## Miterary Department. "A DOLLAR OR TWO:"

MR. SILVERBURY'S EXPERIENCE.

BY LIZZIE DOTEN.

[CONCLUDED.]

CHAPTER ILL : MR. SILVERDURY FALLS IN TOVE AND OUT AGAIN.

It was late next morning when Mr. Silverbury awoke from his dreams and returned to his consclousness of outward things. As the events of the preceding night slowly returned, and he took them into serious consideration, he found himself obliged to make a very important decision, which was this -that, in consideration of his present limited means, (five coppers, and the expected proceeds of his lecture,) he should be wholly unable to maintain Miss Nelly Goldthwaite in her present style of living, and therefore should not avail himself of the preference which she had so openly manifested for him. Feeling very much exalted by this heroic piece of self. denial, he arose and dressed himself, made a scanty breakfast, and then prepared for a morning walk.

As he came down the stairs, he found Frank Wil loughby, Mrs. Bluethorpe's nephew from the country, waiting at the door, with the horse and wagon with which he usually brought milk and vegetables to the city. At present, however, it was cleared of its usual contents, and two nicely cushioned seats fitted in. Eva stood on the steps in her little, neat, white sun-bonnet, with her shawl on her arm, while Mrs. Bluethorpe was looking the door of her room.

"Good morning," Mr. Silverbury," said she. "This is one of the Lord's own days, and we intend to improve it to the utmost, for we are going to spend it them every night, if she was willing to do so. He in the country. But mercy me! you poor, dear man! What a forlorn, lackadaisical look you have this morning! Pray, what is the matter with at once upon a purchase. He took out his port. you ?"

"Oh, nothing in particular," replied Silverbury. "I was up rather late last night, which together certed them. He thought then that perhaps Finnk with excitement and over-eating, have affected my would trust him till he should be able to pay, but, whole system.

into the wagon and take a ride with us, and see farm. how that will affect your system. Now do n't say and seizing him by the arm with friendly force, she drew him after her.

"Oh, yes, Silverbury," called out Frank, as soon out hesitation it was passed over. as he saw him; "you will make a fine addition to our party. Strange I had n't thought of you myself; at once, leaving to Mr. Silverbury the privilege of a .nevertheless, you are just as welcome."

bury was right glad of the invitation; and, after of the flock, and then proceeded to catch them; but helping Mrs. Bluethorpe and Eva into the wagon, he the frightened creatures started away over the open took his seat with great satisfaction beside the field at the top of their speed, and Silverbury after worthy young farmer, whose cheerful countenance, them. The rooster in particular, spread out his radiant with health and happiness, did one good to wings, stretched his neck, and with discordant look upon.

to speak with the ladies, and for the first time, ob- lone, though far in the rear, did not fail to keep beserved Mrs. Bluethorpe's bonnet. It was a mixed youd Silverbury's reach. Over the stone fence they straw, trimmed with a profusion of white satin bows, went, through a blackberry patch, and then directly and was so very large and old-fashioned that it into a thicket of tangled grape vines and lvy. formed a most amusing contrast to the mode of the Panting with farigue, Silverbury seated himself present day. Indeed, Mr. Silverbury's sense of the upon a stump and reflected seriously on the uncerridiculous was so keen, that he found it impossible tainty of worldly possessions. In a few moments to look into that broad tunnel of straw, from which Eva came up, laughing merrily, with a basin of corn the good lady's face beamed forth so radiantly, with- in her hand. out smiling in a very ambiguous manner. Therefore, to avoid seeming rudeness, he kept his eyes know that such creatures are very much like the lafixed on Eva, who, with her sweet face, and smiling dies-to be caught by fair means and not by foul? blue eyes, peeping out from under her white sun. Just step behind the tree there, for they will not bonnet, seemed to him the very embodiment of fem- show their heads as long as they see you, and porinine delicacy and loveliness.

Cloverdale farm, the possession of the Willough- Mr. Silverbury stepped behind the tree, and Eva, by's, was a most delightful place. The house, with took her seat on the stump. She shook the corn its numerous gables and cozy piazzas, just ex- gently, clucking and calling softly at the same time. actly suited Mr. Silverbury's idea of the picturesque Presently, the rooster made his appearance, and and beautiful, and as they drove up to the deer under then the bens, stepping cautiously, and looking to the great overshadowing elms, he thought how happy the right and left. Mr. Silverbury did not wonder he should be to spend his life in such a place with that they obeyed her call, for her voice was so ir-Eva for a companion. His heart grew very tender resistible, that he could scarce help coming himself. toward her, and he resolved that so soon as he held In one moment more, they were eating from the bathe proceeds of his lecture in his hands, he would sin. Eva quickly threw her shawl over them, and make her a formal proposition.

Everything in and about the house was indicative his property in triumph. of prosperity. It seemed the central point of a rich | As there was a clear, bright moon that night, they and varied landscape, for all around, and stretching did not set out for the city until after nightfall, and far away in the back ground, were meadows, and then were accompanied by Mr. Lyman, instead of cornfields, and orchards, woodlands and pasture Frank. As they arrived at their own door. Mrs. grounds, one green swell rising beyond another, un- Bluethorpe concluded to go further with Mr. Lyman til at last a broad blue arm of the sea, stretching into the city, to make some purchases to send back lovingly into the land, gave the last finishing touch to the farm, leaving Eva in the care of Mr. Silverto the beautiful picture.

flaw to the cornfields to help the men gather in the waist, and the bunch of fowls in his other hand, he golden harvest. From thence they turned aside into encountered Miss Nelly Goldthwalto, leaning upon the orchard, where the ripened fruit lay in crimson the arm of Mr. Ridley. and golden heaps upon the ground. Here, at noon- It was evident that she saw him. for the street time, the whole party, including all the laborers upon light shone full in his face, and moreover she turned the farm, sat down to a rustic feast under a fine old and glanced over her shoulder at him. Mr. Silverapple tree; after which Silverbury prayed for Eva's bury, however, was indifferent, for he felt that he company once more, as Frank and Mrs. Bluethorpe had an angel by his side, who was far more to him : were busy about the farm. They wandered away and when a few moments after he found himself together over the hills and through the woods until seated near Eva in Mrs. Blusthorpe's cozy parlor, they came to the sca. shore, where the children were he dropped upon his knee before h r, and gave utgathering shells and moss upon the hard, white sand, terance to his overflowing heart in a most elequent rolling in as if meaning to swallow them all up at had exhausted his stock of words, and paused for a

once. Here, in a little sheltered nook in the rooks, they sat down together. Eva was twining a wreath of oak leaves for Mr. Silverbury's hat, and he, in return, was arranging a bouquet of wild-flowers which he had gathered on the way for her.

He was very happy, and, as he sat there, in his mind he compared himself to the old heathen deity Sylvanus, and Eva to his attendant wood nymph. He looked down at the sea, however, and the thought occurred to him that it would be better to compare himself to Neptune, and Eva to a water spirit, a Lorely, or an Undine, or some other such fabulous being. But then he remembered that from his child. hood he always had an especial dread of the slippery, dripping inhabitants of the watery deep, and therefore he dismissed this idea also. It was a settled point, however, that he felt very much like some of the old heathen deities, but which, he could not exactly tell.

. As he watched Eva's fingers twining the green leaves so gracefully, and saw how the changing color came and went in her cheeks as she pursued the pleasant tack, wholly unconscious that his eye was upon her, he felt his heart drawn toward her most irresistibly, and he would have declared his passion on the spot, but every time he attempted to say anything to that effect, he was seized with a violent fit of coughing, until at last the rush of contending emotions became so painful that he sighed heavily, and complaining that the sea air was not good for him, proposed returning to the house.

It was near sundown when they arrived, and the chickens were all gathered about the door waiting to be fed. Eva was delighted to perform this service, and as she stood scattering the corn among them, Mr. Silverbury could not help thinking how much like a picture she looked, such as he had seen or read of in books. He was selzed with a great desire to have some fowls of his own, to keep in Mrs. Bluethorpe'e back yard, so that he could see Eva feed spoke of it very privately to Mrs. Bluethorpe, who seemed te approve the plan, and therefore he decided monnaie with much confidence, when the click of those five miserable coppers immediately disconupon applying to him, he found that the fowls be-"Well, then," said Mrs. Bluethorpe, "just jump longed to a man who went on shares with him on the

> "Never mind, though," said Frank, "if you want the fowls, I am perfectly willing money."

"Just a dollar or two," said Silverbury, and with-

Mr. Lyman was called, and the bargain concluded choice. He immediately selected two speckled hens, No further words were necessary, for Mr. Silver- and a Coobin China rooster, who seemed to be king screams fled like a young ostrich, using his long As they rode along. Mr. Silverbury turned back legs to wonderful advantage. His female compan-

"Oh, you foolish man!" said she, "do n't you haps I can get them in a few moments."

Mr. Silverbury springing forward, took possession of

bury. He helped her out of the wagon, and as he At first, Mr. Silverbury, with Eva by his side, stopped upon the sidewalk, with his arm around her

and playing catcher with the waves, which came and poetical manner. Eva listenel quietly until he

"I am very sorry, Mr. Silverbury, to disappoint you, but then I am engaged to Frank Willoughby, exalted in his feelings. He had half a mind to leave and we are to be married next week."

knees and dusted his pants, "so I thought. Excuse Nevertheless, to be on the safe side, he thrust the me, I meant no harm."

He did n't exactly know what he was saying, but strangely that he began to fear very much indeed, he felt himself under the most pressing necessity of that the beer was having an injurious effect upon saying something. After several ineffectual at- bim. To prove the matter, he walked along the nartempts at conversation, interspersed with awkward row curb-stone of the sidewalk, to see if he could silences, Mr. Silverbury complained of fatigue, and keep his balance. He found that he could, without withdrew. His room, however, seemed so lonely, so difficulty, and therefore proceeded directly to the dark and cheerless, that he could not stay there, hall. and therefore went up to see the Fairless. Genie was alone, stitching away upon her shoes as busily as ever.

"Genie," said Silverbury, after a short, prelimipary conversation, "did you know that Eva Leslie ling down, he arranged the bow of his neek tie, s to be married next week?"

"Yes," replied Genie. "Well, then," said Silverbury, somewhat testily, why did n't you tell me ?"

"That I have to my sorrow," returned Silverbury, with a sigh.

"Why, you did n't propose, did you?" said Genie. mischievously.

on your part, might have saved me from my present mortification."

"Well," she replied, "I suppose I should have spoken if I had had the least idea that a man without a dollar in the world, without business, and with tion. nothing in expectation, could have thought of offer. ing himself to any sensible girl."

"What!" exclaimed Silverbury, springing to his timent of love itself ?"

" Not love," said Genie," " for that costs nothing : ness depends upon a certain degree of calculation down which he expected to plunge every moment. and foresight. A woman's hands soon get tied with sider whether he is able, by money or labor, to meet such responsibilities."

"Miss Fairlee!" exclaimed Silverbury, as he looked at her in astonishment, "if any other lady ded a new charm, could disturb him now. He went had spoken such words, I should have termed them on without further accident, or interruption to the unpardonable familiarity."

"It is the truth, any how," returned Genie, coolly. "Very well," continued Silverbury, "since you are so ready to speak, what particular employment would you suggest to me, under my present circum-

Once more she pulled her needle through with her teeth, and then replied, after some reflection:

"Well, what I said before. Go into the country and help some farmer, or take a book agency, or get a place as dlerk in some store."

"A clerk in a store !" repeated Mr. Silverbury; with a look of inexpressible contempt, as he strode to the door, and opened it. "When I am clerk in a store, I will come and offer myself to you, Miss Fairlee."

"Well," she replied, with perfect composure, " hope you will. Now do n't forget. Goodnight, Mr. Silverbury !"

### CHAPTER IV.

MB. SILVERDURY'S LECTURE AND THE RESULTS.

Mr. Silverbury's lecture was at length completed. As with a hasty pen he traced the last word, he uttered a shout of triumph, and danced about the room in such an excess of joy, that the poor little German woman locked her door in all possible haste, thinking he had suddenly gone crazy. The next thing was to bring it before the public. Both Woodruff and Goldthwaite lent their influence, but nearly every Lyceum and Literary Association had engaged lecturers, and as Mr. Silverbury was an individual as yet unknown o fame, all hesitated about accepting his services.

At length it was decided that he had best engage one of the most popular halls in the city, give out public notice of his lecture, and have tickets of admission. Accordingly the bills were printed at Woodruff's expense, and due notice given to the public. It will be as well to mention here, that before the completion of the lecture. Eva Leslie's marriage had taken place, and Mrs. Bluethorpe had gone with her into the country, upon which the Fairlee's had removed from the third to the first floor. Mr. Silverbury sent them all complimentary tickets, however, for it was a thought over which he rejoiced greatly in secret, that now he should have an opportunity of showing Mrs. Eva Willoughby what she had lost by not taking him, instead of that great, round faced farmer boy.

A length the eventful night arrived, and Mr. Silverbury prepared himself with the greatest care for his appearance before the public. The little German woman who knew what was about to take place, and wishing to testify her good will, just before his departure, brought him a glass of her lager beer. which she always kept on hand in remembrance of

reply; then she said in the sweetest tone imag- recommended by some physicians for its strengthening qualities, he took it without besitation.

It was not long, however, before he felt greatly his written lecture at home, for he felt he could give "Oh!" said Mr. Silverbury, as he rose from his a much better one on the inspiration of the moment. manuscript into his pocket, and set out. He felt so

It was a novel situation for Mr. Silverbury, when he found himself seated behind the desk, looking out upon his small, but highly respectable audience. It wanted a few moments of the appointed time. Stoopsmoothed his hair, and, as many lecturers do, put a lozenge in his mouth. Unfortunately, however, he had paid no attention to the quality, and it happened to be flavored with cayenne. He coughed, he "Because," she replied, with a pause, when she swallowed, he wiped his eyes and nose again and seized her needle with her teeth to draw it through a lagain, and drank with eager haste from the glass of hard place in the leather, "I thought you would soon water upon his desk. In the end it was a decided find it out yourself by the way you were going benefit, however, for it restored him to himself. After a few moments he arose and commenced with perfect composure.

For some time he progressed finely, and was becoming quite animated with his subject, when his eye chanced to fall upon a wonderful bonnet, orna-"Yes, I did though, and a little timely friendship mented with white bows, rising very prominently above the heads of his audience; and therein, was Mrs. Bluethorpe's round, good-natured countenance, looking out upon him through her spectacles, and with open mouth, listening in breathless atten-

It was too much for him. He was so constituted that he could not restrain his risibilities, and even at this critical moment he smiled. He entirely forfeet, and assuming an oratorical attitude, "must a got what he was saying, and, on glancing back to value in dollars and cents be set upon the holy sen. his manuscript, he had lost his place. He cleared his voice, took a swallow of water and attempted it again, but it was of no use, the place could not be but 't is matrimony, I mean. People do n't seem to found. In perfect desperation, he began to extemthink when they marry, that so much of their happi. porize, but he felt as if on the brink of a precipice,

At length his eye chanced to fall on the commencefamily cares, and then a man has double duty to ment of a paragraph, and he eagerly caught at it, perform. Then, besides, two or three hungry mouths not knowing whether the thread of the discourse may be calling for bread, and a man ought to con. was fitly joined or not. With a great effort at selfcontrol, he proceeded. Not even Miss Nelly Goldthwaite's beautiful face, to which a white rigolette, mingling its tassel fringe with her dark tresses, adend, and yet he sat down entirely dissatisfied, for he felt that he had not done himself or his subject.

> His audience had indeed made some faint manifestation in the way of applause at the last, but it was very ambiguous, and Mr. Silverbury was inclined to think it was less from appreciation of what he said, than from joy at the conclusion. He did not believe there was one present who felt the force of what he had labored so arduously to prove, that this constant longing, and labor, and strife, for the sake of a paltry dollar or two, was the greatest curse that had ever fallen upon mankind. In fact, when he considsidered how very small the proceeds of his lecture would be, he could not but modify his belief to himself, and say that the real cause lay not so much in the labor, as in not obtaining.

> He turned gravely away from the congratulations of his friends, and with the two dollars in his pocket. which remained to him over and above the expenses. returned to his home, a deeply disappointed man. For a full half hour he sat alone in his room, but in the deepest meditation, and then, feeling the need of human sympathy more, perhaps, than ever before in his life, he went below to spend a few moments with the Fairlees. The old gentleman and his wife had retired, but Genie sat there as usual, stitching away upon her shoes with all her might.

"Genie" he said, after being seated a few moments, " you were at the lecture, to-night; tell me, honestly, how did I succeed?"

"Well," she replied, "you made out much better than I expected, but-" and then she hesitated. "But what?" said Mr. Silverbury, anxiously.

Genie laid down her work, and moving her chair close beside him, laid her hand in his, and looked him quietly in the face.

"Mr. Silverbury," she said, "will you allow me to speak to you, as a sensible woman and a sister?" "Certainly," he replied.

"Well, then," she continued, "every question has two sides, and you have only looked at this from one point of view. The ever grasping, never-to-be-satisfied spirit of avarice, that heaps up its thousands and still covets more, is indeed, a curse but God has so arranged the order of human affairs, that earnest, honest labor shall produce the means whereby one can enjoy the comforts and blessings of life with a clear conscience. The covetous man and the miser wrongs the world and his own soul; but he who cheerfully carns a dollar or two, and with it makes himself and those around him happy, stands approved in the sight of God and all good men. Therefore, Mr. Silverbury, I believe that, if instead of going up among the clouds to prove theories which none can easily practice, you had come down among the sober realities of life, and pursued some humble her "father-land." Mr. Silverbury was not at all accustomed to this beverage, but having heard that twould not intoxicate, and also that it was highly Do n't you think so yourself?"

Mr. Silverbury still held her hand in his, and a e sat and gazed into her great, earnest eyes, a deep conviction of the truth of that which she had spoken entered into his soul.

"Yes," he replied, "I do; for you yourself prove it to me. All my knowledge from books has failed to teach me hat which you have learned so well from your daily experience. I am heart sick, and entirely disappointed, but you have spoken the right words at the right time. And now, God helping me, I will ecome a wiser and more useful man."

He arose from his seat with much emotion, and then-perhops we should not tell-but gently stroking her soft brown hair, he pressed his lips one moment to her fair forehead, and turned away with the feeling of one, who, after struggling long against his adverse fate, and stumbling in the darkness, looks up and sees the clear star of hope shining calmly lown upon him.

#### CHAPTER V.

MR. SILVERBURY TURNS OVER A NEW LEAF, AND ENDS WITH A CONFESSION.

A few days after the unsuccessful issue of the lec. ture, Mr. Silverbury went out in search of employ. ment, resolved to do or die. He was not obliged to seek long, however, for through the influence of his friend Woodruff, he obtained an excellent situation as head clerk in the extensive dry goods establishment of Mesers. Farrell & Varnum. His predecessor had suddenly departed, without taking leave of his employers, to parts unknown, leaving the accounts in a very disorderly condition. Mr. Silverbury set bimself to work with his whole soul, to restore things to the regularity and exactness which business so imperatively demands, and succeeded, to the satisfation of himself and employers. For the first few weeks his resolution sustained him, and then his occupation seemed a dull, intolerable drudgery. But, still, with many a sigh and hard-foughbattle in his own soul, he persevered, until he became accustomed to the dull routine, and really began to feel quite at peace with himself and the world. He had no time now to keep bachelor's hall; theret fore he had given up his room and gone to board with the Fairless. They were a happy-family, take them all together; for the old lady, though sick, was cheerful, and Genie, with her quiet good sense, and never-tiring industry, made everything move on in the most barmonious order.

Thus the winter wore away, and once more the spring opened. Then Mr. Silverbury observed that he Fairlees often held gether, which were ended abruptly so soon as he made his appearance. He knew that some plan was under consideration, which was carefully concealed from him, though for what reason, he could not tell, and it troubled him greatly. Finally, however, he returned home late from the store one night, and found Genie sitting up for him, which she was not accustomed to do.

"Mr. Silverbury," she said, in her usual quiet manner, "I have something to tell you."

"Indeed!" he exclaimed, in a joking way, as he gized a chair and seated himself quickly before her. Pray, what is it ?"

Genie smiled, and then grew quite serious.

"It is this," she continued. "In the course of wo or three weeks, we shall all move into the country. Father and I have saved enough from our earnings to stock a small farm, and we think it will be better and more profitable for us all than our present employment."

"And what is to become of me, then?" said Silverbury, growing serious in his turn.

"That is what has troubled us most, and why we have not felt willing to speak to you of this before. We have all known you so long, and became so much attached to you, that we shall find it hard parting

Mr. Silverbury arose and walked the room thought-

"I was not expecting this," he said. "I had just begun to feel that I had a quiet home, and that life had much happiness in store for me; but now, all. at once, it changes, and I am sont forth to battle with my fate once more. Well, I suppose that so it must be, and I must learn to bear it."

He stopped before Genie, and looked her earnestly in the face. She did not raise her eyes, but he saw that the tears were stealing silently, gently down. her cheeks.

"Genie! Genie!" he exclaimed, as he seized bother hands in his, " whatever else I lose in this world, L cannot part with you. Never till this moment did know how great an influence you have over me; but gently and quietly, as is your very nature, have you stolen into my heart, and now I cannot live without you. I told you once, scornfully, that if ever I were a clerk in a store, I would come and offer myself to you; and now, all unworthy as I am, here dostand to perform my promise in serious earnest. You have been my counsellor and helper, my friend and sister. Oh, Genie! Genie! be still more to-

"Why. Mr. Silverbury !" she said, with seeming.

"For heaven's sake, Genie !" he exclaimed, "throw side that quiet reserve for one moment, and speak out like a true, warm-hearted woman."

The poor girl burst into a flood of tears. "I will," she said, " for I can keep quiet no longer.

omposure.

do love you, Mr. Silverbury; but I am a poor, homey, simple-hearted girl, and therefore know I cannot make you happy."

"Away with beauty, wealth and fashion!" said Silverbury, indignantly. "Give me honest labor and a true heart, and it is enough. Genle, your lot and mine in life shall henceforth be one."

A few weeks after this, and the Pairices, according to their intention, had removed into the country, but Mr. Silverbury, as the husband of Genle, accompanied them. He still continued his business in the city, but so arranged it that he could return early, at the close of each day, and labor some time on the

It so happened, one September afternoon, as he was engaged in raking up the last cuttings from the green sward before his door, that his friend Woodruff came riding along on horseback, and stopped for a few moments' conversation.

"By the way, Silverbury," he said, at last, with a roguish look in his eye, "do you intend to lecture again this winter? The one you wrote last season had a short run. Suppose you try it again."

Silvery made a threatening movement toward him with the rake.

" Lorenzo Woodruff," said he, " as you love me, do not mention that again, for now I am looking at the world from an entirely different point of view. We must all labor if we would be happy, and the honest reward of industry is one of the greatest blessings of Divino Providence. I have no need to counsel thee, O Lorenzo," he added, with mock gravity, " to secure in time thy share of 'filthy lucre,' for that thou wilt by no means fail to do. As for myself, I can truly say that, since I have had some one to love and to labor for, there is not a man in the world who can more fully appreciate the true worth of 'A' Dollar or Two,' than this self-same Solomon Silverbury."- The Lily of the Valley.

Written for the Banner of Light. SHE'S ONLY SPREAD HER ANGEL WINGS. Lines addressed to Elijah Case.

BY MRS. C. M. STOWR.

She 's only spread her angel wings. To try the ether blue ; Can ye not hear her as she sings? Peer through the telescope that brings Your little one to view?

Her angel wings are only spread To cross the river death ; Too fair for earth, she is not dead; She's only raised her fair young head To catch a holier breath.

She 's only spread her angel wings-She is not, is not dead ; Joy to your home she'll ever bring. And still your heart's wild fluttering, As by the angels led.

An angel child is born to you; You've gained a richer prize; For she who treads the ether blue Has only passed from outer view, To lure you to the skies.

Sharon, Medina, Co., Ohio, Sept. 6, 1861.

## HOME.

BY CORA WILBURN.

How many post-lips have sung its praises; how many thrilled, sorrowful, or exultant hearts ever respond to its holy name! Its blessings oft depreciated, its worth and trust abused, its sanctuary rest maligned by scoffers; it ever retains for the true and reminiscent heart the everlasting attractions of the Beautiful. For such a one the memories that cluster around its hearthstone are imbued with the imperishable love-light of the soul, and consecrated with a divine significance by the teaching hand of Time. Over the flinty pathway of past toils and griefs so wearily trodden in the days lang syne, the blessed sunshine from above has fallen; and the rugged landscape glows beneath the smile of the hopes, as well as the actual resting-places of our beloved ones, are overgrown with amaranthine blooms. with nameless flowers, whose perfume stills the unquiet heart into a deep repose. We retrace the landmarks in our life, and find that in the densest gloomdepths we found the treasured resignation; that in the cypress-shaded valley we learnt the lesson of abiding patience; and on the lefty mountain summit we drank in the invigorating air of Freedom, and gained the soul-strength we had longed for.

The wrenching away of fondly-nurtured life-plans made place for the divine foundations of a better trust; a more world-wide and unselfish aim. The Mammon-altar leveled to the earth was supplanted by the shrine of a far nobler worship; and the deserting world left the soul to its own communion; and it then turned homeward, Godward, in its helplessness.

Then to its vision came the smiling, long-forgotten household angels, bearing the tokens of their constant faith; then, again, the mother's eyes beamed welcome, and the sister's loving arms were outstretched to the world-weary man. Then, once more, a father's white head bent in prayer above the erring or returning one; and friends and lowly brothers met 'neath the old familiar roof. Again the summer birds sang from the shading elm, and flitted 'mid the maple's wealth of leaves; or hied, a loving minstrel company, across the silver stream, on whose sloping banks the sweet-breathed violets glanced timorously at the sun. Then to the sense was wafted, as in a trance of blessedness, the very odor of the jasmine bower, beneath whose sheltered canopy our heart's Ideal rested in the June days of our earliest love. Through the dim woods a message from the tropic lands is borne; a tender missive all enwrapped in spicy sweetness and garlanded with the gorgeous splendors of the sun-land's bloom. Pomegranate offerings, and leaves of the remembered palm; lilies, such as bloom beside the forest lakes. and roses bright with the reflections of the sunset skies. A sound of waves, low, musical and windblest; and a vision of the sea-side home of youth arises; the fisherman's song is heard again; and the bells of evening chime their thanksgiving hymn, as in the years gone by, long shrouded by the misty veil

The palace-home-the proud ancestral hall, with its storied honors and traditional greatness-fondly. humbly, purely the world-tried heart reposes in the goul-pictured memory. The "lowly thatched cottage," with its bare floor and unadorned walls, is dear unto the thought of him who now, perchance. roposes upon silks and down; and the loud music of the public welcome, and the voice of adulation, is not half as sweet as the mother's song beneath the vine-shaded porch. The coronet upon the haughty brow of the titled dame sits not as lightly as the holly wreath once placed there by a rustic lover's hand. The gold and the glitter weary the spirit

peace; oft, sickened and despairing, it turns to the sumstances by the foretop, and enjoying, in a useful guarded memories of the past, to the humble life at manner, time as it flies. Many persons go through whose flower gates the grasping demon of ambition life mechanically, not intellectually. Such know never entered.

Have we not all some beloved home-nook in the past, where hely thoughts stand sentinel; and where aspiration lingers, and the poetry of life and love is science" at nature's shrine, and understand the felt? Do not we fice to its sanctuary, when the but- laws of their existence, but are content to drift adown terfly-friends of prosperity wing away at the first blighting touch of change? Do we not long to pass swiftly from the mocking eyes of the world into that with the current of old fogyism, and make slow, but precious realm, ever guarded by the twin angels of our Father, Memory and Hope? For, while sweet stand, at last, where the waters of life gush free and Memory, oft attired in mourning robes, points sadly pure from the fountain-head. Intelligent man stands to the past, ever radiant. Hope points Upward and Beyond. And deep into the listening and submissive side, the loveliest and fairest specimens of purity soul fall the Divine promises of the Hereafter; intu- and sweetness to which, in the grand universe of ition tells of compensations far out-vying in richness all that a monarch's hearded spoils could give. And every hand is life, displaying to the philosophic mind home; but, that in the "many mansions" of the ing theme for metaphysical thought and study. future, we shall recognize our beloved, and find the eternal homes of love and peace.

### Original Essays.

LIFE.

God-the universal Spirit that breathes throughout immensity—the backbone of the universe—an invisible element Omnipresent-the inmost of the inner, and the outermost of the outer. "Life let us cherish" in as natural a manner as possible, for it came from the "God of Nature," who breathed, and everything lived. Life, in all its multiform manifestations, is God permeating everything; is that in ternal vital principle which is the soul of all that is. in man 'tis the divinity within him, the spark of life from the whole, which makes him a unit in the mass of worlds and things, and yet but as a grain limited views of life, and let their minds become cenof sand upon the sea shore. There is nothing but what lives and obeys the soul of life within it, in conjunction with the general mass. Literally, there is no such thing as death, for we can say of nothing high and lofty conceptions of nature's grand designs that it does not live-relatively, there is death or change. Strictly speaking, however, when a thing dies, as we say, it but changes, and in that change does not at any moment cease to possess life; but, in changing, lives in another form, is born again, to fulfill different and fligher purposes. I have said that life is God in nature. God is life, as well as life within, and reflect upon spiritual things and love. We can conceive of life only as emanating from Divinity, therefore we can conceive of nothing which has not Divinity in it, and, consequently, no place where God, or life, is not. We see life manifested in everything about us; not a mineral so in organic, as the chemist would say, but what life is there; in the grain of sand upon the sea-shore, or the mountain vast whose summit lies piled up heav enward, life alike from the Almighty lends it form and durability, keeping its atomic particles together God breathes there; in the tiny flower that smiles at our feet, or the majestic oak that stretches its broad arms to the life-giving breezes; in the meanest form of animalculæ, or man's diviner nature, life speaks its control, and God is there; in the mouning hurricane that sweeps with desolating fury broadcast over the land, or the gentle zephyr that at eventide cools the parched lips and fevered brow of suffering humanity, life speaks with its thunder tones, or lullaby whisper, for God, too, is there.

Life in man, as distinct from other forms of life is but a higher development of the vital force which pervades all matter-the Divinity principle personified; a higher individualization of it, though not more distinct. Life is perfect in all its developments, whether in its lowest or highest form; whether seen in the animal, vegetable or mineral kingdoms, and is made and sustained by Deity-the God in nature. In the rock we call it attraction of cohesion and repulsion; in vegetable and animal, capillary attrac-

Man, we say, is a free agent, capable of exercising a control over his own existence; but this is only comparatively so. In the sense in which we write, he is not at all free, for does he act without the operation of the divine will, or laws, which govern him, as silently, through the medium of his finer nervous organization, as does the mineral and vegetable? From whence comes thought? Is it independent of God's laws? Can we exercise one faculty of our being, the will even, without bringing into requisition divine aid? Is there life in us independent of the general, vital principle which pulsates throughout immensity? I think not; but that a will and universal breath of life pervades the univercedlum, to which man is not an exception, out of which he cannot go. We are too apt to view life, as though, by some chance of escape, we were standing outside of all created things, viewing the machinery in motion, entirely separate from it ourselves. We forget that we are in the midst of nature, and that we ourselves are a part of that universal sea of life, which comprehends all of Deity that the mind can conceive.

Many a divine has labored a whole hour picturing to his audience heaven somewhere, just where, if possible, it is not, and hell just the opposite.

Life looms up on every hand, runs its course through human veins and arteries, laughs in the babbling brook," sighs in every wind, is inhaled by every breath we draw; now speaks its silent thoughts through my quill, and by their impress upon paper awaken, perhaps, life to a new glow in the minds of

The first great lesson for man to learn is, to know himself, to understand the laws which control him, and learn to harmonize all the forces and faculties of his being, to subject himself fully to the control of the divinity that rules his organism, and thus places himself in harmony with the world. It is only when we are not harmonious with ourselves, that the world seems wrong; it is a bright and beautiful world when we can view it from a peaceful heaven within us. But it is experience, and oftentimes very sad, that ism, therefore, pertains strictly to the development teaches us these things.

The world could have no sunny side, unless there was a dark; there could be no calm, unless there was a storm: so there could be no real, pure soulenjoyments, without sorrows, trials and cares, to discipline our natures, until they become receptive. melt and refine our beings, by separating the dross from the gold, and bring us out gems of pure worth, valued for having stood the test which life imposes upon the children of earth.

Life is composed of constantly-varying circumstances, filled with desires and needs which follow something that reveals to us God. Sometimes it us to the grave. True happiness consists in know- would seem as though it were like one of the worlds their backs up.

that for its power has sold its divine birthright of lag, and being harmonious with ourself, taking cirlittle what it is to live really and truly, feeling noble aspirations go forth from their inner beings for high and eternal truths; never seek to climb the "bill of the stream of life with the rubbish of public opinion, and flood-wood of centuries, rather than contend sure, headway against its wonted course, until they at the olimax of all created things, with woman at his every condition of life, God gives expression. On we know, then, that not for earth alone is the joy of its many conditions and beautiful analogies, afford-

The plans of creation, with its laws of control, as observed throughout the various manifestations of nature, are most wonderful and instructive. We see in it all duality of life, external and internal, physical and spiritual, and, tracing effects to causes, are able to comprehend something of Divinity, as manifest in the life-breath of every form and condition of the physical world. The world of matter and the world of spirit are each essential and inseparable from the other, the finer spirit acting upon and controlling the physical. Eternal progression is the law of life, as manifested by the continual change which nature is everywhere undergoing, from lower to higher. We progress continually from one condition of life to an other, with the certainty of divine laws, and with just that rapidity with which we comprehend those laws. The vastness of creation, the universe, the physical and spiritual, God and nature, in the fullest sense which the mind of man can grasp, is comprehended by but few. Mankind are apt to have too tered upon too small objects and ideas as the central stars of knowledge from which to radiate, and, consequently, prevent that soul-growth, that gives us and mighty trusts. Man's naturally aspiring tendency of mind becomes too limited, by false and erroneous customs, creeds, dogmas and doctrines of the external world, to see the true and good that lies beneath the surface. By dint of thought thus we grow, and, to be spiritual, our thoughts must turn to the philosophies.

Life, to us, is what we know, see and feel; we may fancy a life in heaven, somewhere without the bounds of worlds, many millions and billions of miles beyond; but the only real heavenly life that we can know is where we live; there, life, rightly understood and lived, is heaven-vice versa, hell.

Life is a thing of the present, and can only be lived in the present. Yesterday we lived, to-day we live, and to-morrow we will live. The world is too full of trouble-seekers, making themselves miserable over life long before it gets to them, instead of being philosophers, well using what they have. Such troubleseekers not only know but very little what real true happiness is, but render others miserable, by forcing upon them their inharmonious society.

If there really was a heaven, aside from what we know, 'twould soon become a poor one, if such characters were allowed to enter. Let man learn to know himself, and to engineer his own craft through the sea of human progress by the powers of life and action which are at his command; let him understand that he is a perfect machine from the Great Architect who fashioned worlds, and that, if he rightly applies the steam power which is in his own vitality. -the invisible life principle within him-he may be sure the machine will fulfill the designs of its creation; may be sure to attain speed and progress in life's journey, and never founder upon the shoals of public opinion and old fogyism. Let him learn to be a simple "child of nature," if he would be her "favored child:" let him seek the science and philosophy of life in her vast arcana, and he will have wherewith to employ all his time usefully and pleasantly. Let him stand upon the broad face of nature. and cast his eyes east, west, north and south, until lost in contemplative thought; let him turn his eyes to the earth at his feet, and contemplate strata after strata, until he imagines himself in the midst of its burning, molten centre; and, when he feels himself warmed by the fires which there his fancy sees, let him turn his gaze to the star-gemmed sky overhead. and view the millions and billions of orbs that there roll in space, during one revolution of earth, and then tell us where life is not

Surely, life is something more than the external world, with its fashion-seekers, creeds and forms. C. S. WOODBUFF, M. D.

### SPIRITUALISM.

BY DR. GRISWOLD.

Spiritualism! What is it? Are the evidences of a thing its substance? Is all of man embraced in the external signs of his being? Is all of mind comprehended in human intelligence? By the shadow we know that substance intervenes between it and the sun. By the tree we know that fruit is to come in time. Wherever intelligence is exhibited, there we know work is yet to be done. Intelligence worketh out the ways of wisdom.

Philosophy works out the problems of Nature, material and intellectual. Spiritualism brings to light the spirit. Physical nature and human nature are exhibited all about us; but the spirit is known only

through the communion of spirit with spirit. It matters little about a name, so that it conveys to all minds a right meaning. Spiritualism, as I understand it, means something more than the evidences that spirit exists, or that the spirit of man is immortal. Spirit is the ultimate of man-Spiritualof the spirit of man over the material man. When man shall cease to develop toward his ultimate condition, then Spiritualism will have died out-not before. The seed put in the ground may cease to sprout and grow for a time, because the earth, the moisture, or the sunshine, may not be sufficient fo at. Troubles and disappointments are the crucibles which and hence it gives no signs of promise. So may the signs of the spirit cease to be manifest, if " the earth of man's being" supplies not the conditions neces-

> Bary. Away down in the very centre of the interior recesses of human nature there is a little spark of

of which we read, so distant that their tight has not reached us; again, it seems to break out upon the surface of human nature like moonlight from behind nission of Spiritualism.

earth is the plane of man in the material condition, lief of some of the Buddhists. the atmosphere is the world of man in the spiritual, and equally real. He does not realize that all this bodies whenever the earth was prepared for them," plest flower he treads beneath his feet, for the reason the latter phenomena.

Spiritualism is that which develops Spirituality. material. Were he altogether spiritual, he could have no love for the material, and would comprehend fully the law: "Love thy neighbor as thyself." Then he could realize fully the exalted conception wherewithal ye shall be clothed," for such admoniual free.

so dense, that only here and there does a ray of the selves." divine light come shimmering down into his soul. I only give here the substance, in brief of this ar-The breathings of the spiritually sensitive mind gument; the scope and philosophy of the discourse gather in an icy frosting upon the hearts of the gave force and effect to this part of it. worldly minded, and again and again he falls back, chilled from the contact. Eternal realities are un real to those who have not basked in the sunlightthose who have not passed out from under the shadows of doubt.

Man loves the good, only as he feels it-the beautiful, only as he sees it. The exalted conception of event or expression of the universe was any more the purity and goodness of Jesus, entertained by the true Christian, speaks well for his spirituality, how- trine of "Transmigration of Souls," wherein it was ever so much error he may embrace with it. There is something sublimely beautiful in the ideal conception of God walking the earth in the form of an almighty man; yet it is more creditable to the spiritual nature than to the intellectual. There is hope for humanity in this tendency to deify the good; yet bodies, should degrade themselves to the level of were Jesus, or one like him, to appear upon the world now, he could not get an appointment to pre ch in a modern Christ-worshiping church. That time casts a halo of glory over that which is good, should cause us to rejoice. It will be so with Spiritualism in ages to come.

Cultivate thy interior self, O man, for it is more to thee than all the world beside. All things conceivable of external life will have passed away ere the morning of thy being shall decline into noon Burst the shell of materiality that obscures thy vision, and step forth the representative of God on earth, and claim thy right to goodness and glory in being in all thy ways a true child of the Father. As ye rise above the world, its magnitude diminishethcoming when thy brother man will be all that thou knowest of earth; do good unto him, and thy reward will be eternal, for he will be eternally with thee. Man! heir of immortality! what is the world to thee, that it should engross thy life more than needful for the simple wants of the journey which will soon close upon it forever?

Cleveland, O.

### Bible Tenchings.

DEAR BANNER-I see in your issue of Sept. 14th much pleased with. I find a great many Spiritualists are inclined to oppose whatever is recorded in the Bible, and make it a point to find fault with all church organizations and church members. Now I think that is wrong, and a great hinderance to the spread of truth and reform. If we are to show must first show them that it is taught in the Bible: and go with them and show them what we understand to be the difference between the spirit of the Bible and the forms and creeds of the Church.

There is no stronger proof needed of the fact of Spirit Communion than we find in the Bible; and, as Paul said, we must be "all things to all men," that we may save some.

If we want to convince a person that our faith is better than his, we must give all the credit to his judgment that we can, consistently with our princi-

When we come in the true spirit of Christ, and take them by the hand, and practically say, " Come with us, and we will do thee good," then shall we

have a hold upon them that can never be broken. It seems by the history of the world, that super natural force or influence has controlled people from the earliest ages to the present time, and that the persons so controlled have had a great variety of gifts, and different ages have attributed the power to different agencies. One says, " The Lord spake addressing her at Waukesha, Waukesha county, Wisunto Moses, saying," &c. ; another speaks of " Miristering Angels;" another denounces them as and prescription, is \$1; but any person afflicted, can "Witches;" and others admit that it may be the obtain further information as to her spiritual gifts spirits of the departed, but say they are only evil and healing art, by addressing Dr. E. B. Wheelook, enspirits.

gate and see what can be learned from the manifes- disease before receiving the fee, by knowing the tations of the present day. Let us all have that name, age and residence of the patient. Two or Christian charity which Paul spoke of as one of the three stamps should be sent to pay expense of regreatest of spiritual gifts, and see what we can each turn letter. one do to instruct our fellow-man and prepare him for a future existence.

Hoping these thoughts may call out some one bet ter able to do justice to the subject, is the desire of a friend of truth and progress,.

Hartford, Ct , Oct., 1861.

Camels, angry cats, and cross wives always have

Correction.

Ebiton of Bannen - Mr. Coonley's reference to my lecture, at the three days festival meeting at BL cloud; then, like the stars in the firmament, it Charles, Illinois, in his report of the proceedings of seems only to twinkle, giving forth only a feeble ray, that meeting, as published in your paper of Oct. to be seen only in the hours of darkness. To bring 19th, does not give a correct idea or indication of this star of man's destiny forth, that its light may what my lecture was. Instead of Mr. Leland's ask. lighten his path in the ways of goodness, is the true ling me "if I intended to argue that if the human spirit was living in identity of the sheep, and the In proportion only to the light within him does sheep transgressed by getting over the fence into man see. Aided only by material vision, he sees the cornfield, the spirit must return back to the hog and conceives only of material conditions, and seeks plane of identity?" and my answering in the affirthe evidence of the spiritual in the material. He mative, and then adding, "That spirits were ready seeks to reduce the spiritual to the material, for his to take on bodies whenever the earth is prepared for mind can comprehend by its feeble light nothing them,"-it was this: Mr. Leland, on my referring more attenuated or refined than gross substance- to the Doctrine of Transmigration, made a statement nought but what may be seen with material organs that he understood such to be the belief or doctrine of sight. He fails to comprehend the fact that the of the Buddhists in that particular, and then asked atmosphere which he cannot see is intensely real, me if it was not true that such was the Buddhists' and indispensable to all life, and yet almost identi- belief, (not that I was making any such argument.) cal with the earth on which he treads-that as the I answered to the effect that such might be the be-

The statement "That spirits were ready to take on is not as mysterious as the varied tints of the sim was made, as I was endeavoring to show the law by which new earths and planets were first peopled with that he has not sought to comprehend the mystery of human inhabitants. I said in substance, "There was a time in the history of every earth which had unfolded the proper conditions to receive human inhabit-Man can be spiritual only in part, for he is in part ants; when by the law of such unfolding, such earth or planet, in its elemental condition, became negative to spirit-influence. Therefore, spirits from the spirit spheres of older earths, were attracted to such conditions for the purpose of again taking upon and wisdom of Jesus, in the injunction: "Have no themselves mortal bodies, and becoming the progenthought of the morrow, of what ye shall eat, or iters of the human race upon such earth or planet; that there were always a class of spirits ready, and tion comes from the unselfish conception of pure having a desire to take upon themselves bodies spirituality. I do not say that man may not be whenever an earth was prepared to receive them; thus spiritualized; but such as are thus, must be that such law ceased as the new earth became conmartyrs, for the material would soon set the spirit-siderably peopled, so as to continue human life by the laws of generation; that the law by which spir-Spiritualism falls upon the world like the sun's its could collect the elements, so as to form the ap. rays upon an iceberg. Glowing with the fervor of pearance of a human hand, was a partial or fragangelic love, it is more reflected back than taken in mentary expression of the same law, by which, in to warm into spiritual life the human soul. Man is the early history of our planet, the spirits were enawandering in a wilderness of materiality and doubt bled to come upon this earth and incarnate them-

The discourse was entitled "Inspirations of God and Eternity," and the manuscript portion of it had been carefully prepared with the intention of publishing it at some future time.

I referred once to the doctrine of " Transmigration of Souls," as I was endeavoring to prove that no one miraculous than another. And I said that the docsupposed that the spirit of a person was sent into an animal as a punishment for sine, was no more strange or wonderful, (admitting it to be true, was the idea of the argument,) than that some persons here, with their spirits and souls in their natural beasts.

This explanation takes up more room than I intended, yet it seems to be all necessary to make the matter right. Yours for the truth, WILLIAM A. BOARDMAN.

Waukegan, Ill., Oct. 21, 1861.

After the "Lost Sheep." P. WYMAN WRIGHT, in a letter to us from Chicago, ll.: 88ys :-

Evidently there is need of a "revival" in this great mud mart. As an "Evangelist" of the "New Testament," I propose to look after the "lost sheep," and to "feed them" with the "sincere milk of the word:" whether of the Damascus school or any is immaterial, so that it be pure, and not drawn from "still fed" and diseased sources. The parch. ments of the high priests of orthodoxy, nor "the parchments of Paul, can contain all the word whose entrance giveth light and understanding." in my judgment, so that I will seek it from every gushing fountain, ancient or modern-and if we can effect a nucleus here, it must be of great importance to the cause in the West and Northwest. There is an immense field for the elimination of truth in this region. It is and must be an important mart for that merchandize whose gains are better than fine a letter from a "Seeker after Truth," which I am | gold; and the time is near when many living voices must be employed to echo from the spirit hosts those tones of melody which "harps immortal utter."

O how my spirit leaps for joy, when I think of the change that has "come over the spirit of my dream," since my spirit burst the rusted fetters of orthodox mythology, and "entered into the rest" them the truth of the principles of Spiritualism, we that knows no weariness of hope and joy and "peace in believing."

> The iron bedstead of procrustean form is in great use here. The masses of the people, from education, superstition and selfishness, are literally in prison. To dare to hear the truth even, is a high point of moral courage, with some, while those who are bold enough to utter it, are prodicies. ..

> I shall spend the winter in lecturing, and hold myself in readiness to answer invitations in any direction.

Mrs. Fanny Wheelock. Medical Clairvoyant. I perceive that the Banner of Light has given no late notice of the whereabouts of the well-tested and successful medical clairvoyant, Mrs. Fanny Wheelock. Her local business for the last six months has been all that she has desired, and therefore she has sought no public notice. But I am authorized to say to the readers of the Banner, that her address is no longer at Madison or Edgerton; but those who may wish to consult her this fall or winter, can do so by consin. Her usual fee for clairvoyant examination closing stamp for return letter. If her bealth and Now, the candid minds will be willing to investitime will permit, she will send a description of the W. W.

Waukesha, Wis. Sept. 24, 1861.

A rough fellow, whose knowledge of classical language was not quite complete, had been sick, and, on recovering, was told by his doctor he might take a little animal food. "No, sir!" said he, "I took your grael easy enough, but hang me if I can go your hay and oats!"

#### CAUSES OF DECLINE IN PUBLIC MORALS.

BY EDWARD LAWTON, M. D.

It cannot be decided by any intelligent observer, old enough to remember the times from 1818 to 1830, that there is a lamentable increase of Crime throughout our whole country, and that, making proper allowance for the importation of foreign criminals, the proper allowance for the importation of foreign criminals, the Causes for this increase of crime must be sought for in the altered

Causes for this increase of crime must be sought for in the altered condition of our system of Educational training. It must be admitted that even Congress is a far less learned, able and orderly body than it was thirty years ago. The intellectual condition of the country thirty years ago was the consequence of the educational system which prevailed thirty years previous to that time—as the condition of the country thirty years hence will be the result of our present educational system.

The most obvious causes which lend to this gradual deterioration of public manners and morals are, 1st., the Press. The universal dissemination of newspapers and light publications at the present time among all classes of society, constitutes the Press a ruling engine in forming the minds and guiding the morals of the multitude. How careful then should every parent be to watch the influence of such an agency, and to see that it is pure in its language, and virtuous in its teachings; and we should instantly expel from our homes and drive out, as hideous Rowdies, every newspaper or other publication that departs from the strictest line of decency and propriety in the details of life that it brings to our firesides. It is truly amazing to see the shameless abuses that are not only tolerated but openly patronized in our great cities. Every day the loathsome language and vile criminal details of lewdness and debauchery are reproduced and spread before the eyes of youthful innocence, and thus infuse the poisoning virus of crime and sin into the unsuspecting hearts of rising womanhood. And all this is done in the name of Literature, Intelligence and Enterprise.

"We are constrained to think," says the National Intelligencer, withat the enterprise expended on this branch of journalistic activi-

of Literature, Intelligence and Enterprise.

"We are constrained to think," says the National Intelligencer, "that the enterprise expended on this branch of journalistic activity—i.e., the revolting details of criminal trials—is wholly misdirected, and tends at once to dishonor the Press and lower the standard of public morals throughout the whole country, by pandering to a vitiated taste where it existed, and by creating a morbid sentiment in hearts and homes which were previously the abodes of purity and innocence. It is the nature of these deprayed appetites to grow from what they feed upon; for the infection of evil example in the moral world, like the contagion of epidemic diseases in the physical, may be expected to spread its virus through the whole frame of socimay be expected to spread its virus through the whole frame of socimay be expected to spread its virus through the whole frame of society; when the recking contagion of its victims is conveyed to every mans's door, and to every fireside. It is converting the tribunals of Justice into so many hospitals for the innoculation and diffusion of crime through the whole community."

The substantial ends of justice require no such exposure or dissemination of its proceedings. If, for the detection and punishment of orime, evidence must be taken, and testimony must be given, which either in form or the recognitions of the provincial control of the proportion of the property of the property

which either in form or language violates the proprieties and decencies of life, then it is a necessary part of the sad duties, imposed by society on the judges and juries of the land, as the appointed inquisitors of guilt, and for that purpose solely, and not for the purpose of making a dime, or of purveying to the vulgar appetites that feed on garbage.

Such publications are wholly extrinsic to the legitimate functions of our courts in the discharge of their official duties, and constitute a perversion—an abuse of privileges of the judiciary department—to which the people look not only as the guardians of their civil rights, but also as the defenders and avengers of those moral sanctions upon which the fabric of social virtue rests for its foundation

nd security. To place in a clear and striking light the dangers, as well as the To place in a clear and striking light the dangers, as well as the anomaly of these exposures to the public view, of all the arts, practices, and expedients of vice and crime, we need only allude to the Police Regulations in the jails and penetentiaries of the land, in all of which it is attempted, as far as possible, to prevent the irreclaimably whicked from consorting with the mere novices in crime. And this theory of prison discipline is founded upon the simple but universally attested fact, that contact or association with infamy is in itself an agency of corruption. If such is the regimen—the discipline which wisdom and philanthropy prescribe for the government and protection of the convicts within the prison walls of the country—shall we be less careful to hedge about the sanctity of our homes, add protection of the convicts within the prison walls of the country rehall we be less careful to hedge about the sanctity of our homes, is and to preserve the purity of our families, by excluding all impurities? Is the reform of a few convicts in the penetentiaries of greater value than the preservation of virtue in the youth of the whole community, that they should be thus carefully guarded from the contaminating familiarity with vice, while our children are allowed to sound all its depths, and wade through all its windings, as brought to light by judicial scrutiny, and spread before the world in the columns of our popular journals? And I have no doubt but the indiscriminate perusal of these judicial details of criminal abominations has gradually poisoned the minds of thousands, and led them to the communission of similar crimes, which terminated their lives on the scaffold or in the penetentiaries, who, without this kind of reading, would have passed quietly through an honest life to a good old ing, would have passed quietly through an honest life to a good old

Novel Reading must be admitted to have great influence in fashioning and modeling the mind of the rising generation. From this folly our ancestors were almost, if not altogether free. We regret to think that Novelistic Literature is fast supplanting our taste for scientific knowledge and religious speculation, and that the present age is slowly but certainly exchanging the useful, per manent and profound, for the imaginative, the licentious and fashionable.

Though the mind of man and the world of learning are evidently progressive, yet there is no doubt but that the mind of man has its limits. True, every Art and Science are more or less limited by, the nature of the facts and principles on which they are founded; and a studious man in the course of life will accumulate a vast od; and a studious man in the course of life will accumulate a wast fund of knowledge, but still be cannot master everything, and must, therefore, select as between good and evil. Every sound, enlighten two, without the slightest effort to comprehend any of them. Not a ed mind naturally prefers truth to fiction, and men everywhere, amid a changing and fictitious world, seek the steadfast pole of truth as the only place of safety; and every one, though he knows the novel to be a fiction, reads it as if it were truth, and, in his mind, it society, the government and country in which we live. And thus, and hence the desertions disappointments after a time, the how leaves school, with little or no knowledge of supplies the place of truth, and hence the disastrous disappointments of acting under its influence. We certainly know the time for education is limited, and that if a boy spends all his time in the study of higher schools or colleges where some of the teachers still insist on

wholesome or pernicious sentiments, the mental faculties are under going a good or evil cultivation; silent and unobserved it may be

'Sd. It is well known to the Naturalist, and to the old teacher at least; that the period of human life, in which impressions sink deepest, and are most tenaciously retained upon the tablets of the memory, and from which they are most readily called up for future use. is between eight and eighteen years of ago. The influence exerted on the minds of young persons of both exces by fictious literature is far greater than any one would suppose, without a careful inquiry into the extent and nature of its influence. Such is the fascinating into the extent and nature of its influence. Such is the fascinating power of some works of fiction that they completely monopolize the intellect of many young persons for the time being; fill the mind with distorted images and misrepresentations of real nature; throw a false coloring over everything around us, and hang a cloudy drapery upon all the necessary, useful and honorable occupations of every day life. If one half the interest and enthusiasm could be awakened and extend the coloring over the coloring of the coloring over the coloring of the coloring of the coloring over the coloring of the coloring of the coloring over the coloring of the coloring of the coloring over the coloring of art one nair the interest and enthusiasm could be awakened and ex-erted in the pursuit of really useful learning, that is now devoted to folly and fletion, in thirty years society would be filled with virtue and guided by wisdom, and the world itself would be converted into a paradise. It has been justly remarked, that when our tempest tossed bark has beat about for years on the ocean of life. in the evening of our days we look to the land of our fathers and the home of our better the most of the days we look to the land of our fathers and the home of our better the most of the combining useful knowledge with amusement is offered, away birth, for the theme of quiet and beautiful reflection. When all the predilections and partialities of our riper years have passed away and him. Then we say, in plain English, he should be made to read it; for the youthful mind must be measurably restrained, drilled and life, no length of time can obscure the vivid images of our schoolboy directed to proper channels of thought and action, if they are ever days, or efface the deep impressions which sink into the tablet of memory while glowing with youthful emotions. Why, then, we ask, should this most delightful period in human life, stamped with more charming and lasting impressions than all the remainder of our days, be devoted to the study of fable and fiction, religious romances, novelease and represent the feelings, emotions and sentiments of virtue and represent the feelings. elletes and silly stories, more wild and fabulous than the Arabian

elletes and silly stories, more wild and fabulous than the Arabian Nights Entertainment.

When a man thus educated looks back, as he naturally will, on his past life, he finds nothing truthful, nothing scientific and reliable—no well founded knowledge of the Deity, derived from the study and contemplation of His works—no astronomic knowledge of the contest or planets—no geological or chemical knowledge of the formation of this earth, or the wonderful changes its crust has undergone in ages past—nothing elegant or useful on the tablet of his memory, to please and refine his meditations in the evening of his life, which must depend for amusement on the stock previously acquired. The mind of such a man has no anchoring place—no fixed rule of action; all is cloud, romance and uncertainty in the life of such a man; he is carried away by every popular breeze that blows—a convert to every new religious ism that comes along, or imposition of any kind, and is seldom of any use to himself or his country.

Many people begin the education of their children with an exhibition of toys, marvelous tales, silly romances, and wind up with the

tion of toys, marvelous tales, silly romances, and wind up with the circus and theatre. The degrading influence and sorrowful consequences of this mode of education will be best illustrated by stating a few facts that have passed under my own observation. So far as my memory goes, about thirty boys, educated in this way—i.e. in contempt of all useful knowledge and occupation, spent their days in reading novels, the lives and confessions of pirates and murderers, &c., and their nights in the streets, dramshops, gambling salong, drams and theatre—at the age of forty-five, one had been hung for murder, one for robbing the mail, and three as pirates; five died in the penetentiary, and seven lived and died as useless vagabonds about the atreets; three were useful mechanics, and the fate of the remainder

is unknown.
Of about forty educated with me by a really moral and scientific teacher, under the old fogy Puritanic system of restraint, as it is now called by young America, at the age of fifty-five one was a member of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judge of the Supreme Court, two judges of the City of Congress, one judges of the Court, the specific of the Supreme Court, two judges of the Court, the country thirty years goo, and that the condition of the manners, principles, and modes of acting which we now give to our children. Then let him run over in his mind the manners, the mortal court of the public for nal charge, and they all had comfortable homes, except two or three, and every one was passably respectable.

The decline and fall of many opplent families and countries attest the direful consequences of training up their youth in idleness about the dramshops, circuses and theatres. There is a large class, who, the dramahops, circuses and theatres. There is a large class, who, despising what they consider as the unnatural trammels of religious society, aim to pass their Sabbaths in idicaess, or in the reids and woods. But this only serves to brutalize the whole race, because man is not a mere animal, for which rest one day in seven is best; but man is an intellectual, as well as a physical being, requiring a certain amount of intelligence to understand his rights, his powers and his civil and political condition in the world.

A people who pass six days of the week in labor, and the business occupations of life, and the seventh not in religious meditations as they ought to do, not in reading the laws and constitution of their country, and in the study of political economy, the nature of government, and of their civil rights and duties, by the knowledge of

ernment, and of their civil rights and duties, by the knowledge of which they might preserve their liberties, but in dancing, feasting and rowdylsm, are already the fit tools of despotism.

When the Stuarts of Scotland gave their royal approbation to the circulation of the Book of Sports, they proved themselves to be no unskillful fabricators of a weak, ignorant public opinion, that might be easily wielded in support of kingly power. We by no means object to the right kind of amusement. The reading of the clean literary journals, a few of Scott's best novels, dancing, music and parties, all under the management of judicious friends, are allowable for a certain age, while school exhibitions, shows of the arts, agricultural and industrial fairs, with literary and scientific societies, lyceums, &c., are suitable to all classes and ages, and afford sufficient amusement for the indulgence of every rational mind.

The Theatre used to be, in Greek and Roman times, a school for the noblest virtues; and it still ought to be, in the bands of the Po-

the noblest virtues; and it still ought to be, in the hands of the Police, a powerful engine for the promotion of virtue, order and good government. But the way in which it is generally managed in this country, is a curso to any civilized community; and I do say, when once a boy is given up by his parents, and has formed a taste for these

once a boy is given up by his parents, and has formed a taste for these idle, degrading shows and amusements, there is but little hope for him in this world. The London Times, speaking of horse racing, comes out in the following terms on Lord Derby:

"We must say, we have felt it as very much to be regretted that a cohleman occupying the position of Prime Minister should lend the influence, not only of his high rank, but of his political station, to patronize and promote among the people of this land a taste for an amusement to which is directly traceable more misery, more ruin, and more demoralization than to any other lawful pastime. When the Prime Minister retires from the turf, the apprentice who robs his master's till, the clerk who embezzles his receipts, or the butter the Prime Minister retires from the turf, the apprentice who roos his master's till, the clerk who embezzles his receipts, or the butler who pawas his plate, can no longer allege in excuss for their peculation their devotion to a sport which they carry on under the name and sanction of the Prime Minister of England."

Ideness is too much indulged in by both parents and teachers. The will of the Supreme Deity, so clearly adumbrated in the constitution and management of the universe, and in the various grades and species and general appurtenances of all animated nature in the world around us, seems to indicate the union of Labor with Amuse-

and species and general appurtenances of all animated nature in the world around us, seems to indicate the union of Labor with Amusement, and of Virtue with Advantage, as the moving spring of action in every civilized community. The life of every successful individual or nation is a miniature illustration of this great Law of Nature. The illiterate vulgar now only affect to consider idleness as fashionable or desirable. Whilst one class labor to fill their minds with historical, political and scientific truth, that they may faithfully serve their country and intelligently adore the Great Author of Nature, another class labor that they may live agreeably, provide a supply of the decline of life, and gratify curiosity with increasing knowledge; while none but the vicious and profligate are idle.

Well did Locke say, the mind of a child was a tabula rasa—a clean sheet of paper; and is there an old man among us who will not declare, as the result of his own experience, that first impressions are deepest and most lasting, and that the greenest spots on the pages of his memory, and those reminiscences on which he most frequently life? How important, then, is it that this clean table of the youthful mind should receive right and proper impressions at first; that there may be no scraping and scratching to erase impressions more likely to be durable than any received in after life. Formerly, Truth, and the existence and providence of the Deity, so far as they are demonstrable and clearly adumbrated in the works of creation and the large of Nature. world around us, seems to indicate the union of Labor with Amuse-

monstrable and clearly adumbrated in the works of creation and the Laws of Nature, were considered all important subjects of thought and study in every common school education. Industry, Honor, Economy, Justice, Patriotism, and the sublime truths of Science, were constantly held up to view as the great objects of pursuit and imitation. And this kind of education achieved our independence and realest our country to its present princel of greateness. But. imitation. And this kind of education achieve, our independence and raised our country to its present pinnacle of greatness. But, about twenty years ago, some speculators, who would do anything for money, perceiving the opposition of the human mind to labor, proclaimed that the then existing mode of education was faulty, by im posing onerous tasks and forcing on the minds of children studies and principles unsuited to their age and understanding, and contended that something suited to their feeble intellects and limited capacities should be substituted. Immediately the great body of the people, who seldom examine anything for themselves unconnected with their immediate wants and business, but take most things of this kind on hearsay testimony, struck with the novelty of the doctrine, cried out in its favor—expecting their children to acquire the art of self government without their assistance, and to become learned without the labor of education. And straightway the Goodriches and Anthons set their traps for the public curiosity in the shape of ten thousand new, altered and amended school-books—all calculated to thousand new, altered and amended school-books—all calculated to abridge labor, make learning easy, and adapt all to the weak intellects of children. That great good has been done by many new and amended books, cannot be doubted; but the labor-saving idea has been carried too far, and everything solid and substantial that is calculated to fill the youthful mind with beautiful and elegant impressions, to which he may often refer in after life with profit and delight, are almost altogether removed out of sight; and the fashion now is, to keep the child five or six years reading simple romances, novelettes, or some silly fables more thresome than Æsop's and looking once or twice a day at some of the plainest diagrams and elementary principles of arithmetic, geography and grammar for a minute or one art or science, or in reading novels, that he will know nothing of any other branches of knowledge; and if he divides his time between half a dozen kinds of art or business, he will never be fully master of anything; and, without further argument, we will suppose the human mind has its limits.

We know that our characters are formed by our daily habits of thought and action, and that those daily habits receive their tone from the nature of the subjects which most deeply interest the mind, or are most frequently presented to it. The mind is absorbed by the scenes presented before it, and accordingly as those scenes inculeate

passed in scratching and erasing to make room for proper impressions, and thus he never is half educated.

Now, we would respectfully ask any pasent, if he should raise his child in a smith's or a hatter's shop, or in a gambling saloon, what he could expect or look for, but that the child should learn the respective trade? Well, then, what can we hope for if we raise our children in the study and pursuit of fiction, but that their minds should be filled with it, and that it should more or less influence their conduct through life? Forevery one, though he knows a novel to be a fiction, reads it as if it were a reality, and becomes more or less in. a fiction, reads it as if it were a reality, and becomes more or less im-bued with and influenced by its principles For it seems that fiction, folly and absurdity, have more charms for the majority of young people than the truthful realities of every-day life, and that children, left to their own modes of acting, will generally pass their youth in frivolity, their manhood in criminal and worthless pursuits, and their

premature and miscrable old age in repentance.

Fathers and mothers are not apprised how greatly they sometimes contribute to increase this morbid appetite for the marvelous, by their choice of presents and amusements for their children. Formerly, when people gave their children presents and the choice of amuse. ments, they generally chose something for them which had a moral tendency, combined with useful knowledge; but now, in forty-nine cases out of fifty, no such thing as profit or utility is ever thought of. Something to amuse, something fabulous, marvelous or miraculous, to please the wayward fancy of the child, is desired. If any

nature, and represent the feelings, emotions and sentiments of virtu ous people acting under similar circumstances, though they may not

no foundation in truth, nature, or the fitness of things, and no connection with any profitable calling or business occu

nection with any profitable calling or business occupation of real life, which they must follow if they intend to be useful or honorable members of society.

Now, if any man fifty or sixty years old doubts the propriety of revising and amending our lives in this particular, and of guarding and directing the minds of our youth to proper channels and subjects of thought flet him go back to the days of his boyhood, and call over in his mind the select and useful reading chosen for him, the staid and sober manners that characterized his careful and anxious parents, and the teachers who supervised his careful and anxious parents, and the teachers who supervised his early education, and then reflect, that juta as the twig is bent the tree 's inclined," and that our individual and national prosperity is the result of our education and of acting upon the plans and platforms which our parents and teachers. and then compare them in his own mind with the same business scenes, men and officers of the present day, and see if he does not

find a very important change, amounting to a gradual deterioration in public morals and manners, which, if not checked up, will finally

But, it may be importinently said, the present is an age of reason and progress, and that we enjoy artistic and scientific comforts and the advantages of civil and religious liberties, which the human race never before enjoyed in the same degree, and of course all must be right. It is true, this has been, so far, an age of progress; but not the thousandth part of an inch has been given to this progress in art. science, or in religious liberty or civil government by the teachers of this new mode of education, or by any of their pupils; but it is entirely owing to the old fogy, puritanical manner of education—as they are pleased to call it, by way of derision—which prevailed from the first settlement of the country, down to 1830, about which time it the trist settlement of the country, down to 1830, about which time it began to assume its present form, and a few of its pupils are beginning to take their stand in the world—not as good men in society—but as a kind of land pirates, at the sight of whom every honest man naturally shudders with horror, and the consequences of this new mode of allowing boys to educate themselves, are plainly discernable in the swaggering conduct of many of our young politicians, and especially of the boys in all our towns and cities.

It rarely happens that a nation falls suddenly from a high degree of power and greatness; but the silent and almost impercentible de-

It rarely happens that a nation falls suddenly from a high degree of power and greatness; but the silent and almost imperceptible deterioration of morals and manners, operating for ages, produce the downfall of nations. While the population of Greece were industrious and intelligent, her leaders virtuous and patriotic, she stood against the combined legions of the world; but when luxury and licentiousness, after a long intercourse with Eastern nations, had corrupted the manners and enervated the physical constitution of her people, and filled the country with civil broils and struggles for powler and place, she fell an easy provide the gold, and to the tropping people, and filled the country with civil broils and struggles for power and place, she fell an easy prey to the gold and to the trappings and intrigues of tyranny. So it was with Rome, while her citizens preferred the public to the private interest; while her laws were inithfully executed and her citizens protected in the enjoyment of their vested rights and her public schools rigidly maintained, she subjugated the world, and rose to the highest pinnacle of human greatness. But when the treasures of the world were thrown into the coffers of her capital; her great men enriched by fraud and plunder; her public schools suppressed, and her learned men banished; her whole population wallowing in sensual indulgence—enfeebled in body and mind—and all classes striving by every possible means to avoid the execution of the laws, and using every effort to procure their alteration or repeal, that they might escape the penalty of their own crimes and excesses, they fell victims to those very barbarians whom they had so often and so easily conquered before.

whom they had so often and so easily conquered before.

Are we not, fellow citizens, by the acquisition of territory, by the influence of enormous piles of gold, and by what is ten thousand times worse and more to be dreaded than all other causes together, rearing up under the new system of education a lazy, idle, profligate rearing up under the new system of education a lazy, idle, profligate population, doing all in their power to thwart the execution of the laws, and to tear down everything like restraint in all the relations in life? As evidence of all this, look at the opposition the agents of the law everywhere meet with in the discharge of their duties. If a murderer is, after much difficulty, taken and brought to trial, he has the advantage of every legal question and of all doubtful circumstances. If he is unable to fee council, eminent counsel volunteer, or are appointed by the court. If, after a long and patient trial, he is convicted of the foulest murder, then comes a new trial on a change of venue; and all the influences of the different scaleties of which he is venue; and all the influences of the different societies of which he is a member are exhausted in his favor. If, at last, he is condemned, then comes a full pardon, and he is turned loose to kill somebody

lise.

Thus we see that good laws are nothing, without morals to en force them, and we have often said before that it is the folly, the do-pravity, the corruption of the juries, the avarice, the baseness of in emperate lawyers, who labor with might and main to thwart the ends temperate lawyers, who labor with might and main to thwart the ends of justice and fill the community with criminals, to the annoyance of all good people. A lawyer is bound to be faithful to his client; to see that he has all the advantages which the law clearly gives him, and that all extennating circumstances are fairly set forth, and a reasonable appeal to the judgment of the jury is admissible; but no lawyer is bound to labor incessantly for base and impious villains, who commit crimes in open defiance of all law, and to labor day and night to blind, mislead and decive the jury into the acquittal of the most abandoned villains. It is the intermerance and criminality of most abandoned villains. It is the intemperance and criminality of the great body of the people that will defeat the ends of justice, pre-vent the execution of the laws, overthrow the government, and make way for a tyrant, if ever we have one; and thus we see from what small beginnings the most tremendous consequences are often

brought about. The pulpy acorn, ere it swells, contains the oak's vast branches in its milky veins.

All this begins generally with the boy. He is first allowed to despise the authority of his parents. Secondly, the rules and discipline of the schoolmaster are set at deflance; and thirdly, whatever is in the way of his gratification, until he has squandered all that is within his reach, and he then begins his depredations on the public within his reach, and he then begins his depredations on the public at large. True, there are many excellent schools and able teachers in this and other cities, nobly striving to break this Lethean sleep of

sensuality, this leaden torrent of barbarism, to whom these remarks do not apply, though strictly true of nine-tenths of the country.

Perhaps the most noble and glorious part of Education is to plant deeply and firmly in the heart of the child a belief in the existence, coodness and providence of the Deity, and the love of virtue, with a letermination to live in the world by honest industry, and to shine above his fellow men by the performance of useful and noble actions. and to despise and abhor vice in every shape, and never to dirt his hands with a mean act. Any boy educated in this way will be an

### NOTES BY THE WAY.

Released from my engagements at Worcester and Troy, by the changing channels of business and consequent shifting of the currency, I replied to some of the calls up country, and left for the mountainous regions of New Hampshire. Spoke in Concord three times, Sunday, September 29th, to good audiences, especially the last, and laid the track for more when I go that way. Next visit ed the little village of Holderness, where were some good souls. Gave four lectures; renewed the old and awakened new interest. Many came ten and some twenty miles to hear me speak on Spiritualism, on Sunday, October 6th; and so strong was the current of interest, that I returned and spoke to them again, Monday evening, Oct. 21st, to a full house. Believe I could convert all the intelligent portion of the population in a month, and settle the preaching of our philosophy instead of other creeds.

Next I went to Plymouth, (near by,) and gave one lecture on the war, and was at once engaged for three more on Spiritualism; and when I returned to deliver them, I found the hall well filled with the most intelligent citizens of the village and country about it for ten miles or more. It was indeed a sign of the good time coming, to see the contrast between the teams and people that came to our meeting and the others, on Sunday, Oct. 20th, in the little aristocratic town of Plymouth. I have a standing call there, whenever I can go, to lecture.

My next station was at Campton; but our great meeting-house was in Thornton. It is a capacious two-story house, built many years ago, when sectarian religion had a footing there, and called hundreds, running close to a thousand, each Sunday to hear its warnings against the devil and hell. But now the devil has gone to parts unknown, and the fire has cooled down, or gone out, nobody goes there to hear preaching, except when a Spiritualist comes to speak, and then they come from many miles, as they did on the rainy Sunday I was there. At Campton I found my cousin, Harrison Chase, a speaking medium, of good powers and active mind, a clear head, and kind heart, who, with the active and intelligent Brown family, and Bro. Averil, have about converted the neighborhood where they live (West Campton.) and will soon have it done, and be able to missionary out. I gave two lectures in the old church, on the 13th, and on Monday returned to Plymouth, and made a pleasant trip up the snaky path of the Montreal road, to St. Johnsbury, Vt., and lectured there in the evening, on the war, to some, but not many, for they did not know I was a traveler and could think aloud. A dear brother met me there, and next day was in my quiet little cottage home in Hardwich, where I rested three days, as happy as the best of friends could make me, and the best of conditions of soul and body could afford in this life. Then, (Friday, 17th.) we returned in the rain, to Danville, Vt., where I lectured to all that came to hear, but the numbers and intelligence were not above par. Bro. Hoyt of that place, has so often used up every opponent, that their only mode of defence is to keep out of reach of him or the speakers he gets to come there; but they will yield as fast as reason gains the ascendency ver superstition and prejudice.

Next day I was out of Vermont, and filling the engagements above referred to in New Hampshire. Reached this place yesterday, and kept a large audience quiet for an hour, in Bro. Bassett's beautiful new hall, last evening, and shall try again this evening. When I have filled out my engagements here with seven lectures, to close on Sunday next, it will make eleven lectures in eight consecutive days, close the vacated time released, and not answer half the calls I had for it, and show plainly by that, our cause is not quite dead yet, and not likely to be killed even in the war.

Marblehead, Mass, Oct. 25, 1861. WARREN CHARL THE DEPARTING SPIRIT.

"Upon there palled lips, Be sweet even in their silence, on those eyes, That image sleep in death, let no tear Be sled—not even in thought.—[Shelley.

Weep not for her—weep not that she is passing
Through death's dark vale to her bright home above:
Send back thy tears—beneath the sunbeams basking,
Soon will her spirit bathe in fadeless love.

She hath been weary here. She hath known sorrow—Not transient sorrow, but a deep despair—Ah. would'st thou keep her, when a bright to-morrow Will from her soul efface each withering care?

True, thou hast loved her-oh, how well, how dearly, None but thy heart itself may know!

The one prized friend, not for thy bright hours merely, But tried and true when grief's deep fountains flow.

Will seem more dreary when her smile hath gone ; From every scene, from every tree and flower, When she hath fied, the glory will be flown. But think not, though for her the veil has lifted,

And thou wilt miss her; and each passing hour

The lovelier things of that fair life to learn, Each hour to grow more spiritually gifted, That she will leave thee, never to return.

No: often in thy silent hours and lonely, Some blessed influence o'er thy soul shall steal— Some shadowy presence, which thy spirit only, With its deep inner sense, shall know and feel.

Some bright immortal link which ne'er shall sever, And still communion growing still more deep. And only hopes, and dreams, which love forever Within its urn shall in sweet silence keep.

Then weep no more—tears ill befit the hour
Which heraldeth for her a fairer morn;
Night's shadows lessen—and with kindly power
Day smiles upon the spirit newly born.

#### NOTES OF A LECTURER.

A flying trip has brought us, once more, from our headquarters n Ohio, through the northern (rough and hilly) portion of Pennsylvania, to this secluded villa among the hills of Alleghany. We have given from four to eight lectures each week since we started; and, instead of the "dying out," have found, in every instance, that every individual who was ever a Spiritualist, is one today, firmly fixed in the faith, holding on to the Bible injunction, to "Prove all things and hold fast to that which is good." Occasionally we find those who were never established in anything. that are being "blown about by every wind of doctrine." But this is just as necessary for their unfoldment, as it is necessary for others to pursue a steady and undeviating course up the path of progression. There are a great many different ways for humankind to pursue, but all lead, ultimately, in the same direction.

The dying out is but a preparation for the upbuilding of higher spiritual conditions. All things inevitably change, and every change is a step toward a degree of unfoldment. Every degree of unfoldment will place us higher in the scale of being, although we may not always comprehend the degree in all its relations.

The ponderous vehicle of improvement is wheeling on, and with t moves the world, en masse. All will be well. We have done as great deal of pioneering in the last five years, and this trip has been no less a pioneer tour, so far, than usual. The pioneer has to brave almost everything in the shape of opposition, besides meeting his expenses from his own private resources.

We feel a satisfaction of having awakened an inquiry in many towns in Pennsylvania, as well as in Western New York. Among them is Lockport. The discussion we had there last winter with Elder John Page, seemed to leave an impression which is waking up in the right direction, like the leaven hidden in the meal of ancient times.

We gave three lectures at Busti, N. Y., the first of the kind ever delivered in that place. The demonstrations given by the Woodward family have torn bigoted theology up, almost "root and branch." One church in which we lectured, has been closed for several months, and the village churches, I was told, have very hard work to keep themselves together at places each side of them. The Woodwards have certainly accomplished a great work; yet they are passing "on to the mark of the prize of the higher calling," which is in the principles of truth as taught by angel ones.

A standing offer has been made by brother W., which ought to tempt skeptics, especially, to prove the thing a "humbug," if possible. He is responsible, and will give any man or any person spirit-manifestations, which come through the mediumship of his daughters. Or, should the individual go any distance, he will give one hundred dollars for the same thing. He says it would be worth one hundred dollars to know it himself, if it can be done. All who go there are entertained free of charge; and although he has given away hundreds of dollars in this way, still he says, 'Come and see for yourselves." No one can go there and feel but that he has been amply rewarded for his trouble.

One physician from the West, Wisconsin or Michigan . came out on a visit, and while at Judge Lott's, he chanced to get some work on Spiritualism, which interested him very much. He then inquired if there were any mediums in that part of the country. stating he would like to witness something for himself. Accordingly, they visited Judge Judson and lady, she being an excellent medium for spirit manifestations. Hence, with an increased interest, they visited Bro. Woodward, where they witnessed various physical demonstrations, which were sufficient to satisfy them there was something more than "moonshine" in the matter.

The second evening, the doctor requested the invisibles to give him some tangible demonstration, after he left their mediums, if they could; to which they agreed. The evening before he returned West, he remained with Mr. H. Lott, (of Lottsville, Pa.) his wife's father. There was a dulcimer in the sitting room, some little distance from any sleeping room in the house; the doors were all fastened; no one could have entered; and no person was n the house who could play upon the instrument. Sometime durting the night the dulcimer was played upon in such a manner as to awaken every one in the house, and cause some of the family fright; but the doctor seemed to understand it to be an answer to his request; at least no other explanation was satisfactory to him, for, previously, he had become satisfied the dulcimer at Mr. W.'s was played upon in the same way, by "something" outside of his comprehension. None of the family were Spiritualists, and careful search was made to find the cause, but nothing shed light upon the subject outside of the Spiritual Philosophy. This is not the only case of the kind which has occurred there. No one who investigates with these mediums pretends to attribute the manifestations to the family. Mrs. Miller and myself had new proof f spirit communion given us while there.

Dr. E. R. Miller, of Seymour, N. Y., is doing much to alleviate the afflicted by his remarkable healing power. The interest there, as through this part of the State, generally remains about as it has been. All the friends are firm. Some new inquirers in every place, and, occasionally, some new developments.

Our course is eastward, through the central portion of the State. We travel by private conveyance, and can visit any town along our route, for single lectures, courses of lectures, or funeral occasions, as our friends may wish. Address Penn Yan. Yates county, N. Y., for the present, or permanently, Concaut, Ohio, care of Asa W. Hickox. In haste, thine, H. M. MILLER

The sun that only burns the brows of other men, turns the work of the farmer's hands to glory and gold. The rains that bring discomfort to others, are beating the reveille of life and plenty for

West Almond. N. Y.

LETTER PHOM PROF. S. B. BRITTAN.

HOTEL OF THE INVALIDER. 3 EDITOR OF THE BANNER-The great event of the past week, in the civil history of the country and the times, was the opening of telegraphic communication between the Atlantic and Pacific. On the twentyfifth instant, the Chief Magistrates of New York and San Francisco exchanged congratulations-over the wire-on the occasion of the completion of the line. It is impossible to exaggerate the importance of this great work. As an aid to commercial enterprise; as a means of uniting the most distant portions of the Republic in most intimate relations; as an instrumentality for inspiring fraternal sympathics and active cooperation in every great national emergency, it is destined to exert an immeasurable influence on the present interests and future progress of the country. Had the nation been at peace, the complex tion of the Pacific telegraph would have been the occasion of a great public jubilee, such as was witnessed at the laying of the Atlantic Cable. But the national mind and heart are now so deeply enlisted in the still greater work of preserving our institutions, that this event, with its grand prospective results-so important to the country under all the circumstances of peace or war-is permitted to occur without any signal public recognition.

The telegraph which thus brings distant lands and seas together, and makes the millions who inhabit remote regions familiar with the daily feeling, thought and action of each other must be productive of the most beneficent results. For aught we know, it may yet do as much to preserve the national interests as the grand army of the Potomac. At least, it will materially assist Uncle Sam to control the more distant parts of his great personality. To-day, he not only bestrides the continent, standing like a mighty Colossus on the great Eastern and Western Oceans, but the pulsations of his heart are felt, the same instant, at the remote extremities. While he extends one hand over the Northern Lakes and Rivers, as the assurance of faithful fellowship, the shadow of his right arm-raised at once to protect the innocent and to chastise the unworthy-falls alike on Southern seas and lands, wherever a rebel flag is unfurled. Having incidentally recalled the public demonstra-

tion that signalized the laying of the Atlantic Cable, I am foreibly reminded that the popular sense of justice may be quite as superficial and false as the noisy enthusiasm of excited multitudes. As a people we are prone to worship success, and hence inclined to reverence men on account of the apparent splendor rather than the real merit of their deeds. To succeed, is to secure public respect and approbation; nor is the popular conscience unnecessarily scrupulous about the means we employ. Whoever fails in the world's estimation may expect to be neglected, if he is not despised. We need not look for a more significant illustration than the case referred to. When the invisible courier communicated to the whole country the startling news that Europe and America were united by Telegraph; that Her Majesty Victoria and the President of the United States ... by a kind of omnipresence-were having a pleasant interview at Winsor and Washington, the whole nation was intensely excited. Old men wept at their firesides; little children shouted in all our streets; fashionable people enjoyed the luxury of a new sensation; the saints gave thanks; sinners threw np their hats, and everybody praised the Lord or Cyrus W. Frend The name of one fellow-citizen was, at the same hour, on millions of tongues. He was emphatically the great man of the time, in the sudden splendor of whose rising proud names in our national history were temporarily vailed or lost, as stars of the first magnitude disappear in the superior light that obscures their glory.

But after all, the Atlantic Cable was not a practical success. We only thought it was such. When the delusion vanished, the ideal character which our fervent adoration had exalted to heaven, fell (only in public estimation) like a meteor, and its light was extinguished by a sudden explosion. True, the work of laying the Cable was fairly performed; but it neither realized the objects of its projectors, nor the expectations of the people. For this reason no one now cares for the man whose name—for a few days -was above every name in the public mind. I cannot recall an American Statesman or Military Chief. tain-named in our annals, or employed in the public service, who ever received a more magnificent ovation than that which New York paid to Cyrus W. Field. The capabilities and achievements of his genius and industry, are in no degree diminished; nor can it be said that his labors have lost their intrinsic merit: but his name and presence awaken no sensation now. We only deify those who succeed. and hence there is neither pedestal nor place for this man in the national pantheon. Verily, the greatest reputation may be but a bubble on the uncertain tide of human affairs. How unmerciful was the sea. Its restless waves and hidden rocks, by their powerful attrition, at once wrecked the Ocean Telegraph, and closed over the most brilliant promises of fame and fortune.

In the Independent of the 24th inst., Mr. Beecher has a sermon, which presents, with some wholesome moral suggestions, extreme and peculiar views respecting the influence of certain illustrations of the Elegant Arts. I extract a passage :

I think that one of the most exquisite works of art, and one of the most abominable violations of decency, is Powers' Greek Slave. I cannot conceive of any possible reason why a slave should be stripped and made to wear a chain in the market place. It is not true to fact or nature. On the other hand, I take that exquisite work of art, Ary Scheffer's Francesca and Rimini, in which the artist represents, Francesca and her lover as hurling through the lurid air of perdition, and holding each other with a firm grasp, while her face bears the mingled expression of love and amazement and grief, and on his is depicted an expression of unutterable despair. Under such circumstances the mere accident of partial nudity is quite forgotten, or almost unthought of; for the solemn lessons that the scene conveys almost precludes the possibility of indulgence in improper reflections on the part of the behalder. holder. There was a reason for nudity in this case; but in the case of the Greek Slave, there not only was no reason for it, but it was employed against fact, as well as against decency. I would not be prudish nor unduly critical, but I certainly could never understand why, if it was proper for men and women, and girls and boys, to sit in a saloon and have that revolving nakedness going around before them in every indecent aspect possible—I could never understand why, if that was proper, it would not be proper to walk naked in

Mr. Beecher's chief objection to the public exhibition of nude figures, among the creations of Art, appears to be founded on the accidental circumstances of time, place, and condition, which may be supposed to exist. He conceives that the old Greeks who did not always carve fig leaves on their statues, and were not disposed to omit the minor details in their elabpration of the manly form, were a more decent people than we are; because, when they represented the hu-

man form in a nude state, it was at the bath, or rising out of the sea, when the circumstances are prosumed to render it necessary for people to dispense with their clothing. Or such a representation may be excusable if one is traveling through perdition with a lover, for the reason that in a great omergency, people are not expected to stand trifies. Mr. Beecher "cannot conceive of any possible reason why a slave should be stripped and made to wear a chain in the market-place." He objects, not so nuch that the marble representatives of the human form are undraped, as that the artist violates-in his judgment—the properties which grow out of exrinsic circumstances, or are presumed to be inseparable from the nature of the individual and the occasion intended to be represented. The rapid and casion intended to be represented. The rapid and hazardous journey of Francesca and her lover, being liable to disarrange one's costume, the partial exposure of the human outlines is rendered excuse he seems to be produced, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohlo, State Bank of Iowa, and State Bank of sure of the human outlines is rendered excusable, as if the artist's conception, in this case, was true to Nature and to fact. We venture the opinion that common sense people will find it difficult to discover, in this poetic invention, aught that is compatible su with Nature, or that may rationally be supposed to belong to the order of necessary' circumstances and probable events. On the contrary, we are as profoundly impressed with the propriety of Mr. Powers' representation of the Greek girl, as we are with the injustice of Mr. Recher's criticism. Garments

Adventusements inserted on the most favorable terms. the injustice of Mr. Beecher's criticism. Garments not only imply that the wearer is not destitute of private possessions, or personal property, but they may also indicate the rank of the person, or symbolize his relations and his prerogatives. Hence the absence of clothing represents, in the most forcible manner, the utter destitution of the slave, of all property and power, in her own acknowledged right: while the chain is the most impressive of all the symbols of bondage, and the one which admits of instant interpretation in every mind.

We differ as widely in our judgment of the moral influence of Powers' beautiful statue as we do in respect to the proprieties of Art. We are however, deeply sensible of the importance of surrounding the young by all good influences, knowing that the intellectual and moral individuality, as well as the human body, must inevitably be formed by the assimilation of surrounding elements. Hence, while the writer does not hesitate to dismiss the fears which Mr. Beecher is disposed to entertain, he cordially accepts the general idea and sentiment expressed in the following additional extract:

It is said, sometimes, when we speak thus to people, You are Puritanical; you are a precisionist; you are a purist; but to the pure all things are pure." I know they are; but we are not pure; and that is the very trouble. If my children were all angels, I should not have any concern about them on this score; but they are not; and yours are not. They are passional creatures. The fire of appetite is strong and fierce in them. And because they are impure, when they are thrown-out into the world it is all the more necessary that in-fluences calculated to promote purity should be brought to bear npon them. There should be no provocation to lust, or appetite, or anything of the sort, placed be-

There is no occasion to dispute what is thus plainlie morals which the Independent Preacher ascribes to our most distinguished sculptor. Charity forbids the objects it was born to benefit. any hasty or willing attempt to impeach the virtue of any one; but we should certainly question the good sense of the female who should find occasion to Are they nothing—and shall they go for nought? blush before the pure, pulseless and spotless embodiment of all that is physically beautiful in young ries of personal freedom, which have, on this contipromptly read and interpret the melancholy story- for no permanent end? Have we been at work all and of morals will be very slow to believe; nor is it these things be so, and not overcome us with " special likely to excite and ignite the passions in any child wonder," thinking of their utter uselessness? that was not begotten in the senseless delirium of fraternity of common sinners.

The October number of the London Spiritual Magazine has a leading article, by Benjamin Coleman, on of Miss Hardinge, delivered in New York: Spiritualism in America," which is partially devoted to the Spiritual Drawings, executed through Mrs. E. J. French, and is illustrated by two colored lithographic prints—very faithful representations of the originals, which were executed by the Spirits in presence of Mr. Coleman and others. Your readers may be aware that Mr. C. came to this country some time since, in reverent pursuance of his investigation of Spiritualism; and having availed himself of such opportunities as were offered, during the pe riod allotted to his visit, he returned to report the but in fact, and their publication will be likely to ex-

popular skepticism. Dr. John Scorr has removed from his old place in from the noise. His house, which is large and elesome four years, and during that period has probaany other physician who has ever pursued a similar while he has the power to afford relief.

S. B. B. Yours cordially.

SEED WORDS. 'T was nothing—a mere idle word From carcless lips that fell, Forgot, perhaps, as soon as said, And purposeless as well. But yet as on the passing wind borne the little seed Which blooms, unheeded, as a flower, Or as a noisome weed— So, often, will a single word, Unknown, its end fulfill. And bear, in seed, the flower and fruit Of actions good or ill.

# Banner of Right.

BOSTON, SATURDAY, NOVEMBER 9, 1861. OFFICE, 158 WASHINGTON STREET, BOSTON,

ROOM No. 8, UP STAIRS. LUTHER COLBY, . . . . . . EDITOR. Terms of Subscription: Clubs of four or more porsons will be taken at the follow

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#### WHAT IS TO BE OUR FUTURE?

Almost every man's heart answers, as by instinct we are providentially set apart as an example of the new order of things, to be, practically and really, a "healing of the nations." There is no one who allows himself to think that we were born into the family of nations-an accident. Such wonderful events as have marked the leading forth of this great and free people from the bondage of the oldworld modes of thought, never could have been introduced into history to excite only a nine days' wonder and then be forgotton.

The instinct within every American breast furnishes the best assurance that could be sought, that we are now only passing through our severe discipline, and that, too, for ends far higher and grander than any we have hitherto taken into our comprebension. He who has no faith in the future of this people can have little faith in anything. For nothing is clearer than that we have been sealed for a purpose, and that one of the largest to whose development any people of the earth have ever been called.

The seed-grains of thought that have been sown in the minds of our people during the long term of peace and prosperity which has but now been interrupted, cannot be kept from sprouting and making vigorous growth. Truth never goes backward, though there may be returning waves of it at times ly expressed. It is rather what the language in that lead one to fear it does. Nothing is lost. Not plies that calls for criticism. We cannot admit that a thought is born into the world of men only to die the Greek Slave either exhibits ignorance of the again. Not a noble purpose that throbs in the heart rules of Art, or the culpable indifference to the publand brain of a noble man and woman, but reaches out in good time with its own immortal energy after

Hence, how are we to answer for-in the first place—our munificent schemes of popular education? Next, what shall we say for the new and large theowomanhood. Moreover, we should reluctantly con- nent, been demonstrated a success? Has God called clude that she was wanting in ordinary intelligence forth the impoverished millions from Europe, to and devoid of genuine sensibility, if she did not make a bridge of living beings across the Atlantic, o cloquently expressed—with mingled emotions of this time, developing the material resources of the admiration and sadness. That such an exhibition continent, for no purpose but to look at and lament is " a provocation to lust," many true lovers of art the swift destruction that is coming upon all? Can

But when we pause to take a more wide and deliberunbridled desire. On the contrary, Powers' Greek ate survey of the configuration of this noble country of Slave has probably touched and softened more hearts ours, the reflection forces itself upon the mind with than all the racks, thumb-screws, chains, dungeons still greater power that these States are always to and creeds, that the church has forged and employed, be one, and that we were born to be but one people. from first to last, in its efforts to evangelize the great In illustration of this striking truth, which, too, becomes more and more effective the longer it is considered, we quote from a recently published discourse

"And last, O America! gaze with admiring awe

on the land your God has given you! The spicy breath of a burning South, the hardy strength of a frozen North, with the full range of every intermediate temperature. Not a blossom, fruit or root, of far Ind or temperate Britain, but what finds here a soil adapted to it. Song birds of mild zones, gaudy-colored beauties of the tropic climes, rich furred beasts of the North, dainty-skinned creatures of the South, grain and root, stuffs of fine and coarsest loom, all are the spontaneous wealth result to his friends in England. The two floral of your varied land! Exhaust the mineral treasures sieces—fac-simile representations of which grace the of your mountains if you can; count up the wealth foreign magazine-were produced in eight and eleven of gold and glittering gems that burnish your mines; seconds, respectively. They are extraordinary, not measure your mighty rivers, and drain your inland only in the estimation of our trans Atlantic friends, sens; sigh for wider prairies, or fairer nocks and glens. Virginia's hills and springs, and brave Ohio cite no little curiosity, though the facts may do little forests, and the Alleghanies' heights, and wild Kenor nothing to relax or soften the rugged features of tucky's caves, shall join in one vast choral hymn of challenge to the wide, wide world to rival. And with all this luxury of varied wealth and beauty, the Bind street to 407 Fourth street. He is located in planet-gemmed flag of this family of States waves an excellent neighborhood, just far enough from the over an unit / One in speech, in manuers, in coscars of the Third and Fourth Avenues to be away tume, interests—one in commerce, institutions, mutual dependence. Less difference of rank, dress, and gant, has every modern convenience, and presents opinions, disunites the vast range of American such a cheerful aspect and air of comfort as must States, than splits up human love and kindness in exert a healthful influence on the mind and body of the east and west of London's seven-mile length. any invalid who may be pleased to make it his tem- A chain of lakes girdles in one embrace your North porary home. Dr. Scott has been in practice here and West; from out their hearts rush forth, like veins and arteries, vast rivers, connecting in one unbly made more complete and permanent cures than broken length the West and South. Your telegraphic lines and rails, like nerves, bind up the whole; course of treatment in this city. Had he been at all | your postal stations make up one speech; your trade mercenary, he might have retired with an ample for- one interest; your ships one voice to every distant tune; but he is not the man to carry his heart in land. From furthest Maine to Louisiana swamps, his pocket, nor will be neglect suffering humanity your land is traversed by intersecting lines of interest, to break or rend the least of which would destroy the whole. But even if you would suicidally thus unnerve your human institutions, you must drain your lakes and dry up your rivers, pile up your hills till they touch the skies, and overflow your prairies, before you can destroy the glorious union of physical body and members which God has built up in the great continent of America. She floats one mighty body, cradled in the arms of the Atlantic and Pacific Oceans! The South is her burning left hand, giving produce; the North her hardy right, the manufacturer; the East is her busy brain; the West her

get she is one already. America is God's, not yours, to make or unmake, and having made it one, He has left you nothing to unite, nothing but your own ambitious passions to disunite each other, not the coun try. Ob, man! child of a destiny grander and wider than the limitations of time or country, has God, in called nations luto being, and reared up America a standard for the world, that you, like pecvish, disit out like sops to feed ambitious, hungry wolves?"

an appeal to heart and brain excites. The question of our unity and nationality is answered even be-

But it is not all nationality; this furnishes but sake, then what is the high and noble use we are ly. summoned to make of it?

The Future will answer; for that future we are preparing as fast as we can. Those of us whose of, either, that will better answer the institutions spiritual perceptions are at all awake to what is going forward, and who have formed the necessary habit of not now express all our political wants; many mattaking large and comprehensive views of things, feel well enough satisfied that to this continent of are to take its spirit, and apply it in its largest sense the West has been entrusted the final keeping of all to things now around us-to all the needs and rethe precious hopes and aspirations of man. We are quirements of this time. The discussions that have indeed appointed to be the keepers of our brethren. the world over. The Past sees the whole of its glo. social and political, will find embodiment in their rious promises in our Future. Here Freedom has results, in such changes as must be made in the not merely found a shelter-it has taken root and present fundamental law. Our Constitution must branched forth again and again, till now it canopies at us, not we it; else it is of no use whatever. All a mighty nation with its banyan boughs. Inquiry this discussion has not been for naught. It is felt is to go on with us untrammeled. Speech, by tongue now; it will assume shape and form presently. To and pen, is to have free course. The great problems that point are we tending just as fast as we can. of life are here to find their frank discussion and We must expect to go no faster than our conditions final solution.

hope; the people of the earth feel that here is the that will be full of rich promises likewise for the last stand their dearest hopes can make. And is it future. possible that we can exist to disappoint them? We do not believe it. We rather believe that this nation is to be the central object around which all the other nations of the earth will at length revolve; no the people have common sympathies, and will let how afraid to let the youthful mind take in all the rather than part with their present privileges or safer to dole out the idea in bits, as if it were too their future prospects. And thus, in good time, all the nations of the earth will form one great brother- criticism, and stuck fast in our memory. This is hood, even as our Union is made up of one family of States; and the central idea that holds all together, forbearance, and progress, and spiritual growth without stint or limitation.

#### Atlantic and Pacific.

Francisco and New York are hourly conversing each

A few years ago, we would have refused to believe struction. such an event possible. Now, we see that the most startling occurrences startle the most. But a brief year ago, we would not have thought such a war as the present possible on this peaceful continent. Next year, or the year after, we may behold the whole world in commotion, and underlying issues publicly

we can now take not the least thought of. old Boston from hub to rim !"

omes those who put it up to remember that Heaven ight on our own side, now and at all times, and means than actual experience. have no fears that we can take wrong from any one. But there would seem to be a special providence in the union of the two great Oceans of the globe by a living nerve running across the continent, just at the time of our national peril and disaster. It seems as if the East were more firmly joined to the West than even when the South would fain break its bonds with the North. And then comes the thought, and the question-can this Union be broken into fragments? Has not Heaven formed us one family, and so linked together our fortunes and our interests that an attempt at divorcement is nothing short of sui-

## The Boston Courier.

This paper says "Spiritual magazines and newspapers, which were a host, have been reduced by the war to two-the HERALD or PROGRESS and the Banner of Light. The war is not all evil." This statement is in keeping with other statements of the Boston Courier about spiritual things. Only two of the "host" of the journals of Spiritualism, have stopped publication since the war commenced, while other sectarian and secular journals have stopped by hundreds. Since the war commenced, our circulation has rapidly increased. The idvocates of Spiritualism have largely increased, and the interest in Spiritualism is increasing now, to a mightiness heretofore unprecedented.

The Courier is a good paper, in its way. It is an through, and only saves to itself the courser, grosser lumps of earth. Others have caught the gold of its Spiritual siftings, and itself is none the richer for its labors. The Courier sees that Spiritualism is an evil. No wonder that it does, for its vision is only vet developed to see coarser material things; to see only the dying productions of spirit-not the beautiful spirit itself. The Courier has not yet recognized it has dealt largely with its crudities, being perfectly giant feet; and when you talk of " Union," you for- Spiritualism should appear to be an evil.

Coming Changes.

We have predicted these all along; in State not less than in Church. The times are fast ripening for their consummation. When Mr. Soward tried to appease the rampant sentiment of secession, early last winter in the Senate, by admitting that our Conthe womb of time and rolling ages, created lands, stitution doubtless needed to undergo many changes, having outgrown, in some respects, the people for whom it was framed, and suggested that it would contented children, should tear it as a rag, and mete not be such a bad idea for a nation to revise its fandamental law regularly every fifty years, he was but There is no withstanding the rush of thought such the exponent of the theory of growth and reform, and publicly subscribed to a doctrine it has been our pleasure to advocate these many years. There are fore it is asked. Who can find reply to such inter- plenty of evidences that, if the present sacrifices rogatories, except such as are sure to make him be- making to preserve the integrity of this Union be lieve in the immortality of our Union more than crowned with success, we shall all come together once more, and establish for this day and this generation what our fathers established for theirs. The the basis on which the glorious spiritual superstructvery fact that they made regular and specific proture of this nation is to be reared. We cannot but visions for the alteration of the Constitution when pause, therefore, and ask-What are we to be and it should become necessary, is proof enough that do, in the shifting scenes of the world's drama? If they meant to work not wiser than they knew, and all our wealth and power was not given for its own recognized the theory of human progress indefinite-

We do believe that our Constitution is to undergo many gradual changes, some of them not very far slowly establishing themselves a mong us. It does ters it limits that demand larger expansion. We been going on, these twenty years, about matters permit us. We shall, without fail, reach forth to To us the eyes of the whole world are turned in far better things than we have ever had in the past,

A Little at a Time. We heard Dr. Ellis, of Charlestown, some time since, preach a discourse on God, in which he remarked-of our Sunday School system of religious teachmatter what Kings and Emperors may choose to do, ing, especially—that it seemed as if men were somerank and position go down out of their sight forever, thought, or conception of God it could, but thought it vast to be comprehended. It was a fair and fine where so much of our after trouble comes from. when we try to form large and clearer conceptions of will find its various names in love and charity, and the Divine Father and Mother; our minds have been so cramped by the narrowing processes of early education—our imagination has been so disproportionately developed by the side of our reason and our interior perceptions-and fear, and doubt, and con-The East and the West are at length married. The fusion and perplexity have managed to obtain so slender nerve of wire that conveys sentiment from strong a foothold in our thoughts, that it costs one part of the world to another, with the speed de- years of labor and watchfulness, and even of secret sired of Ariel by Prospero, has finally been stretched anguish, to get out of the darkness and the spiritual across this wast western continent, and to-day San stocks, and find out where we do stand, and why we are just where we are. We hope the present day will bring forth an entirely different mode of ing

Doubters, but not Reasoners.

There are many persons who have had their minds excited on certain topics just enough to raise their doubts, but not enough to clear them. "It is a pity," says a fine moralist, " that they have so much learning, or that they have not a great deal more." discussed for which the nations have long been get- We shall discover that to be a misfortune in a great ting prepared. It is idle to think that we rule our many instances. We have reformers in plenty, so destinies; we may, and no doubt do, work intensely far as the simple desire for better things is concernin the event itself, but all events are combined by a ed; but they make a mistake in setting up so much power above our heads, that also leads forth processes | talk about it, even before they fairly comprehend either their present position or the method of getting Starr King, the eloquent Boston preacher, who has out of it into a better. Progress in the individual. been for a year or more in California, sent the fol- character demands a long term of preparatory refleclowing enthusiastic message over the wires, to the tion. To discuss reform movements superficially is Transcript of this city :- " ALL HAIL! A new bond | what any superficial person is competent to do; to of Union between Pacific and Atlantic! The light- actually reform himself, and to know how to do it, ning now goeth out of the West and shineth even to is performing a greater work than that of "ruling a the East! Heaven preserve the Republic, and bless city." When one has reached the stage of doubting, he has but taken a step; it is not the time for him Very good indeed. It is the common prayer that yet to turn and direct others-he has not indeed Heaven may preserve the Republic; and still it be- found the way for himself. There is a great distance stretching between doubt and advance; and it canhelps those who help themselves. Let us do what is not be got over by discussion merely, or by any other

National Hymn Book. The book so entitled, edited and prefaced with an essay on National Hymns by Richard Grant White, has been some time on the booksellers' counters. though none of them have sent us in a copy, as yel. But that shall not be allowed to influence our judgment-not on the book altogether, but-on the subject. We do not think the idea of getting out this book at all a happy one. It is too bad to make an occasion like the present a text on which to hang up so many silly songs before the public eye, for no other purpose but ridicule. At any other time, or upon almost any other subject, especially if in the legitimate limits of literature, it might have passed off as a joke, though but a bran-bread affair, in our opinion, at best; but it is trifling with the common sym pathies of the hour to thrust so stupid a burlesque on the present crisis beneath our notice, and ask ng to laugh when our woe has come. However elegantly written Mr. Grant White's essay may have been, it will not redeem the whole enterprise from being not only a blunder in the publishing line, but a decidedly stupid one, and unworthy of having a hearing by way

Dr. John Scott.

of palliation.

Magnetic Physician, has removed to No. 407 Fourth street, New York, where he will continue to treat the most aggravated forms of disease by laying his hands on the patient; in other words, by magnetic old sieve of conservatism, that sifts the gold all manipulations. In this manner diseases of the throat, lungs and heart, Can ers, Tumors of every description, Rheumatic and Glandular Swellings, and all Spinal, Nervous, and Cutaneous diseases are treated with the greatest possible success and without pain to the patient. Send for a circular.

Mrs. Ann E. Porter.

We learn that this excellent lady, the authoress of some of the finest novelettes that have appear. the great truths that underlie Spiritualism, but ed in our columns, has again been called to take charge of the Putnam Female Seminary, at Putnam, ignorant of what produced them. So it is not strange Ohio, and will hereafter be recognized as its Princithat to a vision so constrained and undeveloped, pal. This institution has been established twenty years, and Mrs. P. was its first teacher.

Black Natices.

AMERICA AND HER DESTINY. Inspirational Discourse. M. De Witt, Publisher.

The entire first edition of this discourse, to which we merely alluded last week, has already been ex- who have aid to bestow, and wealth in lamentations hauste i, and another is published. Miss Hardinge's eloquent and impressive discourses are always in great demand by the people, and this last one is fully equal, in its characteristics, to any previous one. In treating our editorial topic in the present number of the BANKER, the reader will observe that we had occasion to extract very liberally from this eloquent and powerful production.

Those who read Miss Hardinge, know too well what a wide sweep and force there is even to her statements, containing arguments and systems of themselves. Her pages appeal to the highest conception and the profoundest thought. No one could be more grandly serious than she, nor present current events more clearly in th ir wide relations to the past and the future. All would know what the spirits say of the destiny of their native land, which they love so well; they will find in this pamphlet all their most anxious inquiries answered.

For sale at the Banner of Light Bookstone, at \$8 per thousand, or 5 cents per single copy.

A TRUE EXPERIENCE IN SPIRITUAL PHENOMENA. by M. L. Sherman, Westfield, Chatauque Co, New York. 1861.

truly a remarkable production. It is a report of them before the world. Says Addsion, in one of his nine visions seen in a trance state, which the writer genial papers in the Spectator, "A good poet will give claims are real soul-experiences. These visions the reader a more lively idea of an army or a battle were given the writer between the years 1852 and in a description, than if he actually saw them drawn 1860; the longest continuing eight weeks. If all up in squadrons and battalions, or engaged in the are to experience what the author of this book has confusion of a fight. Our minds should be opened experienced, we have many hells to pass through. to greatat conceptions, and influenced with glorious But he saw that "all suffering is for the ultimate sentiments by what the actor speaks, more than by good of the sufferer." The author in his visions went through most horrible experiences, each one of of a king or hero, give Brutus half that pomp and which, opened a new avenue to some more exquisite beauty of the heavenly world. He says "we go through many changes to inhabit higher spheres, reached only by deeper experience in the predestined course of progress to the blest state of a perfect wi hout it, all the sword could achieve would spee man." The soul through all these racking expe- dily pass into oblivion. riences, was unimpeded and unharmed. Whether the experiences related in this little book be real or unreal, they are as interesting to the reader as a thrilling novel.

GREAT EXPECTATIONS. By Charles Dickens. Philadelphia: T. B. Peterson & Brothers. For sale in Boston, by A. K. Loring.

The sterling critic of the Atlantic Monthly asserts that Dickens has even outdone himself in this story. it being his very best. The characters are already familiar to all readers of fiction, and we need not be at the pains to recapitulate either their names or and has put it forth in various styles. The one be fore us is the cheapest, the price of the entire story being but twenty-five cents. In the midst of civil war the tired mind seeks refreshment and rest, and no way offers so handily as the perusal of works of healthy flotion, informed with humane and noble purposes. Of such are the novels of Dickens, who has a pesconal and permanent friend in every one who has read his productions. For the times, "Great Expectations" is having large and ready sales.

THE RELATIONS OF RELIGION TO THE WAR. A Sermon delivered on Fast Day, Sept. 26, 1861. By Rev. Hugh Smith Carpenter, Paster of the West-minster Presbyterian Church, S. Brooklyn, N. Y. New York: W. A. Townsend. For sale in Boston, by Brown & Taggard.

The above title furnishes the reader with the contents of a very handsomely printed pamphlet. It is a most elequent and learned production, teaching that the events of war are above the disposal of any man, and cannot be predicted; but that the Almighty rules over and under, and through all, forever.

### Prof. S. B. Brittan,

At the Hotel of the Invalides, No. 407 Fourth street, New York, applies Vital and Galvanic Electricity and Human Magnetism in the treatment of disease, and to mental, vital, organic and functional development. Mr. Brittan has made the whole sub ject of the relations of Electricity and Magnetism to the vital functions, and the application of these agents in the treatment of disease, a profound study for many years, as his Essays on Man-which were some time since published in the BANNER-clearly demonstrate. As an expounder of the laws of vital harmony or health, he has attracted the attention of many of the most influential journals in the country, as will appear from the following extracts:

Mr. Brittan's theory is, that the human will has a direct power over electrical agencies, by which means physiological effects can be produced. He illustrates this view by a large variety of illustrations drawn from the accredited records of science, as well as by his own private experiments .-- New York Evening Post. Prof. Brittan has evidently studied man much

more thoroughly than many physicians and chemists of highest pretensions .- Home Journal.

Prof. Brittan's discoveries have attracted the no tice of many medical men, who regard them as con tributions of great importance to the healing art .-Jersey City (N. J.) Telegraph.

Professor Brittan continues to excite great interest by his remarkable psychological developments. The clerkship in the Treasury Department at Washing-relief administered by him in severe cases, is a very ourious fact. To us outsiders it is as great a mys tery as the milk in the coson nut. - New York Daily Tribune.

### The Good of Affliction.

No doubt at all that we needed this sore trial of war to discipline us. We have been growing rich too fast, became too riotous and bold, fallen into swagger and rant too much, and needed to learn much that we never should have learned but by the bitterness of a fearful experience. We are passing through it now. Alison, the historian, says of Germany and her state after the wars of Napoleon-"It is in the way of those who are not willing to enlist is sometimes well for nations as well as individuals, in a New York regiment. We will, as we say, keep to be in affliction. Compare the selfishness and egotism, the courtly corruption and popular indifference, the aristocratic pride and general submissiveness of the first part of this period, with the generous sacrifices and heroic struggles of the war of liberation, the intellectual activity, the social amelioration, and vast stride in national energy, and in the development of the elements of future freedom which have prosperity that spreads the fatal corruption."

#### Personals.

What a world of practical romanco-joy as well given extemporaneously at Dodworth's Hall, New as wo—is to be found among the advertisements of York, on Sunday evening Aug. 26, 1861, through our large metropolitan sheets, under the head of Emma Hardinge, by the Spirits. New York: R. "Personal!" All wants are displayed in that column. Personal!" All wants are displayed in that column. There one can see poverty imploring help from those over the loss of dear ones whom it begs will come back again. Persons agreeing to meet other persons, at certain places and hours, and persons chiding others because they were neglectful of late appointments. Intrigues and sorrows-hope and despairrich and poor-coxcombery and over-trust-all these and many more elements are mixed in this columnar jumble of the enterprising newspaper, laying open to light the secrets and sores of hearts that take this last mode-both convenient and desperate, -of getting relief. The literature of this advertising column, too, is very varied; as much so as the characters by whose impulse it is begotten. It has become quite a feature in our larger papers, especially in New York, although it has for years been followed as a newspaper practice in London.

#### What Tact Docs.

A man may be a great man, doing truly great deeds, and still fail to be recognized as such, simply because he lacks the adventitious aids that are requisite to setting him forth before the world in a true light. It is not all action-much of it is owing to dress and description. Ulysses and flector would This pamphlet contains thirty-six pages, and is be little without Homer to set them off and bring what he appears. Can all the trappings of equipage majesty which he receives from a few lines in Shakspeare?" It is just as well that the actor and the recorder be mutually acquainted with their dependence. The pen is mightier than the sword, and

#### Returning Spirite.

It has always been a favorite belief, the world over. that spirits out of the body do return to those in the form. We meet its expression in all writers, ancient or modern, showing that it is no new thing; it is only the multiplied modern proofs of it that are combatted, and they, too, by the very ones who admit their belief in the theory. In Dr. Johnson's " Rasselas" occurs the following passage, to this point:

"That the dead are seen no more," said Imlac, "I will not undertake to maintain against the concurrent and universal testimony of all ages, and of all history. Peterson paid Dickens (he says) a thou-nations. There is no people, rude or learned, among sand pounds for advance sheets of this noble work, whom apparitions of the dead are not related and believed. This opinion, which, perhaps, prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it with their fears."

#### A Generous Offer.

MR. J. V. MANSPIELD, the well known medium for answering sealed letters, has generously offered -for the space of three months-to answer gratuitously a sealed letter for every subscriber who remits us two dollars for the Bannen one year. Three 3 cent postage stamps must accompany each letter to prepay return letters. Mr. M. makes this offer solely to aid us in extending the circulation of our paper, which is the best way to benefit the cause.

Those sending letters to be answered, should be areful to write the address of their Spirit friend in full, in their sealed letters -not on the envelopsin order to prevent mistakes, as there are many spirits who answer to the same name, which is the cause of a majority of the mistakes that occur. The controlling spirit of the medium cannot possibly know every spirit who is ready to respond to the call of his or her friends, any more than can those in the earth-life, hence, we repeat, correspondents should be particular in this respect.

All letters must be addressed," BANNER OF LIGHT, Boston, Mass," to insure a prompt response.

## Personal.

We are pleased to learn that Gov. Andrew has appointd Major Wm: Brown, as assistant Adjutant General, with the rank of Colonel. He does this "in just recognition of the fidelity and value of his services as chief clerk in the office of the Adjutant General." and with the purpose of adding to the convenience and expedition of business in cases where the Adjutant General may be absent from headquarters. Adjutant Gen. Schouler, in a note transmitting the order for his appointment to Col. Brown, expresses his satisfaction at this honorable recognition of his services. The Major has performed a greater share of the duties of the office for a number of years, and has taught at least one Adjutant General his duty. When the happy time comes when men are selected for their merit, instead of political favoritism, we may expect more honest public servants, like Major Brown, to receive the honors their merits justify.

Roy. John Pierpont has resigned the Chaplaincy of the 22d Massachusetts Regiment, and accepted a ton.

### The Spiritualist Brigade.

This corps, we feel confident in saying, is yet to be a power elsewhere than on paper. The plan is in efficient hands in Boston, and we will try and keep our readers posted on the result. The ladies tell us they are willing to respond heartily to the call for their encouragement, and many of the best men in the ranks of Spiritualism in Boston and Massachusetts are ready to give this enterprise their aid.

Provided a whole regiment is recruited in Massachusetts, a great objection will be overcome, which our readers posted, and have more to say next week.

### The Sunday Lectures.

There will no longer be services held at Allston Hall by the Spiritualists of Boston. On Sunday, Nov. 17th, lectures will commence at Lyceum Hall, (formerly Cochituate Hall) off Tremont street. Miss Doten will occupy the desk. On the Thursday succeeded it, and the immense impulse given to the evening following, the Hall will be dedicated to German mind by the war of the French Revolution, the Spiritual cause, and several speakers, includwill at once appear. Periods of suffering are seldom ing Miss Hardinge, Miss Doten and Mrs. Conant, In the end lost to the cause of humanity, or the will be present, and address the gathering, and exmoral discipline of nations; it is the sunshine of cellent music will be furnished. The dedicatory exercises will be free to the public.

#### ALL SORTS OF PARAGRAPHS.

Dr. L. L. Pannswontit .-- We cheerfully refer our readers to the advertisement of Dr. Farnsworth in while one in 90 of the tectotalers dies annually, one another column of this paper. Doubtless many of in 42 1-2 dies among the temperate, and one in 22 1-2 our readers remember specimens of his remarkable, among the intemperate. The punishments of tectopowers, which we have published in the Bannen talers were 83 per cent., of the temperate 68, and of from time to time. By the numerous letters which the intemperate 170 per cent. we have received from different parts of the country, speaking highly in praise of his ability as a psychometrist and physician, and from our own acquaintance with him, we can with confidence recommend him to the public, and trust his many friends here will heartily welcome his return to this city.

CONFERENCE, 14 BROMFIELD STREET.—The question before this Conference, on Wednesday evening, Nov. 6th, is. Whatever is, is wrong. Our readers shall have the report of this "wrong" affirmation.

Our readers will see by her announcement that Mrs. Hyde, the test medium, has again changed her residence. She is now ready to receive her friends at her new home, No. 44 Harvard street, where she hopes to be permanently located.

We are in receipt of numerous letters for the Harbinger of Health." But as we cannot make satisfactory confract with the publisher for the sale of this work, it is impossible for us to fill orders.

We have very favorable reports of the mediumship of Mr. George M'Laren, No. 7 Dix Place. He purports to be controlled by a band of spirits who direct his attention chiefly to clairvoyant readings in matters of business.

"STIRITS AS CULTIVATORS AND WORKERS WITH MAN-KIND"-article seven-will be published in our forthcoming issue.

The U. S. Sanitary Commission have issued a circular to the women of the country, calling for blankets, quilts, woolen socks, flannel bed gowns, wrappers. under-shirts and drawers, small hair and feather pillows, and cushions for wounded limbs, farina, arrow-root, corn-starch, condensed milk and nicely dried fruit, can be advantageously distributed by the Commission. Address care of Dr. S. G. Howe, 20 Bromfield street, Boston.

Away with the "Shetland" that busied our hands Last year, when the autumn the forests was dying! Away with the "zephyrs" too bright and too roft For our brave-hearted boys to the battle field flying! The knitting our grandmothers taught us to do.
With fingers as patient as ours were unsteady.

The coarse, homely work, long neglected, ignored, Now rallies our efforts, and finds us all ready l All ready! "All forward!" Come swell the fai

Dear girls, we are knitting the Union together! here's enough of stanch timber about the old ship;
We have made up our minds the storm to outweath
er.—N. Y. Independent.

A Southern correspondent of the Tribune says that a large retel army of at least 100,000 men, are gathered at Nashville, Tenn., and that the State Prison convicts are daily drilled to prepare for the

The great squadron has at length got to sea. We to see-a kind of sea shell, they have not been in the habit of seeing.

EPITAPH ON A BOASTING CAPTAIN. Tread softly, mortals, o'er the bones Of the world's wonder, Captain Jones, Who told his glorious deeds to many, But never was believed by anv. Posterity, let this suffice : He swore all's true, and here he lies.

BLUNDERS OF THE B's .- The battle at Big Bethel . brought about by the belligerant bravery of Ben. Butler; the bloody battle at Bull Run; and latterly the butchery of Baker's brave Brigade at Ball's Bluffs by the bad botching of Banks's Brigadier, were all blunders, bungling and blamable.

SUCH NAMES MINGLED."-The na wardens of St. Luke's church, Bristol, are Duck and Drake, the bell-ringer's name is Chick, and the two sextons bear the appellations of Pain and Fear .-Wills Standard.

We think we know of a parallel case. In Montezuma Lodge of Odd Fellows, in Boston, of which Dr. A. B. Child is a Past Grand, not long since Bro. Lyon was the outside and Bro. Lamb the inside sentinel The Lion and the Lamb shall lie down together, and the little Child shall lead them."

Energy of mind is necessary in order to do good in the world, because it is to be expected that wise and benevolent designs will be opposed with energy. The greatest and best purposes have been the most vigprously opposed.

Bro. J. Covert, in an article in the Herald of Pro gress, truthfully says: "It is to be regretted that there is to be found in the theory of Spiritualism any evidence tending to weaken or destroy the wellfounded hope and knowledge of a continued life of ter death. If I fully understand its principles, one of its main objects is to make certain to the spirit that which has been heretofore considered doubtful to many. This has been and is done successfully, to the satisfaction of all who take the pains to investigate its claims truthfully." An odd sort of genius, having stepped into a mill,

was looking with apparent astonishment at the movement of the machinery, when the miller, thinking to quiz him, asked him if he had heard the news. "Not's I know on!" said he, " what is it?" "Why," replied the miller, "they say the devil is dead." " By jings," says Jonathan, "is he? Who tends the mill, then ?"

Governor Berry, of New Hampshire, has appointed Thursday, Nov. 28th, to be observed as a day of Thanksgiving throughout the State.

A Washington telegram of Oct. 28th, says: "The state of affairs at New Grenada with regard to the United States, in in a delicate and interesting condi-

Baron Smith spent two whole days in considering an answer to the conundrum :- " Why is an egg underdone like an egg overdone?" He would suffer no one to tell him, and at last hit upon the solution :-Because both are hardly done. Those Alps we see in the west, the evening clouds.

were made to day; made of such trifles as the breaths of singing birds and singing flowers, the melted jewelry of the morning dews, the silver night-dress of the rivers, and the voice of prayer. It is the heanedup utterance of yesterday. Dim, blue, beantiful, it 121 Nassau Street, New York, General Agents for th is an enchanted mountain, though men have named it " cloud."

If you fall into misfortune, disengage yourself as well as you can. Creep through the bushes that have the fewest briers.

The Spiritualists of Oskosh, Wis., have engaged The Spiritualists of Uskosu, wis., have engaged Mr. Bent, a young inspirational speaker, for every good order, and will be sold low. Inquire at Plympton's, fourth Sunday, the next six months.

344 Washington street, where it can be seen. If July 27.

#### In the English army in India, the proportion of deaths is almost exactly as one for tectotalers, two for temperate, and four for intemperate; so that

A satire on everything is a satire on nothing; it is mere absurdity. All contempt, all disrespect, implies something respected, as a standard to which it is referred, just as every valley implies a hill.

The best way to teach a man how much his feet are worth to him, is to cut off his hands Mak" a man dumb, and his face will begin to talk eloquently for him, and do tongue's work. Deprive him of the divine gift of hearing, and his eyes at once take lessons in listening. What a gifted creature would he be who should have the ears of the blind, the eyes of the deaf, and the face and fingers of the dumb.

An Illinois editor, in an appeal to his patrons, says, " We want grain, pork, tallow, candles, whiskey, linen, beeswax, wool, and anything else we can eat." Voraclous.

What is the difference between Charlotte Ann and Ann Eliza? One is a quack and the other a chemist. How so? Why, the former is a charlatan, and the the latter an analyser. On a recent occasion, as the marriage ceremony

was about to be performed in a church in a neighboring town, when the clergyman desired the parties wishing to be married to rise up, a large number of ladies immediately arose.

A minister observing a man who had just lost his wife very much oppressed with grief, told him he must have Patience: whereupon the mourner replied, "I have been trying her, sir, but she will not consent to have me."

A poor man gives his mite to the cause of benevolence, which is scarcely noticed, and a rich man out slippers, &c. Also, delicacies for the sick, such as of his abundance gives hundreds of dollars, and the contribution is paraded in the public journals as evidence of his wonderful liberality. And yet there may be more merit in the limited gift of the one than in the large donation of the other.

> The Adventists will have it that this globe is soon to come to an end. They probably think it has "traveled round" long enough.

A man's greatest riches consist in his ability to live upon little with a contented mind .- Ex.

We have always been obliged to live upon little, and yet part of that little has been used by destitute borrowers too lazy to labor. Our sympathy has always governed our pocket. But "it do n't pay." Never mind. When we go to the other country we shall probably ascertain that it was "all right." Can't see it exactly so here, though.

#### To Correspondents.

WM. D. ROBERTSON, KALAMAZOO, MICH. - We desire good Spiritual poetry. We are often obliged to correct authors, errors. But poetry should never be shall see what we shall see," shortly; and undoubt | sent to an editor for publication in a crude state. edly the secessionists will see what they do n't want | We are obliged to reject many pieces from this cause alone. We should be pleased to receive a pencil portrait, and will do as you suggest.

H. C. H., Boston .- Please receive our thanks for your well written and interesting story. You wil be ever welcome. E. J. B., PAWLET, VT .- The obituary was printed

in our last number. We will print the lines when our space permits. P. D. M., NEWARK, N. J.-We have the MSS. safe,

and shall publish the notice and accompanying lines in our ne**x**t. A. E. K., PHILADELPHIA - Breezes from Land'

received. Much obliged. Will print soon. J. COVERT. - Your essays have been received. Will

### NOTICES OF MEETINGS.

give them to the public in due time.

OONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.— intritual meetings are held every Sunday at 10 1-2 A. M. Conference meetings at 3 and 71-2 P. M. P. Clark, Chairman The Boston Spiritual Conference meets every Wednesda evening, at 71.2 'clock. (The proceedings are reported for the Empire.) The subject for next Wednesday evening is: "Whatever is, is Wrong"

"Whatever is, is wrong
A mostling is held every Thursday evering, at 71-2 o clock
for the development of the religious nature, or the soulrowth of Spiritualists

Foxnore.—Meetings first, third and fifth Sundays of each month, in the Town Hall, at 11-2 and 61-2 p. v. Speaker, engaged:—Prof. Charence Butler will speak Nov. 17; Missigney Doton, Dec. 15.

Naw York —At Lamartino Hall, corner 8th Avenue amegin street, meetings are held every Sunday at 10 1-2 A. M. Sp. M. 7 1-2 P. M. Dr. H. Dresser is Chairman of the Asso-At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening.

LOWELL.—The Spiritualists of this city hold regular met LOWELL.—The Spiritualists of this city hold regular met-ings on Sundays, forenon and afternoon, in Wells's Hal. Speakers engaged:—H. B. Storer, three first Sondays in Nov.; N. S Greenleaf, the last Tuesday in Nov.; Miss Emma Har dinge, the first Sunday in Dec.; Warren Chase, second and third Sunday in Dec.; Mis. Augusta A. Currier, two last Sundays in Dec.

Naw Bedroan,—Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afteruoon and Evening. The fol-lowing speakers are engaged:—Miss Belle Scougail, Dec. 1st. 8th Lith and 29. Ist., 8th, 15th, and 22d

PORTLAND, Mr. - The Spiritualists of this city hold regular meetings every Sunday in Lancaster Hall. Conference in the forence on. Lectures afternoon and ovening, at 3 and 71.3 o'clock. Speakers engaged:—Mirs Susan M. Johnson, the three last Sundays in November; Miss Emma flardinge, two last Subbaths in Dec.; G. B. Stebbins, during January; Belle Scougall, during Feb.

Providence.—Speakers engaged:—Belle Scougall in Nov.; Leo. Miller in Doc; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadsworth in May.

### AMUSEMENTS IN BOSTON.

BOSTON ACADEMY OF MUSIC—Washington street, Lessee and Manager, James M. Nixon. Performances every evening, and Wednosday and Saturday afternoons. Prices— 50, 25, and 15 cents.

BOSTON MUSEUM - Trement, between Court & School treets. Admission 25 cents; Orchestra and Reserved scats, 5, cents. Performances commence in the evening at 7 1-2 cents, and Wednesday and Saturdayafternoons at 8 o'clock. HOWARD ATHENAEUM—Howard street, near Court street. Lessee and Manager, E. L. Davenfoar Prices—Private Buxes \$3; Dress Box Chairs, Orchestra Chairs, ist Circle Buxes and Parquet, 50 cents; Family Circle, 250; Gallery, 15c Doors open at 7; curtain rises at 712 o'clock. AQUARIAL AND ZOOLOGICAL GARDENS—Control Court. Living Whales, Animals, Republes, &c. Open from 9 A. to 10 r. m. Admission 23 cents; Children under 10 years, 15 cents.

MORR (8 BROTHERS, PELL AND TROWBRIDGE'S OPERA HOUSE—Nearly opposite the Old South Church. Ticute, 25 cm;

BOSTON ATHENAEUM—Beacon street, near State House, Thirty-seventh Exhibition of Paintings and Statuary, Admission, 25 cents

## BOOKSELLERS' AND NEWS-VENDERS' AGENCY

### ROSS & TOUSEY. BANNER OF LIGHT.

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

ORGAN FOR BALE.

ADVERTISEMEN'S As this paper circulates largely in all parts of the country, it is a capital medium through which advertisers can reach customers. Our torms are moderate.

## dr. main's hygienic institute.

NO. Y DAVIS STREET, BOSTON, MASS. ESTABLISHED FOR THE TREATMENT OF EVERY KNOWN DISEASE.

DR. MAIN'S HYGIENIC INSTITUTE is open at all times for the reception of patients. Parties who have suffered at the hands of unskillful practitioners, or whose cases have been pronounced incurable by the most skillful. will find it to their advantage to consult a physician who

Science, Philosophy, Reason,

nd common sense, in the treatment of d sease. Do not be discouraged. Call on Dr. Main and test the power that enables him to discover the origin and cause of your difficulty without a word being uttered by the patient. Truly a new era has dawned in the history of medical science; the most intricate and complicated diseases not only being alleviated.

THOROUGHLY AND PERMANENTLY CURED.

by the Doctor's improved methods of treatment. CANCERS, ULCERS, TUMORS, and every affection of the blood, successfully treated and their causes eradicated from the system. Diseases of Females, caused by exhaustion or excesses of any kind, receive speedy and permanent relief. Surgical operations are performed with the utmost skill when absolutely necessary.

Persons suffering from the use of poisonous drugs, or from iseases of the most delicate character, are assured that nothing but the best and most effective treatment will be given them, such as will lead to a restoration of decayed or exhansted powers.

Dr. Main has prepared a few medicines with reference to special diseases, which are of so invaluable a character in his general practice as to induce him to present them to the notice of the public at large

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1 Bept. 14.

### New Books.

JUST PUBLISHED.

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ng work entitled, LE BRUR, and much other matter, both samuling and instructive.

This book will care as a greater excitement than anything of the kine ever printed in the English language.

When the "Eye O, ener" first appeared, its effects were so unprecedentedly electrical and astomating, that the Clorgy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary, production. The work was finally submitted to the Rev. Mr. West, for its opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the domodile nof all creeds, nevertheless, in his epinion, nothing would be gained by its suppression. Said he, let truth and error grapple.

arror grapple.
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Note of the North State of the Nor

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Washington street, Boston, has always on hand every variety of Medicinal Boots, Herbs, &c., splected with great care; pressed and put up by himself, and warranted pure and of superior quality. Also, Dr. Clark's celebrated medicines; Beach's, Thompsonian, concentrated, and most of the compounds used in the velectic Practice. N. B.—A liberal discount made to Physicians and Healing Mediums.

May 25.

NO. 15 TREMONT STREET, BOSION, MASS

### The Messenger.

Each message in this department of the Bannen we claim was spoken by the spirit whose name it bears, through Mns. J. H. Conant, while in a condition called the Trance. They are not published on account of literary morit, but as teats of spirit communion to those friends who may re-

we here to show that spirits carry the characteristics of their carta-life to that beyond, and to do away with the erromous idea that they are more than printer beings. We believe the public should know of the spirit-world as it is—should learn that there is evil as well as good in it.

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives—so more.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course:

Will do published in regular course.

Theretay, Sept. 21.—Invocation: "How is the spirit improved by being brought in contact with earth?" Patrick McGinnis, Washington Villago; Addie Wilson, Augusta, Maine, Monday, Sept. 30.—Invocation: "Are any of the planets of our solar system inhabited by human beings, and if so, our solar system inhabited by human beings, and if so, the Radmer Now York City: of our solar system inhabited by minan beings, and its what is their condition?" Geo A. Redman, New York Cliy; Aunt Milly, (a slave,) Carleton, Miss.; Mike Faglo, Batterymarch street, Boston; Eunice P. Pierce, South Danvers, Mass., Tuesday, Oct. 1.—Invocation; "Memory and its laws in a Spiritual state?" Jossic Cook, Troy, N. Y., and Harriet Page, East Cambridge, Muss.; Jack Collins, N. Y. Zonaves; Chas. Walter.

Thursday, Oct. 3.—Invocation : "Are the accounts in the

Thursday, Oct. 3.—Invocation: "Are the accounts in the Beriptures of Translation true—or did ever any-one depart this life by any other process than the death of the body?" Sincen Comer, Belfast, Mc.: Nancy Bul'ard, Medford, N. H.; Marla Thompeen, San Francisco, Cal.: Augusta Walton. Monday, Oct. 7.—Invocation: Marriage Affinity: Obstacle of unbellef: Isaac Herrick, Cincinnati; Emily Shorey, Konnebunkrort, Mc: Little Ida Carter, Canton, Mass. Tuesday, Oct. 8.—Invocation; "Como unto me, and I will give you rest?" Thomas Holly, East Boston; Ann Maguire, Boston; Marietta Barrett, New Haven, Conn.: Edward Hobbs.

Hobbs.
Thursday, Oct. 10.—Invocation; "Variety in Soul Principles;" Rev. Mosca Hallock. Plainfield, N. H.; Robert Collins, to his brother Richard. Cleveland, Ohio; Wallace Perkins, Morrictown, N. J.; Abby Shute; Betsey Woodward, to John Woodward.

Woodward.

Monday, Oct. 14.—Invocation; "The Philosophy of Magnet-ism;" Robert Arlington, Blackwell's Island, N. Y.; Willio Roberts, Sundwich, Mass.; Hannah Pillsbury, Manchester, N. H.: Eliza Bickner.

Tuesday, Oct. 15.—Invocation: "The existence of the hu-

H.; Eliza lickner.

Turiday. Oct. 15.—Invocation; "The existence of the human soul previous to birth in material form;" Daniel Dougherty, Lowell. Mays.; Josephine Lyman, Sacramento City, Cal.; Lemuel Goss, New Orleans.

Thursday. Oct. 17.—Invocation; "The saxual functions in Spirit Life;" Hiram Burgess, Hartford, Conn.; Lilly Washburn to her moth r. Fall River, Mass.; William Wheeler, (published in No. 6.)

Monday, Oct. 21.—Invocation; "Hope;" John Francis Whortly, London. Eng.; Frances Somers, New York City; Eddy W. Locka, Boston: Patience Ripley, Yarmouth, Ma. Tuesday, Oct. 22.—Invocation: "Jesus the Saviour of the World;" Bill Saunders, stage driver, Burlington, Vt.; Mary Honricita Laurehnes, St. Mary's Institute, Mobile; Wm. H. Cook, Boston, Mass.; Charles Sherburne; Harvey Burdell, Thursday, Oct. 24.—Invocation: "There is no Death;" Allee L. Brewster, Lexington, Mass.; Richard Parker, to Stephen Kennard, San Juan, Osl.; Julia O'Brian, Lucas st., Boston; Charles Todd, Boston; Josephine Adams.

#### Invocation.

Thou King of kings and Lord of lords, our Father and our Mother, thou by whose power we live and move, and by whose mercy we are redeemed, we come to thee through the powers of the mortal body, desiring to offer up our praises unto thee-for, oh Father, we feel that all things are holy and all are thine. Each atom is thine, each thought - each thing that was, is, or ever will be, is thine, and thou art found alike in the shadow and the sunbeam. We know thou hast created all things, and found all things in wisdom. Oh, our Father, though the nation mourns for her children, and weeps, bitter tears over her lost ones, we will not ask thee to take away the cup of sorrow; we will not ask thee to wipe away the cloud of darkness, for, oh our Father. we know lessons'of wisdom will be imparted to us through these pangs of pain and suffering, and the events we de plore to-day are our teachers and friends to-morrow. and make us more fully to comprehend the smile of peace. Oh God, we feel thou doest all things well: and whatever is, or is to be, is pregnant with blessings for the future; and unto thee, in behalf of all the nations of the earth, all kindreds, peoples and tongues, do we off r up our praise. Sept. 12.

Questions and Answers. We are now ready to receive whatever questions may be propounded to us:

What is Sin? A lesser degree of righteousness. Spiritually and divinely considered; there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole Christian world recogulzes such a condition, but, to us, there is no sin. What seems to be such is only a lesser degree of

"Whatever is, is right." Is this doctrine correct? All will agree with us-at least, all who believe in the existence of that superior and divine being which men call God-that that God is good; and they will also agree with us when we say he hath made all things. Now, if that God is infinite in goodness, could he be the creator of anything not entirely good? We are told that when he had finished the work of creation, he looked around upon all he had formed, and pronounced all very good. Now, it the wise, good and almighty Creator has pronounced all good, should man, the subject the creature, stand up and proclaim anything as bad or evil? Not if man is well acquainted with his God, certainly. It is because man has an imperfect knowledge of God -because he is in his childhood respecting the knowledge of those things which govern the world, or the laws of its creation—because his puny knowledge cannot comprehend the wisdom of God.

God hath been continually giving man a knowledge of the external, as the coat or shroud which contains the internal; but man has been gaining an artificial knowledge, rather than properly making use of the lessons of the Deity. The artificial knowledge he has gained has nothing valuable about it. There is nothing we recognize as being valuable in all the religions of earth, so far as they claim to be exponents of the truth of God. But when we turn unto the interval of man's nature, that kingdom of all other kingdoms, there we find a natural religion—a religion adapted to the wants of each and every child of

You need not go out into the external world to learn what religion is. You have only to turn within and consult your own God, and he will at all times answer your desires, if you allow him to, and you need wander no more in darkness. Whatever is, is right, when divinely considered, but

when considered from a material or artificial standpoint, there is indeed much of wrong. But the time is fast coming upon you, when all the sons and daughters of earth shall perceive the dark shades of life called evil are only a lesser degree of goodness. The same God that sails upon the sunlight, sails pleo upon the midnight cloud. The flowers have need of the showers, even as they have need of the sun; and you of earth have need of the dark shades of life, as you have of the glory that cometh according to your conception of God and right. Infinite in wisdom and power is our Father, and he is everywhere as well as all-powerful; and his voice is everywhere heard declaring all things good. Can you conceive of a place where God is not? Can you conceive of a condition in life where God is not? Can you find upon earth the smallest atom that God did not originate? Ob, no. Then we are indeed forced to conclude that whatever God hath spoken into existonce, and doeth, is good-very good. Sept. 12.

### Joseph Forbush.

My name 's Joe Forbush, sir. I used to live in Wells, Maine. I'd like to go round there, and talk a little, if I could, but I don't want everybody to know what I have to say. I's drowned. It't most eleven years since. I do n't know what to say. I've got a good many private things I'd like to say, but this aint any place to say them. I guess I's out fishing, and got upset. I's sixteen years old—in my

Beventeenth year. My parents used to live there, sir, but they 're dead, like I be. I've got a brother Sam, and a brother Bill. Nobody was drowned when I was—

nobody went with me, that I know of. It was a precty hard storm, and I's kinder washed overboard. The weeked shall go away into everlasing punishment, but the righteous into life elernal?"

if I should look in a glass, I should n't know my-'ve got, then, I s'pose.

Did I know Captain Hill? Guess I did. I guess his name is Oliver - sint certain, though,

There's an old woman here that used to live down in Wells, that's in a terrible taking to come back. Her name is Russell. She tries hard, but can't get a chance. Now how shall I get a chance to talk up about this. It's rather close quarters, though. Have you got anything to eat? 1's pretty hungry care; but I suppose I shall have to put up with nothing to eat, at present.

father's name is the same as mine. He used to go are always willing to receive that which comes to us, mackereling, in the season, and then took care of his place the rest of the time, and cobbled shoes, truth—to enable some soul to go from darkness into some, too. Don't know as you can call it a farm, the light—to cast off the old and put on the new. but he had a little place. He was kinder poor- The human soul burns with the desire of truth, at that's the amount of it-kinder poor. I lived in the east part of the town, perhaps a mile and a half so sure must the great God answer that desire. from the water.

thing about coming back to my friends till I came of the wicked; which is to say, we believe the evil

I do n't care much about going, but suppose I must. I'll come again, when I get fixed up. Sept. 12.

#### Alfred Rundlett.

I may be able to commune with a brother of mine, economy of nature.

Now, then, we have answered the question. All him to come over it.

brother I desire to come to, is named James. I rather wish I was back here on earth, in some respects
I had habits which were very much against me when I entered the spirit-world, and I suffered much in when the individual has once risen above material low as I am, if he do n't leave off.

condition of life, and particularly the condition of never so much as looketh into the future. those who enter it as I did; but I do not care to say James, who lives at Portsmouth, N. H., and if he will afford me an opportunity, I shall be very much Sept. 12. gratified, even if he is not.

#### Susan Brown.

Oh, dear, dear I Tell my mother I came here, but I'm so tired I can't talk much. Oh, dear! I can't talk what I want to. I can't stay. Oh, dear! My name is Susan. Oh, dear! my head aches—it ached terribly when I went away, and it aches terribly

I's eleven years old. My name 's Susan Brown. and I used to live in Lowell. I had a disease of the brain. Oh, if I could go home and talk! Oh, my head-my head! Good by. I can't stay. Sept. 12.

### Caleb French.

Written: The little girl makes bad work, so I can't speak but can write. I used to be known as Caleb French; partment of life. God is no less in hell than in headied in 1858, in San Diago, Cal.; have a wife in San, for he is everywhere; but in hell he is obscured bornton N. L Yours truly, C. FRENCH. Sept. 12.

Benediction.

May the blessing of our Father rest upon each and all of you; and when again the kind Providence shall permit us to return to you, may we find fresh flowers blooming within the gardens of your souls. Fare you well. Go in peace. Sept. 12.

### Invocation.

Spirit of Infinite Wisdom, once more through morality, do we lift our souls to thee. Once more we draw nigh unto thee, because we know, our Father and our Mother, that thou art the divine source of all things, of goodness, and evil, of light and of dark ness. To thee we come with songs of thanksgiving and praise. We ask thee not to stand aside from thy great law to please us, nor to bestow any gift a mother in New York. I suppose she's a nurse in upon us, for we know thou art constantly lavishing the Marine Hospital. I've a brother in New York, upon us all that is our due, and all we need, and we now thou wilt lead us unto higher conditions and newer unfoldings, as fast as our nature is ready to there I have n't seen him, or known much about him. receive them. Onward and upward is our watchword, forever and forever; and so we bow to thee in thanksgiving and praise, for all thou hast bestowed My father died when we were all quite young, and upon us, or wilt bestow in time to come, feeling that my mother was obliged to leave us, in order to suphey are from thee, and that in thy Infinite wisdom we can rest secure, and no longer need stand trembling with fear in thy great vestibule of nature. degrees of life are necessary for thy children; and as most as we pleased, and we did-or at least I did. I the parent of all life, we thank thee, forever and forever. Amen. Sept. 23.

### Questions and Answers.

Have our friends any questions they desire to pro pround to us? If so, we are ready to hear them. "Is it a sin to slaughter animals for food, or to eat them when slain? The Bible (Gen. ix. 3-4,) contra-

Christianity and the world have their own peculiar perception of this doctrine in the Bible. We may say, every individual has his own conception of the doctrine therein contained. We, in common with all others, have our opinion in the matter. Now, we believe it to be right to slay all beneath you. In the animal kingdom, that may be required for your susten Nature, or God, has endowed you with superior thought, strength, intellect and power, and hath given you to know that you are superior to the animal kingdom, and that the beast of the forest hath been placed under your power, to assist you in progress toward the celestial spheres. If you conceive that you require animal food, it is right you minister to your physical nature. It matters not what the animal life may be; the question is only as to its fitness for the human being to assimilate. We say t is right for you to slay the beast, that you may

ive thereby. All things that are have life. The noble ox is no more a part of God's creation than the blade of grass; and if it is right for the ox to eat the blade f grass, to sustain its existence, it is no less right for you to slay the ox to sustain your physical temple thereby.

Are there more questions to ask? If there are none, we will answer one that we have spiritually before us. Very peculiar views are no doubt entertaited by him who hath proposed this question to us. It is this:

" Will the righteous dead return, answering our ques-

You will perceive that our friend calls upon the Say, I'd like to know how this is, that we all righteons dead to return and answer his query. Now, have a body like this given us to talk through I it is not for us to declare ourselves righteous; not I sa girl, I'd like this as well as anything, but I for us to return declaring ourselves free from all I do n't like these fixings so much-I do n't darkness-all that which pertains to earth and earthfeel right in these clothes. I know I 'm myself, but ly things; not for us to return declaring unto our brother that we are all the word righteous implies. self. I wish they'd pick us out a medium little No; but we return, declaring ourselves to be children more like us. Well. I'll have to put up with what of the living God, and children dear to that God quite as dear as any who have passed from earth and material conditions-for he loves all his creatures alike.

According to our idea of progressive life, all men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good. And why? Because home? It's no use to go there, that I can see Will they belong to God, and God never created anything you tell them to go to a medium? I like that. They'll go to a medium, and I'll come when they selves to be children of the living God, parts and call me. I've been told about coming here and portions of Divinity, and, as such, we claim to come,

crowned with truth and immortality.

How do we, then, propose to dispose of the queswhen I went away, so when I come I come back I feel just tion before us? our brother asks. We have many as bad. If this was my own body, I suppose I should times answered the same question, and perhaps we shall be called upon to answer it again for the bene fit of some inquiring mind in the future; but we I knew Capt. Langdon, and Capt. Seward and Judge shall ever be most happy to answer any question Seward, but do n't suppose they knew me. My pertaining to the spirit life, that we can; and we some time, and so sure as the individual desires it,

om the water.

But to our question. We will here say in the beginning, that we do believe in the eternal damnation doors are to be eternally tortured, and will suffer eternally. This we believe—yes, we know it; but we do not believe that he or she whom the world calls wicked and evil, will remain so eternally. That which is clothed with darkness this hour, may be clothed with glory in the future hour. Who can say How do you do, sir? I'm not very well, accord- it will not be so? No one. So long as that condiing to this new way of transacting business. I know tion of life which we call evil exists, so long will a what I am here for, but do n't know as I know bell exist also—a condition of suffering which is what are your rules and regulations. I presume you identical with sin. Now, we believe the condition of have such. Be kind enough to inform me of them. lesser good will always exist; we do not believe it. I have a simple request to make, and that is, that will ever cease to have its proper place in the grand

wish to commune with him. One is, I want to the wicked, or evil, or all tinctured with that condiwarn him against traveling in the same road I trav. tion which seems wicked or evil to mankind, will eled over. It's a bad way, and I would n't advise suffer eternally; but the individual soul particles of the Great Divine law are not to suffer eternally. And My name was Rundlett-Alfred Rundlett. My why? Because you all are children of the great law consequence of intextication. I suffered so much, and am so impeded by that habit, that I wish to warn others against doing as I did. My brother is its place. Oh, if you believe your dearly loved ones doing not exactly right, or what will not be consid- on earth are to suffer the hell which they endure at ered so in the higher life. I neglected my business, present, through an unprogressing infinitude of time and got pretty well run down; and he'll come as then you have no confidence or faith in God, and he is but an outgrowth of your own individual and ma-There is much that might be said concerning this terial condition. He is a God only of earth, and

Oh, our brother, when you stand upon the path much. I am not used to controlling a body so very that leadeth forward into the future, fail not to look different from my own. I want to talk to my brother around you and beneath you also, feeling ready to acknowledge all things as the handiwork of the Great Eternal-that He hath formed all things, and formed all right; remembering, also, that nature is the great eternal law of being, and all things natural must be governed by it; that each and every child of its Father must certainly return and outgrow all the lesser conditions of good, and go onward into newly unfolding kingdoms of holiness and purity.

But yet we say we do believe in eternal suffering; for we believe, as the condition of evil has an existence, so also must the condition of hell exist as its only nurifier and redeemer. The great law of God acting through nature, God's medium, compels it. But remember, also, oh our brother, that each and every dweller in this undeveloped condition belongs to God is forever attracted toward him, and is every moment drawing nearer and nearer unto his presence. Progression is one of God's grandest laws, and all his laws are perfect, outworking most beautiful and glorious conditions through each and every defrom mortal vision, and in heaven he stands forth clothed in eternal radiance. And, mortals, as you grow beyond the artificial conditions that envelop your primary existence, you will be able to receive more wisdom that your fathers taught, and you will begin to perceive that we have told you something of truth. Sept. 23.

### Harriet Page.

Well, mister, what have you got to say to me? I lon't know as I 've got anything in particular to say; but I suppose I had to come for something, or I should n't be here.

My name is Harriet Page. I was twenty-two years old. I was born in New York city. Dled here in Boston. I do n't think it 's a year ago. I lived here three years or more. I don't know as I want to send word to anybody in the city. I have too. He's a bookkeeper. He was at one time at Peterson's carpet store, on Broadway. Since he's I have one sister, younger than myself. She somewhere in New York State, I can't tell where. port herself and us. After that, we did pretty much as we pleased, and formed such associations as we had a mind to. She had to work so hard that she And for all things, oh God, we thank thee, as all could n't take care of us, and we were left to do aldo n't care to speak for the rest. My brother is a fine young man, I suppose the world would say. matter if he did n't want to own me when I saw him

last, I'll not speak ill of him now. I'd like to tell them now, first of all, I'm dead: They don't know that, yet. Then I'd like to have them know I can come back. They do n't know that. 'd like to have them know I 'm as well off, and far better off than some who were better off on earth than I was. There seemed always to be something lying in my way to make me do wrong, and I suffer hell enough for it : and I 'vo been told, since I come here, that I wont suffer any more, so I know folks don't suffer eternally. That idea is all a humbug. Now, it's right I suffer, and it's right I should come back and tell my mother she's to blame for it all; and it 's right for me to tell my brother he 's to blame for not owning me. I do n't care for that now, though. There are many who do n't look any better than I do when they get on this side. The darkness you go through is not all on the outside shell: but what you lose in body you lose in spirit, too. L've found that out since I've been here. When I first

got here, I thought I never should be happy, and that the devil would come along pretty quick, to claim But I waited so long I got tired expecting him, and then folks told me I'd never be any worse off than I was then. There are some here who 've been here thirty years, who are worse off than I am, and that's the reason I took courage.

Do you know Mrs. Kelly, in Ann street? I lived with her the last place I's in. Well, I died on the lsland. She did n't keep a saloon—it was kind of a private place. I think her husband's name is James, but I never saw much of him. I think she'd be good woman, if she'd any one to encourage her. I'd ike to talk with her. It would n't hurt you much to hunt her up. Doing good nover hurts anybody. That was down pretty low. I didn't always live in such a place as that. I want you to understand When I was a child I used to live in as good a place tions? How, then, do the righteens dead propose to dis- as any of you do, but after my father died things

changed considerably. Nor should I have come down ADDRESS TO THE SPIRITUAL AND REas I did, if folks had been honest with my mother ifter my father died. They took all she had, and left us without a cent. Wonder who they're nocountable to? I guess they'll find hell enough. They won't have to hunt God up. I had hell enough on their account.

Some of the time I was on Cooper street, near the Catholic church, and on Endlast street. I do n't care to tell who I lived with. She's an old devil, any way, and I don't want to talk with her. I could n't do her any good if I tried.

There's pleuty of mediums in New York, and 1 want my mother to go to one, and I'll come to her. She need n't be afraid to come, and if she do n't want me to call her mother, I'll call her anything else she wishes; if my brother wants to talk, I'll speak to him; but my sister has been so prejudiced igainst me, I don't believe she'd speak to me, dead

or living.
I did u't have time to repent, when I's here. I took to drinking hard, and had a tender constitution. and soon broke down. If folks ever want to go to hell, let them try the way I did, and they 'll get all one or two years, at least, to give the world the chance

the suffering they want.

To tell you the truth, I don't know as I ever went house. She was a mulatto—at least they said she was, but she said she was n't. They used to call her

#### J. Madison Page.

Truly, the ways of Providence are wonderful. Sixteen years ago I left that spirit who has just communicated with you, a little child—as pure a child I have no trouble with her; she's always yielding, it's not so easy to control the other two. Oh, I wish and wonderful are the ways of Providence! very nature she possessed, and which so endeared her to our hearts, when I was taken away, and her mother had to struggle hard to avoid destitution, and leserted by friends and kindred, and as far as I know, met with no assistance, but had to labor hard for the maintenance of herself and children, when ity them, God knows I do! It is doubtless right, as

My poor wife is a good woman, and did the best she could for the little ones, and so I have no blame for her. She was unused to battling with the world for dollars and cents, but rejoiced to do it, as a Chrised their spiritual culture. Oh, it was very hard to be conditioned as she was! God don't blame her, and indeed, I do not. I pity those who made her so, thanks be to God, and become nobler than she would ave been but for her suffering.

permitted to behold the true condition of my child, I ance, and the most hasty termination was resolved earnestly sought to be appointed her guardian spirit, on of present proceedings. and through natural law I believed I was as such to her, although she did not recognize my control over her, even when she came to this new sphere of acat most but prolonged misery and pain; so I conny power to aid her spirit in breaking the bonds hat held her to mortality, through creating an appetite for strong drink, and stimulating that desire. But, poor girl, she came to the spirit sphere in no. condition to recognize me here, but is yet encumbercondition as she comes to you this afternoon. comes back to earth upon the material plane of life, and is slow in comprehending that the darkness or sin of earth is only a lesser degree of good, that we must pass through to the better life. When I leave here to-day, we meet as father and child, for the first time in the spirit sphere, and together I hope we shall pass out beyond the clouds of sorrow to the degree of life where sorrow is not known, and all things beholden in their true light, and where we shall both be better able to aid those on earth we love.

I much desire to communicate with my wife and remaining children. If any of my good friends chance to see my poor letter, I ask them to aid me in cturning to my wife and children.

I said I sided my daughter's departure from earth saw it was no use for her to reform, for the world to break her hold upon earth. Through the aid of other spirits, I cultivated in her nature a desire for strong drink, and we did all in our power to quench the ever-rising monitor that we call conscience. She had no taste for it, but we compelled her to drink. in order to remove her to our side, where her misery would sooner end. I firmly believe it was right for me to assist in cutting the bonds that held her to earth. I believe I did not do wrong. I have yet to earn that I did.

> Written for the Banner of Light. TELL US OF SPIRIT LIFE.

> > BY N. OSGOOD.

Spirit, that goest forth deal To life immortal, Grant me a few brief words At the eternal portal!

Give to my anxious ear Thy truthful story ! What visions meet thy gaze Of future grief or glory?

What limits now are thine, and

Of space, or motion? Say, canst thou seek the stars. Or, thought-quick, span the ocean? And canst thou pierce the void

To the great centre, whence Spring motion and dominion? Or, if such powers to thee Are still forbidden,

The forms of earth are hidden?

On tireless pinion,

Dost thou still linger near These forms material. Eager to greet the birth Of friends to life etherial?

Tell me if from thy view

In vain let me not ask Of thee thy mission. Nor cheerless let me wait Till death unveils my vision.

O heed my hopeful prayer: Trusting 't is given. Earth loses power to charm-Tell me of truth and heaven! FORM READERS OF THIS PAPER.

My Priends - It is known to most of you that, some eighteen months since, I put forth a pamphlot embodying a plan I had formed to found an institution for Outcast Females, certain points of novelty in which I deemed might exhibit to the world a much greater capacity in this unfortunate class to reform than had hitherto been accorded them; and, by creating a more favorable opinion of these most universally neglected persons, stimulate wider efforts in their behalf. To carry out my plan (namely, to found an horticultural and industrial home) I deemed it absolutely essential to collect the sum of fifty thousand dollars to start with.

Being in my own person widely identified with a proscribed and unpopular faith, and unwilling to fasten upon a work of general and unsectarian inone or two years, at least, to give the world the chance of sheltering my work from the ban of Spiritualism. in or out of the house sober, and I don't know as I by appealing for aid outside, and not within, the ever know the number. If I tried to tell you the ranks of its adherents. With this purpose in view, number I'd probably tell you a lie, and I said when I never have before appealed to you, my spiritual I came here I'd tell nothing but the truth, or only friends, as a body, but rather put myself to special pains to present my appeals in the most world-wide and unsectarian form Whilst these have, during Kitty. My mother's Christian name is Nancy, Well, the last two years, been received with warm demonsir, I'm going.

Sept. 23. strations of sympathy from those who would listen strations of sympathy from those who would listen to them, I have in every instance (except in the city of Boston) failed to attract half the number of auditors on this subject that have attended my lectures on Spiritualism, and the generality even of those as God ever gave to an earthly parent, I believe. She was easily persuaded. I used to hear her mother often say, "It's very easy to guide Hattie. I ranks of Spiritualism, as a total failure. In some ranks of Spiritualism, as a total failure. In some instances, iudeed, obstacles have been rudely thrown: they were like her." But that very element that in the way of my work, and insulting denunciations made her so beautiful in the eyes of her parents, only of my faith, answered my appeals for aid from the served to draw her down into hell. Oh, how great ministers of Christian Gospels.

Last Spring, after nearly thirteen months effort amongst the different cities of the States, I found I had presented my cause in the general manner first she was obliged to provide for herself, plunged her determined on in every city where I had lectured, down into sin and darkness. Her poor mother was except New York and Boston. In April last I made except New York and Boston. In April last I made my usual appeal in Tremont Temple, Boston, to the largest audience that had ever met me on such ocny hands were paralyzed in death. Oh, God, I pity | casions—exceeding in number three thousand perthem when they shall land upon the shores of the sons. One fortnight after the date of this lecture, I spirit-world, unclothed of their garments of flesh. I repeated it in the same place at the special public. repeated it in the same place at the special public invitation of a large number of the wealthiest and all things are, we are told. It was doubtless right invitation of a large number of the weathliest and for them to plunder my wife, after my death, and it most influential inhabitants of Boston and its vicin. will be right for them to suffer terribly in conse- ity. Following upon this meeting were several others of a more private nature, in which these influential persons discussed and approved my plan, and pledged themselves, with many kind assurances, to assist me in its immediate application. Committees tian mother should, for the good of her little ones; were formed, and a plan of operations for collecting but in providing for their bodily wants she neglect the necessary finances just detailed, as the great national calamity that now afflicts the country broke out. I cannot better sum up the instant close of and who have plunged my poor child into a hell of operations on the part of the above named Committorment, but from which she will be redeemed, tee, than to state that they dispersed at once, and at the one meeting that followed the opening of hostili-My name was J. Madison Page. When I was first ties at Fort Sumter but few persons were in attend-

As this Committee, however, voted to meet again this October, and the extraordinary enthusiasm that tion. I perceived she might remain in a condition of had been manifested in my work in Boston, had unhappiness for many years, if she remained upon not, with the general public, at least, subsided, by earth, for I saw that the world and her kindred the advice of a few earnest friends in this vicinity. would reject her—that she could never be again re spected in the eye of the world, and her life would be aid, I resolved to hire a small estate near Boston, and, with what funcs I could collect in hand, comceived it to be no more than right for me to do what and, with what funce I could collect in hand, com-I might to set her free from earth, and I did all in mence on a small scale, and trust to interest awakened in the working of my movement for increasing support. I was sustained in this view by the advice of a great many wise, practical reformers, no less than a calculation of being able to command in ed with the things of earth. Thus you be old her funds collected and promises, nearly four thousand. She | dollars.

As I had placed these funds in the hands of different gentlemen, who had kindly taken charge of them, in different cities, I soon obtained the honorable return of every cent that had been actually received, but with it, the failure of every promise that had been made. My Boston friends, and myself, therefore, were somewhat nonplussed to find our selves possessed of sixteen hundred, instead of four thousand dollars. With this, and the aid of what more I could rely on from friends in this vicinity, I still determined, last summer, to try what could be done with a small industrial home. Those believers in the ministery of wiser beings than mortals, who would still repudiate her. Then I did all I was able have traced my own wonderfully sustained career, may discover something more than the world's coldness and inhumanity in the determined repulse which my most strenuous efforts to hire a house in the neighborhood of Boston, was met with. For six weeks I wasted time, strength and money, in this search, fruitlessly; no one would rent me a place where the Magdalene could be reformed. Many to whom I applied had hired houses where Magdalenes had been manufactured. But none seemed willing to give them a shelter, in which to reform. The bistory of these failures was published last summer in the leading Boston papers, and copied, I believe, in yours.

The time for renewing the deliberations of the Boston Committee" has now come, my friends, and at the meetings thus summoned publicly and privately, I find two, and two only, of the number, and these are the two gentlemen who hold with me the little fund I have actually collected, and the opinion that Spiritualism is a glory and an honor, rather than a disgrace.

While I cannot in the present pressure of national interests on individual minds, presume to charge lack of faith or lack of philanthropy on the part of persons, who, of their own accord, sought me, and adopted my plan, last spring, with such cordial approval, I close my notice of their movement, with pointing to two only of their number who now stand by me and are ready to render service and money for the advancement of this cause. And so my spiritual friends, after a patient, enduring and most harrassing trial of the world's pity for its most forlorn and most deeply wronged victims, the hour is come when I feel I am no more called upon to respect its prejudices, or hesitate to found this work on the rock of Spiritualism. As believers with me, that all our acts and deeds will follow us, that the sacrifices we make for others will be repaid to us tenfold hereafter, that the blessings we scatter here will form all of our future heaven we can ever realize, will you help me in this work, or rather will you adopt it and make it your own, and merely let me help you? As reformers, who believe that the upper crust of society will never be pure and permanent so long as it rests on a foundation of the foulest corruption, will you aid in this world-wide demand of help for the most

down trodden of all God's children ? Do not shelter yourselves behind the plea "that you don't believe in Institutions." One hundred thousand outcast vices as a locture for the sundays in that month, will apply a soon as possible at Box 422, Bridgeport, Conn children of misery, crowd these States of America: a number that swells annually, and defice the power of private philanthropy to touch them.

A model is wanted of what they can be and may be, no matter how small be the specimen; once show the outcast women useful, happy, industrious, able to stand forth in the sphere of honest effort, earning their bread in untried ways, beneath the protection of the few who boldly stand between them and the world, and you benefit their whole class, create a & revolution in their favor, and open up new and untried means of occupation to all females, and this, in itself, strikes at one of the chief causes of prostitution. One half of the women on the town are there for bread; bread which they cannot earn at their needle, and are unfit to earn in domestic service.

I ask for an industrial home, where other and more healthful occupations can be offered them, and where in process of time many new branches of industry can be opened up to females. Spiritualists, your numbers are very great, though your means may be small; but if each one would contribute their mite. and the most active and willing amongst you would aid me in soliciting and collecting those mites, how soon might we show the world one of the noblest monuments human pity and kindness has ever yet upreared !

I shall urge no further plea, my friends, since your hearts, not my appeals, should be the prompters. I Join with me to give real work in the collection of Geneva, Ashtabula Co., Ohlo. funds for this purpose, will of course constitute the future founders and directors of the Institution. That the "Trustees" I have hitherto had, although most kind in lending me the sanction of their respected names, and contributing of their own means in the collections, were not, are not, the workers now needed. Persons are wanted who will actively and energetically canvass spiritual meetings, circles and friends for the contribution of at least a quarter of a dollar apiece toward this work; and to facilitate such a canvass I have had printed, at my own expense, some thousands of little pamphlets, that give an outline of the general plan, and represent one quarter dollar each. Those who will join with me in such a canvass, can be supplied with the pamphlets upon their pledge to return them or the sums equivalent.

A house and few acres of land are wanted near a large city, furniture and a few thousand dollars. Cannot some millions of Spiritualists raise this; and in the first united effort they have ever made stand in the place of the Good Master; the only body of people on this earth who rejects not, condemns not the Magdalene; who not only bids her "go and sin no more," but provides her with the means to make this command a possibility?

All who require a pledge from me of my share in the work, may hereby learn that with very hard and unceasing toil I have hitherto been able to earn a decent support for myself and mother, and contribute a large share of the actual sum collected. In consequence of the very great diminution of my present receipts, scarcely equaling my current expenses, I have at present no more money to contribute, but lectures, time, service and work ad libitum.

It is only a question for me, then, whether I shall work alone, or for and with the Spiritualists. Let all who would determine this, apply to me personally in the stations where I lecture, or to the care of Bela Marsh, Publisher, 14 Bromfidld street, Bos-EMMA HABDINGE.

18 Shawmut Avenue, Boston, Oct. 31, 1861.

Written for the Banner of Light. IN PRISON.

BY A. B. N.

O, wildly through the iron bars That shut the outer world from me. In vain my vision seeks the stars That never more may shine for me. Within my narrow cell I turn : A thousand fancies crowd my brain. While memory makes my heart to burn And throb with old-time scenes again.

My thoughts flow back to other years-They lift the mist that lies between-I see the past—its clouds, its tears— I feel now what I might have been. Life's panorama all unrolled-The day of peace, the darkening hour, Youth's pathway paved with pearls and gold, Then iron-shod by passion's power.

No light shines in the shadowy cell. And yet I see, I hear, I know A voice is whispering " All is well !" I feel the angels come and go: I breathe the sweetly scented air : I clasp one form more dear than all-O God! may not this loved one's care My sorrowing soul from sin recall?

I still shall feel that Thou art just. If this bright being yet may come To help my wavering soul to trust. To reach at last the better home. A thousand tongues my faults may tell-My heart of joy's long dream be riven-Still will she light my darksome cell. Still in my soul an angel dwell, Still bid me hope for her and heaven.

MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receisubscriptions to the BARNER, and are requested to call attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf at this particular time. Lecturers are informed that we make no charges for their notices; but if any one feels it a duty to pay, he or she may remit whatever amount they please. This statement t made in answer to many luquiries upon the subject.

Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may b as correct as possible.

MISS BELLE SCOUGALL loctures in Providence, R. I., the fow Sundays of Nov.; New Belford, Mass., the four first Sundays of Dec; in Too, N. Y., the last Sunday of Dec. and the first Sunday of Jan. 1802; in Cambridgeport, Mass., the three last Sundays of Jan.; Portland, Me. the four Sundays of Feb. Lowell, Mass, first four Sundays in Murch; Pulladelphia the last Bunday of March and the two first of April. Will re-ceive applications to locture in the Eastern States during March of 1862. Address as above, or Rockford, Ill.

March of 1862. Address as above, or Rockford, III.

Mas. Mary M. Maconber will lecture two first Sundays of Novomber in Burritville, R. I., and the two last in New Bedford, Mass.; Stafford, Conn., two first Sundays in Dec.; Marbichead, the last Sunday of Dec and the first Sunday of San.; not engaged for the three last Sundays in Jan.; Peb, in Providence, R. I.; June at Portland, Mo. Address, West Killingly, Conn.

Mark Mass. Stafford, Conn., two first Sundays in Jan.; Peb, in Providence, R. I.; June at Portland, Mo. Address, West Killingly, Conn.

Mass. Mary M. Maconber will lecture two first Sundays in Jan.; Peb, in Providence, R. I.; June at Portland, Mo. Address, West Killingly, Conn.

MIRS EMMA HARDINGE will lecture in Taunton, Milford and Portland, during part of November and December, and form engagements for other Sabbiths and week evenings this winter in the cast Address, care of Bela Marsh, 14 Bronnfield street, Boston, Mass.

F. L. WADSWORTH will lecture every Sunday in Battle Oreck, Michigan, until further notice; at Providence, R. l., four Sundays of May; at Taunton, Mass, first two Sundays of June; at Marbleboad last three Sundays of June. Address accordingly. He will answer calls to lecture in New England during the Summer of 1832.

Mrs Anna M. Mindlannoon will spend the month of No-

Mas. Frances Loss Boan intends to pass the Eall and Winter in the State of Wisconsin, and those wishing her ser-vices as a lecturer will please address her at Madison City, Wisconsin, care of T. N. Bovec.

WARREN CHASE lectures in Quincy, Mass., four Sundays of Nov.; Lowell, Mass., Doc. 8th and 15th; Taunton, last two Sundays of Doc. Ho will receive subscriptions for the Banner of Light.

H. B. Stonza, inspirational speaker, will lecture at Low-ili, first three Bundays of November; Chicopee, the 4th Sun-iay of November. Applications for lectures elsewhere, should be addressed to him at Now Haven, Conn.

B. Phelps Leland. Friends desirng lectures on Geology or General Referm, during the Ball and Winter, will please write soon. Address Cleveland, Ohlo.

Miss Emma Houston will lecture during the month of De-comber in Charlestown, Mass. Bhe may be addressed for the present, at Manchester. N. H., or East Stoughton, Mass. MRS. H. C. MONTAGUE, care of P Clark, 14 Bromfield street Bhe will lecture at No. 14 Bromfield street, Boston, Bunday mornings, Nov. 10, 17 and 24, at 10 1-2 o'clock.

CHARLES A. HAYDEN will speak in the vicinity of Stough-on through November. Address as above, or Livermore

LEO MILLER will speak in Stafford, Conn., Nov. 10th; Summersville, Conn., Nov. 17th and 24th; Providence, R. I., fivo Sundays in Dec. Address, Hartford, Ct., or as above. MRS. FANNIE BURDANK FELTON will lecture in Marble-head, Mass., Nov. 10; in Boston, Dec. 1st; in Putnam, Ot., Dec. 8. Address 25 Knoeland street, Boston. MR. and MRS. H. M. MILLER may be addressed at Pen-

Yan, Yates Co., N. Y., for the present, or Conneaut, Ohio, care of Asa Hickox, permanenty.

MRS. AUGUSTA A. CURRIER Will lecture in Chicopee, Mass., Nov. 10 and 17. Address box 815, Lowell, Mass. PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tre-

H. L. Bowker will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Rev. E. Case, Jr., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cleveland, Onio.

Miss L. E. A. Deforce's address until further notice will be Vincennes, Ind., care of Wilmot More. MRS. C. M. STOWE may be addressed until further notice,

WM. F. WHITMAN, tranco speaker and healing medium

tthol Depot, Mass.

Dr. H. F. Gaedner, 46 Essox street, Boston, Mass.

Dr. O. H. Wellington, No. 104 W. Springfield, St., Boston.

Mrs. A. H. Swan, care P. Clark, 14 Bromfield St., Boston.

L. Judd Parder, Boston, care of Bela Marsh.

Rev. Bilas Trarell. 40 South street, Boston.

Lewis B. Monroe, 14 Bromfield St., Boston.

Charles H. Crowell, Boston, Mass.

C. H. Deligier, Don. 3314. Roston. C. H. DELLFIELD, box 3314, Boston. BENJ. DANFORTH, Boston, Mass.

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DR. C. C. YORK, Boston, Mass.
J. H. CURRIER, Cambridgeport, Mass.
MES. SARAH A. BYRNES, 33 Winter st., E. Cambridge, Mass.
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CHAS. T. IRISH TAUNTON MASS., care of Staples & Phillips.
MISS B. ANNA RYDER, Plymouth, Mass.
MISS LIZZIE DOTEN, Plymouth, Mass.
MES. ADRIBES, RUDD, TAUNION, MASS.
MES. ADRIBES, RUDD, TAUNION, MASS.
A. O. ROBINSON, Fall River, Mass.
ISAAC P. GREENLEAF, Lowell, Mass.
N. S. GREENLEAF, Lowell, Mass.
MES. ADRY II. LOWE, ESSEX, Mass.
J. H. RANDALL, Northfield, Mass.
H. A. TUCKER, FOXDOTE, Mass.
F. G. GUENEY, DUXDUTY, MASS. DR. C. C. YORK, Boston, Mass.

G. GUENBY, Duxbury, Mass. J. J. Locke, Greenwood, Mass. Mrs. M. B. Kenney, Lawrence, Mass. MRS. M. B. KENNEY, Lawrence, Mass.
MRS. E. O. CLARK, Lawrence, Mass.
F. T. LANE, Lawrence, Mass.
MRS. J. PUFFER, Hauson, Plymouth Co, Mass.
MRS. BEETHA B. CHASE, West Harwich, Mass.
WM. BAILET POTTER, M. D., Westboro, Mass.
REV. JOHN PIERFONT, West Mediord, Mass.
MRS. J. R. RENNEYBRY BIDWINVILLE, MASS.
MRS. J. R. RENNEYBRY HICKURE, MASS.

MRS. J. B. SAWYER, BRIGWINDHIS, MASS.
MRS. J. B. FARNSWORTH, Fitchburg, Mass.
FREDERICK ROBINSON, Marbichead, Mass.
MRS. M. S. TOWNSEND, TAURIOR, Mass.
MRS. L. S. NICKERSON, WOUGHT, MASS.
CHARLES P. RICKER, WOTCESTOT MASS.
MRS. S. MARIA BLISS, Springfold, Mass.
MRS. J. J. CLARK, CATE WM. S. EVOTELL, E. Princeton, Mass.

MRS. SUSAN SLEIGHT, trance speaker, Portland, Maine. ALONZO R. HALL, East New Sharon, Me. MRS. A. P. THOMPSON, North Haverbill, N. H. Mes. Clipton Huzohinson, Millord, N. H. Mes. J. B. Smith, Manchestor, N. H. Charles T. Irish, Gration, N. H. Frank Chase, Suttod, N. H.

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J. S. LOVELAND, Willimantic, Conn. MRS. AMANDA M. SPRNOR. Address, New York City. MRS. AMANDA M. SPENCE. Address, New York City. Mrs. M. L. Van Haughton, 306 1-2 Mett st., N. Y. City. Mrs. A. W. Delayolie, No. 28 King street, New York. Mrs. S. E. Perce, Watertown, J. Sterent Street, N. Y. Mrs. J. E. Perce, Watertown, J. Jefferson County, N. Y. Alex's G. Donnelly, Bonnettsburg, Schuyler Co., N. Y. Mrs. Elizaberh Low, Leon, Catarangus Co., New York. H. Clay Burch, Smith's Mills, Chautauque Co., N. Y. Mrs. S. L. Chappell, Phonix, Y. Y. J. W. H. Tooher, Penn Yan, N. Y. John H. Jenks, Jouksville, N. N. Jaed D. Gaor, Oneida, N. Y. Mrs. E. A. Kingspury, No. 1905 Pine street Philadelphia

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MRS. GLARA B. F. DANIELS, Westfield, Medina Co., Ohlo.
E. WHIPPLE, West Williamsfield, Ashtabula Co., Ohlo.
ALBERT E. OARPENYER, Columbia, Licking Co., Ohlo.

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MRB D. GRADWICK, Linden, Genesee Co., Mich.
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ABBAM and NELLIE SMITH, Three Rivers. Mich.
B. S. CASWELL, Orangeville, Barry Co., Mich.
REV. J. G. FISH, Ganges, Allegan Co., Mich.
HENBY A. WALLACE, Flushing, Mich.
ELITAH WOODWORTH, Leelie, Mich.
A. B. WHITING, Albion, Mich.
E. V. WILSON, Detroit, Mich.
GRO, MARBH, Adrian, Mich.

Mes. F. Wheelook, Medical Clairvoyant, Waukesha, Wis. E. B. Wheelook, Waukesha, Wisconsin. Mes. B. E. Wannen, Delton, Sauk Co., Wis. G. W. Holliston, M. D., New Berlin, Wis. Sampord Miles. Salom, Olmsted County, Minnesota. A. W. Cueriss, Marion, Olmsted Co., Minnesota. Dr. John Mayhew, Wyoming, Chicago Co., Minn.

REV. H. S. MARBLE. Iowa City, Iowa, W. A. D. Hume, Independence, Iowa. W. A. D. HUME, Independence, Iowa.
MES. D. S. CURTIS, Sacramento City, Cal.

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Aug. 17.

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Oct. 19.

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12, and from 1 to 67 m, Sundays excepted
Circles We'nosday evenings; admittance 10 cents.
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Sm Oct. 12.

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SPIRIT INTERCOUNCE.

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Sept. 28.

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INDIAN BUMMER.

Light as love's smiles, the silvery mist at morn Floats in loose flakes along the limpid river ; The blue bird's notes upon the soft breeze borne, As high in air he carols, faintly quiver: The weeping birch, like banners idly waving, Bends to the stream, its spicy branches laving : Bended with dew, the witch-elm's tassels shiver ; The timid rabbit from the furze is peeping. And from the springy spray the squirrel's gaily leaping.

I love thee, Autumn, for thy scenery, ere The blasts of winter chase the varied dies That richly deck the slow declining year : I love the spiendor of thy sunset skies. The gorgeous hues that tinge each falling leaf. Lovely as beauty's cheek, as woman's love, too brief I love the note of each wild bird that flies. As on the wind he pours his parting lay, And wings his loitering flight to summer climes away,

Oh, Nature | still I fondly turn to thee, With feelings fresh as e'er my childhood's were : Though wild and passion tossed my youth may be. Toward thee I still the same devotion bear ; To thee-to thee-though health and hope no more Life's wasted verdure may to me restore-I still can, childlike, come as when in prayer I bowed my head upon a mother's knee. And deemed the world, like her, all truth and purity. [ Charles Fenno Hoffman.

The first of all virtues is innocence; the second is modesty; and neither departs without being quickly followed by the other.

OCTOBER.

How beautiful the mild October days. Ere yet the leaves have lost their vivid green, Or wintry winds have scattered them ! The scenes Boft glimmering through a shroud of silvery haze. O'er which the breath of summer still delays. Brings to the pensive mind a mood serene, And wish, no less than summer's fiery sheen. To waste the calm hours in the woodland ways. So will I fare beneath the tempered blue Of cloudless reach, to some far off retreat, And look farewell to the pale flowerets few, In nature's coronal yet blooming sweet:

Forget old loves, and meditate on new .- [Home Jour. Fashion is the race of the rich to get away from the poor, who follow as fast as they can.

And, as I muse, how swift all fair things fleet,

There is a region above Free from sin and temptation, And a mansion of love For each child of creation; Then dismiss all thy fears, Weary pilgrim of sorrow, Though thy sun sets in tears, 'T will rise brighter to-morrow.

A pure character is like polished steel: if stained by a breath, it almost instantly recovers it brightness.

THE CHURCH AND THE LYCEUM.

A Discourse Delivered by Miss Emma Hardinge at Allston Hall, Sunday Evening, Oct. 20, 1861.

Miss Hardinge resumed her remarks this evening in continuation of the theme of the afternoon, which discourse we published last week.

Knowledge is come, she said; the power that would make the school, the college, the place where the world's knowledge is given-the Lyceum. It is the world's true church, if it is only true to its purposes. It was called, from Apollo's temple, Lyceus, the light bringer, and Aristotle was in after time given a place there, where he taught, first, physics, afterward metaphysics; where he showed the world the frame-work of existence, and then traced it to the life-bringer, the giver of light and life to humanity. Life is indeed power. The true church can only be the Lyceum, and the two words must become synonymous. What you know, you must appropriate by the senses of your being. This knowledge requires that all things must be understood to be accepted. Art, then, is the application of knowledge: Creation is the expression of the living God, and it must be founded upon God. Man may, intellectually, assent to certain propositions, but they must be realities, to be appreciated. You must resolve all things into the crucible of your senses.

The great end and aim of all religions is conservatism ; to preserve that which has been established : to perpetuate the landmarks that have been planted -not remove, but add to them. True knowledge can never be unlearned, but the scholar spends all his life-time in extending it. The purpose of the Lyceum is to extend knowledge; that of the Church, to preserve opinions. There can be no lost arts. You find this demonstrated by the fact that the first sciences the world studied were agriculture and astronomy. How little progress has the world made from what it first knew of these! Eclipses were calculated by the ancients; the distances between the stars. and their influence upon the world, they understood; the faculties of the soil, and, better than all, the art of preserving health. We have made no great strides in advance of these, for all knowledge is permanent, and these are their fundamental principles. In the array of glittering discoveries piled up in the great Lyceum of life, we find the art of building dwellings for human habitation. The beautiful ruins of Palmyra and Balbec, and in the hidden caves of India, show their perfection in those branches of art. The draperies the sovereigns wore-the Pyrian purple and scarlet of China-defy all art to tell the secret of their color. The power that piled up some of these mighty blocks of granite that gem the plains of the Orient, modern times cannot emulate.

Next, we find the system of warfare on the same principles that have governed the world ever since; and governments are founded on the same principles that the starry orbs group around their satellites, the grades of people representing the heart, nerves, limbs and brain. So warfare is but a trial of strength and not of justice, and is the mode of arbitration Which must give way to that of reason, which will annihilate all war. In all things the fundamental systems are the same.

At length there comes a little magician into the Lyceum, who waves his wand, and turns the secrets of the monastery out into the whole wide world. This little magician is the printing press. Hitherto. brains had to search for knowledge; now, knowledge flies over the land in search of the brains to receive it. The invention of machinery performs works of magic. A new discovery new outworks Itself in the brain of man—that the earth does not swing in that gives us the power to profit by our immortality. vine Individualization. As regards Society, its results

space, and that there is no vacuum, though this con. You do not see the writing ou the wall to day, but truth is more than the philosopher, and Science given to civilization by machinery and motive power. devotees seek not to understand the influence of the What a magic is this! A clanking mass of ma chinery does the work of a thousand hands. Go into one of these great factories, and you imagine impotence, she is weighed in the balance and found yourself in the cave of the Cyclops, weaving their wanting. monster web by the agencies of splashing water, hissing steam, and turning wheels.

We may take up one of these powers and call it electricity; but we hardly know what to say of it, their souls than they have the living truth of God, we are so apt to cut it up and use it for purposes the peripatetics of the Lyceum know nothing of. It is doomed to lie among those glittering generalities unlism will never die; and till the Church can dewhich are not jet allowed to lay upon the shelf of monstrate them, and prove them in action true and the Lyceum. Thank God for it. Let it stay off till it legitimate, will the work be taken from her hands, encircles earth with a belt of light.

Have we not, in all these discoveries, found our God manifest? Have we not got a better under standing of what the Almighty has done for us? We hear the low, sweet whispers of inspiration from the other side, telling us love is wisdom, and God is love. When we have penetrated into the dark mountain, and extracted the living coal and bluzing gem, penetrated into the systems of the rocks, to learn the history of composition and decomposition, the lesson is not only that God is wisdom and love, but is power. There is no element upon which we can gaze, fire, air or water, but points to the invisible world within the brain. But man's perceptions do not realize the truth of these things. It is as man perceives the light, he realizes it as a gospel written for him by the Creator.

Do you recognize the Lyceum as the true Church? We do, because she is the conservator of truth; and though she denies the newer unfoldings of old sciences, as electricity, for example, or allows them but a partial and insignificant place in her catalogue, it is only because the Lyceum has limited her perception of God and his works, to the things that the world can realize; and the Church, in turn, says Science is profane.

We are now standing by the open gates of Creation. That which we believe is electricity, we vacuely term life. Within the last few years, savaus have busied themselves in studying its effects. Attraction it was called, by Mesmer; next, Biology; now it is od force. We are constrained to ask the Lyceum to solve this question; but it would fain deny the existence of a desire to make them contribute both to our own any force that is able to give health to the diseased body, without the instrumentality of drugs and medicine, or that enables the sensitive vision to perceive objects which have no reality. Since this is as far as the Lyceum extends its power, we close the door, for in the Lyceum of man there is no place for this new science, because too acute for man to grasp in all its magnitude. Nevertheless, the power exists, and we are compelled to learn of it, and must search out God's Lyoeum, which has no limits, and learn of it there.

One of the most awful things for the Lyceum to comprehend, is the fact that so many human beings have been healed of infirmity by this unseen, but potent agency, We do not need deny the miracles of the Bible, for we find here a key to unlock the mystery, and we know the same result has been performed by the same power, at different periods of clarky who is working at the other end of the telethe earth's history, and at different points. We know the result, and know it must have its adequate cause.

But setting these things aside in the past, and presuming history to be a gigantic falsehood, we come down to a later day, and find the truth of paychology staring us in the face; find one mind acts upon another, as reason affects the mind of the listener. You must define how the will passes from sider one of its phenomeus. You have all noticed your brain to that of the subject, and try if you how particular the spirits are in arranging individcan detect the fine cords that run from brain to brain. uals around a table. It may not be till after many The facts of healing cannot be questioned. All are objectivities for the Lyceum to teach; and how do you is pronounced so far harmonized. Then its members propose to account for the production of certain are directed to recall wandering thoughts, and, perphenomena on the hypothesis of doubt? How do you expect nothing will touch these diseased beings and heal them? Similar works were performed thousands of years ago, and you cannot iguore them, even if you have not witnessed them.

Perhaps some light can be thrown upon the subject by the studies of Baron Reichenbach, who claimed there was a psychologic function that causes some invisible things to be seen, felt and appreciated, and styled it odylic force, that manifests itself in attraction and repulsion. He has come to the conclusion that the same power permeates all substances in nature. If this element exists in stones and in vegetation, and if it be the power endosmose and exosmose of the body, and if it be the power that is to unlock the sphynx-like mysteries of the soul and all the secret things of nature, may it not be projected by one person to another? Baron Reichenbach knows not all of the science of electricity; but it is better to arrive at a lame conclusion than at none at all.

We believe, then, this odylic force or power of Mesmerism between the man and his subject, vaguely camp-meeting there is what may be called a charmed termed life in the plant, the animal, is juherent circle of praying devotees, from which emanates a in the human being; and because the Lyceum has closed its doors against it, we must search for up to the "altar" in a moment, and seems to transknowledge in the great Lyceum of the Alpha and Omega of spiritual and maternal existence. We do not claim spirit as anything else, than an instrument through which light can come, for spirit and matter meetings, should be particular to observe the influare coëxistent. We cannot but see the manifestation of a wise and beautiful purpose through it. Mind is known by the shape it assumes, and it is in harmony with the general sphere of the assembly. the real thing, the motive power, while matter it acts upon as its instrument or tool.

Oh, children of humanity, study the truths of Spiritual manifestations. You have done a great known in Medicine as Nostalgia, or homesickness, wrong in your institutions of learning and soience, by ignoring the truth. Open all your spheres of learning and exercise all your capacities, and see from the mere organization of the spiritual circle, what shall equal the power of the clairvoyant. See and it is a subject which every Spiritvalist should how the clairvoyant subject transcends all animal have begun to study, long ago. Again, we might power, and how she penetrates the secrets of carth, and brings up the mysteries of the deep.

You talk of the glittering generalities of Spiritual. ism: but what has done so much to unfold science and place the human soul on its true pedestal? What power has science that can equal the vision of unable to estimate the subtle tentative influences the clairvoyant? Which of your new-fledged sciences due to the spheres of surrounding society-no less can tell you what it was that turned to a silvery than to atmosphere, climate, and otherwise obvious white the auburn looks of Marie Antoinette, the conditions. And yet they pretend to be physicians once happy queen of France, in a single night?

Ah, Spiritualism is indeed a religion of glittering generalities; and it is the little glittering gems that the preceding speaker, that Spiritualist teachers, tell where the great nuggets are. It is the flapping particularly of the Itinerant class, had made prodicloth that helps tell the science of navigation. The gious strides in advance during the last ten years. dropping of Newton's apple discovered the sea of The effects of Spiritualism on the Individual, wereswinging worlds. It is the amount of knowledge lat, Satisfaction-2d, Clarification-3d, Spiritual, Di-

flicts with the philosophy of Newton, who says there the fingers are there, writing your sentence. It is must be a vacuum for the earth to swing in; yet the the same power that writes the doom of the church, because she has been faithless to her trust; and waits for no man's leave. A vast impetus is now writes the door upon the Lyceum door, because its soul upon the body. The Church is sending the soul out onto the ocean of mystery, and, because of her

We read the fatal doom over the door of pride and wealth, the dwellers in whose temples have hugged their wilting honors or their rusty dollars, closer to and the true inspirations of manhood.

The principles of the new dispensation of Spiritand the world will find their way to God in a more direct route than over her man-made path. Her doom will read : " Thy kingdom is divided, and given to the Gentiles."

Oh, Lyceum; thou, too, hast thy doom! What dost thou know of the eye that can penetrate the hidden future-of the subtle chemistry that can da-

guerreotype thought upon the air? Oh, Spiritualists, your home is in the kingdom where you need seek not dead men's words, but may enter the holy of holies, the eternal temple not made by mortal hands-the Alpha and Omega of truth, that which endureth forever and forever-the human

Reported for the Banner of Light. SPIRITUAL CONFERENCE AT CLINTON HALL, NEW YORK.

Tuesday Evening. October 29, 1861.

QUESTION. — What practical results are deducible from the Phenomena of Spiritualism, as relates to individual and social life?

Rev. Mr. Fishbough.-I think that the practical results that may be deduced from the phenomena of Spiritualism, as having a bearing on individual and social life, are of the greatest conceivable importance, and that the subject would afford matter sufficient for a volume, and which would be of vast benefit to mankind. And, in fact, we shall never really learn the truths Spiritualism illustrates, until we set about applying its lessons to practical life-until we have improvement and that of the world at large. So long as we pursue Spiritualism merely for the gratification of curiosity, or even for the sake of convers ing with our spirit friends, so long shall we continue, as now, floundering on this low plane, on which, I am sorry to acknowledge, Spiritualists seem disposed to remain. For, I declare, that, after an absence from the Conference of several years, I find its speakers (saying nothing of the body of hearers, whom, perhaps, they do not adequately represent) - I find its prominent minds just where I left them-still discoursing on topics which cught to have been setsled ten years ago. The more important practical results of Spiritualism have been gained, not through the verbal announcements of spirits (which I consider of less consequence, per se, than those of mortals, because, in the former case, we do not know pregraphic wires,) but by regarding the manifestations from the same simply scientific point of view with any ordinary physical phenomena, and judging, just as the natural philosopher judges concerning the lat ter, of the nature of the forces involved, their relations and bearings on life. If I have learned any thing from Spiritualism, it has been by considering it solely in this light. Let us now, for example, conchanges of position among them that the circle haps, to join in singing a hymn-and, when all the poles of mind become, so to speak, fused into one. manifestations take place, with, probably, very curious results. But if anything occurs to disturb this harmony, as, for instance, the intrusion of an unauthorized person into the circle, they will cease, and perhaps no others will take place at that sitting. This is because the spheres of the individual mem

bers must harmonize, coalesce and combine, to form a unit, or else the action and reaction between opposing forces will prevent any manifestation. If this be so in reference to spiritual circles, do not you see it must necessarily obtain, to some excent, in every social gathering? It is not, for instance, a matter of indifference where each of you takes his seat in this congregation, for I take for granted that it has a oneness, by virtue of its sphere; and it follows, that each gathering of people, each circumscribed locality, whether in city or country, has its specific polarity. This general proposition may be illustrated by the familiar fact that at a Methodist mysterious influence, that changes a person brought form his whole moral being. One practical deduction from this psychological fact is, that each individual who is in the babit of attending stated public ence he experiences in different portions of the room. and to select and retain that position which is most The same rule may be extended to the fixing of our places of abode, whether in city or country; and its importance is shown in the phenomena of the disease which has proved absolutely fatal in not a few instances. The hint of this Law of Spheres was taken consider the suggestions offered by similar phenomena, in relation to the question-" What is the Soul ?" Those who have been professionally engaged in the work of training the soul, have known nothing of the practical laws governing it-have been wholly

of the soul! Mr. L. Jund Parder maintained, in opposition to would be-1st, Individua ixation-2d, Socialization-8d his second etage, Life; his third, Sensition; his they belong.

Spiritualism should not be taken for Spiritualism itself. Spiritualism is not the movements of pondertent. We should beware of judging this matter ac- plies to those who lived years before for aid and comcording to our own low personal standpoint and fort. limited scope of observation. We see that, in all other sciences, men make different applications of able to assist us, and consequently we need have no their principles according to their needs and situaof the great truths of astronomy, but when we survey its entire field of influence throughout the world and the ages, we are able to appreciate the tremendous part it has played in human progression. But these grand results were not brought about in a

At first glance, Spiritualism may appear to observers, on the one hand, a system of unmeaning trivialities in the shape of physical manifestations; on the other, as made up of the wildest dreams of which it includes lies within all these. As a nation, what is our situation to-day? We are wounded in our patriotic pride, in our parental and fraternal relatious, and (keenest grief of all!) in our pockets, because we have not known the new astronomy-the laws of the spiritual solar system. Can you say that no practical result grows out of our knowledge, or ignorance, of those laws? The whole world, in its moral aspect, confessedly revolves around, not a fixed centre of gravity, in obedience to coordinate and balanced forces, which are eternally unchangeable, but around a Book-it recognizes no fixed method, but an arbitrary Will-a precept, not a law. Do not all our departures from rectitude grow out of the idea that we depend upon a will which we can address, so as to change it into placability toward us? Resting upon this stupendous blunder of the Church, we have its child, the State, as with us, to day, recognizing no great principle—rather scouting the guidance of any such, as a question for fanatics and septimentalists-and regarding it as a mere problem in political economy, whether men shall continue to be worked up into cotton! For if we make a mistake in such matters, can we not put up nature of things, no solid peace can be maintained a petition in projectform, and obtain God's receipt while the cause of this treasonable revolt is permitin full, without much trouble? So destructive, so deeply polluting, is this theological view, that this plored to lose no time in enacting, under the war government, founded on the broadest, most absolute country—liberating unconditionally the slaves of all is a glittering generality!

Spiritualism points directly to a reversal of all that. Every manifestation is a stupendous lecture, by most profound philosophers, showing us that Law is everything. Can any man estimate the practical lubly to unite all sections and all interests of the value of the inauguration of that idea? We dare not trifle with the forces of steam or electricity; but we fancy we can compromise with those greater forces, human rights, eternal justice and truth, because it is supposed that in the action, the cause it is supposed that in the action in Boston, New York, and Philadelphia. cause it is supposed, that, in the spiritual system, the governing power is Will, not Law.

Mr. Fishbough.—Define what you mean by law, in the last analysis.

DR HALLOCK .- Law is fixed method. Certain unchangable phenomena invariably ensue from certain which, may be changed.

Mr. Funsough .-- Law, then, is invariable effect. Now what is cause?

Dr. Hallock.-I do not know.

Mr. Fishbough.-I think I do. Dr. HALLOCK .-- If you please, you may say that aws are the expression of the Divine Will.

MR. FISHBOUGH.—But will is caprice? Dr. Hallook.-What we call law is the expression of the Divine Will, not of caprice.

MR FISHBOUGH.—Then law is the invariable effect of the Divine Will. You refer all the action of mat- pillars on which the Master had made it to rest. But ter to preexistent intention and volition? Then it is a seeming corollary, that we may address ourselves for the pillars, and would fain touch them with their to that Intelligence which caused all phenomena, as | nanus, as it attack the caused all phenomena, as | is not God always there?"—Dr. Gill.

DR. HALLOCK .- I think not. Our error is that we look beyond law for a will that is independent and regardless of law. What but this made Mr. Lincoln tell us to stop work and not eat our dinners on a particular day? Horrible stultification! The na-tion must learn that it cannot compromise Truth. one free lecture, with experiments in Psychometric and If our Government knew what was the matter, this

war could be ended within sixty days. Mn. Fishnovan -- l believe in the inflexibility of Divine Law; but it may nevertheless be a law that a will may be modified by being addressed; just as my friend's will was acted on by mine, a little while ago, when he attempted to answer my questions. I ago, when he attempted to answer my questions. I believe my Heavenly Father to be just as kindly disposed toward me as brother Hallock is, and certainly He is nearer to me, and knows better what I want, and I believe if I address Him, He will respond to me, through a conjunction of any angle of the sevent has an enumeration of its contents. This work has found through a conjunction of any angle of the sevent has an enumeration of its contents. This work has found through a conjunction of any angle of the sevent has a conjunction of the through a conjunction of our personalities, by an inthrough a conjunction of our personalities, by an in-flexible Divine Law. If every man, woman and entific world, and has been extensively sold in that child in this nation were to come into the spirit of of the United States, on the receipt of \$1,00. prayer, and were to send up their petitions for a cessation of our troubles, this war would not continue for another day. It would cease in accordance with inflexible law. But some Spiritualists are working to undermine all Religion, and establish of Light, for six months, we will send a copy of bold, downright Atheism, to all intents and purposes. If there is no God who may be addressed and will hear us, there is practically none at all-at least, none that I can care about.

this turn, for I have lately received light on the subject involved. This Spiritual Dispensation is the fourteenth religion which has appeared in the world. and being the last, it is, of course, the highest. It is the new, great religion of divine, everlasting Law. God and Nature are the same, in different departwithout a cause; and the cause of this invariable modus' operandi, is the action of spirit uron matter. but one law in the universe—and that law is Pulsa- that still, tion—the magnetic play between the positive and The afflicted would say to Dr. Oliver Ford and fam-negative poles of being, which are spirit and matter. ily, of Barnstable, Mass., and friends in Boston, that This. having given rise to man develops him into tion-the magnetic play between the positive and This, having given rise to man, develops him into

Universalization. This dispensation must construct fourth, Intelligence and Affection, which ultimates in for us a new State and new Church; for men will Love and Wisdom, or Spirituality, which prepares find, as they now begin to find, that they cannot live him to pass into a still higher state of existence. in false relations, and this implies a power some. The action of spirit and matter is according to the where, sufficiently authoritative to place men where inherent forces of being; and is governed by blind impulse, until it comes up to man. The foundation DR. R. T. HALLOCK .- The phenomena exhibited by of Spirituality is Morality, which we style Religion. Mr. Fishbough insists on the necessity of some Divine Being whom he may address. Why cannot is able bodies by unseen agency; these are merely the just as well be Beings, as a Being? When an enexternal indications of what is deeper and more po- lightened man is nonplussed, he sits down and ap-

We know that those who have passed away are hesitation in addressing fellow-beings who departed tions. For example, we must not look to one nation perhaps thousands of years ago. But I have no revor one branch of industry, in considering the value erence for any particular being, only as it embodies the divine attributes-Justice, Love, Order. The great principle of rapport is very little understood. It runs through all creation, and when fully comprehended, it enables us to solve all the problems of the Universe. God is all Spirit-including all shapes of spirit-existence. When we know the manner in which this Universal Spirit acts upon matter, we have the key to all the mysteries of Creation. Is not this reposing on the bosom of the Eternal, and shaking hands with infinity? I am constantly metaphysical transcendentalism; the great truth working behind this Omnipresent Power, and my supreme, exhaustless admiration of Him may be called worship. If this be not Religion, I know not what is. If it be not Love and Devotion, then I am incapable of such emotions. It is our native attraction toward this Perfection, that makes us hate each other as imperfect, and cling to the Divine attributes. I despise despots of any sort. [Applause.] If God can be propitiated, then I throw off my allegiance to Him, and petition that my name may be struck out of the roll of Divine remembrance. We should pray only to be taught what is Law, and that we may be brought to obey it.

Memorial of the People to Congress.

PROOLAIM LIBERTY THROUGHOUT ALL THE LAND, TO ALL THE INHABITANTS THEREOF."

To the Congress of the United States - The undersigned, citizens of \_\_\_\_\_\_, State of \_\_\_\_\_, respectfully submit that, as the present formidable rebellion against the general government manifestly finds its root and nourishment in the system of chattel slavery at the South; as the leading conspirators are slaveholders, who constitute an oligarchy avowedly hostile to all free institutions; and as, in the ted to exist, your honorable body is urgently imrecognition of human rights, is now covering it up who are rebels, and, while not recognizing the right of property in man, allowing for the emancipated slaves of such as are loyal to the government a fair pecuniary award, in order to facilitate an amicable adjustment of difficulties, and thus to bring the war to a speedy and beneficent termination, and indissocountry upon the enduring basis of universal free-

Printed copies of this petition, for gratuitous cir-

A correspondent of a New York paper says he popped in at Salem street church in Boston, one evening recently, to hear a fortign revivalist preacher. The latter, when he found the new comer was only a New York sinner looking in upon the Boston saints, causes, and the invariableness of this sequence we said, taking him by the buttonhole, " Do me a favor; call law. What I mean by will, is caprice, that you see what a glorious revival I've got up here; now give me a little notice in the New York papers." The scribbler granted the request by describing the shepherd as "a blue light revival preacher from

> When Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant le ders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther ex-claimed: "I saw a sign in the heavens, out of my window at night; the stars, the hosts of heaven, had no fear it would fall. Some men look above hands, as if afraid the sky would fall. Poor souls!!

> > Free Lectures.

In answer to many questions concerning my lectures, terms, &c., I take this method to state to the public generally, that I will go to any place within a convenient distance of Boston, where the friends will get other Phenomena. These lectures and experiments are of such a nature as have never failed to interest all classes, and awaken a deep interest in the great move ment of the day. Parties desiring Sunday lectures I will arrange with on terms to suit the times. Address me at 7 Davis street, Boston.

H. L. Bowker.

The Arcana of Nature.

its way into Germany, been translated into the Ger-

Inducement to Subscribers,

To any one who will send us three dollars, with the names of three new subscribers for the BANNER either, Whatever Is, 18 Right, by Dr. Child, The Argana of Nature, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Corn L. V. Hatch, with a spleudid steel engraving of Mrs. Hatch. These works are all published for one dollar each, and this is an offer Mas. Syme - I am glad the discussion has taken worthy the immediate attention of our readers, for we shall continue it in force only two months.

Obituary Notice.

Died, ia Cambridge, Wis., Oct. 8, 1861, WEALTHY FORD, wife of Nelson Ford, Jr., aged 49 years and 20

days.

For a number of years she had been a great sufferer. ments. Law is simply an invariable mode of action. her disease being that of cancer. She bore her sufferings with patience, waiting the time to come when they would be at an end, and her spirit be borns they would be at an end, and her spirit be borns. pend upon it for a single instant. There is no effect away to meet her angel friends who had gone before Often did the receive words of consolation from her Spirit sister, telling her not to fear death; that it was Spirit, matter, and the mode of play and interplay between these two, constitute the Deity. If we can get the Gordian-knot of the Universe. There is really but one law in the universe and the law in the universe and the law in the universe. There is really that the will watch over them see wife and that the would soon be with between these two, constitute the Deity. If we can get the fundamental principle of all things, we unterplay the Gordian-knot of the Universe. There is really but one law in the universe and that the will watch over them see wife and that the would soon be with leave in her bright nome. She expressed no fear of death; I am going." Death had get the Gordian-knot of the Universe. There is really the spirit world through the mediumship of her own the spirit world through the mediumship of her own the spirit world through the mediumship of her own that she will watch over them see wife and that the would soon be with between these two, constitute the Deity. If we can get the fundamental principle of all things, we unterplay the principle of the Universe. There is really the principle of the Constitute the Deity. If we can get the Gordian-knot of the Universe. There is really the principle of the Constitution of the Universe and the would soon be with the principle of the world soon be with the world soon be with the principle of the world soon be with the world soon be with the principle of the world soon be with the world s that she will watch over them as a wife and mother.

A RELATIVE.