yard ogain. It was just at nightfall. The form almost of carcusal. Several times already, Lord of Resembelin had not succeeded in bringing Gertrude had looked about her in a questioning man home quite the number of bucks he counted on, yet | ner, and had even motioned to take her departure two stout and weighty trophies, borne on the horses from a place where she felt her society was hardly of attendants, furnished evidence that the hunt was prudent and proper; just at that juncture, however, the door of the hall, at the further end, opened and At he rode up through the massy gate and came a man at arms stepped forth into the view of the

"A palmer is at the castle gate, and craves permission to tarry with the master of Rosenheim this "There, Sir Knight!" exclaimed he. "I would night, accepting likewise such fare as you may

"A palmer, hey? Another of those wandering. though I am a trifle hungary, than I was when I houseless vagatonds! He should know that it is an started off this morning; and, as true as my words unseasonable hour for him to be out wandering, and came from my own lips, I declare to yo that I could, that he ought to have found friendly shelter long if the sun would rise this minute in the East, start ago. Yes, bring him in. We have enough left yet off as brick as ever I did in the morn! What say from what we have taken during the day, and he shall be welcome. The Lord of Resembeim will never "I say that you are a noble example of endurance turn away the beggar from his gates. Order him in and prowess," answered the Kuight; "and, did h without delay. He shall assuredly have the best of what now remains, both meat and wine; for his ribs must, perforce, sorely need a new lining, after The lord accepted this flattery with manifesta- | so long wandering and fasting since nightfall." The man departed from the door to obey the sum-

> nans. Gertrude's interest having become a little excited with what she heard, she resolved to tarry a little

"These palmers are a wretched race, remarked the not to have found shelter 'till he renched here. I luly transmitted the same through the butler, the wonder how he missed the Castle of Gressenheim?"

"All the beggars do," promptly answered the these feasts were went to be celebrated. The reader Lord of Resembeim. " But they somehow find their has, no doubt, an idea of what this hall is, already. path bere Still, they are all welcome; the more, the inerrier."

At the conclusion of this speech the door of the where the master and his family and invited guests hall opened once more, and the mendicant stranger was usbered in.

"You must find such pickings as you oan." said the master to him from his sent at the further end upon the roast and the pastry with all the feeble beart there is left to you; and then proceed to wash down the meal with such generous draughts of ale and strong liquor as you may choose to pour into your drinking horn. You are but a poor palmer, I

The stranger, still keeping his standing posture, returned the welcome of the lard with a bow of pro-The servants had ranged themselves along on the found thanks, and then took a sent almost out of observation near the foot of the board.

The avidity with which, for a few moments, he proceeded to satisfy his hunger, and then his thirst, most strikingly attested his opinion of the bounty of the board. And when he had finished his meal he sat back with perfect composure and satisfaction, employing his eyes in studying the guests, the hall, and all the separate features of the feast.

The Lord of Rosenheim was not disposed to put him any questions, but rather bestowed his attention upon the wine for which he had so marked an attachment. He was coming under its influence very rapidly.

Him, chiefly, did the palmer at first seem to regard out of all the rest.

As for the Knight, he had drawn as close as he dared, under the circumstances, to the side of Gerfeeling. "I see that there is a place left for you, trude; and thus he was plying her with questions and it is the right one; but still, it is due both him of every sort, by means of which he hoped to draw her out in conversation with him. He seemed rather in a dalliant mood, though she certainly gave him no visible cause for making so peculiar a manifestatime and in that place, but waited till the Kuight tion. His face was all smiles, his gestures were rose and hastened around to where she stood, and emphatically those of a trained gallant, and his enthen suffered bim to band her to her scat and take tire mien was calculated to arrest, and hold the attention of any onsual observer.

Him, too, did the weary and humble palmer regard with close scrutiny. There was something about him that caught his interest, and after once looking well-couled for those times and with those rude up- at him, he could scarcely keep his eyes from his face

those who had been engaged in the day's hunting, ed this stranger with anything like care, he would have found reason to question the peculiarity of his conduct; but as he was of little or no importance trude, she consented to take all the interest she could there in the eyes of any one, it so chanced that he

How his features suddenly changed their expres-The Knight observed the marked change in her this Knight was but a recreant and unworthy son of

his Order, and that he was even at that moment playing basely false to his sacred onthat

Gertrude, after a time, rose and withdrew by the side door through which she had entered. The eyes of the palmer, still sparkling and glaring as before were upon ber. She stirred not, but he saw every movement, and gave it a meaning.

After her departure, his interest in what he saw

appeared to subside rapidly. The lord of the castle proposed a flowing bowl, for the dozenth time at least, with his Knightly guest. The latter accepted the challenge, and they raised their courage to a still higher pitch with the contous draughts they tossed off.

"Now, then, for the palmer's story;" exclaimed the Knight. "Let us hear him; for if he be indeed come from the seat of the foreign wars, I . warrant ye he can tell a tale, if he list, that shall throw the story of that ragged minstrel into the shade altogether; come, call up the paimer, and let us hear what he will have to say.

The lord of the castle thereupon shouted for the length of the table, commanding the stranger who had just been fed by his bounty to approach.

There was a bustle in the neighborhood of where the palmer sat; but immediately answer was returned, to the astonishment of all, that he had taken his departure from the hall!

No one perceived when he withdrew ; but he was

The lord gave rein to his passion and disappoint. ment. "What I after sharing with him at my own table, too! I never was so sourvily, imposed apon by mortal. Faith! whip me all my retainers but they shall hunt over the castle till they find him !"

Forthwith there was haste and harry on the part of the attendants to go out and learn whither he had betaken himself, and bring him back as an offender against the laws of hospicality. The interval was duly improved by the master by venting his rage in oaths and denunciatory gestures.

"To be treated thue," said he, " in one's own eastle! It is too bad. The knave shall some back and apologize for this to all of us."

Presently, one of the servants after another having returned with no tidings of the delinquent, in came an attendant, bringing with him intelligence from the castle warder.

"And what saith the faithful warder?" demanded the Lord of Resenteim. "Dath he knew nught of this trencherous villain, to be mare?"

"He declares," answered the attendant, "that the palmer presented himself at the gate, some little time ago, and oraved permission to go forth again; for I am only a miserable and friendless palmer', said he, and it can harm no one, whether within this castle or without that I should be permitted to purdepart, and the warder let him go. Even now he may be a mile away in the forest, and no one can tell in which direction." grand the state of the

The Lord of Rosenheim guashed his teeth with rage. But it was of no use then; he found that he must suffer the act on to pass without attempting to follow it up, and he therefore diamissed it with the usual accompaniment of oaths and imprecations. : !

It was fortunate for the poor palmer that he was not present in the hall to be overwhelmed with them.

> CHAPTER XX. AN UNEXPECTED CHALLENGE.

At an early hour on the following day, up rode a horsemen to the most of the Castle of Rosenheim. and calling out at the top of his voice for the warder to cross the bridge and come toward him, set on his steed with a stiff dignity to await the latter's ap-

When he had come sufficiently near, the horseman pronounced the following message, in a loud and imposing tone, much as if he had been delivering a barangue:

"This from Wilhelm, Lord of Grossenberg and its domains, to the Knight who is at present the guest of the Lord of Rosenheim: Wilhelm throws down his gage, with scorn and contempt, in the face of the Knight, and declares to bim and to all others that he is in all respects unworthy the Order in which he stands corolled and false and heartless in all his professions befoll him that he has betrayed the most sacred friendship, and deserves to be lushed with a scourge up and down the land! Tell him that his heart is corrupt to its very core, and that I shall ever advise all friends to renounce his contact and companionship! That he has disgraced his lance. and that Wilhelm, Lord of Grossenberg, now stands ready to prove! Tell him further that Wilhelm of Grossenberg heroby challenges him in open field; to answer to these charges, and to receive at his. hands the punishment such treachery and falschood. deserve! And to this end, I berowith transmit to. the Knight aforesaid the gauntlet which is here thrown down upon the ground!"

Thus saying, he tossed a gauntlet to the ground. which the warder proceeded of course to pick up. Then he took his seat more firmly upon his horse. and awaited the result of his warlike message, whatever it might be.

The warder moved off within the castle grounds, o deliver the message from the challenger. With all possible haste he found his master, and told him what had just occurred.

The Lord of Rosenheim was all but stapefied with stonishment. 'He did not believe the war ter could have heard rightly.

He strode forth from his apartment in the deeprest anger, and hastened to make his guest acquainted with the news.

Meither could the Knight on the moment comprehend what so sudden a return on Wilhelm's part. in the picture; for well did he seem to know that and so unexpected a message could mean.

No wouder he could not.

But his fafes banet aunk within him, when he thought of his one increasable guilt, and of the bare betrayed of the tenderest and truest feelings of the youthful challenger.

Ills excitement became still greater, when the Lord of Rescalicim began to put him those scarching questions:

You nover knew this hair-brained Wilhelm, did you? At least, you told me you did not. Then how comes it that he throws down the gage at your feet, challenging you to mortal combat? And how comes it, too, that he makes these charges against you. such as, if true, would forbid any man to keep your company? Explain this to me, Sir Knight, for I confess I do not understand it !"

" We will first go out and make answer to this haughty young lord," replied the Knight, evading his host's pointed questions, and then we will see whether, if at all, it is best to make an explanation. Possibly the Lord of Rosenhelm will agree with me that there is none to be made."

Thereupon the Knight went forth from the castle. and, wonding his way through the spacious yard, the eyes of the master still following him, approached near 'enough to the messenger, who still sat on his steed, to make his answer heard.

" "Tell your haughty young master," said the Knight, "that his insolant challenge is accepted on the instant! that I make no scruple whatever to meet him on any pretext, and on any falr field he chooses! Tell him that, being the challenged party, I offer to meet him this very afternoon, without further preparation, in the open hollow that stretches between this castle and his own! and that, for weapons, I ask for nothing but my trusty lance and a good broadsword; and may be get good deliver. ance from all bodily harm, if he can! As for his insolent charges, assure him that they go for nothing with me, and will have no weight in the trial that is so speedily to come off. If he be successful in such a contest, he may with good reason think be has put them to the proof and carried his point. Tell your young master that I fling back all such voharges in his teeth, with scorn and contempt unepeakable! This very afternoon, with the sun an choor in the heavens, I will try a lance and a sword with him; and, I warrant ye, he will be certain to get the worst of it!"

Receiving this warlike message, the horseman made a respectful inclination of his head, wheeled his steed, and rode rapidly away.

"Now my hour has come!" muttered the terrorastricken Knight. "I feel it! There is no use in denying it to myself, at any rate! I have abused his generous confidence, and he has come to hold me to account for it! But how should be know that I was here at: Rosenhelm Castle? Who could have stold him that? Besides, who knew that he had returned? Nobody. He came like a thunderbolt suppor me! I had no warning of it at all! He was iright-yes, he was right. But a truce to these weak reflections! I must nervo myself up, keep all in concealment from the Lord of Rosenheim, and, after Lhave put an end to this haughty young spawn; then I can impart to him such a story as I choose, Yes, that will be the way of it!"

.....He crossed the drawbridge again, and returned to the castle.

y Gertrade saw him from a high window, but as yet scarce know what it all meant.

... The Knight evaded the multiplied and searching inquiries of his host, who still remained where he had left him, auxious to understand the menning of this sudden occurence. He merely assured him that the youthful Lord of Grossenberg had, of a truth, returned from his foreign wars, and that some artful spy had poisoned his mind in relation to himself, so that this insolent challenge was the result. As a true and trusty Knight, he said, with no single thing in the wide world to sustain him but his character, he could not refuse to join combat with such a hair- | glad that he has not found an excuse for not coming brained challenger, and teach him, once for all, his forth this afternoon to meet me."

11 1 Lam so positive, too," added the Knight, "that I shall give him this day the coup de grace, that I feel really light of heart, and can gaily drink a glass in confusion to him and all his haughty airs."

"And that we will do straightway," said the Lord of Rosenheim, as he led the way for his Knightly guest into the hall, and pledged him in a flowing glass success in the approaching encounter, and the overthrow of his youthful enemy.

From that moment forward, the preparation for the afternoon fray went on with uninterrupted zeal and energy. The Lord of Rosenbeim was assiduous beyond description in his personal attentions to his challenged guest, and refrained not from offering him advice up to the last moment of his remaining in the castle walls.

Tou will be sure to finish him, for good and for "said he to the Knight, " and that will be an end of all the trouble he has made me! Let him bite the dust this day, and the reward shall be all your own!"

" That shall he certainly do," answered the Knight. · For no strippling like himself over before defied the Janus that has overthrown giants in its time; and he of all others, shall not escape! I owe it to myself, quite as much as to you, to put an end to this insolent braggadosio and meddlesomeness!"

With which the conversation on this point coased, and the preparations for the battle went forward vigorously.

The hours went by as if they were winged. Afternoon was close at hand.

Up to this time, the deadly engagement between these two men was kept from the knewledge of every living being about the Castle of Resenheim, the warder having been strictly enjoined to hold all that ho knew a close secret. The horse of the Knight was daly caparisoned and furnished for the combat, his shield having been secored upon his breast, and his greaves upon his logs. His head, likewise, was thoroughly protected from the point of an opponent's lance, and a spike thrust itself forward between the

animal's eyes, much like the horn of an unicorn. The accourrements of the Knight were to correanond. His helmot and crest glittered in the sun, and showed his coming afar off. The coat of mail he wore was manufactured of the finest steel and had been carefully polished till it could not have taken another ray of brightness. The shield he wore on his arm was his chief weapon of defence, and upon its dexterious handling would his safety depend. The front of his legs were protected from the assaults of a hostile lance by greaves similar to those worn on the forelegs of his horse, and, passing in a curved joint, or set of joints, over his knees, came up over his thighs. With his visor down and his lance in rest, he appeared to be indeed a most formidable competitor.

Only the Lord of Rosenbeim, and a single companion, acting in the capacity of his esquire, was to accompany him out to the field. The whole affair was still a dead secret, and the fatal time was fast drawing on.

the meeting.

rodo with a fury calculated to imposo on the sense the guilty Knight was alone responsible. of whoever might behold them. The Knight's plume streamed out defiantly over his erected crest, like a squires being both of them engaged in extending pennon on a lance, when a charge was to be made succor to the wounded man:

opponent likewise bearing down from the other side. They had met punctually.

In the party of Wilhelm-for he indeed it waswere six men in all, including himself. He rode a quite boyond his reach. powerful horse, of a jet black color, which he managed with wondorful address and dexterity. He likewise had protected bluself with a casing of complete mail, and his eyes gazed as fiercely forth own!" sald the Lord of Rosenhoim. through the bars of his visor as ever did the shining eyes of the recreant Knight. A more thoroughly torted Wilhelm, "and that I came here prepared to resolute mien and manner nover expressed itself in prove. Have I not done so?" the bearing of a rider.

In his right hand he bore as upright lance, whose glittering point caught the rays of the declining sun, and seemed to burn with all the fiery purpose of its owner. At his left side hung his heavy sword. His daughter; but-ha! ha!-I have so far thwarted visor was up. As soon as he recognized the Knight, you there, and you may depend upon it that I ever he rede proudly forth into the middle of the spot, shall!" and upon the perfect stillness of the air rang out the following high and defiant words:

"Knight! we have met before. I felt that we should meet again. The time has come. Propare yourself now for your exit from this scene, for as surely as Heaven takes the side of innecence and in the future!" truth, and loves to deal out punishment upon the reacherous and wicked, so surely will he aid me in this present encounter."

a manner of calmness which he did not in any sense. feel, "I came here to accept your challenge with ness without further delay."

"And so did I," shouted Wilhelm, at the top of his voice. "But I wished first to give you a warning of your deserved punishment."

"Ha! ha!" sucoringly laughed the Knight. "And besides that, I wished to explain to the worthy and generous host, whom you have thus do: ceived in his own castle, how it was I came to know you, and so suddenly to call you to combat." "Yes," now spoke up the Lord of Rosenbelin

that is just what I would like to know before this contest begins."

"And you shall know," answered Wilhelm. disguised myself last night in the garb of a worthy palmer who was accidently staying in my castle, having already returned myself unknown to all my vassals and dependents. In that disguise I presented myself to the warder at your gates, and prevailed on him to admit me. I had already learned of the presence of this villanous Kuight at your castle and determined to see with my own eyes if he were guilty of the falsehood and wickedness I had reason to suspect. On senting myself at your table, I saw quite enough to establish all my suspicions. I tried to remain, obedient to the ordinary rules of courtery and hospitality; but my feelings would not permit me. On the first favorable opportunity I stole away from your hall, made a proper excuse to the warder for wising to go forth again, crossed the bridge that guards your walls-late in the night as it was-and made my way home to my own castle with all the speed of which I was capable. And as soon as I could despatch a courier to this same unworthy Knight, this morning, I did so; and I am heartily

young man," retorted the Knight; " for it is my vo cation both to succor the weak and defenseless, and to accept all challenges from whatever quarter."

The Lord of Resenbeim would have put in further words, and especially some inquiries respecting their provious acquaintance-whether they had indeed ever met before, where they had met, and what had been the peculiarity of the relations between them for that there was some mystery connected with this challenge and this meeting, he was very well assured in his own mind.

But his intended inquiries were cut short by the speech of Wilhelm, who said in a strong and defiant

"I have explained for the present enough. The rest must needs explain itself. You say, Sir Knight, that you came here only to fight, and I pledge you that you shall have all you want of it. Now prepare yourself! Place your lance in rest. Let our attendant esquires give their signals duly, and I will take care that you are entisfied with my first meeting with you!"

Nothing more was to be said. The men thereaften took their positions according to the regular rules of the tourney, and their attendant squires played the part of heralds, posting themselves at opposite sides of the imaginary lists.

The latter sounded the charge-not with the trumpet exactly, but by the sound of their voices.

At the instant the word was given, both the Knight and his youthful opponent set spurs to their champing steeds, and rushed at one another with all possible impetuosity. Their onset was truly terrible to contemplate. Each drove on with the whole atrength of their passions, now excited to the point findammability.

The shock of their meeting was like the crash of s thunderbolt. They shook the ground with the thunder of the charge.

The Knight had originally aimed the point of his lance at the helmet of Wilhelm, but changed his our being, that we know not of before." purpose before he reached him, and intended to drive it with all his force against his breast. But a correspondingly dexterous movement on the part of the latter foiled his design, and deprived his aim of every chance of harm.

Nor did the work of Wilhelm by any means stop bere. He did not less his effort, either. But thrusting his lance upward and forward with all possible force, he made an unexpected entrance for it, as by a miracle, between the bars of the Kuight's visor, and ponetrated his oye-ball to the very brain t

It was an awful sight to contemplate. The lacings of the Knight's ensure snapped with the sudden thrust like the mercat whip-cord. His beliet was thus unloosed, and, but for being pinned to his head are open to speak the name-when, sudden as the with the aid of his opponent's spear, must have fallen off entirely.

As it was, the whole of the dreadful sight was revealed.

He fell from his horse, and rolled and groaned

When, at length, the sun stood at the appointed his palu, he believed and seared, likewise. He place to the bearens; the three called forth through | kloked and plunged upon the grade, in the extremity the opensity ato, as I trotted briskly off in the direct of his intouse coffering a. He corsed Withelm, and in tion of the place appointed by the Knight bimself for the same breath implaced the Lord of Rescubelm to come and save him.

After due time they reached a certain beliew, or Withelm withdrew a few paces og his horse, and glade, well known in that vicinity, into which they sat there viewing the spectacle for which he felt that I do so only at the urgent desire of your Committee.

Presently he spoke to the Lord of Rosenbelm, the

"He has betrayed me and my dearest secret!" As the Knight's party came into the selected en- said he. "If this is a fatal day for him, let him closure, he had only time to sweep the same with a know that he dies by the hand of Justice, as well as pasty roll of his eyes, when he descried his youthful of vengeance! If he dies, so dies a traiter and a coward I"

" Liar I" exclaimed the onraged Lord of Rosenboim, raising his hand as If to strike Wilhelm, although

The latter sat like a statue, and regarded him without a syllable. "He is a guest, and an honored guest, of mine

"Ho is a cowardly and treacherous villain!" re-

"And you," succeed the other, " you are an impostor! You sneak into other men's balls in disguise! You smell out mischief and scandal wherever you go. You thought, villain, to possess yourself, too, of my

"Madmau!" returned Wilhelm, in as calm a voice us he could command; "would you rush blindly on to your own doom, too? See there-that dying villain is a fit warning for yourself! Do not fail to regard it with due care, for it may save you much

And as he finished, he wheeled his horse and rede way from the place.

His attendants all followed him, leaving the Lord "Young man," interrupted the Knight, assuming of Rosenheim and his single servant to take such care of the fallen Knight as they were able.

They bent over him with all assiduity, and arms to fight, and not to talk: so let us to our busi- hastened to relieve him of the oppressive weight of bis armor.

When they had managed to completely uncover his head and face, he was just gasping his last! He had paid with his life the forfel, of his treach ery! It was a heavy payment indeed. [CONCLUDED NEXT WEEK.]

> Written for the Banner of Light. A PLAINT.

BY THOMAS H. HOWARD:

Where are my darlings? Where, In all the space Of upper air, Dwells each famillar face ? " O. BREWOF there.

When toward the Milky Way 1 upword gaze. With blank dismay And not with fond amaze, l look and pray-

Again, and yet again. Up to the sky Look, pray in vain: And hence the reason why I still complain.

How can their fond hearts thrill With Heavenly joy And mine not fill? What distant, strange employ Keeps them so still?

Do not my darlings call, And I not bear? Their whispers fall Elsewhere than on mine car-And that is all. Mine car, with discords filled.

From Heaven distilled: Elsewhere their voices bound-My Soul is filled, But, ah I so dull of speech To mine own Heart-Each shunning each-

Can hear no sound

My Soul is, that I start At what I teach, Start when I think my soul Hath not divine And fast control Over this Heart of mine-

That is the whole. So my Heart ories in vain-Ories that my Dears Do not again Speak to my very ears:

Hence I complain.

Yet my soul knoweth where My darlings dwell. And resoboth there: Leaving my heart to tell Its own despair.

O, Heart, that lieth lowly ! Reach up high . into the Holy. Or spurn the earth and die. For their sakes solely. New Orleans, Sept. 23, 1860.

Ou the Same String.

This is what we get out of the Boston Transcript. It is from a brief leading editorial, and will be thought " beautiful," and all right, coming from the Transcript, while, from the Bannen, it might be deemed rank heresy. Says the editor:

" What mystic chords there are in the barn of our spiritual being. How we are surprised and startled sometimes by unexpected revelations of the world within us; by sudden upheavals of the crust of the soil of an earlier life through the opening of which we get a momentary glimpse of fathomicss depths in "And now faces and forms and scenes come up,

and pass before us silently and swiftly-we seem to know them, or feel as if we did know them sometime, somewhere. A strange, confused bewildermont oppresses us-we strain every nerve of thought to bring the broken links of memory's chain together, but in vain. Suddenly from that spectre crowd, still sweeping past us so swiftly and noiselessly, a pale, sweet face looks out upon us with large, lustrous, swimming eyes, so full of tenderness and longingthat face we have surely seen before -- oh, if it would only stay one moment-it awakens dim remembrances of another life, of a far-off world, where we were ages age! Quick! gather up the scattered fragments of memory, the light is beginning to break on the soul-we reach out to catch the thread which will lead us out of the labyrinth-our lips flash of a gun, it shute down, and all is vanished and blank again!

Oh, what would we not have given, if that chord in the spirit could have remained electric, and the circle of communication maintained a moment longer! It wanted, seemingly, but one moment more, and we should have restored the connections apon the ground. His anguish surpassed all at with other and forgotten worlds and beings, where empts at description. He not only grouned with once we were, whom once we knew, long ages since."

PRE-REQUISITES TO UNITY AND CO-OPERATION, conf-experiences, each in page to the great book

Address of A. B. Nowton, at the Quincy Con-· veullan, Nov. Lot, 1800.

He. President and Friends:-In claiming your attent have unity until we have mutual reverence. tion at this late hour, I owe It to myself to say that I have refrained thus far from any effort to give direction to your proceedings, lest I should assume re-

sponsibilities not properly belonging to me. But I have not been an uninterested speciator, nor devoid of thoughts which have seemed to me porti- of any kind are manifest-whether in the form of nent and important to the occasion. Yet so fully have these thoughts been expressed by others-so demands-or the love of ease and self-indulgence, or remarkably have even those truths which I least ex- of show and homage, or of proeminence and flatpeoted would find welcome, been enunciated from other lips-that I find little remaining for me to de but to gather up and relterate in a conclee form, and with such added force as I may command, suggestions which have already been spoken in your hear-

To proceed, then, to the grand purpose of this Convention:

It is evident on all hands that a great work has been done in our land, within the past seven years. Numbers of us who are here to-day have been called out of private and humble life—some through before the world as teachers of a new faith.

Thought has been aroused-novel theories have been advanced—old opinious have been called in question—inquiry and discussion have been started feel our hearts blended into one-a band of brothers throughout the land—the despetie sway of the and sisters, each jealously guarding and defending church in theological matters, has been effectually the other's good name and interests, rather than our broken—in short, a mighty mental revolution, probably without a parallel in the history of the world, has taken place.

But there is a want yet unsatisfied. There is o call for comething more, and better. Man is a roligious and social being. Hence if you demolish the old forms and formularies of religion and of worship, which tempting spirits have sometimes blown up he of necessity seeks for new. His religious nature and spiritual yearnings will have expression in some social form. It is a significant fact, often remarked, that just so fast as individual Spiritualists have got beyond the stages of wonderment and disputation, and have begun to experience a quickening of their, deeper natures, they have been disposed to withdraw from the ordinary public meetings of Spiritualists. What is offered there by the majority of popular speakers is but husks and chaff to their hungry souls. Their religious wants are not met. Their profounder and often perplexing interior experiences are utterly ignored.

Moreover, it is becoming painfully evident that, mere intellectual quickenings and improved theories are inadequate to produce radical reform, and truly spiritual lives. Petty rivalries, jealousies, bickorings, and soundal-mongering, are confessedly quite too common, even among those who claim to be mouth pieces for the highest angels.

There is hence a call for a deeper, more religious and more vital Spiritualism than has thus far provailed-for the influx of a mightler and diviner power, to renovate the hearts as well as quicken the intellects of those who receive it.

There is also a yearning for more fraternal and kindly relations among lecturers, as indeed among the whole body of Spiritualists-recognitions of heart, and sympathy in labors, as well as in those deep interior struggles and conflicts of soul which

many are beginning to experience. This gathering, unquestionably, is in some moneare an expression of these wants; and indicates a with the love of God and Humanity, ar to pour a higher inspiration into our souls, and to

lead us on to greater conquests. Permit me, then, to invite your serious attention

step toward a higher position. 1st. Broad views of the great work to be done. Ours is a field of many departments—almost equally important, and all inter-dependent. I will not onlarge upon this, since it has been already broadly an outpouring and baptism of the Holy Spirit, to

outlined. own work by his interior leadings.

be respected.

of experience. This is illustrated by the different boly. grades or kinds of clairvoyance with which most Let us, then, in this closing hour of a cavean-Spiritualists are familiar. Some clairvoyants see tion, in sweet humility, open ourselves rece tively others see spiritual objects alone. One sees the and a pentecostal season will surely be ours. A new, qualities, penetrating any disguise they may assume. soul. A heart of love and a tongue of flame may be The deeper one has penetrated into himself, the given to each one of us, and we may go forth and stratifications of our internal natures, in a sense more net only the heads but the hearts and the pockets

ence in the same stage of growth, yet there are endless the whole earth l diversifications according to the type or genius of each individual. Nothing is more common than for one religious seet to ridicule the spiritual or religious experiences and views of another sect; nor than for some Spiritualists to treat all religious experiences peculiar advice, on leaving our shores. The other and beliefs differing from their own, as superstitions fancies. But nothing is more unphilosophical than Says our contemporary, in a rather familiar way to such ridicule. Making a large allowance for mere imparted tone and coloring to their various theories. No philosophic mind can regard such porsons as others, as mere victims of hallucination. None of dressed old ladies to be found in America. You like the pure realms of spiritual discernment, we may this country you would stand a chance to be ruined.

Albert Edward. You would certainly join a fire not go over substantially the same paths of experionce which one or another of these has trod. Most mon Council, and then you would be sent to the Common Council, and then you might be elected to Conassuredly we shall, if we possess the same type of gress, and then you would lose all your self-respect, mind. Let us then learn to respect all genuine and you would be done."

of Divine Unfoldings. Never can we know all of God, until we reversally study every line Ho inscribes on every human pout. And nover can we

Sift. But a most Indisponsable prorequisite to unity and cooperation, is a sincere, conscientions, Indeed, so elightly did I consider myself identified and unselfish devotion to one's own convictions of with the class for whom this Convention was special- truth and right. Where this evidently exists, it is ty called-namely, public speakers-that it was with casy to overlook mere differences of opinion and of reluctance I consented to the use of my name on the method. Then our hearts can beat in unison, though call, or to intrude my presence on your deliberations. our tongues may speak a various language. Then we can confide and repose in each other, feeling that our labors must tend to a common end, though of diverse kinds. But where sincerity and unselfishness do not exist-where sinister and selfish ends mercenary desire, making exhorbitant pecuniary tery - not to mention still baser motives often charged, at least, upon professed teachers of reformwhere anything of this nature is manifest or believed to exist, there can be neither confidence, respect, nor unity. These are impossible in the nature of things. It is not in our power, even if we will it, to respect and confide in those whose sincerity or unselfish devotion we doubt. And it is out of our selfishness and self-conceit—our desire to elevate ourselves at another's expense--that all our mutual jealousies, with their miserable train of unkind criticisms, and petty scandals, and whispered suspicions, and strange and before unheard of experiences—and put thoughtless words of detraction, spring. Oh, could we only less sight of self, and be wholly absorbed in God's eternal truth and the welfare of humanity. all these things would soon disappear. We should

True, we have had, many of us at least, great temptations to vanity and self-conceit, in the flatteries and almost worship which persons, more enthusinstic than discreet, have semetimes lavished upon us; to say nothing of the extravagant conceits with our vanity. And perhaps the wonder is that any have been able to withstand such temptations, and preserve at all their balance. But it becomes us all now to rise into a manhood and womanhood that is superior to such weaknesses-to rid ourselves of all such inflations, and come to more modest estimates of our importance. If we have not already committed blunders and follies enough to let the wind out of our self-conceit, we may be sure that these wise guardians who have in charge our discipline will yet leave us to them when we least expect it.

Plainly, it is our self-love that hedges us about with walls of separation, breeding jealousies, suspicions and contempt of each other. Only then as we get, rid of this, by dying to self and rising into a new life in the higher and diviner departments of our being-in other words, only as we are truly regenerated-can there be any unity of heart, purpose, or action; and only thus can we become possessed of that mighty regenerative power which will enable us to become instruments in redeeming others.

6th. It follows, then, that self-renunciation, humility, teachableness, mutual deference, and confession of faults, are the lessons for the present eccasion. These may be promoted by mutual acquaintance. Often prejudices and miscenceptions exist-having their origin in some baseless calumny, or lightly spoken word of detraction, circulated from mouth to month, without any effort to ascertain its truth, much less, to restore the supposed fallen one-which prejudices a personal interview of five minutes would forever dispel. More than once have I seen persons reaching forth for the supply. This is ready at our who have been led by floating calumnies to enterhands, whenever we are ready to receive it. Minis- tain most contemptuous and revolting opinions of tering angels, redeemed from the love of self, burn-ing with the love of God and Humanity are waiting fall on their knees with tears of penitence and shame that they had ever given a moment's credence to such slanders." And where such prejudices have had a basis in fact, a kind word, spoken in the right to what seem to me to be essential requisites to spirit, may reclaim a soul from death and hide a that unity of purpose which we all desire as the first multitude of sine. There can be no blending of souls in the great work before us, until all such obstacles are removed by mutual confessions, penitence and forgiveness.

7th. Lastly, and above all we need to experience cleanse us from selfish loves, and to quicken all that 2d. Agreeognition of the different capacities of is gentle and pure, levely and Divine within us. individuals, adapting them to different departments Whatever theory we may hold in relation to the naof labor-each being freely allowed to determine his ture or personality of the Holy Spirit, we all know from experience that there is a silent vet mighty in-8d. A recognition of the inability of all minds to fluence that comes upon us in our best moments of think or see alike, however honest. Each must see bumble receptivity, which depresses all pride and through his or her own peculiar organism. . Hence passion, makes us ashamed of our jealousies and unall truthful and bonest expressions of opinion are to kindesses, and elevates us to higher and purer spheres of life. And we all know, too, that there are other 4th. A clear understanding of the great law of influences which sometimes come upon us, or come spiritual perception—namely, that our views of truth up within us, whose action is to stimulate our baser \* depend on the degrees of our internal unfoldment, and solfish loves, our conceit and vanity. Instinctand vary with every varying and deepening phase ively we feel that the one is hely and the other un-

material objects without the use of the external eye; to a baptism of the Holy Spirit of love and peacemere forms of spirits, another their thoughts and deeper and divinor life may be quickoned in every deeper his insight into others. There are degrees or proclaim henceforth a gospel of power, which shall corresponding to those of the earth. We know no of men-arouse then from the slumbors of sensuality, thing of what we shall experience or feel to be true, when solfishnoss, and materialism—quicken to a new and in a particular stage of development, until we arrive at spiritual life-and sot in motion a mightler wave of it. And while there is a general likeness of experi- redemptive power, which in due time shall encircle

A Farewell.

The Boston Herald is very facetious in its parting words to the young Prince. It offers him some papers have not dealt so frankly with his Highness.

"You have been very much squeezed, Albert Edcant and pretence, there has doubtless been much ward, and it will be good for you. You have been genuine and sincere experience of a profoundly in rubbed against, and it will make you bright. A structive character among all scots; and this has great many stories have been told about you, Mr. Wales, some of which are true, and some false. You have worn very good clothes, but not a handsome hat. You have ridden about with some very good Edwards, Whitfield, Wesley, John Fox, Bunyan, Fene- horses, and you have received some of our choicest lon, Madam Guyon, Ignatius Loyola, Martin Luther, variety of mud turtles to take home. You have Thomas a Kempis, Augustine, Paul the Apostle, and visited institutions which you did n't care a snap us can say, that as we go deeper into the unexplored to dance, but you don't dance the Lancers very well. nysteries of our own natures, or ascend higher into Still you are a pretty clever fellow. If you lived in

Weitten for the Danner of Light. TO VIOLES. A Mobile Child.

BY B. LOUISA MATORA.

Violet, dearest! sweet and mild. Pure and gontle angel-child ! With the blue of thy bright eyes. Deep no where the violat lies On its southern bank of green, Near the brooklet's dancing sheen-Violet! from the home of love

Comest then with pure, sweet dove-With the lays of sweetly climes, And their over-murmurous chines, Messages with love are fraught. And the starry gems of thought,

Violet I when I think of thee. Then my apirit rises, free, To the realin where then art gone In thy early morning dawn, Like a dow-drop from the flower, By the sun's resistioss power.

Violet, dearest I come to me; Bid each darksome shadow flee ! Breathe around me words of song. Gathered from the heavenly throng Of the saints and martyre old-Words of truth and courage bold.

Violet ! when I enter there, In thy home of peace and prayer, .: Then I'll see thy joyous face. Hold thee in a warm embrace: Meantime, do not me forget, Darling, beauteous Violet!

East Haddam, Conn.

Reported for the Danner of Light.

THE SPEAKERS' CONVENTION AT QUINCY,

October 30th, 31st, and November 1st, 1860. CONTINUED FROM LAST WEEK. A 150 . 150

The Convention was called to order at 10 o'clook, and the resolution last offered on the preceding eveming, affirming the need of a higher spiritual life on the part of lecturers and teachers, was re-read.

THURSDAY A. M.

, Dr. Lyon said that he had had many years' experience in Spiritualism, and witnessed every variety of manifestation. He believed that all tended to good. Even those influences and temptations which were attributed to evil spirits and devils are needed for our discipline. He had been made to suffer much, In various ways; but he had needed it all-and hoped he had come nearly to the end. He had been called a devil, and had been a devil; but thought he has come to a higher state of existence. He would condemn no one, but take the whole world in his arms and do them good, if In his power. 'No one should condemn his brother; it would require an infinity of wisdom to do it. Give the world the time and they will come out right. The resolution advises that mediums seek to put themselves in proper epiritual conditions. Free agency is a farce. No one is free in his acts. We must take our brothers and sisters as we find them. We are great and small in the spiritual phalanx, but each has his own work in reform. We should learn how to ward off or conquer disease. Inharmony is what causes disease, as also it produces volcances, and tornadoes, in the outer world. We have been bound up in human creeds so long, that now the tide has burst its banks and will foam along its way, until the great principles of God and Nature be developed. He remarked at some length on the importance of physical culture, and the need of healthy bodies for healthy manifestations of the spirit.

"Mr. Butts made a few remarks on the treatment of so-called outcasts and presented the following resolve as expressive of his views:

Resolved. That Pharisepism, or the popular destrine Father and Mother, and as such entitled to equal reverence and frateralty.

our western frontiers. He related his recent experience in advocating their cause in the State of Rhode Island, as going to show that with Spiritualists and other liberal minds rested the only hope of effective action. He stated that by dint of earnest labor be had succeeded in so far interesting the prominent clergymen of different sects in that State, that in Conference they had adopted resolutions expressive of a deep sense of the importance of the Indian Aid Movement, and recommending the preaching of a sermon and taking a collection in its behalf in all the churches made the alarming discovery that he (Mr. Beeson) was a Spiritualist! This at once dissipated their sense of the importance of the cause, and they set themselves at work privately to counteract all that no he could learn, in the State ! <

Mr. Wadsworth here called up the following resolution, which was adopted:

Resolved, That in the special work of our esteemed friend. Father Beeson, in behalf of the Indians of our western frontier, we see a purpose worthy of deep sympathy and hearty support; and that we assure him of our endeavors so far as in our power to help

Mr. Greenleaf, of Lowell, remarked that the statements of Father Beeron showed the uselessness of adopting resolutions on paper, which were not inporibod down deep in our bearts. If really written there, there is little need of formally voting upon them. Let then our effort he, not to send forth a code of excellent resolves but to have the truths which are affirmed a well-spring of life within us, and societies. to flow forth as a living power wherever we go. All speakers owe it as a duty to themselves, and to their the names, addresses, etc., of lecturers. He wished hearers, to be in the best and most harmonic condi-it might be complete, as he desired a copy for refertions of body, mind and spirit, for the influx of inspiration. He deprecated the use of tobacco, spiritnous liquors, coffee, etc. Spenkers needed to come nearer to each other, to talk from the heart, instead of shooting across the ball as at a target. We want

unity of soul; not agreement on paper. Some affirmed that they saw no high-no low But there is a principle of our nature which makes ne look with more admiration and satisfaction upon that, which is beautiful and levely, than upon that which is not. White he would despise and hate pone, yet it was his etrongest aspiration that he

might love beauty and right more and more. Mr. Parsons deprecated the use of animal food. Mr. Barnes urged the importance of purlfying our

bodies from all groseness. Mrs. Burt spuke of the importance of mediums

and speakers understanding the laws of the opinit's growth and action. These are as fixed and as devoid of capries, no are the lans of the natural world. The forces of the spirit tend to growth. It is a niaguet, ettracting to it the elements by which it grows. Adcording to the quality of its aspirations, and the nature of its surroundings, will be the rapidity of its development in beauty and perfection. These prinolplos should be regarded in the education of childron. Iteforring to those who are called outcast and fallen, she said they all exist within the consciousness, and hence the fatherly care of God, and will be disciplined only for their good. We should not dare to pity any one.

Mr. Charles A. Hayden, of Maine, made an elequent and forcible speech on the necessity of giving our first attention to the causes which produce outcasts and criminals. The proper parentage and education of children is of paramount importance.

APTERNOON. The closing session of the Convention was held in Lyceum Hall, which was closely filled by an interested audlence.

The chairman, Hon. Frederick Robinson, addressed the Convention at some length.

The Christian world, he said, has mot its op-

onents with malice, slander and ridicule. The Catholio Church opposed the Protestant; the Protestants opposed the Puritans, and drove them here; they had no sooner settled themselves than they drove away the Quakers, and all who differed from them. Now all the sects of the day, even while fighting with each other, are united to put down Spiritualism. We see the same manifestations now as when

Christ was in rapport with the angel-world: our mediume go from city to city, and perform, as Christ said, greater miracles than he. We have all different talents, showing that man is made for society, where he may exercise his different faculties for the good of all. We should tolerate each other. Spiritnalism is but in its infancy; but the conception of Swedenborg shall yet be accomplished, and the human race become one Grand Man. Its nervous system is being formed, and nerves of iron will stretch out to the circumference, like the rays of thought from the centre of existence. While each is laboring for all, we should feel that each is laboring also for his own individual good. In such a state of harmonic action, do the progressed beings of the spiritual world exist, and for such a state are we to pray, when we say, "Thy kingdom come." We shall have spirit-gifts then; but in apathy we shall recelve nothing. If we but ask, we shall find an evidence in Spiritualism that shall break down the skepticism of disbelief. But the dormant faculties of the soul can be but slowly developed. Nature works silently; buds and blossoms slowly appear. So now a few have begun to hold communion with the spirit-world, and this is a promise that all shall awake : and then will humanity bloom like the rose, and cover themselves with its frageance. The Christian church has degenerated into a place for show and dress; a God is worshiped who is merciful to his friends and vindictive to his enemies, pouring meroy upon some, and wrath on others; and the further we go back, the more we sink into barbarlem.

The God of Motion exists within everything, from suns and systems to the least particle of matter. Father God, and Mother Nature, and Man, the result of the two are the trione God. Nature was always pregnant with Man, and all manifestations of animal were but footal germs of the man. This unity in trinity, and triuity in unity, was seen and described before Christ was born. We are all triune; material, soul and spirit. The soul is the body of the spirit, as the material is the body of both. The soul is intangible to us, but tangible to spirit-perception. Why take exceptions to this? Are we not accustomed to realize that there are invisib that by nature or grace "I am holier than thou," is objects, as electricity, etc.? Thus the descriptions the great stumbling-block to the most permanent amelioration of the condition of the outgasts and visions of the Bible may not be inconsistent prostitutes of human society; in other words, that with the investigations of sense. The spirit is of we, as Spiritualists, recognize no outcasts in the di- God, and grows like to him. All things tend unvine universe; that all are children of one Heavenly ward. Got the Infinite is ferever vitalizing the visible; He is all good, loving and wise, so that in the spirit-life each will have his wishes gratified. that class of outcasts consisting of the Indians of God will deal with every one as he needs. If we us. If we gratify merely our material existences here, we shall be on a low plane there; but if our delight is in truth, goodness and morey, we shall ·lay up treasures where neither moth nor rust can corrupt,"

Mr. Wadsworth raised the question as to how far the chiests of the Convention had been met. This would be answered differently by different persons, according to their idea of what those objects were. for himself, as one of its movers, he could say that of the State on a certain Sabbath in October. But far more had been accomplished than be had dared before the day arrived, some of the Doctors of Divinity to bope. Much more of unity of purpose and harmony of sentiment, in the recognition of vital and fundamental principles, had been developed, than he had anticipated. But the work contemplated is not to be done in a day nor a year. This meeting has had been done. The result was that not a single been only preliminary to others which will be held. sermon was preached, or contribution taken, so far He gave a history of this movement from its first inception, declaring that we did not come together for the purpose of constructing an organization, nor to devise any plan with regard to pay; but to see and to understand each other, and to, make a starting point for future gatherings of the same kind.

He then presented letters just received from N. Frank White and Laura DeForce; and offered the following recommendation from the Business Com-

Your Committee would recommend a careful consideration of the auggestions made by Brothers Storer and Jackson, in their letters to this Convention, relative to the arrangement of lecturing oir cuits to be supplied by speakers in rotation. there suggestions, it is believed, are embodied a method for the economic employment of means worthy of attention on the part of both lecturers

Mr. Coonley called attention to the registration of

On motion of Mr. Wadsworth, all the resolves which had been previously submitted to the Convention, were taken from the table and re-read for final disposition. The whole, with the exception of those offered by Mr. E. Hutchinson and Dr. A. B. Child, were adopted.

The Business Committee, through Mr. Wadsworth, submitted the following:

Whereas. We ace in the signs of the times a growing need of co-operative feeling and united strength
—a blending of the hearts and heads of all true

Reformers; and,
Whereas, We believe this Convention has accomplished great good in this direction, and that a future one will be productive of still greater good;

Resolved, That a committee of seven be appointed

by this Convention, where duly it shall be to call a similar one, to convene at such place as shall be decined prostleable, at some time during the sumtuer of 1601-the lamediate purposes of puch Convention to be determined by the exigencies of the thure.

Adopted, and the following persons were chosen to constitute this committee: A. E. Newton, H. D. Storer, Leo Miller, Mrs. A. M. Spence, Miss A. W. Sprague, F. L. Wadsworth, Mrs. M. S. Townsend.

The Committee also recommended the adoption of the following address, which was agreed to:

To our absent brother and elster laborers, Greeting : Our Convention of Lecturers is about to close its sessions—prior to which we cannot forego the pleasant duty of greeting you as present with us lit

pirit. The words of sympathy received from many l you have indicated to us a "unity of purpose and feeling for which we had hardly dared to hope. Our sessions have been characterized by unusua harmony. No serious jar has been felt cordant sounds heard-and thus far we have proved that harmony can cooxist with variety.

Our Convention has accomplished its purpose That is, by association, acquaintance, and inter-change of views, we have been drawn nearer to each other, and formed a nucleus of future, brender, and more harmonic action. This meeting is not—was not intended as—a finality. We shall separate to meet agalu-when we hope to meet more; and to do more, and feel more in reference to the great wants of human kind.

In the mountime, we must all work. We send you, each and all, our God speed in all carnest and sincere labor, and assure you all of our deepest sympathy in the particular work to which you are called, and of our interest in your individual welfare and progress.

Mr. J. H. W. Toohey was now introduced, and favored the Convention with an address on the importance of physical health and the value of mirth. fulness-submitting the following resolves as embodying his leading thoughts:

Whereas, Spirit is the pivotal fact in nature, it eing the soul and essence of all things that move and have a being; and whereas woman and man are the highest expressions and the most perfect Of heavenly safeguard; and full well then knowest representatives of the grand central and eternal Spirit—they having a spiritual and a natural body; therefore.

Resolved, That any and all "gospels," theories or philosophies, that do not accept the natural as well as the spiritual, the better to know the authority of PAUTS, the limitation of laws, and the universality of principles, is defective in method, injurious in example, and the fruitful cause of favoritism and fragmentary progress.

Resolved, That in all conflicts of opinion facts must mediate, until scienco becomes the universal mediator between nature and man-reconciling caol to each and both to the Infinite.

Resolved, That phrenology, temperamental physi-ology, and vital chemistry, should be studied by all who wish to know themselves, educate the age, con struct healthy, happy marriages, wisely develop childhood, and comprehend the mixed and conflict

ng conditions of men, women, families, and society. Resolved, That while we recognize the phenomenon of trance, and feel thankful for the work it has done history before your readers. while agitating thought, and aiding forward the progrees of popular reform, the experience of the past ten years warrants the opinion that trance, as made responsible for the defects and idiosyncrasics

of mediums. Resolved, That since it is in accordance with the laws of nature and the order of development for organic life to be of the earth, and subject to the conditions of the earth, thereby making men and women suffer in proportion as they are in ignorance violating the harmony of law; therefore, Spiritualmust become the full and harmonic exponent of nature-netual, practical and daily-in order to make life in fact, as it is in truth, a science, and the

true expesitor of the "Grand Man." Resolved, That mirthfulness and cheerfulness of spirit are not only consistent with a natural and incore religious experience, but necessary for health of body and peace of mind.

Resolved, That singing, dancing and love of recreation should have a place in educating the catholic mind, as they give ouse and grace of manner and take nothing from the dignity of the true and practical reformer. Mr. A. E. Newton followed with an address on the

Pre-requisites to Unity of Purpose and Action among Speakers and Mediums, with some suggestions as to the duty of the present econsion. At the close, Dr. Gardner, of Boston, expressed

with much emotion, a deep sense of the importance of the suggestions made, and moved that the thanks of the Convention be presented to the last speaker for his timely address, and that he be requested to write it out in full, and offer it, to the Spiritualist papers for publication.

Mr. Coonley moved to amend the motion so as to include all the other speakers, and a publication in pamphlet form of the entire proceedings.

The amendment was negatived, and the original motion adopted by a unanimous vote.

On motion of Leo Miller, it was Voted. That we tender our unreserved thanks to the Spiritualists of Quincy, for their kindness and haspitable attention to our wants while their guests. Also, to the Quincy Committee of Arrangements for their invaluable services; to the Choir for its contributions to the barmony of our meetings; and, lastly, to the President of the Convention for the kind and efficient manner in which ho has discharged the duties devolving upon him.

Dr. Gardner occupied a few minutes in detailing some remarkable cases of healing which had come under his own observation, performed through the instrumentality of Dr. J. R. Nowton, now of Boston -proving that this ancient epiritual gift may be exercised as effectually now as in any former age.

The Convention then adjourned to such time and place as the Committee chosen for that purpose shall designate.

The foregoing report affords but a mengre outline of one of the most important and significant gatherings ever held under the auspices of Spiritualism. It was important in that it consisted mainly of aprakers actively in contact with the public mind; and significant, not only in the general prevalence of a higher moral tone than has marked some previous gatherings, but also in the general concession that the disintegrative and merely marvelous phase of Spiritualism is passing away, and that something more constructive, religious, and vitalizing to the moral nature, must succeed. In what form this will conference having been avowedly preliminary. It is to be hoped that the Committee who are charged with carrying forward the movement thus begun, will have wisdom to avoid the obvious dangers which beset their path, and lead the way to a valuable issue.

One word is due to the Spiritualists of Quincy The vote of "unreserved thanks" passed by the Convention was no mere matter of form. The generous and hearty bospitality with which they opened their doors on the occasion, will be long and gratefully remembered by the many partakers of their bounty. May the benedictions of the angels rest upon them, and upon all!

6 This address will be found in another part of this paper.

Weltten for the Canner of Light. CORBOLATION. Affestionately Dedicated to Mirs. J. V. Manafield.

BY CORE WILBURN.

I ofttimes see a shade of sorrow resting On the fair face that should be lit with mirth; And then I know that thou alone art breasting The adverse billows and the storms of earth. I know then, by the sad thought shadows flitting Over thy brow and lip, that o'er the sea Thy spirit sceke the lonely one then sitting

And thou art sad because the days are passing, The dreary months that keep him far from thee; And visions of the bygone are repassing. Clouding the day dreams of the bright To Be. And earthly fears and daily cares invading, Sadden the loving heart that would be free; Turns to the Autumn landscape's dreary fading,

Immersed in loveful thoughts and dreams of thee,

De hopeful of the future I see the glory Of our Good Father shed o'er hill and plain; The love-song and the angels' wisdom story Triumphant o'er the ills of life shall reign; And human foce boneath th' all conquering power Of Truth Eternal, and of Love Divine: Shall be forgot, whon the Illumined hour Of recognition o'er thy path shall shine,

The yearning spirit's once undounted glee.

Debold, the foliage in its garb of beauty-Not all is dreary in the Autumn time: So in thy heart the solemn sense of duty Teaches ennobling trust to be sublime; Tells to thy spirit of the hely measure, The compensating love of God shall give.

Imperishable lore, the endless treasure For which the toilers of this earth shall live. Permit no more the lingering shades of sadness To neatle to thy vainly yearning heart.

Up I smile and sing, beneath the beams of gladness The Angel messengers of God impart ! They who watch o'er the highest and the lowest, O'er thee and thine have ever held the shield The brave and true are with him in the field. And o'er thy household watch the dear departed— Sweet guardian angels at thy children's hand; Deem not the purposes of earth life thwarted. Though 'compassed by an unbelieving hand. The Will of God-that human effort only In league with truth and goodness may folfill. Shall be outwrought; and thou, no longer lonely

### Correspondence.

Cherish the shadow of an earthly ill.

Ohelsea, Oct. 7, 1860.

Spiritualism in Leominster, Mass, "The rise and progress of Spiritualism in our place has been of so much interest and importance in our eyes that I have ventured to lay a portion of its

For a few months prior to holding any lectures, weekly circles were held under the supervision of known among us, is a mixed phenomenon, made up Dr. R. Barron, of Lancaster, and other angels. The of mesmeric conditions, psychical influences, spirit enfranchized spirite, however, could hardly be more promptings and automatic manifestations; all of zealous and unselfish in their efforts to spread the which should arrest the attention of the thoughtful gospel of Spiritualism than was their co-laborer, the location

In April last, Bro. Leo Miller lectured for us one Sabbath and two evenings, and our Town Hall, large enough to accommodate seven or eight hundred persons, was well filled, and, what was better yet, all seemed more or less deeply interested in the facts and philosophy of Spiritualism, as set forth by this ism, in growing to be the everlasting truth-teller, popular expounder of the true faith. The seed be sowed fell mostly on good ground, and to-day is bearing an hundred fold.

Following our worthy Brother, came two angels in uman form—Laura De Force and Mrs. J. W. Currier -whose ministrations were like the dews of Hermon to those thirsting for the pure waters of life. And Prof. Grimes "came also." He stated to his

bearers that he had come after the "dimes," and if song entitled. "Whore there's a rap there's a rogue." The Professor told us that he had song this same song going on ten, years, without a single variation, and that he had got so he believed it himself! I would like to ask you, parenthetically, Mesers. Editors, if you know what "conditions" are necessary to produce such manifestations of mind, if you leave out the chance to cheat?" But, unfortunately for the Professor's popularity here, the Miller and Grimes Discussion had preceded him, which so seriously damaged his stock in trade that his influence was nothing; and most of those who are supposed to have invested a few "dimes," swear they were "dead-heads," and wish that somebody else was. In short, the Professor came, and went ble way again; and of his second appearance in

Leominster, knoweth no man .. Soon after the departure of Pfof, Grimes we made arrangements to hold regular Sunday meetings the coming year. Twelve disciples of the new faith pledged themselves to see that all material aid should be forthcoming when wanted; and under these favorable circumstances we commenced our meetings the last Sabbath in August. We have more than realized our highest expectations; our speakers have been thus far of the first class, though we were unable to engage them, at present, for more than one Sabbath. S. B. Brittan, Hon. Frederick Robinson, Mrs. Currier, Lewis B. Monroe, J. S. Loveland and Leo Miller, have each ministered to our spiritual

Our andiences are stendily increasing in numbers. Heaven smiles propitiously on our labors, gladening the hearts of many who have so recently found immortality where all had been uncertainty and gloom. And now, dear friends, we propose to have a day of rejoicing, yea, a two days' festival, in which our kind friends, far and near, are cordially lavited to particl-

The Ladies' Harmonial Band is actively at work in preparing for the outertainment, which will come off on Wednesday and Thursday, Nov. 14th and 15th EDWARD PAGE.

Public Discussion. I wish to say, through the agency of the BANNER, that a most interesting discussion has just closed in this place, between Mr. A. Morron, on the one side, be developed remains for the future to show-this and Bro Uriah Clark, of the Clarion, on the other. The question was, "Do the Spirits of the Departed now hold Tangible Intercourse with Mortals?" Dr. Morron followed in the negative - Mr. Clark affirming; and here permit me to say that Bro. C. deserves a string of encomiastic expressions, which we feel too fully to convey in words appropriate and just, since justice done to him in the case might seem to be what some people call "culogistic exaggeration." Bro. C's reasoning was strong, his anal- | State is a good field for those to labor in who will do ogies perfect, and his arguments quite invulnerable, etc. etc.

Mr. S. J. Finney, of Plate, Ohio, is to meet Dr. Morron in debate, on the same and other questions, in this place, early in December.

I would that I could give you a more detailed

account of the debate last week-how you might have seen the Auti-Spiritual people of this place attred up like a nest of hornets in a hot summer day, instructing free-love, and all manner of opithets and scandal against Upiritualists and other reformers; but I close, wishing good and progress to good and progressive minds.

Miss Joney King, of Auburn, N. Y., spoke to the people of this place some days class. She is a good, pleasing and attractive trance speaking medlom, M. WRIGHT.

Victor, N. Y.

The Green Mountain State:

As it is always interesting to know what is doing la other places as well as our own, and feeling assured that you and your readers will at all times be pleased to hear of the progress of truth and liberal principles superseding and dissipating error and superatition from our midst, I venture to send you a brief statement of what has been doing among the Green Mountains during the present mouth.

While our much loved staters, and indefatigable, co-laborers, Miss A. W. Sprague, and Mrs. M. S. Townsend, are disseminating the glorious and soulsulightening principles of our beautiful faith in distant parts of the country, rejoleing and making glad the hearts of thousands, who, without the cheering and enlivening rays imparted through the Spiritual philosophy, would be wandering still amid the darkness of doubts and fears, so prevalent among the bellevers in old theology, as well, as among these, who have had no bright hopes and spiritual perceptions of a glorious immortality beyond the dark confines of the grave.

I say, while they, with their numerous fellow laborers are giving birth to hopes in some, and quickening spiritual perceptions in others, in distant parts, we in Vermont have been made the happy recipients of new and beautiful truths through our much esteemed and devoted brother, Dr. L. K. Coonley, and his amiable lady, who, since the Convention, have been spending their time (agreeably to them I hope, as I trust it has been both pleasant and profitable to us.) among the Spiritualists of Woodstock. Bridgewater, South Reading and Windsor.

On Sunday, Sept. 9th, he spoke at Bridgewater, where he gave so much satisfaction that he was requested to speak to them again on the following Bunday, which he did. The subject of the morning being, "The Tracing of Man and Nature from an Unoultivated State." The subject was bandled in a masterly way, and was replete with many new ideas and sublime truths.

The subject in the afternoon was, "The War of the Elements." I can only say of this discourse, that it must be heard to be appreciated. It contained ideas so new, thoughts so vast and profound touching the past, referring to the present, adverting to the future, that I confess myself wholly inadequate to the task of giving even a brief synopsis of this elaborate soul-effusion, which was listened to with breath. less attention, by a very respectable though not numercus audience.

Any of our friends wishing the services of a trance lecturer would do well to scoure those of our friend Dr. L. K. Coonley. His lady, who generally travels with him, usually opens the services with some very appropriate poetic resitations. They stopped a week at my bouse, and we were extremely well pleased with their visit. We found in them both that sunvity and free communicative intelligence which must ever tend to make life agreeable. We had some very singular and striking manifestations of spirit presence through them both, as the Dr. constantly sees spirits by day, and his good lady by night.

During their stay we made a visit to our brother Austin E. Simmons, and had a very pleasant time, our only regret being that we were so soon to close thom. Trusting however, that when winter shall have passed away, and the summer, with all its vernal loveliness, shall again return to us, our much e teemed brother and his lady will once more visit the Green Mountains of Vermont where they shall meet with a hearty welcome to the mountain home of their sincere friend and well wisher, the property to

THOS. MIDDLETON. The transfer was a New Area

GEORGE W. SIMONDS.

The theory, "Whatever Is, is Right," conveys to our minds a delightful philosophy of comfort, and I see no escape from the admission of its truth, except through Atheism. Those who advocate this theory with that fascinating rhetoric which we discover in the book issued by Dr. Child, presume that there is an all wise, all good, omnipresent Being who controls and governs all events, therefore all things are right. We are brought straight to the question of Atheism. I affirm that there are certain fundamental principles which constitute the whole of morality, and in their practical application to our note as human beings, embrace all that is essential of pure and undefiled religion. These "fundamental principles" are called Justice, Truth and Love. Whatever is in accordance with this trinity, is good. Whatever is antagonistic, is evil, only ovil, and that continually. Observation teaches us that injustice, falsehood and hatred are among the most common events, therefore, Whatever is, is not right. Thus it s that by reflection upon this "all right" doctrine. we are educated into Atheism.

'Whatever Io, Is Right." This must be true, for God, with his attributes, could not suffer anything to be against his will; and yet the free agency of man is equally a truth to himself. You cannot by any reasoning convince a man that he is not a free agent, that he does not know right from wrong, and that he is not responsible for his wrong doing; and he feels in his inner heart that the time must come when in his serrow he will pray, "God be merciful to me a sinner:" and in that hour, when he prays thus for himself, his prayers for others will be, " Father, forgive them, for they know not what they do." He ceases now to iudge his brother, which is the besetting sin that belongs to humanity. Paul deemed himself the chiefest of sinners;" and a man has made but little advance in spiritual progress who does not deem all others better than himself. PAUL Park

The Spiritualists in this vicinity most carnestly request that some one of the many advocates of our beautiful philosophy will call this way, for we are in want of some one to dispense to us the words of truth and justice; for, though we are few in point of number, yet our faith is great. This part of the

so. Then why not improve it? for many souls there are who are ready to burst the bonds that make them slaves, and come forth as free as God intended they should be. Yours, in behalf of many Spirit-FRANCIS M. HAVE.

BOSTON, SATURDAY, NOV. 17, 1660. manufacture to a finite of the control of the contr

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AFFAIRS ABROAD.

Almost every arrival from Europe brings intelligence of still new moves, either by the people or the monarche, on the political board. It is not as diffioult, apparently, to understand the tendency of things as it is to comprehend the exact motives that are forcing matters, this way and that, into such a tendency. Evidently the rulers desire to retain the power they hold, and to secure as much more as they onn; and the great popular leaders and workers labor for the independence of the people, and, of course, for the curtaitment of the power so long held by the absolutiets.

Italy, just now, is the central spot where all interast focalizes. Caribaldi hab been put to the test very severely, of late, but his faith, his will, and his good genius have rescued him finally. He is virtually master of Italy, though he gracefully sur renders all mere personal claims to distinction of power, that the whole of Italy may be saved to gether. He is content with the achievement of his lofty alme, and willing to let the empty rewards that belong to place and titles go. Already he has been made the General of the Southern States of Italy, but that neither elevates nor depresses him; a man, fuspired like him with one noble and truly humans iden, sinking overything like ambition in his single desire for the freedom of the land he best loves could not be affected by the petty gifts and places and titles that serve as measures and guages for omaller natures; he knows and feels nothing but the beary responsibility that is laid on him and obeys no voice but the divine one that speaks through Me impiration.

Victor Emmanuel has gone and taken possession of the lower States of Italy, on behalf of Sardinia; they having voted, so far as the vote at this time has been taken, with great unanimity for annexation to Sardinia. The legious of the decamped Francis IL. of Naples have again and again been defeated, though he has commanded them in person agalast Garibaldi, and infused into their hearts all the courage a leader is capable of doing in adverbity. He chose his position for the flund battle, and lost the fight. Henceforth his physical power is sapped and destroyed, because there is nothing left of the moral.

The Pope has not vacated Rome, and declares it is not his intention to do so; yet he knows no hetter than any other mortal what may yet be necessary or peasant, is quite master of them. He protests, raves, threatens, and finally entreats; and even when he retreats from his positions, he does it with an augry and very unchristian refusal to consider hie temporal power mutilated or orippled in the loast. But facts and fanoics are different things : a man may funcy himself a ruler, yet be so very much reduced that there shall be none so poor to do him reverence. Vainly does the Pope call on the Catholio powers of Europe to come to his aid. They have no power over events that he cannot control, head of the church though he be, but in silence watch for the storm to roll on its threatening course till its tertible power is all spent. France comes not at his call; neither does Austria, nor Russia. Poor Pius has fallen on evil times. There was a day when he might easily have mastered the storm by yielding to it, just as Bacon says, in his inimitable way, that "We command Nature by obeying her;" but that day has gone by, never to return. The very defection of the Pope to liberal principles, twelve years ago, has unquestionably had the most potent influence to foment dissatisfaction in the minds of his people; having raised their hopes only to dash them down again, it was worse for him than if he had never given them any reason to trust in him. And this is the season of his reward; he is punished with nothing more sharp than the curses of his own reflections.

The Catholic clergy of France are uttering bold words against the criminality of a policy that first assisted to lead the Sardinians into the Pope's dominions and then left His Holiness to his fate; and it is surmised that their language, which, clearly enough, is aimed at Napoleon only, may cause a feverich breaking out of unmistakable sentiment on the part of the people who are so largely under their centrol. But Napoleon is statesman enough, and politician enough, to hold a steady hand upon the olergy, while he also makes a show of the most liberal sentiments Italy-ward, to the people; indeed, we do not see how, in his present somewhat eritical position, he could well do otherwise. He, of course, will be accused of serving two interests at the same time, but that is a charge to which almost all public characters, wise and unwise, are continually open. Mapoleon has a hard game to play with the despots of Europe, spiritual and temporal; but it is patent that he has a still harder one to play with the popular leaders, who do not as yet seem to put faith in his pledges or proclamations. He acts a greater part than that of the mere warrier, if he specceds in staying the heavy arm of allied power from its threatened blow against popular liberty. and does not outrage the sentiment of freedom. aither. Yery few men can successfully play a part that seems, from the very circumstances surrounding it, so fraught with danger and doubtful good.

The late convention of western sovereigns at Warsaw was fatended to operate as a sort of threat, or terror, against Napoleon and the powers whose sympathics he expresses; but it has failed uttorly of its end. Warsaw can coulure no ghosts that will

frighten him, whatever Palmerelon may to led to think about that meeting. Lingland and France liberat principles, it is safe enough to say, over- of gloom, through which they go sultenly and against shadowed all others there. The prediction of Na- their will, not seeming to rovive into the being of poleon I, may not be no far out of the way, after all cheerfulness and fulth again until the returning Curoack or all Republican. It looks as if the first to temperament, for which no man can be found great trial of strength between these forces was not fault with, but which all are capable of modifying so very far off. Which will ultimately conquer, the and controlling to a certain extent. blatory of man does not permit any reflecting mind long to doubt. .

#### What Poetry is Good For.

The liev. Mr. Alger, of this city, recently read a lecture before the "Fraternity," on the origin and uses of poetry; and, in treating the latter branch of his subject, he remarked with apparent beauty and truth, that the first use of Poetry " is to give pleasure, power and relief to the soul by fitting expression. Poets are men of more affluent and susceptible influence than other men, and the pleasure in reading their works is the clear and regular expression of the thought. Poetry would be amply justified if it only gave vent to the experience of the human soul. Another use of poetry is to reproduce in the soul of the reader the experience expressed by the author. The poetic comperament most profoundly feels, and the utterer of beautiful sontiments awakens aublime echoes in the minds of his hearers. Homer was not more listened to than the shepherd poets of the acinadic tribes in the northern parts of Europs. The poet enriches and enlarges the ideal world of the soul. Another use is to embolden thoughts of joy and pleasure into forms which can be realized. Another use is to recall to duller minds the objects of nature, to illustrate the wholesome pleasure of it. and to carry despair to its proper place. Millions of men are so absorbed as to be quite insensible to the feelings of awe or pleasure which crowd the universe. It is the office of the poet to be alive to these things, and to quicken others by incoulating them with the feelings of holiness, peace and joy. The poet is a priest to other men, who feel through his heart and feel glad."

#### Tendencies.

In the last instalment of the " Professor's Story," coours a fine passage between the old Doctor, and Minister, on their ecclesiastical doubts and differences. The old Dector says of himself and his profession-" We see all kinds of monomania and insanity. We learn from them to recognize all sorts of queer tendencies in minds supposed to be save, so that we have nothing but compassion for a large class of persons condemned as sinners by theologiane, but considered by us as Invalids. We have constant reasons for noticing the transmission of qualities from parents to offspring, and we find it hard to hold a child accountable, in any moral point of view, for inherited bad temper or tendency to drunkenness-as hard as we should blame him for inheriting gout or asthma. I suppose we are more lenient with human nature than theologians generally are. We know that the spirits of men, and their views of the present and future, go up and down with the barometer, and that a permanent de pression of one luch in the mercurlal column would affect the whole theology of Christendom!"

### The London Times on America.

In the course of an article, somewhat patronizing, perhaps, but certainly not full of friendly feeling towards us, the London Times says that "there is not sone man in the British Isles who would wish to see the United States once more ours, and governed by Queen Victoria, Lord Palmerston, and the British Parliament. We have enough and too much already with India added to our fifty dependencies. What then, is the gain to be hoped for in those days? It is much indeed. The English gentleman has his mission as well as the English Prince, and, when the he may feel a reverence, an admiration, and a loyalty beyond the province of laws. All that we wish for the citizens of the United States is that they may become as much like ourselves as possible, but with a few improvements which might be suggested. Au nunccountable cross has crept jute the American breed, and we hardly know tourselves when we look at our second cousins. They have clearly another ideal, toward which they develop as their own law of growth and progress."

### Banging Gardens.

In Babylon of old, the famous hanging gardons vere a great feature in the beauty of the city. They are described by all writers who spoke of the city and its imposing appearance, and might, we imagine. he introduced into the cities of the present time, by the nid of modern ingenuity and invention, with great success. The New York Evening Post has been entertaining its readers with a long, elaborate dissertation on the propriety of turning the upper stories of dwellings into hanging gardens. It states that as glass roofs are but little dearer than the other kinds, every upper story might, without much expense, be turned into a hot-house, where all the regetable luxuries of the season could be produced, without the least assistance... in the way of weeding, pruning, or thinning out-from the boys of the neighborhood. The idea is to cover the garret floor with concrete to prevent water from leaking through to the floor below. If the plan be carried out, we shall have all the enviable delights of Babylonian mansions in our midst.

### Rago for Statistics.

It is reported that the existing rage in Paris is for statistics; all classes of men are puzzling their brains with calculations and figures. It appears that an enthusiastic proficient in that study lately calculated that 15 millions of men have perished in the various wars which have been waged since the oreation of the world. Carrying his calculations still further, he estimated the blood shed in these wars at 3,500,000 barrels; and, taking the weight of each man at an average of 100 pounds, he conoludes that 1,500,000 pounds of human flesh have been out to pieces by bostile weapons. Now we would like to have news by an early steamer-and as direct from Franco as possible—of how many grains there are in a pound of powder-how many what is the exact number of grains consumed in that battle. Also, if there is time, how many grains strango that we should be objects of inquisitiveness were devoted to each man.

### Broderick's Will.

Sinco S nator Broderick's death, his property in San Francisco has become very valuable. The bulk giving-is at hand. Many of the Governors have of the same was left to George Wilkes, Esq., of New appointed the festival for the same date, the 29th. York, which gives him a fortune—it is said—ap It would be a fine moral spectacle, that of a nation proaching \$300,000. He is to be considered, in one like ours devoting a single day to the glad emotions respect, a lucky man. Yet it is not always the best that break over the soul on the recurrence of this. fortune for a man to have gold and stocks left him, annual festivity. We have abundant cause of grati-Powerty is sometimes the best friend we can have. | tode for all our blessings.

### Comlag Wenter,

Not all persons look forward with equal pleasure were not present at the imperial meeting, but their to the coming of Winter. To some it is but a season that, within fifty years, Europe would become all Spring calls them forth. Much of this is chargeable

Now, for us, Winter has secret joys not to be compared to those even of the Bummer and Spring. They are the more permanent and abiding, because they proceed from the heart alone, unsided by the delightful influences of the outward world. Snow and sleet without does but make it more cosy and contemplative within; and we hold that in the act of contemplation lies all the real notual life and development for which buman souls struggle. The heart can call on no little brooks, or green leaves, beautiful skies, to help it to enjoyment, but is launched on a sea on which it must sail almost without the aid of an ear.

It is in Winter that domestic life gives forth its swestest fragrance. So many human souls brought ander one roof, into one single circle, where all circumetances tend to make the spirituality perfect, cannot but experience an improvement unknown to those that go along through life mere solitaries. Then the hearth becomes a sacred place, and the centre-table a delight; and the voices that live around them are repeated in the chambers of the heart as long as the heart beats with life. There is nothing but beauty in the home-life, in Winter, because that life is then compact and isolated; no extrinsion considerations force themselves in and steal away the flavor that comes of a ripened and ripening love alone. There is no cold pluching the fingers, while the warmth of the home-love thaws and cheers every heart. We are of those who welcome the coming of Winter with the arder of an old and true friend.

#### Written for the Rapner of Light. OUR FATHER!

BY PHRANQUE PHRANTIQUE.

Oh, God I in the blindness. The torrent of sin. When whispers of kindness Are drowned in the din Of passions which seize on The throne of the soul. And broken-winged Resson Dispairs of its goal-

When Hope that should save, is Bedraggled in mire. And Love but a slave is To burning Desire-When Life's sweetest pleasures Are poisoned with pain, And Intellect's treasures Beem worthless and vain."

And we. like a seaman Of Help out of reach, Seem urged by a demon To strand on the beach Oh, God! when Disaster Stares us in the face, And Death runneth faster Than Life in the race;

Though we may have taken . Thy great name in vain, And madly forsaken All truth for its stain, With anguish we've pondered. And dreaded to be, When what we have squandered Is called for by thee !

Yet not with dispairing We own Thy control ! We know Thou art caring For each human soul: The flock that now glorie In wealth of Thy love, Know well where the store is, In pastures above, While one that was feeding.

And strayed from the rest, Thou bringest back, bleeding, But warmed in Thy breast, Thou seekent the spirit That wanders away. That all may inherit The light of Thy day !

" The Eyrie," 90th Oct., 1800.

About Human Post. A celebrated chiropodist has said, in the course of ome observations, professionally and artistically, upon feet, that the French foot is meagre, narrow and bony; the Spanish foot is small and elegantly curved-thanks to its Moorish blood, corresponding with the Castilian pride-"high in the instep." The Arab foot is proverbial for its high arch; " a stream can run under the hollow of his foot," is a description of its form. The foot of the Scotch is large and thick; that of the Irish, flat and square; the English, short and fleshy. The American foot is apt to be disproportionately small. A foot should be arched, fairly rounded, and its length proportioned to the height of the individual. It should have a delicate spring to it, as if It did not quite belong to the earth, and touching it daintily, if not disdainfully. The ankle should express tenderness. should be round, firm, and not too small. Let our ladies and gentlemen make a note of this, for there is a good deal more in it than is ordinarily thought for. Feet and hands, they say, evidence "blood," or the want of it; and there is a saying, likewise, that blood tells," which we are not inclined, in this place, either to affirm or deny. But if it tells, it tells as much on the manners unit morals as on the hands and feet.

### Wishing and Doing.

Portia says, in the " Merchant of Venice, " If to do were as casy as to know what were good to do, obapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow my own teaching." Why is it so? Poor human nature, so quick to see what is right and pounds were burned at Solferine-and, of course, good, is so slow to pursue its perceptions! We are riddles even to ourselves; and it does not seem so to one another.

The day of the great national feast-our Thanks.

#### The Quincy Convention.

We publish on our third page the conclusion of the report of the Speakers' Convention at Quincy. This comprohensive synopsis of the proceedings is the joint labor of Mr. A. E. Newton and Alles Lita II. Barney, the secretaries of the Convention, and to dance, till the levce adjourned, in early morning.

This Convention has truly done much in accompliabling a great work-that of teaching mediums their mutual dependence; making them better nequainted, and so love each other better, and filling them with a laudable ambition, not to be loudest sounded in the voice of praise and fame, but more and more worthy of their high calling.

Everything was done by the people of Quincy to make the stay of their visitors a pleasant one, and a fling which they seem to consider one of the prewhole-souled disinterestedness seemed to characterize rogatives, and the test proof, of their superior spiritthem throughout. Much praise is due Mr. F. L. Wadsworth, for his efficient services, for to him belongs the credit of doing the most and bardest work to commond this Sketch of Illadoo Life and Religion to make the Convention successful.

#### Mrs. Macumber.

This remarkable lady, under Dr. Gardner's supervision, occupies the dosk at Allston Hall next Sunday. Mrs. Macumber has none of the accomplishments of open; let them know, for instance, if it be a fact she has them all, and more. She is elequeni, clear before the car of Juggernaut as willing sacrifices and forcible in her utterances. She dives deep into to a spirit of superstition, or that Hindoo mothers the mysteries of spirit-truth, and deale off fresh | inhumanly cast their female infants into the river. thought, mighty thought, that triumpus over the Ganges, chauce waife for the ravenous jaws of the finest scholarship of our age, in clearness and in beauty of expression. And yet here is a woman public has long asked for in its desire to know that has had but a limited chance at the most ordinary school education, comprehending at a glance all that the long, up-hill road of science unfolds, and from the interior perception of the nature of things view of India that we have been waiting to get. grasping truth, undimmed, untarnished, and sending it forth to the people from the illimitable fountain to which her soul, when entranced, has full access. The manifestations given through this lady are living, incontrovertible tests of unseen intelli- ton and skillfully constructed, but not pitched on people-who has given greater evidence of the abso-

#### Well said.

The critic of the Atlantic Monthly remarks, in connection with a review of the latest volume of poetry of Co. from Whittier, that "there is true fire in the heart of the man, and his eye is the eye of a poet. A more juicy soil might have made him a Burns or a Berranger for us. New England is dry and hard, there, where the magnelia grows after a fashion. Nature is not the same here, and perhaps never will with hors for countless conturies, where every field and the whole atmosphere of thought is hazy with the Indian summer of tradition. Nature without an ideal background is nothing. We may claim whatever merits we like, we may be as free and enlightened as we choose, we are certainly not interestate in conscience, energy, and respect for learning; but they disinherited us of the past. Not a single stage property of poetry did they bring with them but the good old Dovil, with his grammivorous attributes, and even he could not stand the climate. He is as dead as the goat footed Pan, whom he eno ceeded, and we tenderly regret him."

### Simple Language.

There is no surer proof of poverty of thought than is furnished by the use of inflated phrases. Lauguage, to be sure, has its complications and modulations, like the notes of a musical instrument; but that does not prove that these are all which is to be considered. What is wanted to be got at is expresalon; and unless something is to be expressed, how is the instrument of expression to be employed? A knowing writer says with eminent truth, that " pure English, so far as such is possible, is the most convenient and expressive. Saxon words cannot be used too plentifully. They abridge and condense, and smack of life and experience, and form the nerve and sinow of the best writing of our day; while the Latin is the fat. The Saxon puts small and convenient handles to things, handles that are easy to grasp. The language of life, and of men who speak to be understood, should be used more in our books. A great principle anchored to a common word or a familiar illustration nover loses its hold upon the mind."

### Prof. Brittan's Lectures.

S. B. BRITTAN having removed to Lancaster, Mass. which will hereafter be his residence) will spend the onsuing winter and spring in Lecturing, chiefly in New England. On Sundays he will speak on Spiritualism and other kindred subjects wherever his services may be required. He will lecture through the week before Lyceums and other Asso. ciations, on Literary, Scientific, and popular themes and also deliver his course of lectures on the Rela tions of the Human Mind to the Body and to the External World, wherever the friends may be pleased to make the necessary arrangements and to engage his services. Address him at New York until Dec. lst, and thereafter at Lancaster, Mass,

### "Old Adnms,"

"Grizzly" Adams died in this State a few weeks ngo, from a wound in his scalp that never healed. In his encounters with bears in California, he received many frightful wounds. He was several times scalped by the brutes, and while he was in New York was suffering severely from the effects of his wounds. He consulted the College of Physicians and Surgeons, but was told that his case was beyond remedy, and we presume that he has at last succumbed under these scratches and bites. He was a very courageous man, and had an unaccountable fancy for the company of grizzly bears.

### Windsor, Conn.

In a private note from Bro. Wadsworth, we find the following item concerning the progress of Spiritualiem in this place:

Quite an interest is kept up here in Spiritualism. Of late, a Mr. Nelson Bowers has been powerfully influenced. He was made to deliver some two or three lectures before he could be satisfied as to its origio. I judge, by what has happened, that if he takes proper care of himself he will be able to do as well as any other man who would be likely to much good as a public advocate of our philosophy.

### LITERATURE.

LIEB AND RELIGION OF THE HINDOGS, with a Sketch of my Life and Experience. By Joguth Chunder Gangooly. Beston: Urosby, Nichols, Lee & Co.

This is the first time we have had an opportunity whose executive ability the Convention owed much of understanding the national character of the Hinof its success. The last day's proceedings closed with does from an inside view of the case. In this next a social levee and dance, in which nearly all of the volume is furnished a clear, simple and every way attendants upon the Convention participated. Short reliable account of the manners and characteristics addresses of a harmonizing character were made by of the olden people of the East, from the pen of one Mrs. M. S. Townsond and Dr. J. W. H. Toohey, and of their own number. Philip-ns the Hindeo author afterwards the happiest hearted mingled in the of this book was baptized among us-is a converted. native, having been sent over to America for the purpose of accuring a Christian education; he has but recently returned to his own country, where it is thought his services will be of great efficiency in assisting to romove the heavy pall of caste that lies upon the souls of his countrymen. He was educated and returned under the auspices of the Unitarian clergy and churches, whereat we observe that some of the Orthodox and Baptist presses indulge in the ual advancement.

We can, after a perusal that deeply interested us. renders of all persuasions, confident that they will receive information from its pages which they never dreamed of. If work is to be attempted among the heathen by our missionary bodies, let them at loast go about it understandingly and with their eyes education without the trance; but when entranced that Hindoo men and women prestrate themselves sea or of crocodiles. These pages are just what the authentically concerning that vast and mysterious land called India, and they will be received on all sides with unqualified favor. Here is the interior

THE RUINED GAMBLER. By G. W. M. Reynolds, Philadelphia: T. B. Peterson & Brothers,

Another of Reynolds's sensation novels, ably writgences that control human organisms. We have that key which will insure either the author of his heard of Mrs. M. from various sources where she has production a responsive voice in the popular heart. been controlled to speak, and there appears to be no keynolds might have taken a different rank as a speaker that has given greater satisfaction to the novelist, had he been other than Reynolds; as it is. it seems to have been impossible. We are not of lute and perfect control of the spirits of the departed, his admirers or readers, though he has them in thousands, and ospeolally in London. But what a stretch between Roynolds and Dickens! . Policy and This novel is for sale in Boston by A. Williams

#### About Morbid Consciences.

Dr. Holmos says that " conscience itself requires conscience, or nothing onn be more uncorupulous, It told Paul that he did well in persecuting the though she have a warm nook in her, here and Christians. It has graded countless multitudes of various creeds to sudless forms of self-torture. The cities of India are full of oripples it has made. The be, as in lands where man has mingled his being hills of Syria are riddled with holes, where miserable hermits, whose lives it had pulsied, lived and died is steeped in history, every orag is wild with legend, like the vermin they harbored. Our libraries are orammed with books written by spiritual hy pocondriace, who inspected all their moral secretions a dozen times a day. They are full of interest, but they should be transferred from the shelf of theologians to that of the medical eman who makes a study of esting or picturesque. The Poritune left us a fine insanity." Nothing could be better than this scalpel criticism. An old doctor once remarked that he could readily tell the allment of a putient by the state of his liver; and this is about the same thing with what the " Autoorat " has to say.

### Farming by Women.

It is common enough, in some of the old countries of Europe, to see females out in the fields at work, just as men labor with us; being the bee and shovel, driving the team, and getting in the harvest. We have seen many a German peasant woman in our own country, who could "mow away" hay faster then a man, and work without any fork a good part of the time, at that. The papers relate an experiment at female-farming that has just reached successful results, by Mrs. Roberts, in Niagara Co., N. Y. She has five daughters, who do all the work that can be done by female strength, and only hires males where absolutely necessary. Health and happiness, and profit, have been realized by the busy bees, to a wonderful degree. Who shall presume to say, after this, that a woman can't do just what she will when she tries?

### Thackeray in Mot Water.

Thackeray is said to have recently gotten into two literary squabbles; one with Sala, which has resulted in the withdrawal of that clever writer from the Cornhill Magazine, and another less personal with the London Saturday Review. The satirist is evidently irascible. He is forever getting into difficulties with his brother literateurs; there is an affectation in him of looking down on them; a sort of Horace Walpole horror of Grub street people; in fact, just one of these peculiarities he would delight in picturing and caricaturing in somebody else. Is n't it odd that a writer who wields so merciless a pen as Thockeray, where the follies of other men are concerned, should be so very sensitive about deserved satire on his own? But such is one of the nconsistencies of human nature.

### Thoukegiving.

Governor Banks has written his last Thanksgiving proclamation as Governor of Massachusetts, and it is a good one; brief, full of points, well phrased, and with a serious meaning to it. Now, then, let all hands begin the annual preparations for the festival that is so little way off. We do not know, as yet, what the crop of turkeys amounts to numerically, but presume it has held its own along with other things. We congratulate our readers all over the country on the speedy return of this most welcome day.

### A Good Idea.

There is a new agony on foot, and that is, to publish no more books, unless the author will index them. It is a good move, if it can be carried out; but if the index were confined to the ideas, it would be a very short affair. But the very compulsion of an author to index his production will produce better things. By all means, let them all be called on to make an index for every pair of covers.

### Young America.

They say that Henry Ward Beecher has ahosen Young America" as the subject of his new lecture. It is thought that he understands the subject about attempt its treatment.

#### ALL SORTS OF PARAGRAPHS.

at the late Quincy Convention. It may be found on farmer - a liberal brother of that very liberal man, our second page.

Which Cared is the BROADEST?-The World's

"We are aware of the rapid agreed of the centiments of Spiritualists, and of their deep laid and gigantic plans for revolutionizing the government of America twelve miles of prairie road, to his cable, on the top and the whole world. The demons are devising of the highest roll of a rolling prairie. And when

The Crisis thinks that Spiritualists are governed by davils and demons, and that themselves are governed by God himself. Spiritualists think that Second Adventists, and everybody also, Spiritualists and anti-Spiritualists, are created, directed and governed by God himself. God lays plans, not Spiritualists.

Why is a wild Irishman like a native of a certain country of Africa? Because he dwells in Ashan-tee. a sharity.)

THE PRIENDLESS. The Friendless heart is like a hollow shell.
That sighs o'er its own conpliness.—[Ibm Hood.]

"In my time, Miss," said a stern aunt, "the men looked at the women's faces instead of their ankles!" "Ab, but, my dear aunt," retorted the young lady. "you see the world has improved, and is more civil-

lzed than it used to be. It looks more to the under

DID N'T ENOW THE DIFFERENCE .- One of our . Da turalized" citizens, whose name was placed upon two distinct tickets for representative, desired to know, after his election, whether he was to take his seat in the U.S. House of Representatives, or the

standing.'

Massachusetts House.

THE VISIONARY. Hard is his date who builds his peace of mind On the precarious mercy of mankind; Who hopes for wild and visionary things, And mounts o'er unknown sens with ventrous wings.

A young monkey, and the only one ever known to be born in America, was born at Goodwin's Zoological Garden, 117 Court street, last Saturday evening. And on Monday following three baby lions were added to the already extensive collection.

An English paper gives the following recipe for ouring rheumatism: Bathe the parts affected in water as hot as can be borne, just before going to bed. By cured the most obstinute pains.

"If a civil word or two will reader a man happy," will not give it. It is like lighting another man's candle with your own, which loses none of its brilliancy by what the other gains." If all men acted upon this principle, the world would be much happier

By the great name you inherit,
By the suffering you recall,
Cherish the fraternal spirit,
Love Yous counter best of all,
Listen not to fdie questions
How its bands may be untied;
Doubt the patriot whose augustions
Whisper that its props may slide!—[Holmes,

Governor Brown, of Georgia, in his message to the Legislature, is pointedly sovere on Massachusetts laws, and says if the laws of Massachusetts cause the plunder of Georgia citizens, that State must be compelled to compensate them, and advises reprisals. He says, let us meet unjust aggressions and unconstitutional legislation with just retaliation. He recommends the enactment of laws authorizing the scizure of such amount of the money or property of any citizen of such offending or faithless State as will idemnify losses. He recommende such legislation as will drive the manufactured articles of offending States from Georgia. He says Georgia has the right as soon as Northern goods are brought there to tax them as she at the logic-side, " then we should be the better for deems proper.

A Law-which Nature contravenes, A rule of Rank and State,

A rule of Rank and State,

Forbids our Frinces, Kings, and Queens,

With British spous to mate,

The safety of the Realm commands

Tham Protestants to wed;

Their Gousins are our Royal race
Confined, almost, to woo,
Who, by the nature of the case,
Are Gorman Cousins too,
New German Cousins far removed All very well may be, Dut Cousins German of have proved Too near the parent tree.

here. Near coucins o'er the German tide, What med romains to seek,
New steamers cross the Atlantic wide, Almost within a week?
Of Yankeo Land the beauty pales All Continental Pair:

Might not a bride be found for WALES, A distant Cousin, there?-Punc

IRISH CONVERSATIONAL WEATONS.—Attab's I FROM OUR SPECIAL COUNTRY.—Good for a Catagor

igh water.
Salad for the Solitary.—Why was Thackeray's last literary quarrel quite a council Because it rouse a great Scia din. Vancy Fair.

Members of the South Carolina Legislature say that there is little doubt of a Convention being called, and that State secede, thus dissolving the Union.

Thank God the Presidential election is over. The torches are laid aside—the wind instruments have cepsed-the extra amount of oratorial gas has exploded-and people are quietly resuming their usual accurate pronunciation, her perfect accent and emavocations. "Old Abe" is to be our next President. phasis, her beauty of gesticulation, her grace of at-The people's flat has gone forth to this effect, and dis. titude, her dignity of manner, and withal the tout appointed office-holders might as well retire from the field decently, and await patiently till 1864 for another | bined to present the highest order of elecution; and

Hall, used Bundays by the Universalists Society, and from human lips. sometimes by the Spiritualists, was entirely consumed by fire on the evening of Nov. 7th, supposed to have been the work of an incendiary. The Rev. Mr. Cleverly, the Universalist minister, is a Spiritualist and mediam.

Among the Americans in Parls last month were the following persons from Boston and its vicinity: A. W. Theyer, Stephen Bowles, Aibert W. Hastings, Augustus, De Pester, Theodore Chase, W. L. Farnsworth, Mr. and Mr. Mr. and Mrs. C. T. Thayer. T. B. Curtis, J. R. M. Squlie, Wm. E. Baker, and George E. Maguire.

A NEW PAMERICAT. An interesting document is announced as forthcoming from the pen of our ex-Rev. Bro. J. D. Mandell, to be entitled, "Mandell's Messenger," first issue. It will contain a new spirit-Messenger," first issue. It will contain a new spint-ual mulody, to departed friends; close questions to Dr. A. B. Child. A. J. Davis and others; friendly epistic to Emma Hardings on the Christian peculiari-tics of henself and others; hints toward the spiritual California, etc. Three cents, single; ten copies, twen-ty, five cents; fifty for one dollar. Address J. D. Man ty-five cents; inty for one doing dell, Athol, Mass.— Clarion.

Mr. Eitle Thayer, of Hallfax, Mass., is said to have shot twenty wild geose out of a flook. We wish we had been there (Thayer.) - Taunton Gazette.

A secular paper, referring to a recent theological work, inquiring how sin came into the world, says .. There are matters of more importance than that inquiry. If there is a pig in your garden, you had better busy yourself in driving it out than in speculating as to how it got it."

An English Friend in a recent work says-" In 1658 there was not a Quaker living who did not believe Quakeriem to be the only true church of the living God. In 1838 there is not a Quaker living who does believe

The following is an exact copy of a printed notice which is at present posted in a Jersey stage : " Losta calf red. He had a white spot on one of his hind everybody what will bring him home."

Pront Warren Chase.

Comfortably resting in a cushloned seat. I rode We call especial attention to the report of the after the enerting borse, with a wooden tail, over the excellent and timely address of Bro. Newton, delivered Burlington Road, to Mondota; where the prairie Calvin Blanchard, of N. Y., so long known as an author and publisher, of books so rational and liberal, that few persons dare read them-met us, with his little grey pony, which soon drew us over demons are devising of the highest roll of a rolling prairie. And when measures to govern our planet through their medicins, and when successful, they wish us to believe that we had mounted to the housetop, my eye could are under a true 'Theocraey,' or a government direct stretch its vision over his fourteen hundred acre from God." form, and several times as much more, nearly all of which has this year been burdened with heavy crops of corn or grain. It was one of the most magnificent views of my life. And when the eye had watched the slowly departing sun, far, far, away over the prairie land, and the fading rays were withdrawing their last tinge from the clouds that skirted the border of heaven and earth-then, in the opposite direction, in full orbid glory and queenly spleader, arose the red man's "night sun," sliverrayed Luna, to try her power in beautifying earth and cloud. Ten thousand little insects were clapping their wings and singing her praise from grass plot and weeds or garden, and in the beautiful orchard in front of the house, more than one thousand flourishing apple trees have already proved that this soil is adapted to fruit as well as grain. But there is no use trying to describe a prairie farm to a Yankee who never saw one and I will give it up. and only say, it is all outdoors covered with grain and grass. Three miles in some directions over fields of corn and grain, would not reach a fence. The roads are fenced up-I suppose to keep us travelers in the right place and course, for really we should not know where to go or where the read is, were it not for the fonce which forcing the travel in one path makes it a road. Stretched away in the miles are to be seen many of the cattages of the prairie forms, and when night comes they look like light-houses on the ocean-coast. Little clumps of trees, protested from the fire and the plow, show plainly that timber would have a luxurious growth here in this rich soil; but rocks and loafers do not which potatoes with their skins on have been boiled grow here, at least, are not indigenious. Do you wonder where they get fuel? Excellent coal costs next morning the pain will be much relieved, if not three dollars per ton, and has to be drawn from ten removed. One application of this simple remody has to twenty miles. Where can we warm obsaper? Penco-would you like to know how they fonce? The reads are mostly fenced with pine beards and said a Frenchman, the must be a wretch indeed who cak or cedur posts, and hedges are growing between the lo's, or by the way side. The stock is fenced in, not out of the lots; corn and grain runs at large; cattle and travelers are fenced up. Swine are not here, for this is not a hoggish section of country-it is wheat, wheat, and twenty bushels per acre, and eighty cents per bushel; and corn, corn, corn, forty

> must now be realized: And wine and corn, to all men born, Be free as warmib in summer weather."

bushels per nore, and forty cents per bushel; so

dollars and dimes come in as the grain goes out. I

saw several miles of teams going to and from the

A magnetic cord that binds me to a sick friend, has brought me here, where the magnificent scenery of prairie life expands my thoughts and feelings over humanity, as it does my vision over the landscape; then, I wish, oh, how carneatly I wish we could have a common interest, and seek the common welfare of the race, so all could feed on the bounties and blessings of nature, peace and plenty sit with us it." Why should we war upon and worry each other? Why should we feed upon each other's necessities, and ever strive to increase those necessities, and extort from the demands of nature in the poor, to beap the coffers of the rich? Is there not a better day

Sublate, Ill., Oct. 3, 1860. WARREN CHASE.

# Emma Hardinge in Food du Lac, Wis-

Mles Enima Hardinge delivered four lectures at this place during the last week. She had most appreciating and intellectual audiences, though not as large as they would have been but for the near approsed of the Presidential election. There was a political meeting on the evening of every lecture, which necessarily draw off many who would otherwice have gladly attended and listened to her eloquence. Her first three lectures were on Spiritual iem. The methodical arrangement of the subject, and the manner of presenting it, could not be surpassed. She commenced with the nature and origin of spirit, and brought it down through all its phases to the spiritual manifestations of the present time. She then showed the mission of Spiritualism, and contrasted its religion with the obsolete dogmas and worm eaten theologies of bygone ages. Her choice of language, her fluent but deliberate utterance, her ensemble of her appearance on the platform, all comthe rapt and enchained audience listened to strains FIRE IN Norm Bridgewaten. Baker & Kingman's of elequence such as they had never heard before

The last lecture was on her plan of a "Self-sustaining Institution for Homeless and Outcast Femake." Never were the wrongs of these fallen orentures so vividly portrayed - never were the causes of their fall so scathingly set forth - never was the want of effort or inclination to rectore them, on the part of professed Christian communities, more severely and feelingly rebuked-and never was a plan of restoration more fully developed and more thoroughly demonstrated than the one so powerfully presented by herself. Every one felt that the enterprise was one of the greatest and most humanitary. reforms of the age; and that would could not be entrusted with a nobler, higher, or holier mission. Every one felt, too, that no other woman could be selected so peculiarly fitted for that high office. With an eloquence unsurpassed to support its claimswith a moral courage that knows no fear-with a heart feelingly alive to every noble deed and every exalted charity-with a soul imbued with every Christian virtue-with a reputation untarnished, and a character as pure and

# "chaste as the letele That's curied by the frest from purest snow, And hangs on Diana's temple,"

she goes forth on her mission of duty and of love, conquering and to conquer. Bigotry and superstition quail before her-hypocrisy and cant shrink into their native nothingness-self-righteousness is pierced by the polished Toledo, and assumed sanctity is routed by the lance of the Cossack!

The clargy were respectfully requested to give notice of this lecture to their respective congregations, and to contribute their aid to carry out this legs. He was a she calf. I will give three dollars to great moral and humanitary reform to a "consummation so devontly to be wished." But no one an-

swered to the call, except the Rev. Mr. Buldele, who le a progressive man, and Johned most beartly in the enterprise. The others, I suppose, like certain in the spacious Town lial at Leoniuster, Mass., on Wednesday and Thorsday, Nov. 14th and 15th, 1866.

Reverends at Oswego, refused their aid and counsel the entertainment will be pleasingly diversified, conbecause Miss Hardingo is a Spiritualist, and thereisting of singing by a Gleo Clab, Bhakspearcan Readfore unworthy to lead so great an enterprise. They will do nothing themselves, nor lead their countermance to a cause in which their great Muster was so conspicuous, lest it should thereby be directed of a sectorian character. Christ mingled with the Mag dalous of his day and reformed them, and hade them are and shown to make the counterman character. The sectorian character is a sectorial or in the light fantastic tes. A cordial invitation is extended to friends for and near. Speakers and all other friends from abroad will find a leastly welcome around our family firefiles, without money and without price.

Outs. W. Colton, Wh. H. Year. go and sin no more. But his example is unworthy of initation in this enlightened age!

Miss Hardinge's life is devoted to this cause, and inder the guidence of the high and pure spirits that control her, no human power can resist it.

Respectfully yours, N. P. TALLHADOE. Fond du Lat, Wis., Oct. 29, 1860.

#### Mediums wanted in England.

Messas. Entrons-Our friends in England are cryng to us for help. A letter received by me to-day from London says there is a great stir in Spiritualism going on there, both among the press and the people, which is likely to continue to increase, at all events, for some months. Both Hume and Squire ere in France, where they will be for some time. In the meantime, there are constant requests for sittings with mediums, and I have therefore been written to to send them some good medium, etc. It is a physical medium they want; for they are in the A BC of the matter in England, and require the primary manifestations, addressed to the senses, and calculated by an appeal to the senses to prove to them the realities of Spiritual Intercourse. If you know or can hear of any such one, who is sufficiently intelligent and honest to be reliable abroad, I wish you would let me know it, and I could give him such passports to the confidence of our friends there as would at once open to him a wide field of usefulness.

Yours, &c., New York, Oct. 30, 1860.

#### NOTICES OF MEETINGS.

ALLSTON HALL, BURSTEAD PLACE, BOSTON,-Lectures are Atlaton Hatt, Burerald Place, Bowron.—Lectures are given here every Sunday atternoon at 215, and at 7.30 Pelock in the evening. The following spoukers are engaged: Mrs. M. M. Macumber, third Sunday in Nev.; Rev. Adin Balton, fourth in Nev.; Mrs. E. A. Ostrubder, first three in Dec.; Miles Anny Davis, last two in Dec.; Miles A. W. Sprague, four Sundays in January, 1861; Mrs. Anna M. Mildlebrook, first two in Feb.; and Miss Emma Hardinge, each Sunday in March.

CONFERENCE HALL, No. 14 BROMPIELD ST., BOSTON,-The CONFERENCE HALL, No. 14 BROWFILD ST. BOSTON.—The losten Reform Considerance ments avery Monday evolung, at 71-2 o'clock. Bublect for next meeting: "Resolved—That the doctrine of Bpiritual Progression or Development, as taught by prominent Spiritualitis, has an immoral tendency." The Boston Bpirituals Conference meets every Wednesday evoning, at 7:2 o'clock. The proceedings are reported for the Banner. Bublect for the next meeting: "What is Virtue? What are its Demands on Society?

A meeting is held every Thursday evening, at 7:2 o'clock, for the development of the religious nature, or the soulgrowth of Spiritualists. Jacob Edson, Chairman.

CHARLESTOWN.—Bunday mostings are held regularly at Coutral Hall, afternoon and evening. Mrs. B. Clough, will speak Nov. 18th and 25th; Mrs. Kenney, of Lawrence, the

speak NOV. 18th and 20th; Mrs. Renney, of Lawrence, the two first Bundays in Dec.

Camenine Read Record and evening, at 8 and 7 1.9 o'clock at 8 and 7 1.9 o'clock at 8 and 7 1.9 o'clock of the result of the first of the following named speakers are engaged: Miss Fanny Davis, Nov. 18th and 25th; Mrs. A. M. Spouce, doring Dec. station at Mondota yesterday. To look over this vast region makes one think the song of the poet

Lowart.-The Spiritualists of this city hold regularmee Ings on Supdays, attornous and evening. In Welle's Hall, They have engaged the following usined speakers:—Miss Lizzie Doten, Nov. 18th and 35th; Mrs. Mary Muria Maunmber, Dec. 2d, 8th and 18th; Miss Fanny Davis, four Suddays in January; Leu Miller, three first, and Emma Hardinge the last Sundays in Feb.; Mrs. P. O. Hyzer, during May. LEGENTRETER, MASS.—The Spiritualists of Leoninator hold oggins meeting on Burduy, at the To-sh Hall. Services com-nence at 1 1-2 and 7 1-7 r. m. The following named speaker a engaged: Mrs. Fannie B. Folton, Nov. 18th and 25th. PLYMOUTH.-H. P. Bairfield will speak November 18th and 25th; J. B. Loveland, two first Sundays in December.

Wonczeren.—The Spiritualists of Worcester hold regular anday meetings in Washborn Hall. Lawrence.—The Spiritualists of Lawrence hold regular needings on the Babbath, forenoon and afternoon, at Law

Nawauarroar.—Regular meetings are held every Sunday t 2 1-3 and 7 1-3 p. m. at Essex Hull.

Fornomo'.—Mentings at 112 and 6 o'clook r. M. Speakers engaged.—Miss Emma flouston, Nov. 18th; Lewis B. Monroe, Dec. 24; Henry C. Wright, Dec. 10th; Mrs. M. S. Townsend, Then 20th

Potram, Conx.—Engagements are made as follows: F. L. Wadgitt to be hung head lownwards in a liquid pit and Wadaworth, Nov. 18th and 25th; Mrs. Fannie R. Felton, Dec. 23. 8th and 18th; Mrs. M. M. Macomber, Dec. 23d and 30th.

Postland, Ms.—The Spiritoshists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence. Lectures afternoon and evening, at 8 and 7.1.2 philiatuthropy and desire to benefit their fellows, can not be load, and tow there are that can be, then and not fill then third, and free Rev. Robert Haskall, of Hayerhill, fourth Sunday and the listen to or notice these empires and

Oswsoo, N. Y.—Meotings are held every Sunday afternoon and evening at 2 and 7 1.8 o'nlock r. m., at Meat's Hell, East Bridge street. Seats free. Speakers engaged:—B. J. Fluncy, Esq., four Bundays in Nov.

Columbus, Pa.—The Spiritualists of this place held meetings the first Sunday in each mouth in their church.

CLEVELAND, OHIO, -Speakers who wish to make appoint ments at Cloveland, are requested to address Mrs. H. P. M. Brown, who is authorized to confer with them.

Sr. Louis, Mo.-Meetings are held in Mercantile Library Hall every sunday at 10 1-2 o'clock A. M. and 7 1-3 o'clock z. Speakers engaged:—November, Emma Hardinge.

#### Lecturers. P. L. WADSWORTH will appak in Geneva, Ohio, Dec. 16th. Cleveland, Dec. 23d and 30th.

Mas. Heten E Monall will lecture in Moodus, Conn., Nov. 18th and 14th; in Harlford, Ct., Nov. 18th. Address, Rart-

### MARRIED.

In Boston, August 19, 1800; by Rev. A. A. Miner, Mr. Jantus HARLOW to MES ELLEN M. TIPPLE, both of B.
Thursday afternoon, Oct. 25, 1860 by Roy. Rollin H. Neele, D. D., Mr. James Wm. Harris, of Woburn, to Miss Ames F. PETTER, of Foxbore', Mass.

DIED. Passed to the higher life, Oct. 6, 1850. Mr. WILLARD WARE-FIELD, of Cluremont, N. 11., aged 60. Mr. W. was a worthy clitzen, a highly exteemed member of the Baptist Church for many years, was clork in that Society for some ten years; but not feeling at home there, he withdrew, and with his com-panion, unived with the Methodist Eniscopal Church, where they remained as honored members a number of years. Mr. Wachelo's progressive usind was one of the first to-back in the soulight of Spiritualism. He launched his bank upon its deep waters, against which he opposing elements of bigotry and appressition dashed with mad fury, yet unable to turn him from his course, for a sound judgment and clear reason tangit him that the pilot in whom he trusted would land him safely upon the other shore.

reason tangent him that the pilot in whom he trusted would land him sufely upon the other shore.

The Church which had heretotore held Br. Wakefield in high estimation, expelled both him and his wife, agreeably to Church laws. They submitted with true Onristian meckness, and their prayers went forth in Hielr daily lives: "Rather forgive them, for they know not what they do." The last ten years of Mr. Wake field's carth tife, were years of intense suffering. His disease, acting upon his nervea, partially palaird his limbs, and also his tongue. He conversed only in whispers, for nearly a year before he left the form. Yet not a mormur, or even an unkind ward escaped his lives through all these years of physical suffering. His noble spirit shout through his conntenance, lighting it up with a holy smile. Physical suffering had not the power to disturb the calm plactifity of his well balanced mind; but only served to purify and and now brauties to that gem, which has

the calm placelity of his well balanced mind; but only served to purify and add now beauties to that gem, which he good to beautify the now casket which the hand of a kind father had prepared for it.

The foreral was attended by Mrs. Wiley and Rev. Mr. Evans. of this place.

Caremont N. H

on, of this place. Caremont, N. H

### SPECIAL NOTICE.

23 All persons having received Test Communications through the mediumship of Mr. J. V. Mawrreld, and who do not object to their publication in Boot form, are requested to forward the copy of the same to Mrs. J. V. Manefield, 153 Chestnot street, Chelson, Mann, 6mg

A Good Time Coming.

The friends of progress will hold a two days' Festival

WM. H. YEAW, EDWARD PAOR. LIZZIN A. CONANT. Addie II. Taylor, Harriet Mead, Committee

### ADVERTISEMENTS.

Trans. - A limited number of advertisements will be in sorted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements,

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE DR. ALPHED G. E.ALL, M. D., PROFESSOR OF PRINCIPLE Dauthor of the New Theory of Medical Practice on the Neutrative Principle, may be consulted on the treatment of every form of humor, weakness and discase, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prestrate cases, and justly worthy of the confidence of the afflicted. All the Medicines nevi are purely vegetable. No 230 Washington Street, Boston Mass.

Oct 1.

#### H. F. GARDNER, M D., PHYSIC-MEDICAL PHYSICIAN,

INFORMS his friende, and all who may desire his profess-lound services, that he has resumed the practice of the lizating any upon Navoral Principles, at his office. Es-pecial attention will be given to the treatment of Diseases of the Lungs, Fenale Complaints, and Nervous Diseases,

In all their mutifarious forms of manifestation, by the sid of Magnetism, Electricity. Inhabition, and Medicines that act in harmony with the laws of life.

Office and residence, 40 Estex street, Boston. Office hours, from 10 to 2 o'cluck, daily—Sandays excepted. If Nov. 3. I'oll 8 tLE, theup, a Gas Stove, nearly new, with gas fix-tures complete. Apply at this office. If Nov. 17.

A LADY accustomed to teaching the English branches, would take a School, or a department in a school, where old theology is not required to be taught. Address, I. H. S., teacher, Newbarg, N. Y. Nov. 17. M RS. B. K. LITTLE, Test Medium and Medical Chirvoy-

111 ant, No. 35 Beach street, two doors from Albany street. Terms, \$1 per hour; written examinations, by halt, \$3.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of heir. Ex-aminations and prescriptions, \$1 each. 3m Nov. 17.

SAMUEL H. PAIST, a blind Medium, having been developed as a Healing and Clairvoyant Medium, is prepared
to examino and treat cases of disease. Address for the present, 634 Raco street, Philadelphia. tf Nov. 17.

DUBLIC CIRCLES. There will be Circles held by Mrs. M.
LULL and Mis. S. J. Youno, Healing, Developing and
Test Medjoms, on Monday, Wednesday and Friday Evenings,
at No. 33 Beach street. Admittance 25 conts.

Mrs. Lull and Mrs. Young will strend to those who may
desire their services for healing and communications, overy
day from 9 to 12 A. H., and from 2 to 5 r. H. Terms for alllings, \$1 per hour.

M. J. RICE, Entranced Healing Medicm, residence near the depot, North Ablagton, Mass. The following references are given: Mrs. C. H. Binney, who was completely cured of a cancer, under Mrs. Rice's treatment, without ly cured of a cancer, under Mrs. Rice's treatment, without surgical operation; Mr. C. If. B., was cured of a sovere attack of gravel, both residents of North Abington; Mrs. Jonsthan Arnold, of East Abington, was cured of gravel, which had builded the skill of the Medical Faculty, and was a case of many years standing. For further information of her mediunistic powers, inquire of J. Arnold, Jr., North Abington, who has employed her in his family for the past six years.

North Abington Nov. 17.

Who are Quacks and who not! Who are Quacks and who not!

Massas. Enrous:—Webster defines "Quack" as follows:
"A boustler, one who pretends to skill or knowledge he does
not possess. A beastful pretender to medical skill which he
does not possess; an empiric; an ignorant practitioner."

Mr. Webster couldn't have hunted up a better definition
had he lived a thousand years, unless he might have added a
list of come of our prominent "M. D's." to it, in order to give
strength and color to the explanation; that would have elinelyed the matter beyond all power of misenderstanding.

Now, since the Dictionary stares as in the face with such a
plain statement, is mun lituself not wholly to blame if he allows himself to be imposed upon by these same empirics? Of
course he is. He who sees a pit open before him, with a

iows himself to be imposed upon by those same empiries? Of course tiefs. He who sees a pit open before him, with a warning sign post near it, but still falls or steps in, ought surely to get out the best way he can, for 'twee his own fault that he get himself in there. So with those who will be gulled by the Modern Quack—than which a more pretentions antinal does not live—for, they have ample warnings, savice, and counsel to "beware." These retired hack-drivers, and used up circus clowns—whose wit we must samine, but the use they make of it we must despise—who by a little stock of bottles, siready redefined with the odors of pulsanous nestroms, shore out a shingle that hides the whole side of the house, cheat the printer, (an unpardonable crime in my estimation,) and cap the climex by imposing on and fleeding poor invalid humanity—ought to be hung head downwards in a liquid pit and purforated with plus as long as their hard hearts, but harder

meetings every Sanday in Lancaster Hall. Conference in the forence. Lectures afternoon and evening at 8 and 7.1.2 o'clork. Speakers engaged:—Miss J. R. King, of Portland, third, and Rev. Robert Hassall, of Haverbill, fourth Sandays in November; H. P. Fairfiehl, first three. Mrs. M. B. Kenney, last two Sandays in December; H. R. Storat, first two. Lizzle Doten, last two Sundays in Jan; Mrss Fannie Davig, last two Sundays in Jan; Mrss Fannie Davig, last two Sundays in Jan; Mrss Fannie Davig, law to 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 November; Hiss A. W. Sprague in December; Loo Miller in January; Mrs. A. M. Stonco in February; Miss Lizzle Doten in March; H. Storer, two first, and Warter Chese two loss Sundays in Jane; Laura E. Deforer in July.

New York.—Meetings are held st Dedworth's Hall regularly every Subbath.

Moctings are held at Lamartino Halt, on the corner of 29th stroot and 8th Avenue, every Sunday morning.

Philadelphia, Pa.—Meetings of Conference and chroise are held at Lamartino Halt, on the corner of 29th stroot and 8th Avenue, every Sunday morning.

Philadelphia, Pa.—Meetings of Conference and chroise are held at Lamartino Halt, on the corner of 29th stroot and 8th Avenue, every Sunday morning.

Cowssoo, N. Y.—Meetings are held every Sunday afternoon and evening at 2 and 71.2 o'clock r. M., at Meat's Hall, East Bridge street. Seaks free. Speaker for Speakers in Roy.

Bridge street. Seaks free. Speakers engaged:—B. J. Flinney, Esq., four Sundays in Nov. use it with as much even as I could before, as it was some what stiff. The best of the matter remains I am poor, and although my bill was of a necessity large, the Doctor generously reduced it and gave me my own time to pay it in. I can never thank him enough for what he has done for me."

We wousder what Tumbley and kinded spirits would hard done with Mr. Litchfield a case? Probably fed him on sawdust pile, plastered him with Bargundy pitch, dosed him illimitably, and charged him outrageously, and then left him in a worse condition than when they "took the case."

But the good boorton who cured Mr. Litchfield, understands himself. He is no "quack." What knowledge he does possess he pottesses, and knows how to use it. Let him be vietted by the wick; let the poor call upon him; he is their friend.

ed by the sick; let the poor call upon him; he is their friend, Yours, truly,

ed by the sick; tetthe pear can upon may an amount of the Lodie, truly,

Pathorus.

Path

DOARD FOR YOUNG CRILDREN.—Infants and young obliden can be accommodated with board, and careful attention, on application to Mrs. J. M. Spear, No. 1 Newland street, out of Bedham street, Boston. Torms reasonable.

### TO THE AFFLICTED!

#### CHARLES H. CROWELL Medical Medium,

No. S1-2 BRATTLE STEERS, BOSTON, (Banner of Light Building.)

Mr. C. is controlled by a circle of reliable Spirit Phy-

sicians, who will examine patients, give diagnoses of all disenson and prescribe for the same. Those who reside at a distauce and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them.

Tenus.-Examinations, and Prescriptions, at office, \$1.00: by letter, \$1.00 and two three-cent postage stumps. Office bours, from 9 to 12 o'clock A. M., and from 2 to 5 P. M Kamily practice respectfully solicited. The best of re-

DR. C. W. HOWARD, BEALING MEDIUM, No. 8 Grove R. C. W. HIWARD, BRALING MEDIUM, No. 8 Grove Street Worcester, Hours for consultation, from 2 to 5 and 7 to 9 p. u. The Doctor will be assisted by Mrs. Asna M. Carponter, Clairvoyant and Test Medium.

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

Persons at a dietainee wishing to consult the Doctor, can do so by enclosing \$1,00 and two stamps, in order to insure an abswer.

(1 Oct. 27.

JOB PRINTING. OF BYERT DESCRIPTION, MEATLY AND PROMPTLY EXECUTED At this Office.

# WHATEVER IS REGHT:

BY A. D. OHILD, M. D., NOW HEADY.

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

The author of this book before us has brought to bear upon his subject the full powers of a mind, such as few men pos-sess—a mind more evenly balanced then usually falls to the lot of mon. We feel when we read his sentences, that an emotion of love prompted each; for without this pleasing passion no one could write as he has written, or think as be has doubtless long thought,-Belstel County News.

We have in this book a long line of focistops calde from the old beaten read; they lead us out of the tangled and chilly shades of the trees of old theology. a o o I cannot too strongly recommend all to read this book-for it will aronse energelie thought, weaken superstition, individualize manhood, and prove a mighly lever by which the world will be moved to a higher plane of action than that which it bee hitherto occupied.—John H. Adams.

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

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

This book is fresh and vigorous, o o o The whole book s a presentation of the decirine that all existence is precisely as it was meant to be by Infinite Wisdom; and therefore that all is good and right. Strange as this may seem, there is an everwhelming logic in it.—Provincetown Banner. I keep this book as my Bible, and when disposed I open it and read where I open, and I have been richly rewarded for the reading. It matters not how many times the same page,

book, than by quoting from its preface, viz : "It teaches s doctrine, if doctrine it may be called." that to me "is facilibly beautiful and unutterably grand."-Laura De Force. It is a femarkable book, outstriping human conception in the unfoldment of Divine Law to our understanding as ne

or pages, have been perused. I cannot, perhaps, give a bet-

er expression of my views in regard to the contents of the

work has ever done before.-Shekinah, This book has and will receive a saverity of treatment from the author's friends that is simost unparalleled. A member of almost any religious sect will publish a book, and all the members of that sect will receive and approve it-but here it is different. . . . There is more in this book than its opposers credit to it.—Mr Burke.

This is a very singular and interesting book. O C o It vill not find much sympathy except with strong minds.—

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

Some time all who'read this book will see the beauty and

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

Silas Tyrrell. This is an original work in every sense of the word; it is the great literary lever of the nineteenth contury-its ful-crum is common sense. Probably no work of its bulk contalus so much that is suggestive, so much that is procreative of thought. No one can sit down to its perceal without. soing refreshed thereby; nor can he rise from the delightful tack, 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. O o We herein find some of the purest aphorisms, and some of the largest bluleat oternal principles of truth.-Herald of Progress, A. J Davis, Ed.

Every person who is not afraid to think, who is not led by creed, will obtain this work and find abundant food fo lhought.—Spirit Guardian,

We can commend the book as an earnest, candid, and fear less expression of the convictions of the author upon a subject which has agitated the world more than all other subvote -- National Standard, Salam, N. J.

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Nov. 2. 28 15 Water St., Boston.

# The Messenger.

Each meetings in this department of the Hannes we claim neas so ken by the spirit whose mane its bears, through Miss. II. Comany, while in a combition called the Trance State. They are not published on account of literary meets, but as sets of spirit communion to those friends who may recog-

se them. We hope to show that spirits carry the characteristics of sir earth-life to that berond, and do sway with the arrange. We hope to show that spirits carry the contracteristic or their earth-life to that beyond, and do away with the errodo-ous idea that they are more than revirus hologa. We believe the public should know of the spirit world at the bould learn that there is orline well as good in it, and not expect that purity alone shall flow from spirits to

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

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

Visitors Admitted.—Our sittings are free to anyone who may desire to attend. They are held at our effice. No. 81-9 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Saturday andernoon, commencing at male-past two o'clock; after which time there will be no admittance. They are closed usually at half-past four, and visitor are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

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

Thursday, Oct. 4 .- What evidence have we that Ged made

Antifedy, Oct. 6.—Is the change of death attended with as much physical suffering as mortals generally suppose? James D. Good, Hartford, Conn.; Hannah Cummicsky; Mary D. Williston, Springfield: Prior J. Murray.

Tuesday, Oct. 9.—Why do spirits seek to destroy the Rodgiops of the Past? Alden Fisher, Buston: Frances Kimball, 68. Louis: Obod Farasworth, Hallowell; Ana Elizabeth Burgo, London, Eag.; David Hope.

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

Thursday, Oct. 11.—Of what advantage is any system of Religion to humanity? Evenezer Sawyor, Beston; Edwin E. Winthrop; Billy Gage: Mehitabel Chase, Yarmouth; John L. Stanton.

John L. Stanton.

Priday, Oct. 12.—Stohold, now is the time—the accepted strine—the day of salvation; Charles J. Chase, Eastport; Amelia Granvillo; Joy H. Falrebild.

"Esturday, Oct. 13.—Do spirits rotain their five soness after Death? Jack Sheridau; Susan C. Parks, Boston; Michael Donnelly, Boston.

reduced ay, Oct. 17.—Is not the destrine that "Whatever is, is right" a devise of the Devil, to lead men astray? Joseph L. Kinney, Hardwick; James Johnson, San Francisco; Anna Thompson, New York.

Discordant Elements in Spiritualism. If Hodern Spiritualism is of Divine origin, why do we

see so much confusion and discord among its followers! Modern Spiritualism has not come to bring peace on the earth. Modern Spiritualism is a sword in the hands of Justice and Wisdom; and this sword shall hew down the old and bring forth the new. We are told that Jesus of Nazareth uttered these words: "Think not I come to bring peace on earth, but a sword." I come to divide, not to unite-to make war with the nations of earth.

1. Our questioner believes that Jeeus was the especial son of God, endowed with a superior intelligence from spirit-life. He believes he stood above all others; that he was especially blessed by God the Creator. If the religion given through Jesus was given to make war, to divide, can you expect more of Modern Spiritualism ? If that was of Divine origin, cannot Modern Spiritualism be like

This is a star that hath been sent among the old to resurrect to newness of life. We are not to suppase that the new religion can dwell in harmony with the old-one of the two must depart. All believers in Modern Spiritualism have not as yet wholly sundered themselves from the old. They have all come up from au old religious theory, and you cannot expect they can throw off this yet-in a mouth, a year, or many years. This must come by the way of nature, and it would not be in accordance with nature for the individual to rise immediately. The change must be gradual; and while the change is going on, there can be no peace—not even within the holy sanctury of man's being. There comes of necessity discord, and yet out of the mouth of coutention com the flowers of peace and joy. Yes, the flower of peace is always born of the flower of discord.

You are told it would be unwise to put new wine into old bottles, because the two cannot dwell to-gether in harmony. Now do not suppose the new religion can be transplanted in a year or a thousand. While you see discord, know that peace shall come and though a thousand foxes rur walls of the new religious temples, they shall not

God doeth all things well. He was never known to make a mistake. The book tells you that you live by this God -- you move by his power. New this comprehendeth all things, and if it be true, every sact of yours is of God. Every thought, word and deed is of God, and therefore modern Spiritualism is of divine origin.
In order to understand divinity, you must under-

stand self, and you will know that all that is divine is constantly rising in the scale of being. We conwithout the will of God. And no matter how low the thought, who can tell but it is a step to something higher?

Would you of to day be willing to sacrifice your religious opinions upon the altar of olden time? Now you have outgrown that, and the new religion has come up, that you may war with it, until you understand it. If it accord with your opinion, you will be at peace; but mark us-there will always be a certain something in your nature that will war

Why do we find so much discord in Modern Spirit. ualism? It is because the believers are striving to cast out the old. It is doing a mighty work. Notwithstanding husbands are separated from wives, parents from children, brothers from brothersseed is being sown that will spring up and yield glory to the God of Israel. All nature will prove this if you study bor. Go not to any other, but enter into your own roul and analyze all you find there, and you will see our words true.

You must not expect this work will be perfected in your day or generation. Eternity is written upon it: and although it shall lose ite present name, it will not die, but will over war with the old and bring forth the new.

Within your soul you have enough to enable you to understand all things in nature. Modern Spiritualism, we affirm, is of Divine origin. Every religion on earth, in the present or the past, is Divine. The religion of the Heathen is no less divine than is yours. God approved of it as well as yours.

We come not among you to bid you to lie down in peace. It is necessary to throw firebrands among you, to rouse you into action. A deep sleep had settied upon your nature, and it was high cime that your souls were called into action. A death was upon them, and as around them war rages, and there no peace in the elements, we are to suppose that a bright sun is to be given us, that all things are leaving the olden temples and coming forth into new and brighter light.

Know that Modern Spiritualism is of God, for all things are of and from him. He toucheth with his might and power all thinge; nothing can live without him. Even the darkest wave in the ocean of time bears the unmistakable image of Jehovah. It may be blacker than night to you, but to another it is light. Call nothing common or unclean, for per-haps an angel may be enveloped in the cloud.

They who see with eyes undefiled, who have charity and purity within, are alone able to penetrate the cloud, and see Jehovah sitting in its centre. Look, and yo shall find, and ye shall see Modern

Spiritualism as a star, calling you from death, and wrapping you in a mantle of righteousness.

John C. Kinsley.

My name was John C. Kinsley. I was thirty seven years old at the time of my death. My place of birth was Boston. I died at St. Charles, Texas, seven months since. I had a difficulty of the stom-

noh and howels. I was sick some mouths, but con-Oned to my bed only a few days. I boliors my phy- and if you walk according to those conditions, with hal a fanoy for trade, so I didn's more that way; If you walk with wishom at your right hand, you I didn't seem inclined to any profession, so I didn't walk the flowery path to heaven. move that way. I suppose you must have the occu-pation, so call me a gambler. The gentleman who that you dwell in the spiritual condition we found that is.

I have a wife and two children at St. Charles. I believe they hardly know which way to turn-whether to come North, or remain where they are. My demued. Your sins will not consign you to everlast wife has friends in New Orleans. If I was to coun ling condemnation, for all is progression in nature. sel in the matter, I should tell her to leave St. Charles, and go to New Orleans. I believe I should be better off to see my friends better situated.

I have many things I'd like to say, but I don't care to speak about them here. Are there any meliums at St. Charles ? I never took much account pose I tell my wife to go to New Orleans, and wher there to seek a medium and let me talk to her.

My mother died when I was quite young, and my or married again. Shortly after, they separated, and I was taken charge of by some of my relatives. I thus lived a sort of a cross life, and never got set. ticd into any religion here. When I got on this side, that do n't fit very well; but I have to put up with

I own a little property in Nashville, Tenn., and I think my wife's uncle had better look up the matter, by his power you sin. and sell it outright. Unless it is well looked after, it will not be worth much as it is now, and that they will be better off with its proceeds.

I feel just as I left. I have not lost any of my faculties; and though the money will not do me any these new things. This must be so. You are a good personally, it will indirectly, for if my friends child of progress; that which is yours to-day is not are made happy I shall be so. This uncle of my wife's, if I judge him correctly,

rould rather go to a medium of the other sex. Perhaps he would like to go with my wife to a medium. If he will, I will give him all particulars, so he will have but little trouble in doing it. His name is are blooming, where God is seen in all his glory. Samuel Stevens. He was in the manufacturing of The religion of earth is not the religion of heaven combs, knife handles, &c.

Oct. 2.

#### Adaline Bartell.

was drunk; he killed me. I don't want my as we tell you.

neighbors or my children to think I killed myself.

I want justice to find him. I was been here in Cambridge; my maiden name was Adaline Pink.

Take especial care of the flowers blooming in your eyes.

Go not abroad to learn bow to take care of January last, I was killed. Rum did it; hurst.

I want you to tell the world that me. I want him hung. I'd feel botter about it.
I looked all round to find a medium there, and ould n't. He was a Missourian-all bad. I thought

What a bad thing to have it go that I killed my- I do n't see any other way, and I come here. he was about five feet six inches tall, straight, full round form, red face. His hair a mixture of dark the power to come here, but he would go home. He auburn and grey, a little inclined to curl-not much has not been here but a short time. on the crown; whiskers running from the ear to the chin-none on the chin. High forchead, small eves of a light hazel color. When he gots excited, he stammers. He'll stammer when anybody asks him if he knew a man of this description, if he knews bout this letter.

This comes from Adaline Bartell. I was mos thirty-nine. I did n't live many minutes; but I saw him as well as I ever did. I do n't think I can to have him shut up, if he would own that he killed me; but I want people to understand that I did n't kill myself. I can't rest when he says, "I don't see why poor Adaline killed herself."

He wa'n't so drunk that he did n't know what he was about; but he was drunk enough to be ugly.

Le n't you see how terribly he violated my law by to tell what is the last thing that was given to me. murdering me, and ought I not to avenge it? This wont be the direct means of his being, hung, but it was a drink, any way. I'm to tell who gave it to will leave people to watch him, and he'll be brought me. It was Mary, the girl what waits on the house-I think it is right for the man to be hung. up. I think it is right oun't holp thinking so. Oot. 2.

### Nathaniel Staniford.

have been desired to come to your place and give cermy brother Patrick was dead. He told me I must tain information regarding an estate I odde owned in tell no one in the house about it, and I told no one are living on earth that I have done with those dream at all. I hear, I see, I was awake, and it was things. Uthers may find pleasure in giving advice no dream at all. in material objects, but when I laid off my material can bonofic their souls, I am ready and willing to do tor at all.

answer their call at any time when I can find a me- I have a sister; I do n't know where at all she is, dium through whom to make myself known. I wish She was to some to this country, but she got a good them well, and if it was in my power to pour into place in Liverpool, and I believe she stay there. their hearts the riches of heaven, I would do it, but to My name was James Kelorty. My mother's name pour into their purses the riches of earth I never was Catharine; my father's, Patrick. Good morn-

If I am in error, God forgive me; if I am right NATHABLE STANIFORD. he will prosper me. Oot. 2.

### Invocation.

forget that thou hast taught us to pray, and to pray about her. continually. We will not forget, oh, our father, to offer our gifts to thee from out the altar of mortality, in such a place as that, particularly when there is knowing that thou wilt write with the finger of thy no insanity. They say we are not of much account divine love upon our petition, and answer the same. We thank thee for all thou hast given us, for all I can be. thou art ready to give us. We praise thee for the I died in Camidaight of sorrew and sia, and will not forget to el complaint. praise thee for the sunlight also.

We will not forget to praise thee for the darkness be seen the brightest sunbeam. We praise thee for everything, casting no censure upon thee for anything, for thou art our Saviour.

May thy children feel that while darkness hovers about them, in thing own time thou wilt make known thy presence in the cloud.

Oh, Father, wilt thou receive us as we leave mortality. May we feel that our visit here has not heen in vain. May we feel that all thou hast given us has been occupied upon for thy honor and glary.

#### Sin. " By what power are men actuated when they sin against God ?"

We are to understand by the question given us, that our questioner believes that men can sin against God. We cannot understand our God by the light of materiality. We cannot conceive of two kingdoms that I am talking to her, I could influence her. in the spiritual world-one as governed by God, and the other by the devil. But the Christian world believe in such a theory. We are not disposed to consure our Christian brother for his opinions.

but that you call sin is another condition of good. If God controls all things, he has as much power over the cvil man, as you call him, as upon the good,

We say, as we have said a chousand times before

You are all been under certain conditions of life, alclau called it caronic bowel complaint. I never ignorance at your right hand, you will suffer much.

just loft sald everything was honorable, so I supposed you in. And yet we do not come to consuse you, because we find you walking as you walk, acting as you act. We are not your judges -- you are your own Judgen; and if you condomn self, you are indeed coning condemnation, for all is progression in nature.
We can conceive of but one power that erentes and

governs everything before us; and that which bears the impress of evil is but another condition of goodness, but another way in which God is perfecting his own and bringing it into a condition of purity. if men would coase to watch their neighbors, and of it, but it sometimes happens that such are the watch self, they would cease to plant thorns in their things we have most to do with after death. Sup- pathway. But while they are constantly looking at that which does not belong to self, they must suffer.

We find our questioner wandering in theological darkness, fearing to noknowledge the power of the God he serves; falling to give him the power of Om-nipotence. If there is a hell, God made it. If there is a heaven, God made it. If there is sin among you, God made it, and he will perfect all. Wisdom clother I thought I'd get religion, and asked what to fol-the soul in purity, and this power can see God, low. But I was told to follow out my own ipolina everywhere. "Blessed are the pure in heart, for tions. Tell my wife for me that I am dead in one they shall see God," said Jesus. Blessed is the sout sense, and alive in another; have borrowed a body that sees God everywhere, no matter if he stand by that do n't fit very well; but I have to put up with the side of the murderer, for God is surely there, perfecting his work. Now then, if there is sin anywhere, God made that sin-he is the author of it, and

Call us radical, if you please; we care not; we give that we know.

The foundation of your religion is fast fading

away. Soon we shall find you shaking hands with yours to-morrow. You live in accordance with the law of the hour. The future bour may give you a now heaven, a new God to worship.

Once again we ask you to come out from the old temple of theology, and wander with us where flowers If you would worship your God, you must do so in spirit, not in mortal. Instead of going from your own sanotuary to know what your God is, or may I want to tell you-to tell everybody-that I was be, or what he expects you to be, live in accordan murdored! I want to tell who killed me. I lived with what is dictated to you by God; for with him at Brown's Crossing, Michigan. On the 16th day there is no sin, no ovil; there are no sinners. Jesus of Nazareth, if he were-here to-day, would tell you

of them, for heaven is within you, and there dwells \_ killed | your God.

#### Polly Jewett.

I want to send a letter to my friends in Hollis, N. worked for him. I married —, and moved to name of Aunt Polly Jewett. I'd give the world if I Brown's Crossing. I had two obildren by my husband. The oldest sixteen years old.

my folks here, and I thought I would not come; but

self; to have my children think so. I wouldn't I don't know as I had any disease. I was very have come here if I had n't thought I'd get him weak at one time, and suppose I died of old age. I hung. Let my son James watch him, and he'il do had a sort of a letter sent me from my mother, some something else. I want you to publish this. My months before I died. I do n't know where it came throat was out, and somebody must have done it; from-I have not learned yet. I should like to have and if it was done, I must have known who did it, my friends see it, and they will find it under the and ought to tell. I'll give you a description of the outside cover of my Bible. I was almost afraid to man who murdered me, which will clear you, as you read it, but I did. I want them to see it. I'll go object to my giving the name. He was forty-eight there and speak if they will give me semebody to years old, the month before I died. I would think speak through. I want to go very much. My son-in-law is with me to-day. He has not

### James Kelerty.

Father Pitzpatrick wanted me to come here. If I would tell all about myself, and not make one mistake, he was going to believe it is me.

First, I am to tell how old I was. I was fifteen years old a little better than two months. Then I am to tell what I died of. I had some kind of a trouble in my stomach. I was sick most four make him better where he is. Oh, I'll be satisfied months. I was house-boy fer Father Fitzpatrick most three years. I did whatever he liked to have me do. I was born in Glenloe, Killarney Co., Ireland. I was to tell what happened the same night. I died in the morning. All the doors in the room keeper. Then I am to say here just what I say to Father Figuratrick about my dream two months before I died. He called it a dream; but it was no dream, for I was wide awake, and hear and see. I I have no wish to be considered ungrateful for the see my mother come into the room, and she said remembrance of friends here in the body. I was shortly to come to her. She told me, too, that Boston. I wish here to inform my dear friends who but himself. I want to tell him now it was no

I was to tell who doctored me. It was himself body, I said, I have done with material things. If I that gave me all the medicine. I had no other doc-

it; but to minister to their avaries, so help me God, Father Fitzpatrick was in Cincinnati. I was I never will. I know I am excited; but though I never here. It was the Church of the Holy Cross. wish to have them understand that I have the power I will tell what was said to me the first day I came to communicate with them, I will not do so to fill to the house. Father Fitzpatrick say, "You are their pockets with gold and silver. They have got going to be a good boy, and do whatever I tell you too much now. I would to God they hadn't a cont.
I have been quite happy since I have been a spirit.
If I can aid my friends in any other way, I shall about five years. My father and mother are dead.

ing, etc.

### Hiram Brownell.

I want to find the folks. What are your roles? My name was Hiram Brownell. I have a sister at Almighty Giver and Guide of Life, we will not the M'Lean Asylum, and I want to give some advice

It is a poor way for one to drag out an existence here; but I am coming to see of how much account

I died in California about nine years ago, of bow-I suppose my father and folks put her there. She

is laboring under some delusion, and thinks she can't of other times, for from out the darkest cloud may go away from there; and it's no way for her to live. She has been made to believe that she can't live out side that institution. I want her to come out and be treated right. What's the use of living in a tomb all the days of your natural life? I'd rather sho'd be sold to go South as a slave. I'm a chap who has

not much time to stop in any place. My father lives in Lowell. His name is Hiram Brownell. Can't you fix it so I can borrow a body to go and

see my sister in? I've been trying these five or six years, and I do n't see as I have gained much, on this one thing. I have been working under ground all this time, and want to see the fruits of my labors. If the girl wasn't perfectly satisfied to live and die there, it would be better; but the wants some power to break the hellish charm, and bring her out in the world. If I could go to her and satisfy her feels I am there at times, but I do not see as I am nearer getting her out than I was years ago. I do n't wan't her to come here where I am in the condition she is in now. All her energies are cramped, confined, and instead of living a free life, it is just the there is no such thing as sin :; no such thing as evil : same thing every day. I want her spirit to expand; it has not added one cubit to its stature since she

has been there. If it would further my object any, I would give and he will in no case permit any one to sin against my occupation; but it won't do any good, so I will keep it to myself. Good by to you. Ook 8.

A PAMILIAN LETTER PROM THE Brinit-Wondb.

PROM ANDY C. PIRM TO PANNIN A. CONANT.

ICONTINUES.I As all are free in the system of education, so all are free to choose whatever occupation best pleases them, call forth the latent powers of a divine strength and If I loved to cultivate the flowers of earth, I love to do beauty; will atimulate an cornect demand for enthe same in the spirit land. If I loved to arrange during sympathy and love, whose supply is inex-my taste, my surroundings on earth, I have not lost industable in the "ministry of angels." Then, oh! that in my new home. None are idle here; but all fall not to recognize their presence, in the hallowed are followers of that occupation they would have full hours of reflection, the precious hours of seeming lowed on earth, had they been left free and endowed solitude, calm and hely seasons of mediation and dedesires of the internal or natural.

nothing cave the natural body, or rude covering of adarotion to "Our Father, who doeth all things the spirit, which is not requisite to the life of the well." The eternal rays of an ever-inspiring hope spirit in the spirit-land. You need not expect to fully will east the shadows from thy brow, will strow mysteries of the spirit. I often think of this passage through the dark portals of the sceming mournful in Scripture when I am standing near, so near, to tomb, some of my leved enes on earth, that I could stretch . Into that glorious morn whose radiout light forth my hand and lay it on their brow : " The wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whither it cometh or whence it gooth; so is every one that is born of the spirit. e come to you and mingle in your joys and you sorrows, but you see us not-you hear us not, because you have not yet ascended from the sepulchro of the body. True, many who possess the priceless gift of mediumship, are often so far removed from the body for a time, as to have all their senses brough in almost perfect rapport with the inhabitants of the spirit-life. And do the possessors of this bright gen realize its value? Go into your own chamber thought, darling, and read there the answer; and while you road, may your spirit be tuned anew to bless the Giver and use the gift. My dear friend Mrs. D. once said to me, "I feel confident the augele will take care of my darling babies; I am never afruid to leave them alone as many methors are, for the angels always watch over them when I am away. Though this dear friend had no belief in modern spirit" manifestations, yet her spirit intuitively stretched forth its arms and lovingly folded in their embrace the higher manifestations of this hely law of life. And thus it is with many on earth. In the external they are wedded to the earth and earthly things, but in the internal or spirit, they are bound to the great spirit-world around them, and must respond to, and believe in Modern Spiritualism as

rively defined. Theodore Parker says that Spiritualism has an many keys to its mysteries and its beautiful realities as there are individuals in the realm of thought; and unless you use the proper key to the soul chamber of each individual, you may stand in the vestibule for ages and cry, "Behold, I stand knooking at the door;" but there shall be no response from within to bld you enter and be welcome.

A short time since I was present at a gathering at which Emanuel Swedenborg presided, and there I saw a vast variety of nations. At first, I was puztled to know howall could understand him; but soon learned that the flow of thought was not commed to any particular language, but was designated by characters which were transmitted from the speaker to each once present by the strength of their own will or desire, and when once daguerrootyped within the magnetic life of the spirit, none could mistake their meaning, for then they took form natural to the magnetism or atmosphere into which they had been drawn. Each spirit whether in the body or not, has a little kingdom of its own in which it lives moves, and has its being, and within that kingdom all the ideas of that spirit are dressed, which dress is fashioned according to what the kingdom'contains. So, if God or Nature has not given you many pearls he will require them of you when he sends you thoughts from his great general kingdom of thought Or, in other words, you will not be called on to act upon talents you do not possess. Jesus was said to have used there words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He might have said, for their kingdom is an heavenly one. For they who have many gleaming pearls in the kingdom of the spirit are emubled thereby to see each moral deformity, and, if they are seen, the spirit will cantinually war with them as long as they exist; and where there is discord there cannot be harmony-there cannot be heaven.

TO BE CONTINUED.

Spiritual Communication. TOIVEN THROUGH MDS. MACUMBER. ]

Dr. Child is the champion of hell! He is the first man that has dured to step forth in the arena of strife and say that the lowest are equal to and shall be restored to unity with the highest. Innumerable have been the champions of heaven, and how sickly and baby-like have been the fruits of their mission Heaven needs no champions; the bleeding, grouning sufferers of hell need champions. Dr. Cuild is its iest, and millions of beaven's mightiest angels aid early advocate of the truths of spiritual intercourse. his novel work. Dr. Child is altogether misunderstood by mankind: there is not a soul on earth that has yet scauned and fully comprehends him. The grouning hosts of hell begin to feel the power that is in the peace he brings, and it is the host of suffering souls that first shall comprehend him. Yes, Dr. Child is the first that has buckled on the armor of peace, and fearlessly stands forth the senior champion for hell's redemption. And for this a dark loud is rising over him; it forebodes a lavish tempest; he stands uninoved, uninfluenced. This cloud will come, and it will pase away, and the sun of rightcourness will shine forth, and hosts of angels

shall be seen in the bright rays.

No one has ever before taken hold of the radder of of angel hosts; he does that without fear which no one yet has dured to do for fear. In five years the world will open its eyes. Now it blindly sees only effects; then it will swim in principles. And then no sister in the family of earth will lie bleeding on the alter of prostitution.

To the Memory of Mary E. Prost.

APPROTIONATELY INSORIBED TO THE BEREAVED PARENTS. We gazed upon her when her form was laid. In its last slumber; how divinely fair
Hereweet face looked, but no rose tint strayed On the smooth cheek, that once had lingered there. And the long lushes of the fast shut eyes Were all too still and drooped too heavily, And Mary was smiling, and serencly slept. She did not used to smile when others went.

The silver cord was loosed that bid her longer stay

Within that gentle form, and she was called away. Fond Parents, we offer thee, the balm of consolation, the solace of sorrow; the comforter of affliction in this, the giorious fact of thy Mary's immortality. She, so prominent in thy affections, is not, in reality dead, but liveth. Though the bright visible link in the bousehold has been severed; the materialistic chuln of intercourse broken; though dark clouds have gatherefl o'er thy temporal horizon, and the chilling sweep of adverse winds left their desoluting impress amid the ruins of blighted hopes and fallen earthly plant; though the deep, placed fo int of holy affection dense curtain of thy material surroun lings. Think not, because her form is now sleeping beneath the bosom of her native carth, she mingles, less active, in that were. But, as the poet has said : the fearless sunlight of a glorious reality. At ! no. all is not given unto death's quiet keeping; her soul bath found a place of higher worth. The exalted around which linger such hallowed memories. Then, rises to speak, she will explain in a most beautiful why not meet thee again; why not bring thee, the inspiration of a higher life in her expanding facul. and satisfactory manner for more than an hour, and

ties and quickened sympathics? Yes, sho will linger ties and quickented sympatities? Les, and will inger by thy aldo while passing through the dark ordeal of time's mysicrious labyrinth, teaming with hidden heavity and unseen good, to be comprehended by the inner life. Then fear not, loved ones; the reining indicates of earthly trials will outwork, in thy immortal deathry, grand and glorious results; will with power to act in the outward according to the sire, which touch the golden cord of attraction, linked desires of the internal or natural. The change of death can never rob nature—you pass through death a thousand times, and yet have the same light impires the with resignation. Oh! listen, natural tendencies—are governed by the same law, then, fond parents, to the whispering notes of harwhich has but one way of perfecting itself—there-mony from the music of the spheres. They will fore, as death finds you on the natural shere, so it awaken a new note of praise within thy mystic beleaves you on the spiritual, having deprived you of ling, call forth the responses of untold costacy, in understand the action of the spirit asseparated from the body, until you shall have laid off the body your-self; then, the unreal things of life shall put on the serving bark, and enter upon the bright shores of crown of reality, and you shall fully comprehend the sternity; will penetrate with its immertal light

> Will never fade before the shades of night.
>
> That endless apring whose blooming never knows.
>
> The blight of winds and winter's chilling anows. The victory won, the gloom of death removed, and the crown received, the youthful bloom renewed, The friends united never to be riven, And youth and spring and morning dwell in beaven."

Baltimore, October, 1860.

Written for the Banner of Light.

Mas. C. P. W.

HOPE SAYS. A few more years, a few more years, .

Ye'll shed no more these bitter tears;

A few more flowers must deck the glade, And in their magic beauty fade: A few more storms must meet the gale; A few more griefs the check must pale; \_\_\_\_f.uf A few more joys be snatched away; A few more nights be turned to day-For days of sunshine and of cheor Make up the cycles of each year, 1. 1. 1. 1. n. 2. And days of glory and of praise. e said enskrige And quiet, hely, happy days; And visions of despair and gloom, And solomn passings to the tomb; And words of love be intetchanged, And tender friendships grow estranged; And beings new to this fair earth Cling to the hearts which gave them birth; And Time shall pass, and Nations cease To raise aloft the flag of peace: And conflicts and despotic war The sweets of home and comfort mar-All these shall pass, ore time brings round " " " That tuneful Harp's impassioned sound-That strain of Freedom for the slave; That note of silence for the grave; That hope for every stricken child: Those tender accents, sweet and mild. But that fair day shall dawn at last !... These bitter hours will then be passed, And all shall realize that this a decision Is changed for scenes of perfect bliss-Earth be recognized as a sphere That all shall chorish and revere; Yet knowing of the joys in store Across the Stygian river's shore, Be will resigned to every fate. And meet it with a heart clate. A few more years, a few more years : Of bittor sighs and burning tears, ... And every olime shall feel the power And presence of the hallowed hour When angel visitants are free To come to you and come to me.... Ah, yes, 't is bui a few more years; " ... ' Then shed no more these bitter tears I HATTIR.

# Correspondence.

Carbondule, Penn.

As your columns are ever open for the benefit of mankind in general, perhaps it might not be out of place to give your numerous renders an account of the doings in this locality.

Perhaps there was no place more favored with spiritual manifestations than Carbondale, at the time when those manifestations were most abroad in the land. It was here that the Rev. C. H. Harvy commenced his investigations, and came out as an and published a pamphlet, for which he was tried and expelled from the M. E. church, at their session in this city. On the trial it was our privilege to be present. When Dr. Peck was summing up on the part of the presecution, he stated that he had been present where the Misses Fox and Fish were, as mediums; that he had seen tables, sofas, and other furniture, move about the room without visible con-

care: that they had the Bible, and that was enough for man's salvation l From this time for some three or four years. Mr. the great ship of hell. This chumpion holds the Harvy labored very earnestly to build up a theory of rudder; be knows the sea on which he sails by aid his own, and published another pamphlet, entitled, The Millenium Dawn," in which be endeavored to prove that spiritual intercourse always existed, and was more fully demonstrated at this particular period than ever before. And for two or three years he endeavored to mix up his old Methodist theology with spirit intercourse, and denounced all mediums or believers in the law of eternal progression. The last time I ever heard him preach, he declared that any spirit or any medium that taught oternal pro-

tact; but what it was, he did not know, and did not

gression was right from bell. After leaving this city, when in New York, in attempting to lecture against Spiritualism, and exposing it, he was paralyzed twice, and laid out on the floor by spirit power. Suffice it to say, that he is now knooking for admission into the Bantist Church. and asking for a recommendation from this place. using as an argument, that what little he has had to do with Spiritualism, has only furnished him with weapons whereby he may more successfully defend the church against its attacks.

The Spiritualists of Carbondale were among the first to establish Subbath meetings and lectures. mostly through the agency of W. B. Corby, an excellent medium, with more phases of mediumship than any one I ever saw. These Subbath meetings were has been painfully stirred, gushing forth in many a carried on for some two years, when gradually cause bitter tear, yet thy Mary is with thes. Nought sep a decline, until but very few wore willing to own that arates ber from the "loved ones at home," save the they were Spiritualists. Thus for the last two or three years, it has only been known among the things

" Truth crushed to earth will rise again." Through the mediumship of the highly gifted Miss bath found a place of night with the temple of a still loving heart. Attracted interesting and instructive. One of the peculiarities to the same scenes and associations of other days, of her lectures is, that any text given her after she thou and to answer any questions from the audi- Escaprenates Exarmony to Detroit. once, all of which answers are truly astonishing and On Thursday evening, Oct. 4th, a new hall, suited natisfactory. Her visit to Honosdale was one of to the accommendation of one thousand persons, was more than ordinary nature, although it was the publicly opened and "dedicated" to the cause of first spiritual lecture over had in that town. The Truth and Progress. The services were introduced Bupiled society very generously granted the use of by a theilling impromptu poem from A. B. Whiting; their beautiful church; and long ere the Sabbath thome-Thurn. Then followed a "dedicatory sorbell had sounded its last note of invitation, the mon" by Miss Emma Hardinge, from the text, in sweet sound of the melodeon mingled with the rush John's Revelation. "There was war in Heaven." etc. of anxious souls to know what these new things After referring, in a brief and lucid manner, to the

to the common classes of the community, not regard. ple of human control was through the august power ing common slang of newspaper trash, but entirely of mystery, she traced her theme down through all independent, feeling that they were capable of in- succeeding systems or opechs to the present day. vestigating for themselves, not caring what Mrs. The "war in Heaven" was the strife of mystery Grandy might any, resolved to see and hear for against the free and pure light of God. Man, in themselves.

bled, among whom were ministers, lawyers, editors, and mysteries in religion, had protracted this great Incumbent of the desk, which he so cheerfully sur- dispensations, the highest degrees of human suffer-'rendered to be filled for the purpose of the angels' ing had been inflicted under the pretence of doing minletry.

whoseever sinneth against the Holy Ghost shall not Bethlehem," she clearly traced the working of the be forgiven, neither in this world nor the world to systems of blind, mysterious faith, and demonstated come." It would be superfluous to attempt a syn- in the happiest manner the fruits of those systems opeis of her discourse. Suffice it to say, that the in carnage. In alluding to Christ and his peerless text when given was in the Hebrew language, and career-eliminating the power of unaffected greatin the translation should have been rendered, "In ness in the simplicity of his dogmas and his life, the this age as in the age to come;" that persons living effect upon the audience was overwholming! Stout a low, sensuous, profligate life, regardless of those hearts, unused to the sensations of pure sympathy, God given privileges of which it was theirs to attain (under the old philosophy of the mysterians in reto. Ages after ages might roll away ero they would ligion,) were melted and mingled in harmonial combe so freed from the trammels of vice that they could munings with the speaker and her theme in the stand forth as the true ideal of God's noblest cre-

Connecticut, will come as soon as her health will modern Spiritualism, in its testive demonstrations of admit. All speakers in the Reform field will be the truth, this war in Heaven bad ceased-there cordially received by calling on William Cushman. was the most powerful mesmerism of the audience f Lecturers coming this way will come to Honesdalo have recently witnessed. The super-human voice, by stage, sixteen miles from Narrowsburg, on the attitude, appearance of the inspired lecturer-her New York and Brie Railrond; to Carbondale via devout appeal to the Father-her sweet, affiliative Scranton on the Lackawana and Western Railroad embrace of the angel beings present-her invocation by Branch Railroad sixteen miles to this place. J. R. Dorfee.

Garbondale; Penn., Oct. 6, 1860.

The Boston Conference Criticised. to I have taken a deep interest in the discussions

which have been and are being held in the Boston Spiritual Conference, and more especially in the one ing of this hall, through the enlightened liberality now under consideration. My thoughts on the sub- and philanthropy of its owner, Mr. Morrill, received ject run in different channels from most others, or a most favorable impulse, and cannot full to triumph. else I feil to get the meaning of people from what The friends of the enterprise are intelligent and they save. Was Dr. Coonley aware, when he left the influential gentlemen and ladies, who have been intheatre at Albany, that he had got too much of the fluenced to identify themselves with the decade of life-essence or soul of the vegetable from which the Harmonial Progression from convictions too strong brandy was extracted? Had he taken the remains to be easily overthrown. You may be confident of of the vegetable, instead of the brandy, would not favorable reports from this point. the effect have been precisely the reverse of what it thou was? Feed an animal on any vegetable from Sunday morning and evening. Next Sunday, a diswhich the life-principle, has been extracted by discourse is expected from Mr. Whiting and others. tillation and it soon becomes feeble and sickly. For Let me assure you the great work of spiritual example, see Frank Leslie's Illustrations of cowe emancipation is gloriously progressing. Almost fad on still slops in New York, and also the number every public speaker, political, scientific or profesof children supposed to have died from being fed on sional, who is not onslaved to sect-no matter what their milk. Why all this? Was it not because the his particular theme, seems to be drawn into the life-essence had been extracted from their food? great current of light, where truth gilds his words Did the simple process of distillation polson it in with the brilliancy of the God-mind, and adds an an equilibrium of electricity in the atmosphere, spirit, when not circumvented by degratio inter-He can work with distant stations with ease, accu-dicts. He exulted in the great truth that it was the atmosphere) of that instrument. So with the drunkabsolutely necessary to his existence.

and I believe, also, that good things may be, and hend; but, from my knowledge of him, I have no are, frequently used in such a manner or such pronortions as to produce evil results to the user, if traditions of men into the fullness of the Gospel of they do not extend any further. CHATAUQUE.

Spiritual Literature.

particular three spiritualistic publications to the consideration of these who wish to circulate this kind of literature among their Christian friends, connected with the different scots. 'I allude to Judgo Edmonds's Letters to the New York Tribune, Jabez O. Woodman's Reply to W. T. Dwight, D. D., on Spiritualism and Immortality proved to the Senses, by Rev. Abraham Cummings, Sullivan, Mo.

"These publications are all in the pamphlet form. The letters by Judge Edmonds is a most compact statement of facts, witnessed by himself, with an appendix. Whoever reads that pamphlet coming from the source it does, and does not have his skep- or its rich illuminings. God will bless you. Sisticism shaken concerning Spiritualism, literally ters, you can do an excellent work in this waywould not be convinced, though one should rise from

· Woodman's Roply to Dwight is the ablest Scripture argument that has been presented from the spiritualistic press.

Immortality proved to the testimony of sense, by Abraham Cummings, is one of the most striking demonstrations of spirit existence, aucient or modern. on record. The manifestations of this particular spirit occurred from 1709 to 1806. Would that every adult person in the land could read these pamphlots-for sale by Bela Marsh and othersthat it might be seen what strong things can be said in behalf of immortality. A CLERGYMAN.

Wankeshu, Wis-

Spiritualism is still gaining its advocates in this vicinity. Miss Emma Hardinge gave the onuse a Theodore Parker. The discourse was characteristic new impetus in this place by giving us two lectures of the man. Sceptics, as some of us were, we could on the 16th and 17th ult. On the first evening a subject was chosen by a committee of skeptics from the audience, which was handled in a masterly manner, convincing many skeptics of the fact that she was influenced by some power outside of herself. Some skeptics, and some few church members, who dared venture into the hall, pronounced it a miraolo performed. The last evening the spirits selected their own subject, and handled it in the same mas-

Mrs Currier is to give us a course of lectures, commencing on the touth of Decomber next.

first systems of religious over taught to man, by the The people of Honesdalo appear to be an exception Hindous, in which she showed that the great princiondeavoring to opinionate the races, and to deter-After a large and respectable audience had assem- mine their immortal deetiny by the power of dogmas eto, a committee was chosen, one of which was the war, and filled the earth at various periods with the Roy. Mr. Grennell, the very colebrated and popular most appalling scenes of crucity, and yet, under all the will of God!

The text selected for the evening was: "That | Coming down to the appearance of the "Babe of most wonderful degree. And, when, at length, she came to the closing appeal and to the application J. H. Randall is with us. Also Mrs. Wilcoxson, of of ber subject-affirming that with the decade of and confident prophetic affirmations of victory over bigotry and blind dogmatism, electrified us all.

But it was no part of my design to report the extraordinary discourse of the inspired speakerthat will be done by another, and the public will enjoy the benefit of it in print.

The cause of Truth in this city has, by the open-

Arrangements are effected for services on every

any other way? I think no one will contend that unsurpassing power to rational philosophies. I listhe amount of alcohol contained in our food (when tened vesterday to an elequent, address before thoutaken in reasonable quantities) is injurious; but sands at the State Fair, from C. M. Clay. No careextract the alcohol from large quantities, and im- ful listener could fail to see that his great spirit is blbe it and the probable consequence would be to scaring above the fetters and vices of bigotry, in a elevate the spirits but prostrate the body. Ask a glorious light. In all his great thoughts there were telegraph-operator-he will tell you when there is traces of the light divine which flow into the free racy and safety; but let a thunder storm arise in unovitable result of conformity to God's laws that his vicinity, and he can do nothing. His instru- man, immortal shall be free." And, he spoke in the ment is no more reliable than a drunken man, and fullest confidence of the progress of man to the defor safety he has to disconnect it entirely from the velopment of his powers in unimagined degrees, in main wires. The reason is simply because there is a few years, beyond all precedents and predictions. an excess of that element which constituted the life | It is but a few days since I heard a Congregaand moving power (when equally pervading the tional minister, in preaching to his congregation, (perhaps unwittingly) affirm that the world had en man; he has an excess of that element which is never yet fully understood the nature or designs of "God manifest in the flesh." He appeared to be I believe with Dr. Child that all things are good; struggling for a freedom he did not fully compredoubt he will soon emerge from the darkness of the the New Testament, and proclaim a living and not a dead "Christ the hope of glory."

Do not think of diminishing the size of the BANNER. I wish through your columns, to recommend in It is everywhere loved and prized beyond all our papers. In the name of Truth, let every friend of man make a personal effort to secure a new subsorlber, at an advanced price per annum, rather than cut down its ample pages. Let me appeal to every brother and sister-go at once and ask your friend to become a subscriber. God has filled your garners with the abundance of earth's blessings, and how can you better bestow a thank-offering? It is an easy task for thousands, if the work is thus liberally divided or assumed. Let not "covetousness which is idolatry," prevent your returning into the coffers of Truth the free offerings of your own spirit will you not try? Nover has there been a fairer prospect of success. The "spirits of just men made perfect" in all the planes wait to welcome and bless your "labore of love," and to fill you with the fruits of righteousness sown in pence. P. W. W.

Among the Granite Hille-

A few weeks since, on our way to the White. Mountains, we stopped at the old town of Westmoreland, N. H., to pass the Sabbath. In the morning we were informed that a modium would speak there that day; we hastened to the little oburch where we heard an elequent discourse, from one of the most pleasing mediums I have ever met, and one of the best-Mrs. Helen Mathews, now residing in Lowell. I must say we were delightfully entertained in the morning, by the departed and lamented. but acknowledge that it was wonderfully like him. In the afternoon, an Indian, one of the three educated at Dartmouth College, informed us that his spirit, friends called him Laughlog Water-rightly named, we all agreed. He was elequent, and must have been a finished orator, when living. The discourse left an impression on our minds which time will not crase, and from whatever source it came, it was good and beautiful.

Long, and with pleasure, shall we remember the old town, the rustic church, and the charming me dium, from whose lips came the words of warning and of wisdom.

MOVEMENTS OF LECTURERS. . Parties noticed under this head are at liberty to receive authoristions to the Hairnen, and are requested to call attention to it during their lecturing tours, flample copies sens hog. Legturers named below are requested to give notice of upy change of their arrangements, in order that the list may to an currect an possible.

line, Amanda M. Branco will locture in lambridgeport, 5 Hundays in Dec.—Philadelphia, 4 do. in Jan-rovidence, 4 Bundays in Feb.—Taunton, Sundays in May, address, the above places, or New York Oity.

Address, the shove places, or New York City.

Miss Essen Hardenor's yield to the South this winter being post-joined, the bas the mouth of January 1864 free, and will be happy to receive applications for that mouth from cities in the East. She lectures in Chicago and S. Louis during November. Address care of Russoil Green, Esq., Chicago, and A. Milienberger, Esq., St. Louis In December in Terra fisute, Columbus, etc., and in March, and the summer of 1801 in Beston and other cities East. Address 8 Nourth Avenue, New York.

Bine. P. O. Hazen will feeture during the remainder of No vonitor, as well as through Duo, Leb and March, in Western New York; during Jan. in Cleveland, Chie; through April, in Termout; during May, in Lewell, Mass; during June in Providence, it. I.; July in Quincy, Mass. Address till April, Spencerport, N. Y. WARREN CHASE lectures from Nov., 15th to 18th, in Delphi,

nd. From Nov. 20th to 25th, in Attled, Indians. From Nov. 7th to Doc. 2d, in Remember, Ind. Becond, third and fourth windays of Dec. in Dayton, Ohio. Address as above. He will need to a ubscriptions for the Dankes at Club prices. Will tecopy subscriptions for the Danaes as comparison.

I. B. Storms will fill the following engagements, and the intervening Bundays can be engaged at any places not too far distant from those announced, by application to him at Now Harvit, Conn.—The two first Bundays in Jan., at Portland, Mo.; two first Sundays in April at Providence, R. I. John H. Bardall announces to the friends of reform and filteral sentiment, in the West, that he designs making a trip through the Western States the coming fall and winter, and would be happy to communicate with the friends wherever there is an opening on relirend routes, to get ahead. Address, for the present, Carbendale, Pa.

Mns. J. W. Cunnen will lecture in Nov. at Cincinnati. O. in Dec. at Milwauko, Wie.; in Jan, at Lyons, Mich.; in Fob., at Elibart, Ind; in March at St. Leuis. She will return to the cast in April. Applications for evenings chould be made early. Address Box 815, Lowell, Mass., or as above.

Miss Rosa T. Amedet will lecture in Troy, N. Y., during November, after which she will roturn to Massachusetts, Double arrangements be made, Miss A. would prefer passing nost of the Winter south. All letters addressed her will OHABLES A. HAYDEN, tranco speaker, of Livermoro Falls, Mo. Will s cak in Portsmouth N. H., Nov. 18th; at Bangor, Nov. 25th; during Dec. and Jan., in Bangor and vicinity; in Quincy, Mass., first two Sundays in Fob.; Cambridgejort, the

ilrd Sunday in Bob. tuird Sunday in 1800.

Leo Miller will speak in Taunton, Nev. 18th and 25th; it Bangor, Mo., Dec 20, 5th and 16th; Willinantic, Conn., Dec 23d and 30th; Providence, four Sundays of Jan; Lowell, three first Sundays in Feb. Mr. M. will answer calls to lecture week evenings. Address, Hartford, Ct., or as above.

Mas. 8, E. Warrer will speak in Toledo, Ohlo, the four sundays of November; in Elkhart, Ind., five Sundays in Joc. Those who wish to secure her labors for the winter, and apring of 1801. will address her as above, or at Milun, O. N. Frank Whitz will lecture in Lyons, Mich., through Nov.; Chicago, 111., Dec. 2d and 9th; Beloil, Wis., 16th; Janesville, Wis., 23d and 30th; Milwaokle, Wis., through Jan. Applications for week evenings made is advance will be at-

Mas. Farmis Bunkars Falton will lecture in Leominater, Mass. Nov. 18th and 25th; in Putnam, Conn., Dec. 2d, 9th and 18th; and in Stational, Ot., Dec. 23d and 30th. Address as above, or at Northampton, Ms.

GRORGE M. JACKSON, trance speaker, of West Walworth, N. f., will spouk at Northville. N. Y., the third Sunday in Nov. Irlends in Central New York wishing his services will please of the services.

Ertemis in Central New York wishing his services will please address accordingly.

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

Miss Elizabeth Low, trancospeaker, of Leon, Cattaraugus Jo., Now York, lectures at Ellington and Rugg's Corpore, Cattaraugus Co., Jovery furth Babbath. She will answer calls to lecture in Chautauque and Cattaraugus Counties. Mrs. II. M. Miller will devote one half her time to lectur-ng wherever she may have calls; she is engaged permanent-y one half the time for the coming year. Address, Asbia-bala, Ashiabula Co., Ohio.

MRS. ANNA M. MIDDLEBROOK will lecture in New Bedford, Mass., the two last Bundays in Nov.; in Bristol, Conn., two first Sundays in Dec. Mrs. M's. engagements are made up to April 1, 1861.

CHARLES T. Intent intends to labor in New Hampshire and Vormont, this winter, and friends who desire his services as tance speaker can have them by addressing him at Graften,

Miss A. W. Srnagum will speak at Worcester, the three first Bundays in Nov.; at Quincy, fourth Sunday in Nov.; at Providence, through Dec.; at Boston, through Jan. Mas. Christiana A. Rosoins lectures in Hammonton, Atlantic County, New Jersey, every other Bunday, and will apeak in other places in the vicinity when called upon;

Miss L. E. DeForce loctures at LaCrosso, and Decotah, Iowa, during Nov. Will roctive calls to testure in the South during the winter. Address as above. PROF. J. E. GRUDGHILL WIII answer calls to speak, addressed to the Banner office, 143 Fullon street New York. Prof. G. makes no churge for his services.

Hon. France Routson, of Marbichead, has prepared a ourse of loctures on Spiritualism, which he is ready to reeat before societies of Spiritualists.

Mas. A. P. Thowrson will answer calls to lecture in the surrounding towns, addressed to her at West Campton, N. H. Bhe will lecture in Concord, Nov. 6th, 7th and 8th. Mas. J. B. Smirn, of Manchestor, N. H., through Nevem-

H. P. PAINFIELD sponks in Plymouth, Nov. 18th and 28th; ortland, Me., three Bundays of Dec. Address, Danielson Mas. M. J., Chara will answer colle to locture addressed to

REV. John Pienpont may be addressed, as usual, at West

Miss M. Muscox, Clairvoyant-Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive authorip-tions for the Banner. Frank L. Wadbrer speaks at Putnam, Ct., Nov. 18th and 25th. Address accordingly.

Mrs. C. F. Wonze, transco speaker, will lecture in Elleworth, Doc. 16th; Union, 23d; Belfast, 20th.

Mas. E. D. Strons trance speaker, will lecture in Non Boston, Mass., Nov. 18th and 25th. Address, Bristol, Ct. ALBERT E. CARPENTER WIll answer calls to lecture in the rance state, addressed to him at Columbia, Licking Co., Ohio MBS. ISAAO THOMAS, tranco medium, will answer calls to octure in the New England States. Address, Bucksport, Mo. CHARLIE HOLT, trance speaker, may be addressed for the present at Dolphi, Ind., care of Dr. E. W. H. Beck.

MATTIE F. HULETT, Rockford, Ill. Bho will speak in Telesco and Goorgia, in November and December. MARY MARIA MACCHINER may be addressed at the Banne of Light office, Boston, cure of Chas, II, Crowell. DB. P. B. RANDOLPH's services us a lecturer, an be had by addressing bim as the Banner of Light office.

MRS. HELEN E. MONELL will receive calls to lecture in low England. Address, Hartford, Conn. Mrs. M. B. Kinner, of Lawrence, will speak in Campridgeport the first Sunday in Nov. Rev. Strenge Fellows will respond to calls to lecture, ad-reased to him at Ball River, Mass.

L. Judo Pardes may be addressed in care of C. E. Sargen CHARLES H. CROWELL, trance speaker, Boston, Mass., Aditors. Bahner of Light office.

LEWIS B. MONDOE'S address is 14 Bromfield at., Boston, is care of Boia Maren. He will speak in Foxboro', Dec. 2d. J. S. LOVELAND will receive calls for lecturing. Address,

W. K. RIPLEY will speak alternate Sabbaths at Hampdon and Lincoln, No., until May. Mrs. R. E. Collins, No. 1030 South Fifth Street, Philadolphia, will answer calls to lecture. CHARLES C. PLAGO, tranco speaker, 50 Warren et., Charles-

WILLEY STRATTON, bealing medium, 158 Sands at., Brooklyn, N. Y.

Mes, Saran A. Bringe, 38 Winter et., E. Cambridge, Mass. MES, BARAM A. BYRINSE, 38 Winter et., E. Cambridge, Mass Mes. E. Clovou, trance spoaker, 2 Dillaway Place, Boston Mes. M. H. Coles, caro of B. Mursh, 14 Byronded st., Hoston Mes. B. A. KINGSBURY, No. 1005 Pine street, Philadelphia, Mes. Busan M. Johnseon, trance spoaker, Brooklyn, N. Y. DE. O. H. Wellington, No. 2 Harrison Avenue, Boston, Mes. Clara B. F. Daniels, Vestfeld, Medias Co., Ohlo, Mns. M. L. Van Haudhton, 306 1-2 Mott et., N. Y. City, Mns. E. V. Atkins, Cedur Avenue, Jamaica Plain, Mass, Mass B. E. Washins West Wirton England Co. Pa-MRS. E. F. ATKINS, Cedur Avenue, Jamaica Plain, Mass. Miss B. E. Washburn, West Wauren, Brudford Co., Pa. Rev. Bills Tyrrell, No. 43 Warren Street, Roxbury, Geo. M. Jackson, Bonnstisburgh, Schuyler Co., K. Y. L. Bowken, Natick, Misse, or 7 Davis street, Boston, Miss Flavia Howe, Windsor, Poquenock P. O., Conn. Miss Flavia Howe, Windsor, Poquenock P. O., Conn. Miss. Busin Sleight, Things apeaker, Portland, Maino, Miss. A. W. Delafolis, No. 2 King street, Now York, Mrs. J. E. Price, Watertown, Jefferson County, N. Y. Damez, W. Brill, No. 6 Prince 81. Providence, R. 1.
A. B. Whitting, Albion, Mich. Address accordingly. A. B. WHITING, Albion, Mich. Address accordingly, REV. J. G. FISH, Three Blvers, St. Joseph Co., Mich. REV. J. G. FISH, Three Rivers, St. Joseph Co., Mich. Anna M. Middlebrook, Box 422 Bridgyport, Conn. Dr. H. F. G. Andre R. 46 Essex street, Boston, Mess. G. W. Rollipyon, M. D., New Berlin, Wiscobsin, Mr. H. Melville Fay, Akron, Summit Co., Ohio. Mrs. D. Chadwick, Linden, Genetee Co., Mich. J. V. Mareffeld's address is at Chelson, Mass. Mrs. Bertha B. Chase, West Harwich, Mass. Mrs. Bertha B. Chase, West Harwich, Mass. Mrs. Frances O. Hyzer, Sponosport, N. Y. Mns. Frances Bond, Box 2113, Buffalo, N. Y. S. P. Lelard, Middlebury, Shmit, Co., Ohio, Miss Emma Houston, East Stoughton, Mass. M. E. B. Sawyer, Baldwinville, Mass. A. R. Fiberet, Cipid, Sandusky Co., Ohio, A. B. France, Clyde, Sandusky Co., Ohlo. John O. Cuvez, No. 5 Bay strock Boslon, Lewis O. Welch, West Windham, Coun. Alongo B. Hall. East New Sharon, Me. ALONGO B. HALL. East New Sharon, Me. Mrs. M. J. Wilcoxesor, Strauford, Conn. Mns. R. H. Bunt, 66 Carver et., Beston. Dn. Janes Coores, Bellefontaine, Ohlo. Mns. Saran M. Thompson, Toledo, Ohlo. Mns. J. E. Streetes, Crown Point, Ind.

# Boston Adbertisements.

ABYLUM FOR THE AFFLICTED! DH. CHARLES MAIN, No. 7, Davis etgest,

Doaton, Mass.

FWIIIS is an Institution having for its basis the alleviation
of the sufferings of our common humanity. It claims no
superiority ever like costs dishments. Its does claim EQUALITY

with all like it or unlike it. The Doctor gives particular attention to the cure of GARORES, ULCERS, TUMORS,

and florus of all descriptions. Firs not of a hereditary nature, treated in the most satisfactory manner.

He would call attention to his newly discovered Remedies (

BLOOD PURIFIER, PULIONARY SYRUF, DIORETIO STRUF, NERVINE DEOFF, GOLDEN TINCTURE, LION PILLS, &c., &c., &c., &c., &c., manufactured from directions received while under spirit-

influence.

227 Persons intending to visit the above institution for tentment, are requested to given few days' notice, to avoid confusion on their arrival.

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

Office hours from 9 A. M. to 12 M., and 210 5 P. M.

The dector would call particular attention to his invanable

DIARRHEA GORDIAL, A medicine much needed at this season of the year,

July 21

1.200 PER YEAR FOR ALL.—Only \$10 capital required; Activo men wanted to cut Bionell Plates, with Fullamin's Patent Bloncil Tools, the enty perfect Stancil Tools made. Their superiority ever all others appears in the curved side, which is patented, and by means of which a most perfect and durable die is formed, which cuts a beautiful lotter, and renders the cutting of Stencil Plates a very simple and profitable besiness. Two hours' practice enables any one to use the tools with facility. Young men are clearing from \$5 to \$15 per day with my tools. Circulars and samples sont free. Address, A. J. FULLAM, No. 13 Morchante' Exchange, Boston. Im Sept. 8.

1. OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. By George STRAINS. BELA MARSI, publisher. This book domonstrates that the religion of the Church originated with Paul, and not Jesus, who is found to have been a Rationalist, and whose Gospel, as doduced from the writings of Matthew, Mark, Luke and John, is a perfect rotutation of Ohristanity. It contains 121 pages of good dellar. Address GEORGE STEARNS, June 30. If West Acton, Mars.

A VALUABLE MEDICAL BOOK,

A VALUABLE MEDICAL BOOK,

TOR both sexes, outlied, "The Medical Companion," prepared by an experienced Physician of this city. It treats, first, of Chronic Diseases in general; accord, of Diseases of the flexual System of both sexes, their symptoms and remedies; third, the Abuse of the Reproductive Powers, and an expecture of advertising quacks. Both by W. V. SPENGER, Bookseller and Stationer, No. 94 Washington atreet. Price, 50 come; three stamps extru, if sent by mail.

August 18.

M EDICAL NOTICE.—Dn. T. K. Taylon, in addition to his general and family practice, continuous to give especial attention to the treatment of Diseases of the Blood, and of all complaints peculiar to Familes requiring medical or surgical aid, at his Rooma, No. 17 Hanover street, Boston, A varied and extensive practice during the last fitteen years has made him familiar with, and ought to quiffy him to treat successfully nearly every form of disease to which the system is liable.

13w August 18.

Isystem is liable.

13w August 18.

LOLECTIC DRUGGIST.—OCTAVIUS RING, 634 Wash-tiggon Street, Boston, has always on hand every kind of Medicinal Roots, Herbs, Barks, Olls, Extracts, and all articles to be found in any Drug Store, selected with the greatest care and warranted fresh and pure. Also all the patent and popular Medicines; Dr. Clark's colobrated preparations; at wholesale or retail. All orders promptly attended to. Physicians' and other prescriptions accurately prepared, August 4. Sm

M. RS. J. T. FORREST, of Providence, R. I., Independent Clairvoyant, Heating, Seeing, Test and Developing Medium, has ongaged roome at No. 9 Emerald street—a few doors from Castle street, Boston, where she will sit for the account, has orgaged rooms at No. 4 Embraids Street.— sew doors from Castle street. Boston, where she will sit for the cure of diseases of a Chronic nature, by the laying on of hands. Acute pains relieved by Spiritual power. Will also cure Spinal diseases and Liver complaints. Contracted limbs, Norvous prestration, Neuraiga and Nervous headache cured in a short dime; and Mrs. N. has alse given great relief in cases of Consumption; and it is conceded by those who have tested her extrao dinary natural powers, combined with the aid of spirits, to make an accurate examination in all diseases, giving the location, describing the feelings of gatients without any add from them, and those who have tested her remedies and mode of treatment, to be far superior to any they have tried before. Charge moderate. References given, if required, in Beston, Providence, Lynn, and other places. Mrs. F. will also held a Circle for Spiritual Manifestations on Wednesday and Friday evenings of each week, at 7.1. 2 o'clook. Admission, 25 conts.

[Nov. 3.]

Aumission, 25 cents.

NOTICE—PROF. A. H. HUSE, the Prophetic Medium, may be found at his residence, No. 12 Osborn Place, leading from Pleasant street, Buston. Ladjes and gentlemen with be favored by him with such account of their past, present and future as may be given him in the exercise of those powers with which he fuels himself endowed. Price 50 cents. Nativities written when desired. Charge, \$2.

N. B. Pof. H. promises no more than he can accomplish Ecpt. 16.

Bopt. 16.

CLAIRVOYANT EXAMINATIONS AND COMMUNICATrons by Mrs. Hockwood, assisted by Mrs. Pusheo,
Tuestdays, Wednesdays, Thursdays and Fridays, from 9 A. M.,
to 4 N. N., at 165 Court street, Boston, Mass.

M. R.S. SMITH, No. 4 Brimmer Place, Essor street, sees supplies and describes them; has great healing powers, holds circles Sunday, Wednesday, and Friday evening. Terms moderate. Nov 6.

GRACE L. BEAN, TYRANCE AND WRITING TEST MEDIUM, No 8 La Grange Place. Public Circles for Tests on Wednesday and Friday evenings. Admittance 23 cts. 11 Oct. 18. MRS. C. A. KIRKHAM, Seeing and Trance Medium, No

IVI 140 Court street, Boston. Hours from 10 A. M. to 1 P.M. and 2 to 5 P.M. Terms \$1 per hour. lm Nov. 3. M 188 RACHEL LUKERS, Clairvoyant and Writing Mo-dum. Rooms at 661 North Tenth st., above Wallace, Philadelphia. 8m Oct. 13. M. R. L. P. HYDE, William Trance and Test Medium,
may be found at 43 Well street, Boston.

August 25.

PSYCHOGRAPH.

OR DELINEATION OF

THE INTELLECTUAL, MORAL AND SPIRITUAL CHARACTERISTICS.

TREMS .- Two dollars, fully written out. Address with au-R. P. WILSON, Boston, Mass.

MY EXPERIENCE: OB.

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

Price 50 cents, bound in cloth. Sont, postage free, on reciving the price in stamps, by the author, or by BERRY, COLBY & CO., Boston.

PROF. DEEYOU, PROF. DEEYOU, SCIENTIFIC AND RELIABLE PRAC. TITIONER OF EGYPTIAN SCIENCE AND IMPRESSED MEDIUM, Baltimoro. Md. All letters faulfully replied to. Life Charte, according to Egyptian Science and Spirit Impression, \$3; thirteen years, \$2; one year, \$1. Send correct date of birth, sex, and whether married of single. Address, PROFESSOR DEEYOU, Baltimore, Mg. Sm Nov. 3.

PROF. LISTER, ASTROLOGER. No. 25. Lowell Street, Boston. # Fee-oral 50 cents. A Circular of Terms for writing futivities sont free. Nov. 3,

JAMES C. SQUIRE. ATTORNEY AND COUNSELLOR AT LAW, NO. 10 COURT STREET, BOSTON. June 16.

PIANUS, MELODEUNE, and Alexandro ORGANS-Now Dianos, MELCOEUNN, and Alexandro ORGANS—Now
And Second-Hand, for SALE or to RENT, at great Bargains. Meledeons as low as \$30; Planos, \$75. Monthly payments received for either. Rent allowed if purchased.
HORAOE WATERS, Agent, 333 Broadway, New York.
Bopt. 22

W. C. HUSSEY, HEALING MEDIUM, has during a resi-W.M. C. HUSSEY. HEALING MEDIUM, nas, narrow during dunce in New York of three years, been successful in reating Dyspupsin, Paralysis, Spinot Curvature, Tape Worm, and most acute and chroule diseance, without the use of medicine. Ho is now prepured to receive patients from abroad, at his recidence, 232 Greene arrect, New York. Charges respectively.

MRS. P. A. FERGUSON TOWER, MRS. P. A. FERGUSON TOWAR,
NO. 65 EAST S1ST STREET, NEW YORK.
OLAIRVOYANT EXAMINATIONS
And all diseases treated by Magnetism, Electricity and W.
A few pleasant furnished Rooms with beard.
May 18. Electricity and Water

May 15.

M. HS. METTLER'S CELEBRATED CLAIR VOYANT MEDleines. Palmonaria, \$1 per bottle; Restorative Syrup,
\$1 and \$2 per bottle; Liniment, \$1; Neutralizing Mixture
60 cents; Dysentory Cordial, 80 cents, Elizir for Cholera.
Wholesale and retail by 8. T. MUNEON,
June \$.

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MRS. W. B. HAYDEN, TEST MEDIUM AND MEDICAL CLAIRVOYANT, No. 64 East 220 arnear, Now York. Examinations for dis-case when present, \$2,00; by a lock of hair, verbally, \$3,00; when written, \$5,00. Bittings two dollars per hour for one or two persons. Rept. 22.

# Hew York Adbertisements.

SCOTT'S REALING INSTITUTE. NO. 60 BOND STREET, NEW YORK, ONE OF THE most convenient, beautiful and healthy locations in the city of New York.

JOHN SCOTT, Proprieter.

JOHN SCOTT.

SPIRIT AND MAGNETIC PHYSICIAN. This being an age when atmost anything in the shape of an advertisement is considered humbug, we desire persons who may be afficied to write to those who have been relieved or current at the floot licating institute, and, exists themselves that we do not claim tail, what in justice to ourselves

cd or cured at the Sout Healing Institute, and satisfy themselves that we do not claim half, what injustice to cursilves we could.

We have taken a large, handsome, and commodious house for the purpose of accommodating those who may comofrom a distance to be treated.

He taken a large, handsome, and commodious house for the purpose of accommodating those who may comofrom a distance to be treated.

He taken the state of the state complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of these who are afflicted. The immense success we have mot with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persona desirous of being admitted in the licaling institute, should write a day or two in advance, so we can be propared for them.

EXAMINATIONS.

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

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

Spirit Preparations. GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 86 BORD STREET, NEW YORK.

COORIANA, OR COUGH REMEDY,
This is a medicine of extraordinary power and emeacy in
he relief and oure 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 supercede their use and give health and hope to the afflicted thousands.

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

EYE WATER.

EYE WATER.

For weak or inflamed oyes this preparation stands unrivalled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the core will be speedy and permanent. Price 50 cents.

For Tetter, Erysipelas, Sait Rheum, and all Scroblatte oruptions of the akin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

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

RHEUMATIO REMEDY.

This proparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a recurs of the disease. Frice, \$2 per bottle. For \$10 a positive cure will be guaranteed.

ALATIANA, OR HAIR RESTORATIVE. ALATIANA, OR HAIR RESTORATIVE.

This astonishing and powerful Medicine can be used for many diseases not specified. Scarcely a day passes but we hear of its wonderful effects, and often in an entirely new character of disease. We do not chain for it the reputation of a cure all, but we do regard it as a Cure of Many. It has proved etaribledly and amazingly successful in the worst kinds of Rhoumatism. Neuralgia, Spraine, Bruises, Dislocated Joints, Chilbiana, Frosted Feet, Stiff Neck, Tetter, Sore Breast, Sore Nippice, Spinal Complaints, Baldness, etc. Price

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BE PARTICULAR.

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NEW YORK HOMEOPATHIO PHARMACY.

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Where may be found pure Homospathic Medicines, in Tinetures, Triturations, Dilutions and Medicated Pelata; Medicine Cases, for physicians; and family use, of all kinds and sizes; Visis, of overy description; Curks, Labels, Gibbules, Bugar-of-Milk, Arnics Flowers and Plastors, Alcohol; Books on Homospathy, &c., &c.

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July 7.

TROY LUNG AND HYGIENIC INSTITUTE

Established by Special Endowment. ULTY AND MODERN SCHOOLS OF MEDICINE.

This superior model health Institution possesses, it is consol

This superior model health Institution possesses, it is conscientiously believed, superior claims to public confidence to any other in the United States.

In this important particular, viz:—It has been the carriest endeavor of the faculty to investigate, and thoroughly understand the numerous modern Maladies, which have become so very provalent and fatal, especially to the young known as nervous debility. The external manifestations of this class of diseases are Relaxation and Exhaustion; Marasmus or a westing and consemption of the vital fuide and the nuscelar and nerve tissues; sallow countenance; pale lips; dizzinces of the head; impatred memory; dimness of eyesight; loss of balance in the brain; nervous deafness; paloliation of the heart; great reallesances; desupodency of sight; loss of balance in the brain; nervous deafness; pal-pitation of the heart; great reallessness; despendency of spirits; dreamy and rectless sleep; facild or bad breath; vitlated or morbid appetite; indigestion; liver complaint diseases of the kidneys; suppressed function of the skin spinal irritation; cold extremeties; muscular debility or las-situde; rhoumatic and neuralgic pains; hurried breathing cough; bronchitis; soreness of the threat, catarrh and dys-poptic tubercular consumption. Also, IRRITATIVE DYSERSES, known by capricious appe-liat; sense of weight and fullness at the pit of the stomach;

tite; sense of weight and fullness at the pit of the stomach.
irregular bowels; tongue white; severe lancianting pain
darting between the shoulder-bludes from the stomach; pulse quick and irritable; dull, heavy aching path across the ioline; oxcessive depression of spirits, despondency so intense as of ton to excite the most publical ideas; hence this class of dis-orders invariably indicate impaired natrition, energyation in

con to sectic the most painth totals, actued that class of the orders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that had and unassimilated chyle gets hute the blood. It should never be forgetten, therefore, that some of the worst and most fatal diseases to which flosh is heir, commones with indigestion. Among others, it develops consumption in those prodisposed to tuborcular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and scientific remedies, selected with great discriminations and judgment that directly aid nature in her recuperative energies to build up, throw off, and resist morbid action. They diseant all drugs and potenous remedies—mercury, calomel, and all the old school remedies are most screpulously discarded, both from convictions of judgment and conscientious motives. Patients shall not be drugged at this Institution. A Word of Solemn, Conscientions Advice to those

who will reflect! `
Siatistics now show the sulemn truth, the

who will reflect!

Biatistics now show the selemi truth, that over 100,000 dishin the United States annually, with some one of the foregoing discases, developing consumption, prestration of the vital forces and premature decay.

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

In view of the awful desiruction of human life, caused by such debillitating diseases, such as Spermatorrhoes, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilepse, nervous sparss and diseases of the host—and in view. weakness, and vice was a same and discases of the heart—and in view of the gross deception practiced upon the community by base a preceder—the Directors and Faculty of this lustitution, comprehensive.

of the gruss occupant.

of the gruss occupant is and Faculty of this lustifution, conspectations—the Directors and Faculty of this lustifution, conscientionally assure the Invalid and the Community that their resources and facilities for successfully treating this class of maindles cannot be surpassed.

Pationia, for the most park, wan be treated at home: On, application by letter they will be furnished with printed interregateries, which will camble us to send them treatment by Mall or Express.

Definition of the communications are regarded with sacred and conscientious fidelity.

The Institution gives the most unexceptionable reference to then of stabiling in all parts of the country, who have been successfully cored.

to men of standing in all parts of the country, who have been successfully cured.

APA Treatise on the causes of the early docay of Amorican Youth, just published by the institution, will be senting a scaled envelop, to all parts of the Union, on receipt of air cents for postage. It is a thrilling work, and should be read by every person, both male and female.

APA Fall not to sond and obtain this book.

The attending Physician will be found at the Institution for consultation, from 9 a. M. to 9 r. M., of each day, Sun-Adva. in the forenoon.

tion for consultation, how a case days, in the forence, address.

Address.

Physician to the Troy Lung and Hygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs.

Doc. 17.

19 96 Fifth-st., Troy, N. F.

HUTCHINSON'S REPUBLICAN SONGSTER. Lighted by John W. Hurchinson, one of the well-hown Lightly of singers, embracing also a \$25 prize song. Price by mail 10 conts. A liberal discount to Dealers and Olube by the hundred or thousand. Just published by O. HUTCHINSON, 67 Nassau street, New York of June 16.

P. COEB, HEALING MEDIUM, Heanibel, Missouri

## Meurle.

And quoted edes, and fewels live words long, That on the stretched fore dayer of all line, Byarkle foreter."

The royal as go-the Blaster of the Ring. Bolomon-once upon a morn in cuting, By Kedron, in his garden's rocless walk, Was luitering, with a pheasant guest in talk. A man of awful presence, but with face Yet unillscorned, was eren willin the place. The stranger seemed to judge him by his dress. One of mean port, a dweller with distress, Or some poor pligrim; but the steps he took Bespoke an Inward groatness, and his look Opened a page in a tremendous book. How he got there-what wanted-who could be That vostured thus to beard such privacy; Whother some mighty Spirit of the Ring. And if so why he thus should daunt the King? An these the courtler would have asked, but fear Paleled his utlerance as the man frow near, And the Ring's Master, after one brief gaze, Looked on with more of trouble than amaze.

"Oh, Solomon! Ob, friend! Lord of the Ring, I cannot bear the horror of this thing! Held with thy mighty power! Wish me, I pray, On the remotest mountain of Cathey." Bolomon wished, and the man vanired-Straight On came the stranger with his orbs of fate; And looking hership on the King, said be-What meant that man here wasting time with thee? I was to fetch him ere the close of day From the remotest mountain of Cathay." Solomon said, bowing him to the ground-Angel of Death, there shall the man be found." [Leigh Hant.

Existence is only felt to be valuable while it is necessary to some one dear to us. The moment we become sware that our death would leave no aching void in a human heart, the

> Be thou lowly, friend and brother ! In the strife of mind with mind. Not too proud to yield, but only . Just too aroud to wrong your kind: Never let the world adorn you With its baubles—it is blind, And if lafty people scorn you, Never mind.

Never mind bow much derided. Still bate Glory, Station, Gold : Keop your whole Heart pullivided And your spotters Soul unsold: On high-reaching Thought, if tender, Is more wealth than earth can find-If you thus outshine her spiender, Never mind.

Temperance, or the regulation of our desires and passions enables us to polar pleasure without suffering any consequent inconvenience.—[Epicurus,

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE, WEDNESDAY-EVENING, NOVEMBER 7.

QUESTION .- What effects can intoxicating agents

have upon the spirit or sout of man?" Dr. P. B. RANDOLPH.-At the last session of this body, there was a general decryal of all stimulants, and that too, by some persons who at the time practically ignored their own philosophy by the use of one of these indention stimulants -Tobacco, Verily. consistency, thou art indeed a jewel. How strange it is, that the individual who has the most to say about "the divine," "celestial" and "angelle" in poor human nature, and who continually "pitches in" to "the animal" part of man, should at this very instant have a quid of "Fine Cut" rolling about as a sweat morsel under his tongue-the very same tongue too, that utters such fine things about Athe divine in man." If this philosopher, to whom 1 allude, really believes his own philosophy, about narcotics being so injurious to the species, why in God's name do n't he suchew the weed, and practically carry out his own "sublime" tonchings? I am silly enough to ask this foolish, simple question. I defend the moderate use of all that God has planted In the earth, and given us intellect enough to preuse stimulants to a normal extent, for the purpose of subserving some great end of His own, I am as seriain as that God Himself roigns upon the everlasting throne of the starry skies. As for myself, I am a firm believer in my own philosophy. I pracside what I preach, and am therefore consistent with myself. God understood His business well, nor can we better His handiwork, try as we may. Then let na speak of things as we find them. We see stimulants in universal use by every people under Heaven, and assuredly this fact implies a something deeper than a more surface want, or a depraved appetite. The fact illustrates the existence of a principle underlying it. All stimulants are means toward an endand that end is human development. Their use is a transient one, and is the direct agency toward a higher state. I maintain that so long as a man's heart is not filled with the love of some woman-not boy love, but a deep, full, manly, human love-that man will compensate its absence by the use of stimuli of some sort. A man whose soul yearns for sympathy, will use them; and God ordains that they shall serve as a solace, and imperfeet substitutes just so long as we are orcepibg out of ologies and isms, and merging into Common Sense. If a man's heart and soul is full of love to woman and to God, there's no room therein for tobacco. Narcotics directly affect the great nervous centers, and apparatus; they draw off the superabundant vitality, and in a degree supply a natural damand-magnetic cbb and flow. It wont he so when Love reigns supreme below! No perfectly healthy man oraves these stimulants, and if he is healthy, he is capable of inspiring woman with a feeling as pure and noble, as his own is manly and vigorous. In such a state he will nuturally reject all merely physical stimuli. Sire, I tell you that man is full naturally of the Holy Ghost-of love! He draws it down from the spangled Heaven, and up from the deep blue sea; draws it in from forest, fen and brake, and from food and drink, and air and light, and all things; draws it in, till every reservoir of his being is filled therewith and a thousand voices within him cry "Take! Take!" but often there is no human being to respond, and so he resorts to exhilerants, and in working off their effects, parts also with a modicum of that beautiful element. which I have called and demonstrated to be physical love. For take notice, O, ye philosophers, that we suffer from too much, as well as too little love. Of course, the habitual use of narcotics and similar agents is detrimental, but their occasional use is often the safety-valve for both soul and body. The occasional use of a dram of Battey's wine will do any man good, and will save many a victim of self abuse, yet a gill a day for a year would transform the same man into a sensual debauches. Bo of wine. brandy, opium, trance, ha-hish, Spiritualism, and all other marcotics and atinulants, properly med, they are all good; chured, they bring misery and horror. The Hon. Judge (Ladd) deprecated the use

Jacob Elson, Exquire. The former gentleman has a part nor condemnatory. I do believe that absolute brought to not upon the body. My milad has been and all field could not provail egalast such a spirit. right to do my, because he is clear an i free and pure dangerous and injurious, used immedicately and improved by injurious done my body. Experience is actuating men who fought for their own homes and from their effects; not so with the other gentlemon, habitually. Elson is the best friend I have, and I necessary to go through with, to get knowledge, fireships. We expect a man's habits and practice shall accord will not keep up a warfare with him. I will try to Mr. Clough was injured by the use of ardent spirits, The folitical and religious continent of the recopis with his public teachings, at least a part of the item; be peaceful with myself. Let us be good and ab and he goes round to tall the world of that injury, is mingling and raling to-day. The Church is and as the two gentlemen unued are fond of an occas stain from these dangerous things, that, like the and the knowledge thereby given is useful. The use assalled; and when that labilitation is touched man carional trate of "good tobacco," there can be no ripe shock of corn, we may be gathered at last of ardent spirits is not injurious to the soul, but is awakened, if nover before; and as its glant pillars doubt, either that they derive a positive solace and Into the heavenly home that agains us all. benefit therefrom, or else that they are not equal in Mn, Wernenben.-We know what effect alcohol strength to a little weed which lords it over thom has upon the body, but to tell what effect it has on with a high hand. I care not which horn they get the soul, we should first know what the soul is. astride of, yet prefer to believe that they think they This has not been told here. Dr. Child is all sualderive a positive benefit from its use, rather than he talks about what is far off; but Dr. Child, it that they are either slaves or victims to this little saums to me, is somewhat contradictory in his stateplant. The Judge thinks that the use of stimulants ments. The nearest I can get to my soul is the rerenders us morbid. So they do, to a certain extent, cognition of consciousness, my recognition of mind. perhaps, yet I beg to remind him that nearly all 1 do not think that alcohol is always injerious. I great thoughts have been born of morbid minds, and believe it is necessary in some cases; but used as an that, too, in every branch of human research. Clair- intuxicating agent it is considered injurious. Yet I voyance is a forced plant, and hence is ever a morbid believe that by the use of attinulating agents there a startled world! Mesmeric tranco is a morbid that millions of things have been said and written by their occasional and proper use, a man may become a giant in mind. There is a normal use of all these intoxingting agents, and this normal use de- the world. veloce and benefits the soul. Banish the use of tobacco from the civilized world, and thereby a means is removed by which mind is developed.

JOHN BEESON .- I do not believe in the wisdom of growing hot and cold-of preaching temperance and that stimuli and narcotics are necessary for the al, healthy growth of the physical body, and thereby development of the soul in any form or under any of roumstances. Tobacco is a poison, and it is absurd this terrestrial, as well as in the celestial spheres. to think that poison can develop the soul by its Why is it that all persons upon their first use of alinfluence upon the body. Such teachings are bewildering and mystifying to the public mind. The public looks up to this Conference for truth. Tobacoo gives us no strength, no health, no energy, no benefit, no good, but it perverts the energies of the soul. Let us take in our system that which builds the soul up, that which will do us good and make DR CHILD .- The human body is the child of the

soul. My animal life is the emanation of my soul life, sent out through matter. My reason, my intelligence, my morals, my virtues, are attributes of the products of the soul, that belong to external physical existence. Desire is nearer to the soul than any product of its perceptible manifestations. Desire is so natural that many do not recognize it; it is the the use of ardent spirits, if an evil, is an evil of home-servant of the soul. Every other attribute of animal life is subservient to desire and desire is subservient to the soul. The soul distates desire, and desire commands intoxication, and controls the use of its agents. Intoxicating agents feed and fan the fires of animal life, and make it burn out sooner. The use of intoxicating agents wars with reason; but reason in this war does not ever gain the victory; for reason is subservient to desire; intelligence is subservient to desire, too, and comes under; virtue and morals are subservient, too, to the desire that prompts the use of intoxicating agents. The human body and its animal life, with all its attributes, is weakened, debilitated, is broken and destroyed, by the use of intoxicating agents. All this devoctating work to animal life is done by the dictation of the soul to and through its home-servant, desire. Now we ask the question, for what is this premature destruction of the attributes of our earthly existence? We think that by darkened reason the problem may be solved! We say we cannot see the good that can come forth from the use of druge, but we can see the most damnable pictures of evil. Sensuous eyes cannot see the good of drunkenness, but soul-consolousness can. The soul is always ruled by wisdom that lies behind it; animal life and all its attributes are ruled by the soul through soul's servant, desire. I cannot question that every manifestation of the soul through desire is a manifestation of wisdom, the ultimate of which we may not see in a moment; we do not see with our earthly eyes. Desire is superior to reason, superior to philosophy, superior to morals, and superior to virtue it is nearer to the soul; its power and its life are greater, and it will, it does, and it has always held the mastery over philosophy, reason and virtue. When it becomes necessary for the habitiaments of earthly love that clothe the soul, to be broken, desire, in obedience to wisdom, performs its mission and does this work. The soul is not always to wear the triped garments of virtue and vice, nor lug this physical body around, nor have its vision restrained to physical things by the fumes of animal ife, its philosophles and its religious and its morals. t may be, and I think it is so, that when the soul has grown to a condition of greater freedom, which is its lawful heritage, it sends forth its servant. desire, to out away the tangled web that it has produced and worn, made of the attributes of animal life: and intoxicating opents are lawful meaus, are knives in the hand of desire that out the thread of philosophy, morality and virtue to pieces; it is a consuming fire that desire kindles and fans to burn up earthly love and the earthly body, so that the soul may wing its flight away in freedem, sooner. The soul holds the reins of its own physical government: it is the ruler of its own productions. Our ponsciousness may not, it does not, recognize the unseen wisdom that lies beneath and produces all physical existence, and that in time causes all physal forms to dissolve and perish. The use of all intoxicating drugs tends to break and destroy human forms, and all the appurtenances of human forms, while upon the soul itself they have no influence. nor can they have.

an they have.

"God over worketh, everywhere,
And everywhere, from one Davine decree,
Urging all forms to one high deathry.
Shaping all timings in wisdom from his will—
And oh, how eatin he worked and oh, how satill
And works from centres outward to extremes,
Diffusing through all orms the tempered beams
Of love and wisdom perfect and disting.
Through their outworking through all space and time,
And overs where out ashioning the same
Oreat purpose into being. His true mome And overy where out astiming the same Great purpose into being. His true mome is Maker, for he works with master hand in every sum and overy grab of sand. With perfect skill. His work to never done, Or, being ended, is anow began,"

Jacon Enson .- It is better to preach well than to practice had-and it is well to practice what we prench. I do believo that alcohol, as a medicine. may be a great blessing-and so of tobacco, while the abuse of both we may look upon with feelings of sympathy and pity. I know that I have gathered | power. advantage from mingling with temperance societies. I conclude that the moderate use of all parceties and stimulants may be good, and are good. I think that there is an inclination being developed in this age for the use of some new stimulants that I believe should be avoided. Let us follow Jesus, who went with

growth, yet what priceless treasures it has given to has been more good than evil resulting. I chain condition, yet what a blessing it has proved to us poor under the influence of stimulus, that push the groping mortals. I do not believe that intoxication is world award. Coffee is a stimulant narcotle that good for a man's morals, while I do believe that it produces bright thought. This I may call a good develops new light in his intellect. I hold that effect. Some of the brightest thoughts that are God never intended man to become a slave to nar- said and written to day, are said to be produced cotios in a form of habitual and excessive use; yet under the influence of stimulants. I would not recommend the use of strong drinks; but I must claim that their use has done, and is doing, good in

Dr. Lawis.-If we are to judge correctly of the question before this Conference, we must, as true Spiritoalists, having faith to spirits' communications accept in full their evidence, which has always been against the use of all stimulants or narcotics of every intemperance in the same breath. I do not believe kind; because they undermine and retard the naturprevent the soul's natural and spiritual progress on cohol, tobacco or other stimulants, always suffer more or less pain, unless such are absolutely poison. ous to both body and soul? In harmony with nature's infallible law that "like produces like," we may always notice that those parents who have indulged in the use of alcohol, hashish, oplum, green tea, coffee and tobacco, always have diseased offspring, and these offspring always inherit their parents' perverted appetites? Narcotics or stimulants being always repulsive to our natural or unperverted tastes, is to me infullible evidence that the physical body is injured, and the spirit element that governs it, perverted from its true course of action.

Mn. LEONARD.-I have lived many years and have seen, much drunkenness, and I must declare that necessity that works out good. So it is of all other things that we see as being ovil. All evils are of nature-are necessities, in creation for good. One tells you that war is the greatest evil in the world; another tells you that incomperance is the greatest evil, etc.; but I must declare that all these evils, to called, are to be great blessings to the human race.

MR. BESSON.—There has recently been thrown out on the world the doctrine "Whatever is, is right." There is a sense in which this assertion is true, and there is a sense in which it is not true. I believe that the promulgation of it in the present manner ta bad—is dangerous.

Question .- Is the devil right in any sense?

Ques.—Is God wrong in any sense?

Oues .- le every attribute of God right?

Ques .- Can right in any sense be wrong?

Oucs.—Then how can you say that whatever is, is right, in one sense, and wrong in another ? [the answer was long, but was to the end that in God's sight everything was right-while the short-

sightedness of man alone could see wrong.] JUDGE LADD -Our knowledge depends upon two ources—our perception and our consciousness; and these form the basis of all other knowledge upon which we reason. It is fair for us to have a position, and reuson from our own standpoint. If we took upon the heads of the inhabitants of New Eng. sand, we see that the large end is up, like an egg standing on its small end; while with some foreign natione, the small end is up. There is a great development in New England of the superior portion of the brain. This indicates soul, activity. Evil mny abound, but where sin abounds grace much more abounds. Nowhere has civilization and intellectual development exceeded that of New England. There are more inventious in New England than in all the world besides. Morals, religion, reforms and new ideas have culminated in New England, more than in any place on the globe; consequently the organization is finer, and there is greater demand for intensified stimulants to supply the wants of what the soul fails to obtain in more lawful channels. I do not think it is in accordance with history that alcohol is necessary, as some have claimed, to produce new and brilliant thought. The power of perception gives birth to solence, and we must adge of the power of stimulants by our perception of their effects. I do not see what right a man has to say that the soul is not influenced in the future oy its acts in time. I should like to know on what ground it is said that man is not made unhappy hereafter by the transgressions he commits in this

Miss M. A. Ball .- The soul is the thought of God. n the beginning was the Word, and the Word was the eternal principle of mind, and the eternal elements of matter. That Word whon spoken into exintence by the Creator. Love, forms the soul or unit of existence; thus the soul is related to every element in existence. Each element has its voice within the soul, and no element can injure the organism outwrought through this life-principle, that is received in the proportious of its representatives, natural relationships, to other elements inherent in its coustltution. Harmony is the condition of good; inharnony of evil. The soul-nature is the true standard of its own needs; and when the soul is made superfor in all respects to the body, when it is allowed to speak its nature, when it is freed from the slavery of ponditions, when aspiration, which is the voice of the soul, is obeyed, rather than desire, which is the consequence of conditions and relations, then the soul will witness of its true needs. To make the soul a slave to any appetite or habit, is to rub it of its

Mu. Spoonen.-If the soul is not matter, I don't see how how it can be injured by matter. The soulcannot be frozen, or burnt or broken. One material object may be used to the injury of another material object. Ardent spirit is material, and can only inof all stimulants, so did my friend Dr. Gardner, and . the lowly and benefited them. He was neither radi. I think that the mind can be influenced by agents fright, they had a religious element in their nature

may be to the body. I use coffee, and think it is totter to the dust, he beholds bimself as the incarnanecessary; but I would not recommend it to my tion of true rollgious liberty-of liberty, equality and oblid. We have no orldence that great men have frateruity-and he shall more truly than over before been under intoxicating influences when they have feel bimself a part of God. produced their greatest thoughts.

eat down has taken the ground that the soul is not offer up their choicest gifts upon her altar, then the folured by that which is material. The spirit of Now Jerusalem will come upon earth, and her civililife in the vegetable depends upon the external in. zation will temper the whole world. fluence that surrounds it. So It is of the soul. The seed of corn contains in itself the germ, the elements of the plant—the stalk and ripe car that it is to know this is a momentous time, but you do not produce. But these gorms might remain forever understand nor comprehend it. This country is to unexpanded were there no external influences be the representative of what true government may brought to bear upon it. I claim that the external world influences the soul. I can produce by psychological influence the same fantasia as is produced by through your veins. It is to be the concrete nation. some drugs. Yet some of our speakers on Wednesday evening last claimed the wonderful and beauti. ful visions of the spirit world, which they had experienced, to be the result of highly unfolded spiritual perceptions, induced by the action of narcotic stimulants upon the human organism. I believe that all these psychological impressions are produced dren, will feel the nobleness of. by abuormal excited conditions of the external senses, and not by highly unfolded spiritual conditions. It has been said here that I preach more than I practice. All men do this, Coffee to me is injurious. It confuses my intellect, and so for dissolution will never begin with them. You does smaking. I conclude that from the effect that may try to conquer that hydra-headed monster, but drugs have here on the organism of the human budy, that they must be injurious to the soul hereafter.

The following subject, sent to the Conference by Rufus Etmer, Esq., of Springfield, will be discussed "IFhat is virtue? what are its demands on human

ityP''

Reported for the Buntler of Light. LIZZIE DOTEN, AT ALLSTON HALL. Sunday, Nov. 4, 1860.

APTERNOON DISCOURSE.

The choir sang, the medium improvised a prayer the choir sang again, and the medium gave ber subject as "Politics and Religion." Her text was: · Render unto Casar the things which are Casar's and unto God the things which are God's." 🐣

She said: To-day we are not to be heard for our much speaking. If what we have to say is appropriate, and answers to your needs, if we are brist it will be easier remembered, and if it is destitute of these qualities, the shorter it is the better. " "

We have nothing to do with men or parties when we claim that the ground of politics is covered by Spiritualism, the same as it covers everything else. We claim that the spirits of the departed hovor around you; the arene of their busy life was here; and se their interests centered here, they still linger about the scenes of their former active life. The arms which were once stretched forth to guide the helm of state are with you now. They have been enfranchised from the bondage of party feeling and interest, and are appealing to you at this time to stand up for principle instead of policy-to render unto Cresar those things which belong to Contar, and unto God those things which are God's. Wuo renders tribute unto Casar when it should be remisred to God, is disloyal to his high trust. The demagague cannot wear his mask long. He must stund, sometime for just what he is. The great man, with overhanging brow, whose deep-set eyes seemed ever looking iono the future of America, tasted the bitter disappointment when he forfeited honor for ambition. But he has had time to thank God for the stirring times. Be true to God and the right, and bitter lesson which led him to redemption, and now let come what will, gave utterauce to our text.

Man knows not always when he bows to policy that he does obcleance to Moloch instead of God. But all must learn the lesson. In the past there were a few noble. God-anointed souls, who knew these lessons were deep and eignificant. Man was not only as an individual taught to govern himself, over, she spoke as follows: but was taught lessons of life in an associate capacity, and taught to work out events which will tend to the redemption of all. Damosthenes and Closro were not guided by self-interest, but left their names and reputations for future generations to make hely, centuries, perhaps, after they had lived and died. Solon, the lawgiver, sought into the interests of government, forgetting blusself, and stood up not for one man, but for all men - not for one nation but for all nations. Shall we not name Moses, the lawgiver, and Joshua, the exemplar of law, and Jesus, toe fulfilling of a higher law? Then we come down to later days-to your own noble Washington, so firm and true in the hour of danger -the patriot who threw his whole life and energy into the struggle, that his country might be enved tie was born for the time, and he stands in the highest picke of fame. There is not one of humanity so dead to patriotism that at his name s thrill goes not through his heart. There were those rare old patricls, Franklin, Jefferson and Adams and firm old Jackson, with his iron will. While we present these unmes to you, we do not touch upon their errors. We only speak of them as embellishments of the ideas we are to present.

Why is the memory of such men ever blessed Why do you honor these men, and canonize them is vour memory? Why do you write their lives, and give them to your children to read and emulate? Because their was a religious element in their natures, which makes their examples brighter and brighter as years roll on. How was it with the men of the Revolution? How was it with brave John Endicott, when he ture the cross from the British flug? Was it not the result of the religious fervor coursing through his blood, that made him spure the emblem of the Papal Church? .

Even 'in the early thmes-in the beart of these nen who gave up their lives to cast off from their shildren the British Joke, what spoke with such fire from the eloquent tips of James Ods, and poured forth the blood of brave Warren, who fell, a selfimmolated victim on the altar of Liberty? What arrayed brave men agalust disciplined armies, and even brother against brother? Ah, there was a religious spirit which gave strength to every armreligion not like that which often bears the name but a power which actuated live men and women with God's blood to their reins, and the pentegostal flame burning on their lips. The men of the Revolution, when they defied royal power, and dared to beard the lion in his den"-when they threw the are dangerous and injurious to our beings, and that lineuce the muterial. By the use of ardeat spirits, fluxuries of taste into the sea rather than submit to you only injure the instrument that the mind uses. In olious taxation, in the name of God, and the

When the oppressed and darkened souls of Italy Dr. H. F. Gandnen.-The gentleman who has just | come out under the glorious light of freedom, and

But we will not wander across the Atlantic, but confine ourselves to this most favored land. You

be. You may thank God that you dwell on American solt-thank God this nation's blood is running made up of the best contributions of the whole world. You may look back to your ancestry of the North. who sent down to you their Scandanavian mythology; or you may trace the old Teutonic fire in your wins, it may be; and this blood, commingling with that of other nationalities, your children's chil-

There are two elements working destruction to this Republic. The first is the slave-power, and the second is foreign emigration. You need not fear the threats of dissolution coming from the slave-power, it cannot be done. A vast principle is to be worked out through the instrumentality of Southern slavery. Though it seems evil, God will work it out for good. You are to meet the great question of American elavery not as John Brown met it-not with rapine and destruction. You must be just with yourselves. and just with your Southern brother. "Render unto Casar the things which are Casar's, and unto God the things which are God's." Force and bloodshed will never liberate the Southern slaves. John Brown was a true, brave and noble soul; and so far as he was true, brave and noble, we will be just to him. Like Leonidas at the pass of Thermopylle, he with his handful of men seemed to hold whole armies at bny. Ills voice of power sounded in the ear of the whole nation. But he blended with the nerve of a here the method of a fanatic. Let man be not afraid. There is a God who speaks out over the voices of all people. You are only required to render unto Cosar the things which are Cosar's, and slavery will slink back in dismay, poisoned by its own fungs. Within itself is the cure for its own eril.

Then, through foreign emigration, ignorance, vice and poverty are in your midet. But what are you to do, as men and women? You have liberal institutious-schools, churches, enough and to spare. Know, then, that these classes which you find so gross and low, are capable of improving by your largess. The seed is sown in the cold, damp ground, or it is oast there by the winds: But there is a power that moldeth the seed into new forms of life and growth. So the rode intellects that come surging upon the shore of the Western Continent, are to become the fertilizing force for the growth of the nation. You are not to denounce them, but receive them with pity and with sympathy... If you are kind to them, the hearts of the children will remember and reciprocate the kindness. Educate them-teach them of the one God and Father in Heaven, and embrace them in the holiness of your nature. Naturalize them, not with bits of paroliment, but naturalize their hearts and souls, so they will know how noble it is to feel themselves American citizens.

We say, men and women, prepare yourselves for

After the lecture had concluded and while the choir were singing the closing bymn, the medium was entranced by another intelligence, rose from her sent, advanced to the deak and opened the Bible which lay before her one of the first edition ever printed in America-and as soon as the singing was

"My name was Isaiah Thomas. I printed this Bible, and I refulce that I left it to the world. I carried on business in Buston, and afterwards in Worcester. I'll read a few verses from the second book of Samuel, the twenty-third chapter :---

. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the ancieted of the God of Jacob and the awest posterist of bernel, said, the Suiriz of the Land anaka by me, and his word was in my tongue. The God of srael said, the Rock of largel spake to me, He that ruleth over men must be just, ruling in the fear of

The evening lecture was on the subject, "Theodore Parker." We took the precaution to have it fully reported and revised, and shall publish it entire in uur next namber,

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