Miterary Department.

FELICIA ALMAY:

CRIME AND RETRIBUTION!

A STORY OF BOTH HEMISPHERES.

BY CORA WILDURN.

CHAPTER VI.

THE TROPICAL ABODE.

During their journey home to the sea-shore, Philip had informed his wife of the existence of the little Felicia. He said she was an orphan, left to his care by her dying mother. That in attending to the business for which he had left Linden Cottage, he had been called upon to perform this act of benevolence. If Rose wondered why he had not told her before she did not express it in words. She had learned to understand his fitful moods, to shrink from the lurid flashes of his eye. To his question:

"You will love this little orphan?" She had responded from her heart: "I will be to her a mother."

Rose loved children with all the integrity of her strong, deep feelings, and when she saw the little Felicia, her pitying heart went forth toward her in almost maternal longing. The child was very winning and beautiful, with a fair, reseate complexion · large, soulful eyes, regular features; and in strange contrast with her Oriental eyes, and black, silken lashes, was the pale, golden color of her hair, that curled in masses over her shapely head, and wide, intelligent forehead. She was the image of Teresa; all but the golden hair that was borrowed from her Northern ancestors. The little thing had peculiarly graceful ways, and her motions were undulating. her gestures poetic as became her Andalusian origin: only capable of prattling a few words, and those in Spanish; her beauty, her helplessness, and the vague charm that surrounded her, endeared her at once to Rose, who clasped her fondly in her arms

and covered her pretty face with kisses. "Mama! mama!" cried the little one, stretch ing out her arms, while large tear-drops glistened in her speaking eyes.

"It is like dis sho go on all de time," said Mamelle Florie. She put out her arms, and cry, mame mama!"

"Poor, bereaved little angel," said Rose. "Let me be your mama, dear?"

The child looked up into the lovely, artless face. wound her soft arms around her neck, and smiling. said some words in a language unintelligible to the listening ear bent down to catch the soft cooing murmurs. Little Felicia finally fell asleep on her new mother's bosom, with the tears yet glistening on her cheeks. With a kiss and a blessing, Rose placed her on a couch, and threw her white veil over her and folded her own shawl around her

Philip looked on with a pleased countenance, with a bright approval in his eye. Without consulting his wife, or taking counsel with her in the least, he hastened the preparations for departure. He and Joaquin packed up the valuables and the costliest portions of the furniture. In a week all was ready, and they embarked for the New World. It was bitter wintry weather, and Rose pondered deeply upon the secret reasons that thus should urge so unseasonable a voyage. But she forbore all questioning, and

silently submitted to her fate. After a long and stormy transit, they landed in the beautiful harbor of Santa Cruz de Vega, on the South American coast; and the scene that there met the eye so enraptured the heart of Rose, that she forgot all her sorrowful forebodings, and clapped her hands with a childlike delight. As far as the eye could reach, a chain of towering mountains spread. They encircled as it were the straggling town, whose gaily painted houses, flower-covered balconies, and flat roofs, presented the charm of novelty as well as the beauty of the picturesque. A quaint rustic bridge divided the town into equal portions. Beneath it a leaping, brawling stream flowed on towards the sea. Every house seemed placed within a garden. The crested cocoa, the stately cedar, the royal palm, were reflected in the clear mirror of the winding river, where it flowed calmly over its pebbled bed. The fan-like foliage of the banana waved in the gladdening sunlight; the golden ripe mango bent from the overladen boughs; the crimson pomegranate glistened dewily inviting; the luscious guava shed its rich fragrance on the air. The bridal blossoms of the orange-flower fell in a shower to the ground, wafted earthward by the breeze of ocean. and the rich fruit hung temptingly within reach. Afar, the coffee-fields extended in tropical luxuriance, freighted with a weight of scarlet berries and of snowy flowers. The mountain sides were green with the perpetual verdure of the summer; dense forests spread for miles, and a thousand gorgeous blossoms enameled and adorned the valley.

It was a paradise of sweets. The floral odors abandoned; but the flag of Bolivian independence floated in the tri colored glory from the government tween the wintry dreariness of the home-land, and I be obeyed, Rose?"

the summer-land and brightness all around. Rose gazed upon the scene with parted lips, dilating eyes, and flushing cheek. She cried in an ecstasy of delight and wonderment-

"How beautiful! Surely, nothing this side of Eden can be more beautiful."

Mam'selle Florie, who accompanied them as an attendant upon the little Felicia, also clapped her hands with joy, and volubly exclaimed:

"It is one Paradise! one jardin of mille fleurs ! Madame can 'ave de roses, de lilies, and de migmonette all naturelle; no occasion to buy de artifi-cial: and here it is summer eternellement! Madame will not shivere wid de cold; and I sall not lose de roses on mine zeeks, and look like one-what you call him, ghost-all blue and purpelle, wid de cold weddere. And 'ere dere is zo many black negroes, Florie will be one ladie in her place."

Joaquin, who had no love for aught beautiful in Nature, cast a contemptuous glance upon the waiting-woman, and whistled a Spanish fandango. Philip looked upon the summer-land that was evidently familiar to him, with an indifferent air. The child lisped forth in dulcet accents:

"Mama, pretty, pretty!" and her little hand pointed to the landscape and the sea.

For a week they remained at a hotel, waited upon as the rich and great of earth alone can be; then they removed to a house of imposing exterior, that was surrounded by a spacious garden, and luxuriant grounds. It was a romantic site indeed, being situated on the brow of a hill, from whence the azure bay with its white-winged shipping and fisher-boats and the clear horizon line of the ocean could be seen. From its vine-decked and flower-decorated balcony could be viewed the adjacent convent, and the churches of the town; from its flat roof the neighboring country and the distant plantations met the view. It was a fit abode for the loving, poetic heart of Rose; and with her own poetic adaptation of the beautiful, she named it "Eden Rest."

But if the aspect of Nature alone had thus enchanted her, what was her surprise in beholding its interior arrangements, excelling in magnificence even the fairy scenes the most vivial imagination could portray. The marble floors were strewn with orange flowers, pomegranate blossoms, sweet odorous leaves, that, crushed beneath her foot prints. exhaled their dying tribute of perfume. The walls of the principal chambers were lined with mirrors, that reached from floor to ceiling, reflecting all the splendor so lavishly cast around. The furniture was of curiously carved wood, richly inlaid with pearl and mosaic the seats of coolest sca-green silk; marble and silver and ivory abounded in the adorn. ments of this fairy palace; the pictures were suspended from golden cords, and covered with fleecy lace. The hangings to the windows were of silk, light green in hue, with a choice drapery of cloudlike silver gauze above; the folding open doors were screened by curtains of rosy brightness, fleeked with azure stars: large costly vases of real Parian marble. or choicest porcelain, held the abundant wealth of the rarest flowers. In cages, that seemed bowers of verdure and of bloom, sang gaily the imprisoned songsters; gorgeous macaws) and flaunting perroquets saluted their new mistress clamorously from tkeir gilded perches. A fine hound, leopard-spotted, oroughed at the master's feet, and gave signs of joyous recognition. At Philip's command he advanced meekly, and licked the hand of Rose. She patted his intelligent head and asked his name.

"It is Selmo," Philip replied. "And this is your new home. How do you like it, Rose?"

"Oh, it is charming! Overwhelmingly magnificent! Dear husband, you live in a princely style. I shall deem myself the mistress of an enchanted

Unconsciously, her thoughts reverted to the simple mode of living to which his mother was accus-

"This house is mine," he continued, "and I have had it newly put in order for your comfort and convenience, Rose. A fine fortune left to me by the death of a friend, places me in a position to command all the luxuries you behold. Not a wish of yours shall remain ungratified. You shall have the most valuable gems-all that the highest lady in the land may desire. But I affix one condition; never question me with regard to aught you deem mysterious in my conduct. Never seek to pry into my actions, my motives; keep in your own womanly and household sphere; rule this house; be a mother to this little girl, and you will never repent having left the shores of England. But remember, Rose, no prying into my business, no doubting, no surmises, as you value my love and your own peace. And here ye, wife, it is my pleasure to be known here as the Senor Philip Deltano. Remember the name; we have nothing to do with that of Almay, here.

"A fictitious name! Renounce the name I have borne as your wife so proudly?" said Rose, crimsoning with astonishment, and utterly forgetting that she had learned to fear and tremble before him. Oh, Philip l"

The gaze she bent upon him betrayed amazement, doubt, a bitter shadowing of regret. He took her by both hands.

"Hark ye, Rose!" he said, looking steady in her and the spicy breathings of the words mingled with eye, and speaking with an iron determination in his the refreshing, briny fragrance of the sea-wind. voice; "I will have no caviling, no gainsaying of The sturdy mountains bore the ruined fragments of my will. You retain my love by implicit obedience old castles, of battlements and fortresses long since only. You forfeit it forever by the opposition of your will. You can be happy as you expect, or wretched as you have never dared to think. I comhouse in Santa Cruz. The contrast was great be- mand you to speak of me as Philip Deltano? Shall

"Oh, wherefore?-yes-I will do all. But why?" He still firmly held her hands.

"No remonstrances, I say."

His face looked dark and threatening. "Will you do as I bid you?"

this mystery, and I will never trouble you again. But is it right ----'

up in alarm, and said sweetly:

" Pease do n't, papa! Pease don't!"

He caught the child to his breast with a quick, young and light-hearted, the happy and untried. sudden impulse. He kissed her face, her hands, and subduing tenderness stole over his hard, stern countenance. He put her down most gently. The determined to confide to her the suspicion, amounteyes of Rose were filled with reproachful tears. Her ing almost to certainty, that possesses him with redelicate wrists were crimsoned by his angry touch.

tone ?"

"Yes, because I must," she replied, and a weary igh escaped her-

your duty," he said, with a coarse laugh, that grated harshly on her ear.

"And now, that matter settled, call in Florie, and let us hear her opinion of her new abode."

er hands with glee, a smile of gratified vanity and pride distending her large, pouting mouth.

"How do you like your new residence, Mam'selle," nquired the master.

"Oh, Monsieur Philip, c'est magnifique. It is like one palace of de roy-all-familee! I was never so astonish' in my life. Zo many mirrors, and tableau, and gold and silvare and prettle tings, I nevare see before in any countree! Oh, Madame, I sail be char-mee to serve so rich one ladie. I shall be one personne of importance moi-mene, myself."

"Has Joaquin informed you that I am known as the Senor Deltano, here?"

" Oui, oui, Monsieur," he tell me, you take de ame of your grande relative, dat die and leave you one great heritage. Dat is oustomaree in France : and everywhere de grand Ssigneurs, de rich people, dey do just what dey please. I sall call Monsieur, e Senor Deltano, and Madame, la Senora Deltano: estce bon commeca, Monsieur?"

"Yes, that is right. You see the beauty of obedi ence!" he whispered to Rose. "Now go and call the servants in to be presented to their lady. Tell Joaquin, and he will interpret for you, Mam'selle Florie."

" Ves. drew, fully impressed with her own important station as lady's maid to her mistress, and attendant of

la petite Felicie." Rose had been accustomed to ease and luxury at home: her father kept as many servants as the country gentlemen of those days deemed necessary. But her blue eyes opened wide as she saw the motley procession that appeared: there were two or three cooks, as many housemaids and laundresses, half a dozen waiters, a porter, an errand boy, a housekeeper, and a major domo, gardener, groom, seamstress, embroideress, besides others whose duties could find no name. There were little urchins, incapable of anything save noise and mischief: there were sooty babies held in their mother's arms: white headed negroes, and smiling mulatto girls, all arrayed in their holiday costumes, bowing, curtseying and welcoming their lady with the vociferous demonstrations of their joy. She was young and beautiful: she must be good and indulgent, they said. Rose smiled in their ebony faces, held out to them her lilied hands, and made them supremely happy by her condescension. But it did not add to her happiness to know that many of these were slaves, held by the will, and in the power of her hus-

The wealthiest and proudest of the aristocracy of the town called on the young English wife, Philip to conclude-" serving as interpeter, and Rose's unaffected grace of manner winning them all. At the express desire of face was livid; her slight frame trembled from head her husband—and she dared not again oppose him— to foot. she was splendidly attired in satin and lace, with ornaments of pearls and sapphire, fitting spoils of forth. earth and sea wherewith to enhance her pure and girlish loveliness. She was admired, the sumptuous adornments of the house extelled, the Senor Deltano's generosity was vaunted to the skies; but amid all the pleasures and splendors surrounding her, here was a shadow on her spirit. Rose was not happy: the serpent coiled amid the flowery glories and the costly environments of "Eden Rest." She was feted and flattered; she entered into all the pleasures of the neighborhood; her lordly home was the scene of almost regal banquets, of the assemblage of the beautiful and gifted; she had boundless wealth at her command; yet soon with a saddened heart she turned from it all. The only true joy of her life was the possession of the innocent love of her adopted child. Felicia was the angel and the solace of her life.

"Oh, my God!" prayed Rose, "shall I never hear from my beloved ones at home?—from my stricken father ?-from the mother. I so dearly love?"

No. Rose; that compensation is not in thy destiy. The forgiving words of her father, the motherly counsels of the good and righteous mother never reached thine eye. The retributive awards of heaven denied that consolation to thy weary soul.

Busy with her thronging thoughts and surging,

CHAPTER VII.

THE MISSION OF A BROKEN HEART.

It was mid-winter. The snowy mantle draped the earth, enveloping the sturdy mountains and the plain; from the denuded trees great icicles were "Only give me a reason, Philip. Tell me why pendant, and the hedges glistened with the Frost King's diamond ministry; the singing brook was stilled, for the wand of the ice enchanter had hushed "Silence!" he thundered, so violently that the the onward, leaping current of its joy; the stream little Felicia, clinging to her mother's skirts, looked was silent in the wintry embrace; the sky was steel blue in its cold intensity; it was a hard winter for the poor, one of unparalleled enjoyment to the

Dr. Merton, who is the confidential friend as well as the bodily adviser of Mrs. Almay, has at length gard to Teresa. She has recovered from the fever "You will obey me, now?" he said, in a softened that threatened her life; the light of reason has returned; she is a heart-broken, sorrowful woman, ever weeping for the irreparable loss of her child; but she is again self-possessed, sane and consistent "Never mind the governing cause, so you falfill in her reiterated words. With a slight knowledge of the Spanish tongue, acquired in his earlier days, the physician has questioned her, and it is evident to him that she is a wedded wife, who has been cruelly deserted; her description of the man she per-The French woman made her appearance; rubbing sisted in calling husband was that of Philip Almay precisely: but when she showed the good man her wedding certificate, and he saw there the name of Philip Artoun, he shook his head and muttered to himself:

"Either a strange coincidence, or a great piece of ascality. I must find out, though it be a death-blow to his mother's heart."

And with this determination he buttoned up his vercoat and rode to Linden Cottage. The pale mother bade him welcome with a smile.

"How is your patient to day?" she inquired. "Improving, steadily improving," he replied in his wn quick, somewhat abrupt manner. Clearing his

throat he continued: "Hem! ha!-Mrs. Almay, I want to talk to you

about her." "Go on, my friend; all that concerns that poor

girl I am interested in hearing." "Yes, yes, of course; but the fact is-ahem! well,

we have all been mistaken about her." "In what way, doctor? Now I look at. you more closely, there's something peculiar in your manner. You have learned more of her history? Tell me all

about it; she continues rational?" "As sensible as you or I, Mrs. Almay. That's not what I alluded to. The fact is-ahem! ha!well, hang it, madam, she is n't a poor girl, at all!"

"You puzzle me, Doctor Merton. What is she? What has she revealed to you about herself?" "She's a married woman; a lawfully wedded

wife! I've seen the wedding ring; and what's better still, the marriage certificate ----" "The marriage certificate!" exclaimed the lady.

starting up as if electrified. " Yes, madam, all in due form; regularly executed -Catholic priest -civil authorities-all right," said the doctor, gleefully rubbing his hands, and totally unaware of the extent of the mother's knowledge.

But suddenly recollecting himself, his countenance fell; the usual ruddy glow faded from his round, good-humored cheeks: tears twinkled in his small grey eyes; he opened and closed one hand with a nervous motion; with the other he thumped his goldheaded cane against the floor.

"I-I-it is a very unpleasant piece of business." he faltered: " but it 's my duty, and that no Englishman can shrink from. Mrs. Almay-ahem !-- I have reasons-strong reasons to suppose-I am sorrydeeply grieved to intrude upon a mother's private feelings - sacred feelings - indeed - abem! I am. But, Mrs. Almay, my dear old friend," (he took the lady's hand.) "forgive me if I trespass upon forbidden ground; I can keep silence no longer; but a suspicion, amounting almost to a certainty, leads me

"That she is his wife, doctor!" Mrs. Almay's

"I-I-have not mentioned any name," he gasped

"I understand, oh God! only too well. You have reason to believe she is the wife of my son. Oh. can he be so utterly lost? Is this my punishment? Lord, it is hard to bear. Doctor!" she cried, rising from her seat and standing before him a trembling image of despair. "there must be a mistake somewhere: it cannot, cannot be!"

On witnessing the mother's agony, the doctor prayed inwardly that the last lingering doubt might never be removed, that Teresa's story was a mistake, a fabrication, anything that would restore peace and comfort to the heart of his old friend.

"Remember that all this is only supposition yet." he said, in the vain effort to tranquilize her; " remember, my dear madam, we have as yet no proof. no proof, no witnesses-all her own say-so only."

"Bring her here to-day, doctor-this very afternoon! I shall not rest until I know the worst. You say she is able to walk about your garden, to bear the fatigue of riding? I implore you, if her strength permits, bring her to me to-day!"

"Certainly, certainly, if you insist. She is strong enough; but I fear for you, Mrs. Almay. You are excited, nervous. My dear friend, how grieved I am !" "Make no apologies, have no fears for me. My

poor heart has outlived many a storm, and withstood troublous emotions, we leave her in her tropic para- many a shock! If, great heavens! if she be really dise, and return to the humble dwelling of Mrs. Al. his wife, my son Philip's wife, more than ever will may, rightly named Mercy at the Baptismal Pont. it become my duty to care for her, to soothe her sor-

rows, to share her grief. Doctor Merton, to you alone in all this neighborhood, would I confide the keeping of my son's secret, of his honor! You have wondered at my intense interest in this poor stranger, whom you all deemed the victim of some bad man's betrayal. Alas! to my shame and his be it spoken! Philip has acknowledged to me that shoeresa-had been his mistress; he denied all participation in the removal of her child; he denied that he had ever heard of its existence?

"Mrs. Almay, from my heart I pity you. Shameful! monstrous! horrible! incredible!" ejaculated the doctor, walking up and down excitedly.

"Thou who knowest the secrets of all hearts!" cried the poor mother, with uplifted, streaming eyes, thou knowest that weak, sinfully indulgent as I have been, I am guiltless of this great outrage. Have I not always taught him to revere the sanctity of womanhood? Have I not inculcated the love of virtue, and the fear of God? And this is the reward of my life of self-sacrifice! shame and approbrium brought to my hearthstone by the hand of my only son! And Rose, his young, trusting, guileless wife! Oh, merciful Father! I shall go frantic if I think of her! If Teresa is his wife, what, oh what is Rose? That tender, loving heart will be broken. Quick, Doctor Merton, for God's merciful sake, hasten! bring her here at once, that I may inform Rose, that she remain not one hour beneath his roof! His mother and his wife-ah, two of them I all, all betrayed !"

Never had the gentle woman displayed such uncontrollable agitation. The doctor was almost stunned by the revelation of Philip's baseness. Bad as he thought him, he did not deem it possible he could descend to such depths of falsehood and meanness as to brand the name of his lawful wife with infamy; that he, too, had abducted the child, he never paused to doubt. He rode home, pondering deep and painfully; and without loss of time he held a conference with his patient. Without revealing to her the lady's certainty and his own convictions, he bade her tell the whole story of her marriage and desertion to Mrs. Almay, who would prove, as heretofore, a valuable friend. Teresa expressed her willingness to go, and carefully wrapped up and guarded from the cold, with many injunctions from Mrs. Merton to return before dark, they set out upon the short journey.

Mrs. Almay was pacing up and down the floor of her sitting room when they came in eight. She had sent -the midday meal away untasted; the feverish hue of expectation dyed her wan cheeks; she could not repress the involuntary shudder that ever and anon convulsed her limbs. She hurried to the garden gate over the frozen path, so great was her eagerness to behold Teresa. Good Margary was there assisting her out of the light vehicle; but Mrs. Almay took the arm of Teresa within hers, and gently supporting her, led her up the flight of wooden steps into the warm and cosy room.

"Dear lady! good kind lady!" murmured the poor foreigner, her large dark eyes swimming in tears, as sho kissed the beneficent hand.

"Hush, hush! Do not thank me : do not excite yourself. I am only fulfilling my duty," said the lady of the house, with a visible effort at self-control. " Now, Doctor Merton," she said, as that gentleman entered the room, having disposed of his horse and sleigh, "you must serve as interpreter. Please ask this poor tried heart to relate to me her experience,. to confide the whole sad story of her wrongs to me, as she would to a mother."

The doctor interpreted what Teresa had partially understood. "Tell her to state everything freely and without

reserve."

Teresa inclined her head.

" Dear, blessed lady! My saving angel and comforter !- why should I keep one secret from you or this good man?-now that I am no longer mad. you will believe my story, will you not? Upon this blessed cross I swear all I tell you is unvarnished truth !"

She took the brilliant emblem from her bosom . kissed it reverently, and still holding it in her hand, told the harrowing tale of her corrows How, left an orphan at an early age, she was left to the care of an uncle, who indulged her in every whim and youthful fancy; how her heart was half won by one of her own creed and nation, when Phillip Artoun, the fascinating, the unknown, made his appearance in her native Cadiz. He appeared at the assemblies of the great and wealthy, attired with simplicity, yet with the unmistakable grace of demeaner that marks the gentleman. He wore no flashing jewels and no glittering insignias of rank, yet he obtained admittance to the most aristocratic circles. He won the orphan's beart entirely: she forsook for him home, friends and country. In a quiet church they were married, and the ceremony repeated before the civil authorities, the English consul resident in the city. She had written to implore her uncle's forgiveness, and it had been generously tendered with a warning, however, as to the disposal of her property. Teresa was richly endowed by the wealth of both parents. and was the expected heir of her bachelor uncle, who was supposed to be one of the wealthiest men in Ca-

"For one year," said the narrator, her tears falling over the black bodice of her dress, "I washappy as the angels in the paradise of God. When my child was born-" here choking sobs impeded. her utterance.

Mrs. Almay kissed her cheek and entreated her to be calm. After a while, she proceeded:

"When my little Fellela saw the light, he seemed to be filled with all a fother's cestary. He deated upon her, and gazed upon her as we do upon our patron saints. We traveled over Europe, and my good forgiving uncle sent me all the remittances I desired, but still retained the bulk of my property. Philip grew moody, estranged; he needed more monoy, he said; he chafed at the limits necessarily placed to his outlays. He accused me of meanness and a | ning. It was the mission of these suffering ones to lack of generosity. My tears and remonstrances only exasperated him the more. At last we were reduced to the humblest quarters, and the plainest mode of living, my uncle refusing to send the funds he held in trust for me. Philip took me to the wretched village of Briarsfield, near 8--, and ho left me there with scarcely means enough for the humblest support of myself and child. Oh, it was a weary, weary time we spent there."

The doctor interpreted. Mrs. Almay wiped away her tears, and motioned Teresa to go on.

"He was absent for many months, and when he came, he was stern, cold and unloving. The last time, he demanded of memy child. He wanted to take her on a visit to his mother he said; but there was a foreboding in my heart that urged me to refuse him. He had represented his mother as a haughty and exclusive lady, who had not yet given her sanction to his marriage. I felt indignant at this, for my family belonged to the best Spanish blood in Cadiz; closely allied with some of the noblest there. Why should his English mother thus spura the foreign daughter that was equal at least with herself? Philip never gave me any satisfaction, and sometimes I doubted the story of his mother's unrelenting spirit. I deemed it a fabrication of his own, contrived for some purpose that was hidden from me."

Doctor Merton repeated her words. Mrs. Almay lasped both hands over her wildly beating heart and exclaimed:

"And thus he could speak of his mother! thus malign his mother! thus cast upon her the odium of hardness and cruelty! Oh, terrible, terrible retribution! Where will its ministrations end?"

" Dear lady, dear, good, good lady !" said Teresa in her broken English, "you sorry for poor me? No cry-no cry-I tell more-all."

And she told how Joaquim-Mrs. Almay started at the name--had been one of the witnesses to her marriage; that she deemed him a great villain, and thought he had assisted in the seizure of her child. He used to visit her at her wretched residence during Philip's absence, and bring her the scanty pittance he allowed for her maintenance. "I know not how they stole my child," said the weeping mother; "but I awoke from a deep sleep that was more like a lethargy than healthful slumber, to find my arms empty -my mother-heart bereaved! Oh, if I could only behold his mother! I would kneel at her feet and ask her for my child! If she has a mother's feelings she would pity me, and she would restore me my lost angel."

The doctor translated.

"Let me see the marriage certificate," said Mrs. Almay.

Teresa took a silken cord from her neck, to which a medallion portrait was attached. She pressed a spring in the back, it flew open, and from it she took a folded paper, which she handed to her benefactress. The doctor explained the meaning of the foreign words; the English portion was the same. "Philip Artoun to Teresa de Alcayda." All was well attested and in order.

"We could soon make inquiries for these names; it is not so long ago, and a priest of that long sounding name-ahem! must be widely known. The English consul. too. Well, Mrs. Almay, had n't we better institute a search? Certainly, you know---'

"Hush, hush, doctor ! She speaks the truth. ____. is too evident. We need no further investigation. doubted? There is but one proof wanting-the name by which he married her is not his own; yet it was my maiden name; another link in the chain. But one proof more. Teresa, daughter, will you come with me? You, too, doctor."

The lady led the way to a small cabinet, which in turn led to the outer hall or dining-room. She drew from before a picture a silken screen, and looking intently at Teresa, she asked:

"Do you know that face ?-do you recognize the features?"

Before Doctor Merton could repeat the words, she stretched out her arms toward the picture with a thrilling shrick.

"Philippo!" she exclaimed. "My husband! my own Philippol"

The mother was satisfied. She turned toward the weeping wife.

"Teresa," she said, loud and solemnly, "henceforth this is your home. We part not again. God in his mercy has led you here, that we may share our griefs and mingle our prayers forever. I am Philip's mother. That is the picture of my son. Teresa, you are welcome to his mother's heart and home."

The poor wanderer stood regarding her with dilating eyes. Intuitively she grasped the meaning of her words; she comprehended all ere the kind interpreter could sufficiently command his emotion. She fell forward at the feet of Mrs. Almay; she wildly kissed her hands, her feet, the hem of her robe. "His modder!" she exclaimed. "Philippo's mod-

der! Oh, the holy saints be praised!" She was raised to that mother's bosom, folded in

the close embrace of impassioned love and grief. Doctor Merton standing by the window, his face concealed in his handkerchief, was weeping-convulsively. He drove home alone that evening,

Teresa remained an inmate of Linden Cottage. The next day Mrs. Almay summoned her faithful servitors to her presence.

"This is your young mistress," she said. "This lady is the lawful wife of my son, and I will have her acknowledged as such." . " Good Lord!" cried Margary, lifting up her hands

in pious horror.

Even the staid Allen uttered an exclamation of

surprise; but their lady continued: "I can rely upon your prudence and fidelity; I am a wretched mother, but I must do my duty at all hazards. In the secluded life I live but few have caught a glimpse of Rose; none visited while she was here. To the few friends who occasionally call upon me I shall introduce Teresa as my daughter-inlaw. If I can keep this dreadful secret, I will, for it is fearful to acknowledge my son as being guilty of such crimes. Allen, Margary, you will help me bear

the burden?" "Please God as long as there's the breath of life

left within me," sobbed Margary. "While I live, my lady," said old Allen, bowing , low before her.

the daughter of the house. Her ragged garments had been replaced by a clean sult made by the skillful hands of Mrs. Merton. Mrs. Almay offered to her acceptance all the comforts that her slender means could procure; but she persisted in wearing black, and that of the simplest material. She had grown thin and weak, but she was still beautiful and winpour balm into each other's wounds. The mother soothed the daughter's unconsolable angulsh when she foully called upon and cried for her child. Teresa comforted the forsaken mother when she mourned over the ingratitude of her son. Mrs. Almay never revealed to Teresa the fact of

The serrowful Terusa was thenceforth installed as

Philip's second marriage. She wished to save her bleeding heart that pang. She wrote a long letter to Rose, and sent it to the sea-side cottage, whither also she had sent the precious missive containing the assurance of her father's forgiveness. Neither were sent across the ocean; or, if they were, they never reached the hand of Rose. She lived on, unconscious of the misery that she was only a wife in name.

Teresa wrote to her uncle in Cadiz, and heard with astonishment not unmingled with bitter indignation, that her remittances had been regularly sent at her request. Philip had imitated her hand writing, and thus possessed himself of what was justly hers. Both mourned anew over this proof of his moral turpitude. But Teresa thenceforth enjoyed the benefits of a munificent income. The humble cottage home was enlarged and decorated, and Time, the healing angel of our Father's mercy, shed his benignant bless ings over all.

[TO BE CONTINUED.]

Written for the Banner of Light. THE ARTIST AND THE ANGEL.

BY BELLE BUSH.

Near an ancient grey cathedral, In the shadows of its door. Leaning on a marble stature, That the star-light floated o'er, With his hands crossed on his bosom. Stood an Artist, pale and poor,

Stood a lone and pensive Artist. Looking through the open door. In the twilight lone and dreary, Seeming very sad and weary. Stood he there and watched the flowing, The unceasing rapid flowing Of the restless river Thought-On whose dim and distant border Gloomy shapes kept watch and warder, Waving back the dreams Elysian. And the blessed angel vision That had been his guest before.

In and out the stately temple All its solemn aisles along, Thither called to praise and worship. Passed a joy-enlivened throng-While around them waves of music Floated on the evening air, And the pealing organ anthem

Mingled with the voice of prayer. None but he seemed lone and dreary. Only he was sad and weary. He, the Artist, pale and poor, Looking through the open door-Looking, and yet nothing seeing, Mid the restless tides of being. That could give a ray of gladness To the gloomy sea of sadness That around him seemed to roll-Nothing that could lift the shadow, The dark shadow from his soul.

Naphtha lamps above the altar Shed afar their mellow glow. And the flame of waxen tapers Lighted up the scene below-Over sacred shrine and chancel, Clouds of wreathing incense hung,

And a golden are gave token

Where the fragrant censer swung. Eyes there were in wonder gazing, Lips the rosy splendor praising, Hearts to whom an outward beauty Answered for the inward duty-So they coldly passed each other, Coldly passed the lonely brother, Passed the Artist, pale and poor, Looking through the open door-Looking, and yet nothing seeing On the restless tides of being That could give his bosom peace-Nothing that could bid the tumult, His wild spirit-tumult, cease.

Still he stood, as marble statue That the star-light shimmered o'er. Till the wavering mellow moonbeams Chased his shadow from the door. Till in silver rills the moonbeams That from ether fountains pour

Far through tinted windows streaming, Flecked the tesselated floor-Still he stood out in the star light. In the pale, uncertain moonlight. Stood beside the marble statue, Till himself another statue Seemed, as pulseless as the stone-And to flee life's bitter woe, Half he wished it might be so-For no picture saw he other, Than a suffering wife and mother, And the demon dark and dread, Who denied them daily bread.

Midnight trailed her starry kirtle, O'er the sky's cerulean dome, And the bells of the cathedral Chimed the chorus, " Home, sweet home." Pleasant were its changing echoes. Heard in many a household throng-But the Artist's heart they wakened To a maddening sense of wrong. Then his spirit rose up strongly, And he argued loud, but wrongly, With the phantom that pursued him, The dark phantom, named Sorrow, Who with sense of vision dim, At the threshold of the morrow, Sat and drew her thread of sable Through his life's unwritten fable-While from out the world's great Babel Mournful voices to him called, Till his stout soul, grief appalled, Saw no shape or picture other Than the suff'ring wife and mother, And a hearthstone drear and cold. Cheerless for the lack of gold.

Like the pulses of the ocean, Throbbing when the wind is strong. Swelled the tide of his emotion, Rolling outward into song; .. God !" he cried, .. are these thy altars, This the house of thy abode. Where, in sweet and winning accents. Truth reveals her heavenly code?. In it here thy children worship-Here thy loving children worship?

Would rank with a smile or tear. Greet the dear, ALL pltying Baviour, Should us in their midst appear. Pale and sorrowing, weak or poor, Would they meet him at the door? Would they pity his distress, Seek to comfort, cheer and bless, Should they see him pale and poor. Looking through the open door?

God! are THEY our human brothers.

Who in pomp and pride adore,

While the houseless roon are starving In the shadow of their door? Lo! the living temples fashioned By thy own Almighty hands, At whose shrine a lovely Priestess, An immortal Priestess stands ; Stores have they, of thought and feeling, Dreams the truths of heaven revealing, Fairest pictures of the beart, Painted by no human art-Yet no blesséd light falls on them, No sweet light of love falls on them-But they stand all desolate. Scorned and drear and desolate, As a lone and ruined shrine, Or a lightning-blasted pine-Lo! in wretchedness they wander, Houseless, weary, sad and poor,

Body, heart, and soul, ALL starving.

By the grey cathedral door.

God! if e'er the loving angels

In their wand'rings reach our sphere, What, oh ! what must be the records Traced in sorrowing wonder here? Pausing at the stately portals Of the house where men adore, Ah! I seem to hear them question, · What's the sign above the door?' And I answer, answer truly, Though I much the task deplore-List, and I will tell you truly What the sign is o'er the door : Prayer and praise, each heavenward passion, Tutored here, by creed and fashion,'

Art. O, lovely Art! sweet Mother Unto many a vision dear. Vain it is, all vain to woo me, With thy dreams of beauty here. Oh I then smile no more upon me. Take, take back thy splendid gifts; Lo! my soul all worn and helpless. Down a stream of darkness drifts-

Is the sign above their door-

Is the strange inscription written

O'er the grey cathedral door.

And I linger, faint and weary, Watching while the Phantoms dreary, The dark Phantoms that pursue me, Paint their pictures on my brain; Gloomy, dark, unlovely pictures Paint they on my heart and brain, Till the lovely ones I cherished All have perished, all have perished-And I see no picture other Than a suff'ring wife and mother, And the demon dark and dread, Who denies them daily bread !"

Thus beside the grey cathedral, In the shadow of its door, Leaning on a marble statue, That the star-light floated o'er, With his hands crossed on his bosom Sang an Artist, pale and poor, Sang a lone and pensive Artist, Looking through the open door, Till, as he stood wildly weaving All his fancies into grieving, Suddenly, a strange sensation Of another's heart-pulsation, All responsive in its tone, And yet calmer than his own, Thrilled him to the inmost soul, And a vision on him stole,

Radiant as the young Aurora, " Tis," he whispered, " Angel Ora!" • She had been his guest before. To his side she softly nestled. With his heavy grief she wrestled. Till the dark unlovely Phantom. With its melancholy lore. Fled and left him at her bidding, As his shadow left the door.

Standing where the mellow moonbeams Kissed the ripples of her hair, And in silver rills went floating Over neck and bosom fair, Smiled she then so sweetly on him, And her face such brightness wore, That he thought no human being Ere had guest so fair before. Eves of softest azure, beaming With the love-light from them streaming : Brow as radiant as the pearl Shining through each golden ourl: Lips whose ruby ray seemed born On the mountain tips, at morn: Cheeks like early rose leaves glowing: Robes in wavy outlines flowing-Thus her perfect beauty stole On the weary Artist's soul ; While with voice as sweet as Flora, When she greets the young Aurora, Bird-like warbled Angel Ora.

· Aftist lone and Artist weary, Watching at the midnight dreary, I have heard thy heart's low sighing, Spirit chord to chord replying, Heard the cry thy bosom rending; And on viewless wings descending Through the hazy atmosphere Of thy soul's o'ermastering fear. Lo! I come to bless thee here! Would'st thou know a sweet relief-A nepenthe for thy grief? Listen, listen while I sing-Holy truths to thee I bring, And my living presence beams, Shining on the turbed streams Of thy darkeest, saddest dreams, In unceasing rills shall dart Sweetest sunshine to thy heart.

Art thou called of God to labor,

In his vineyard day by day,

Let thy nobler instincts guide thee-They will surely point the way. Every dream of beauty gliding Through the temple of thy heart, Is a token of thy duty, Speaks thy fellowship with Art. Oh! then cease thy vain repining, Thought to thought in sadness twining, Darkest clouds have silver lining. Would'st thou give thy dreams expression, Noble, fitting, true expression? Would'st thou life's great wrongs subdue? Be thou patient, strong and true. Patience guards the crown of merit, Brave hearts only win and wear it! Only brace hearts shall inherit Pleasures deep and self-renewing. Lovely gifts of lovely doing.

All may win, the right pursuing.

Courage, then, Ol lonely Artist f He not by dumb grief appalled ; They who bravely toll and suffer, Are the here hearts called. Trust in God; thy human brothers All are working out his plan; HE will yet reveal his wisdom, In the true and . Perfect Man. Age to age repeats the story, Earth shall yet be crowned with glory Here, in circling years to come, Love thall make her Eden home, And celestial music rise Out of life's inharmonies ! Ah! then let Faith unveil her faco-She hath a beaming, angel face-And they who win her smiles can trace In every ill some good intent, A needed lesson kindly sent. A blessing by the Father lent, That with a sense of duty done. A strength of purpose daily won. Will lead them to that calm content In which the joys of heaven are blent, Even in this lower state.

So trust, and in the goodly kingdom, In the beautiful . hereafter,' You the cause shall know and purpose Of each drear and wild disaster That hath swept your being o'er; And the griefs you now deplore Will, like lamps of love and gladness, Gleam along the spirit shore, Gleam as nothing gleamed before, Giving light forevermore !"

Thus discoursing, Angel Ora Lingered till the young Aurora At the orient gates gave warning Of the gold and purple morning; And her words, so sweetly spoken, To the weary Artist spoken, O'er his spirit dropped like balm ; And a deep, most heavenly calm, Dove like, sat upon his soul, Nestling there as if the goal Of his highest hopes were won, And he homeward turned with laughter, At the rising of the sun; And his heart was never after Conquered by unkind Disaster ! Nevermore at midnight dreary, Seeming very sad and weary. Sang the Artist. pale and poor. By the grey cathedral door.

Adelphian Institute, Norristown, Pa., 1861. "Ora," from the Latin, signifying "pray thou."

Original Essay. .

REACTIONARY PROTESTANTISM.

From time to time during the progress of Protestant Christianity, men and women of marked intellectual ability have abandoned the Protestant faith and sought the religious aliment, not found elsewhere, in the worship of the Catholic Church. Some of these converts have been persons of thorough mental culture and training, vigorous and logical thinkers, versed in the literature and lore of the past, intimately acquainted with the teachings of ancient and modern philosophy, and largely imbued with the rationalistic tendencies of the German schools. It has been a matter of surprise, of which there has been, as yet, no adequate explanation, that individuals of this large and cultivated mental organization should gravitate to a church, which, by its precepts and its practice, is the withholder of knowledge and the foe of independent thought. A natural and simple explanation of this tendency occurs to me, which I purpose to unfold.

Religion as a whole may be divided, and does naturally divide, into two fundamental aspects, the Deal and the Intellectual. The latter is the domain of religious principles, and all that pertains to the knowledge side of religion, as distinguished from Its worship. It is embodied in its creeds, rituals and ceremonies, and constitutes that which we technically denominate theology.

The Devotional side, the complement of the Intellectual, is the aspirational, emotional, spiritual, and tends naturally toward humble, reliant, unquestioning faith. It is allied more closely to the affectional than the intellectual side, and finds its legitimate expression in adoration, supplication, praise, and all that is included in worship.

Each of these aspects finds a place in every religproportions. The relative extent to which a religious body tends predominantly to either one or the other of these sides, marks, mainly, the difference in the various religious sects. Where the Devotional tendency greatly preponderates, to the extent of almost entirely excluding the Intellectual element, we stones, images, heavenly bodies, beasts; as the Intellectual element becomes more infused, there arises a higher form of worship, as of deified men; and in proportion as this element is present, a religion ceases to be superstitious, until, when the Intellectual side is prependeratingly represented, adoration, supplication, devotion, give place to the theological phase of religious expression; discussion as to the nature of God, his attributes and methods of manifestation, the laws of moral and religious truth, the correct manner of life; all, in fine, which constitutes that which we denominate Speculative Theology and the Intellectual inculcation of truth.

Within the Christian religion, the Catholic Church stands as illustrative and representative of the former of these tendencies, as the Protestant religion. in its various sects, does of the other. The splendor of its ceremonial, the mysteries of its forms and symbols, the gorgeousness of its paraphernalia, all tend to fill the soul with humble reverence and awe. The distance from Pope and Church dignitaries to laity, the wealth, splendor, learning and power of the one, and the poverty and prevailing ignorance of the other, still further strengthen and confirm these feelings. The continual contemplation and adoration of saints and holy martyrs satisfy a large craving of the human soul, and fill the devotional nature of the Catholic worshiper.

In the Protestant Church the reverse is the case. The magnificent Cathedral, with its " long drawn isles and fretted vaults," has given place to the plain church, more or less ornamented. The symitation is in its billows, the music there is in its roar; its bolistic ceremonial is discarded. A hymn and a round horizon bearled with white foam, red with the prayer constitute the minor and devotional exercises that descends into its waters and dissolves. The ship of the congregation, while the prevailing business of so like a bird, that spreads its white wings and skirts the church is the intellectual exposition of roligious the sea-encircled world; the wild tales of strange

A religious denomination partakes of the characaccording as it tends to the one or the other side. have shrouded the sea with a mysterious charm.

In the Episcopal Church, occupying the middle ground between Catholicism and ultra Protestantism. the tendency to cleave to the devotional and ceremo. nial is more apparent than in the more ultra denominations. This appears in their more sombre and solemn churches, stained windows, admitting only "dim religious light," rituals, robes of the clergy, and church organization. In the Methodist Church the same element is represented in the class meetings and love feasts; and it lingers even in the most ultra sects, in the communion service.

A bold and logical mind, entering upon the investigation of the Christian religion, at this epoch, almost invariably rests at ultra-Protestanism in some of its various forms, or at open and avowed infidelity. In either case, it rosts where it fails to find full food for its devotional nature. So long as a person has a vital faith in Jesus as God, and a worthy object of adoring reverence and devout love, the wants and needs of that department of his nature are, to a measurable extent, satisfied. The progress of modern theology, has, however, brought the majority of the more thoughtful men of the extreme Protestant denominations, Universalists, Unitarians, Independents, etc., to a view of the Bible and of Christ, which makes him a being worthy their sympathy, gratitude and admiration, rather than one who commands their adoration and worshipful de-

The men and women who have returned from Protestantism to Catholicism, have been those possessed of a largely developed emotional and worshipful nature. They have followed intellectually the advancing footsteps of progressive Protestantism, and been to a reasonable extent, intellectually satisfied. But they have failed to find that food for their devotional and emotional natures for which their souls have yearned, and, after starving for years upon mere intellectal truth, barren and priceless, they become weary, hopeless, heart-sick, and fall into the bosom of the Catholic Church, to seek in her less rational, but more sympathetic religion, the nourishment which their spirits so much need.

Catholics who become such in this manner, show in striking contrast to the great majority of that church. Entering it from thorough intellectual conviction of its greater capacity to satisfy the religious wants of their souls, rather than from a belief in its perfectness or divine origination, they accept its teachings in the spirit, more than in the letter, and often dissent from them. The Church is to them a haven of rest; not an object of ignorant and superstitious veneration. They are Catholics, but independent Catholics, and still thinkers and reflective men. Orestes A. Brownson is a Catholic, but not as most men are Catholics. Were there a church which. satisfying fully the intellectual natures of such men and women, yet fed their souls, they would not go to the Catholic. But lacking such, they choose the satisfying of their devotional natures with an incomplete intellectual groundwork, rather than the satisfaction of their intellectual convictions at the expense of a starved soul.

It is from such soul-wants, feebly fed by his Protestant Intellectuality, that Dr. Bellows, in the gushing fullness of his heart, ories out for a broader church. Aye, broader, indeed. He, too, has discovered that the measure of a man's soul is not his mind. It was to satisfy such wants that Dr. Huntingdon sought the half-way consolations of Episcopacy, and Thomas L. Nichols, and Mary his wife, fled to the Church of Rome. It is the importunate demand of the soul, yearning and clamoring for its birthright, refusing longer to be fed with husks, that occasions the restlessness and doubt and anxious looking and asking which pervades the churches and startles preacher and hearer from their conservative propriety.

The tendency of Protestantism is to individualize a person and to absolve him from other authority than that of conscience. The result of this tendency has been in America to split sects into sub-sects, and these again into smaller divisions successively, until our sects are rapidly becoming almost as numerous as individuals. Spiritualism has still further increased this tendency by making the standard of truth the interior perception of the individual. As all persons differ from all others, exteriorly and interiorly, their interior perceptions must necessarily differ. Hence the standard of right becomes daily more diverse. The thoughtful men of the clergy, as well as outside of that body, are rapidly awakening to the inevitable result which must ere long succeed from this ultimasation of Protestantism, aided, as it is now being, by Spiritualism. The inevitable deion, and in each religious scot, but in vastly varying struction of all existing institutions must speedily occur. The minds of thinking men are, therefore, turning away from the distinctive consideration of the individualizing tendency in search of some guarantee for the permanency of institutions. Looking from these standpoints, we need not be surprised to have the grossest forms of superstition, worship of has abandoned it as inadequate to meet the nature see that another eminent champion of Protestantism and needs of man. The Rev. H. W. Beecher, in a sermon published in

the Independent of October 24th, speaking on the subject of Investigating Religion, virtually admits the fallacy of the fundamental idea of Protestantism, and virtually announces his belief and acceptance of the Catholic teaching. The statement of Mr. Beecher, condensed from a column or more, is this: Few men are competent to investigate and decide in relation to truth and error. The great majority are more liable to be led into error and falsehood than into truth. They are, therefore, bound by the law of consoience not to investigate, but to take the testimony of the few "judicial" minds who are competent to the task.

This return, after three hundred years of Protestantism, to the fundamental position of the Catholic Church, marks an important era in the progress of ideas. It is not Mr. Beecher's thought only. He has had the boldness, always his, to say openly what cotemporaries are covertly thinking. What is to come of this new stirring of the waters, who can say? A return to any of the old methods upon old principles can end only in the despotism and degradation which formerly accompanied them. Have we any newer principles adequate to the day? Of EDWARD B. FREELAND. 4 that hereafter.

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BEAUTY OF THE SEA .- There is a charm in the sea. mine of morning light, and tinged with the ruby sun lands and strange adventure; the gems and gold that stow its caves; the coral groves touched with eternal sunset; the bubbles that have broken upon teristics of the former or the latter of these methods, its surface and released the passing souls-all these

POLITICAL ECONOMY.

BY EDWARD LAWTON, M. D.

THE IMPENDING CRISIS-THE IRREPRESSIBLE CONFLICT, -A citi zen of St. Louis, after forty years of study and experience, desires to address his fellow countrymen on the great and important topics which now divide and distract the people of this glorious Union, and to point out the only reliable means by which the rights and privileges of both sections may be safely perpetuated.

There is, perhaps, no subject about which people differ more readi-There is, perhaps, no subject about which people differ more readily and widely, or about which their ideas are more confused and indefinite than on Political Economy. As Political Economy embraces a very extensive field of knowledge, I shall not, in a single lecture, pretend to give a full view of the science, but such an exposition only as will lead to practical results, and as it is a branch of knowledge about which every one pretends to know something, and to form and express opinions, often without any definite ideas or previous qualification. I shall be cautious to found my opinion in the nature and fitness of things, and to support them by truth and reason.

Notwithstanding Adam Smith and Say, his commentator, have Notwithstanding Adam Smith, and say, his commentator, have long stood preeminent before the world as the fathers of Political Economy, their doctrines are not only doubted, but they are now very generally admitted to have been founded in error, and, of course, their deductions must be errors. Say and Smith define Political Economy to consist in a knowledge of the Laws which govern the production, distribution and consumption of Weatth, leaving all most long librations out of the question. They recent men continued to the content of the cont moral considerations out of the question. They regard man only as the means to increase production; this makes man a mere machine, and riches the end or object sought; and, on this ground, Say endeavors to place Political Economy among the exact sciences, and appeals to the shade of Bacon to demonstrate the truth of his Aphorisms by logi cal induction, and establish them as facts for the practical use and imitation of future ages. This treatment of the human race as mere

imitation of future ages. This treatment of the human race as mere machines may do for cunning priests, demagogues and dealers in slaves, but not for free men.

"Political Economy," says H. Storch, tutor to the grand dukes Alexander and Nicholas, of Russia. "is the exposition of the principles which determine the prosperity of nations." "This science is essential to the work of ameliorating the condition of man." says List. Political Economy, well understood, must ever be the auxiliary of morals, the object of which is to render comfort as general as possible. Riches are not the end—they are the means; and their importance results from their power of relieving human suffering, and the best possible use is made of them when they are devoted to the welfare of the multitude. The facts from which Political Economy is deduced belong to the moral order—they are the results of the action of human nature. "Man himself," says List, "is the artisan of wealth and civilization; it is man who subjects these things to his wants and enjoyments." All the phenomena which these objects present are founded upon human nature, and can only be explained by it. The natural sciences only, which are based on physical facts by it. The natural sciences only, which are based on physical facts admitting of a vigorous demonstration, belong to the domain of the

admitting of a vigorous demonstration, belong to the domain of the exact sciences. Political Economy is based on moral facts, which are proved only by the deductions of observation and experience, and belong to the order of the moral sciences.

The great Sismondi says the physical well being of men, in so far as it can be the work of government or society, is the object of Political Economy. Society and government are intended for the good of all. A science of wealth, separate from human interests, is a perfect abstraction. Wealth is only the product of that human labor which procures for men all the material enjoyments they can attain, and is the physical representative of these enjoyments, and of all the intellectual and moral gratifications which can flow from them. These opinions are supported by Storch, Sismondi, Rossi, McCul. These opinions are supported by Storch, Sismondi, Rossi, McCulloch, and Mr. List, and Cary, and by other distinguished writers on Political Economy; and by this view of the subject it will be seen that Say and his school are now very generally superseded. In accordance with these definitions and opinions of Political Economy

The policy of England now is, and since the time of Elizabeth, has been, to import only the raw material, and to export only her own manufactured goods. She makes a great cry of admitting cotton duty free. She buys ten bales of cotton of us for about \$3.500. She manufactures them into fine goods, and brings them back and sells them to us for \$10.000. Thus she not only pays us the \$3,500 for the ten bales of cotton in goods, but draws on us for a balance of \$6,400 in cash, which takes all our California gold out of the country as fast and the state of the country as fast.

in cash, which takes all our California gold out of the country as fast as it comes in; and by this policy England has become one of the richest and most powerful kingdoms in the world.

The industrial and commercial grandeur of England began by the breeding of sheep and cattle, and by the establishment of her woolen and cotton factories, which the wise policy of Elizabeth fostered and protected, and the value of woolen goods in the reign of James I., amounted to over two million pounds sterling. Great Britain obtained from all the countries on the continent their special arts by giving their manufacturers a home under the shelter of her protecgiving their manufacturers a bome under the shelter of her protec-tive system, when they were banished from France and Belgium by the fanatical edicts of Philip II. and Louis XIV., and secured to herself a, controlling interest in the manufacture of huts, glass, paper, watches, linen, woolen and cotton goods, which she still preserves and maintains by her prohibitory duties. The English protective navigation act, which secured to her own ships the transportation of coal and the general maratime carrying trade, in a few years, says Davenant, doubled the size of the English commercial marine, which has gone on steadily increasing till it has become the mistress of the

2d. All wholly Agricultural countries, as a general thing, are poor, powerless, without a navy, and follow, but never lead, in the march of civilization. The Dutch and Spanish had larger navies than England while they encouraged their factories; but when their artisans were banished their navies soon disappeared, while the fleets of England, which received these banished artisans, gradually increased till it absorbed the navies of the world under her protective system. The policy of England shows plainly in all her treaties in the treaty of Methuen, the English deprived the Dutch of a large trade with Spain and Portugal and their colonies, and secured to herself a great market for her manufactured articles, creating a large balance of trade in her favor, which she drew annually in gold an silver, to prosecute her schemes of trade and conquest in the East In-

When England came in competition with the East Indies, did she admit their manufactured articles free of duty? By no means! The ministers of England too well understood the consequences of free trade competition with the Indies. She knew that India had in her favor not only the low price of the raw material, but cheaper labor than any other country in the world, and greater traditional skill in its application; and that if the silk and cotton goo's of the Indies were admitted duty free, the manufacture of those fabrics in England would cease at once. If England will not trade on equal terms land would cease at once. If England will not trade on equal terms with her colonies, with whom will she? Every reading man knows she has not dealt fairly with Ireland, because there is no country where there is less diversity of employment and income for its people; and yet England makes no effort to remedy it, but manages Ireland as if it was a large farm belonging to herself, and raises and onlitivates there nothing but what she wants.

To any one who aspires to the dignity of a legislator, or to form

and to have an opinion for himself on these questions, we recommend a careful perusal of the history of England. In fact no one ought to think of legislating for his country, who is not well versed in the history of his own country, and of France and England, that he may know what laws, edicts, customs, acts, &c., have prevailed in former times, and the effects they had under the circumstances upon the fortunes have prevailed in the propose of the propose. The history of France in the propose of the propose of the propose. tunes, happiness and progress of the people. The history of England proves that in the present state of the world free trade, so far land proves that in the present state of the world free trade, so far from promoting a community of interests and the general welfare of agricultural nations, would actually result in the universal subjugation of all dependent nations to the supremacy of the great manufacturing, commercial and naval powers. The United States began their national existence with stronger inducements to adopt the free trade policy than any other nation ever did; that is, their vast uncultivated territory, its exuberant fertility, the great variety, quantity and quality of its agricultural productions, place it in the most favorable position to test the benefits of free trade, and no candid man who knows anything about these matters, will pretend to say it has not been fairly tried here, and that all our financial and commercial disasters and Bank suspensions have followed in the wake of sudden reductions in the duites on imports, and the consequent inundation disasters and Bank suspensions have followed in the wake of sudden reductions in the duites on imports, and the consequent inuadation of the country with British and other foreign fabrics, and the withdrawal of the gold and silver coin, on which our paper circulation was based, to pay the balance of trade against us. All this the history of the country proves, and that any nation adopting the principles of free trade with another nation, superior in industry, skill, fiches and power, with cheaper labor, protected by a restrictive system, will sacrifice the welfare of their own laborers and artisans rones and power, with engager abor, protected by a restrictive system, will sacrifice the welfare of their own laborers and artisans without any adequate advantages, and for the sole benefit of the manufacturing nation.

During the Revolutionary War the American people dressed very

age home manufactures, simplicity and national independence. All couragement of the manufacturing interest diminishes competition though the first Tariff—that of 1789—was very inadequate, imposing in farming, increases the demand for agricultural products, raises only light duties on a few of the most important articles, its effects the price of the raw material, and creates a home market for the were so gratifying, that Washington was able, in his message of great staples of the country, and develops the naval, marine and 1791, to congratulate the nation on the flourishing condition of its commercial interests. But the cotton and woolen factories could not get a start under such low duties, and in 1804.

The true interests of the South requires them to quit at once and convertible staples of the country, and develops the naval, marine and such as the price of the country, and develops the naval, marine and commercial interests of the whole by multiplying the resources of business, wealth and labor.

The true interests of the South requires them to quit at once and convertible staples of the fill the true interests of the south requires them to quit at once and convertible staples. en factories could not get a start under such low duties, and in 1804. The true interests of the South requires them to quit at once and Congress increased the import duties on the principal articles, similar, forever their fillbustering forays, and piratical attempts to renew the

to those manufactured here, to fifteen per cent. But that was entirely too low for the production of home industry in a country where labor was so scarce and high, against the skill and industry or England, where labor was so sheap, and our cotton and woolen factories kept up a profities and ineffectual struggle without getting fairly under headway, till the embargo and war of 1812 gave an extraordinary impulse to the manufacturing interests, so that before the peace in 1815 the cotton and woolen goods alone amounted annually to more than sixty millions of dollars—employing one hundred thousand men, which not only supplied the home demand, but exported several millions, developing the marine, commercial and agricultural interests of the whole country.

During this period: be it distinctly understood, there was a rapid appreciation in values, not only of the raw material, but of labor and real estate proving a common prosperity to land owners, labor ers and internal commerce. Congress, aware of the inadequacy of the Tariff of 1804, for the protection of our factories, doubled the duties immediately after the war, and everything went on finely that year. But the next year. Congress, under the pressure of party influence, led on by demagogues of the Say school in the interest of England, threatening a dissolution of the Union, &c., greatly reduced the duties on imports in 1816, which was followed by the most disastrous results—that is, with a depreciation in the price of all agricultural products, the stopping of the factories, the suspension of the Banks, the fall of real estate, labor and general distress among all classes, so that the country suffered more than it did during the war. all classes, so that the country suffered more than it did during the

I was a young man then, (1818) and traveled through the Eastern and Middle States, and never did I witness anything like the distress of that time. Two hundred cotton and woolen factories locked up—the most of which were sold by the sheriff for from one third to two thirds what they cost—and one hundred thousand men dismissed and forced to look for homes in the new States, and for bread wherever they could find it, and the North suffered more in three years then, from injudicious and prejudiced legislation, than the South has since the Declaration of Independence, and never did the general sense of instances the religious and more). justice, the religious and moral pretensions, and the law-abiding principles of the northern people pass through a more scorching ordeal, which they bore, for the sake of the Union, peaceably. And who suffered in 1837 and 1856? Was it the South? Not so I Only a slight fall in the price of cotton—while the Northern States, since the reduction of the Tariff in the winter of 1856-7, have discharged two hundred and fifty thousand men from their factories, which they had been induced to build and put in operation, believing the Tariff would remain as the compromise left it in 1843, but by this late reduction their property is reduced to half its value, and thousands of them forced, penniless, into the West to make Free States of Kansas,

dc. In 1824, at the earnest request of thousands, Congress slightly increased the import duties; but it was not till 1828 that anything like a protective Tariff was passed that set the cotton, iron and woolen factories fairly in motion again, at which time another period of en factories fairly in motion again, at which time another period of general prosperity commenced, and continued till the reduction of the Tariff in 1837. From 1828 to 1837 the cotton and woolen factories had increased to and become a large branch of national industry. Massachusetts alone had two hundred and eighty two cotton factories, employing nineteen thousand persons, manufacturing thirty-eight million pounds of cotton, producing thirteen million dollars worth of goods; and 190 woolen factories, employing seven thousand persons, consuming eleven million pounds of wool, producing eleven millions of dollars; besides her boot and shoe factories, which, with the cotton and woolen factories of other States, with the iron interthe cotton and woolen factories of other States, with the iron interest, amounted to at least five times as much. And here let it be remarked that, from 1828 to 1837, there were no financial revulsions, no commercial disasters, no suspension of the Banks, while cotton and all agricultural products were higher than they ever were before; real estate rose, labor was well remunerated, every interest, and all classes, both North and South, bore the marks of a general prosperity; and, from a full view of the whole subject, we have every reason to believe that if the Southren States had wisely acquiesced in the continuance of the Tariff of 1828 up to the present time, the factories of the Northern States would have expanded so as to consume nearly half of the cotton raised by the whole South at higher prices than is now paid for it by England. There would then have been no abolition excitement, and the South would have been left quietly to

cordance with these definitions and opinions of Political Economy we will first lay down a general rule, and then appeal to history—that is, to observation and experience, to prove its effects upon society acting under its influence.

Two branches of Political Economy—the Tariff and Banking—only can be sententiously considered in a single lecture. As a general rule, it is impossible for a young and thriving State, where labor is higher than in any part of the world, to prosper, experience and knowledge to themselves, and where labor is cheaper. I would here observe that the hue and cry of free trade, raised by the pupils of Say's school, under British influence, swayed by a miserly idealism, which never looks beyond the pocket of self—of buy in the cheapest market—let supply and demand regulate prices—there can be no over production, &o., has occasioned some of the wildest and most disgraceful quackery in modern legislation—entailing the greatest financial and commercial disasters that ever have swept over any country.

The cry of England has always been free trade, and her practice directly the reverse; and this we will prove from her own history.

The policy of England now is, and since the time of Elizabeth, has been, to import only the raw material, and to export only her own been, to import only the raw material, and to export only her own been, to import only the raw material, and to export only her own between the content and world first the Newthern Herbert and the Southern policy, and will, if it continues, fill up and make free of States, which has been forced out into lowa, Kansas, &c. by this Southern policy, and will, if it continues, fill up and make free of States, which has been forced out into lowa, Kansas, &c. by this Southern policy, and will, if it continues, fill up and make free of States, which has been forced out into lowa, Kansas, &c. by this Southern policy, and will, if it continues, fill up and make free of States, which has been forced out into lowa. The submit is southern policy, f

were due, and every dollar was bought and carried oil till they were paid, and more suffering, insolvency and poverty were produced, especially in the Northern States, by that ignorant, prejudiced party quackery in legislation, than has been produced by all the wars we ever had.

Some reductions have been made on import duties since 1837; but they were small and partially anticipated, and their consequence less disastrous, yet they were followed by great stringency in money matters. The alterations of the import duties of 1856-7 were far greater than people generally anticipated, and although there was an enormous crop of all the agricultural productions of the country, and the Banks safer and far better secured, and every other interest in apparently a more flourishing condition than they ever were bein apparently a more flourishing condition than they ever were be-fore, yet this reduction of the import duties was instantly followed by the greatest and most rapid importation of British goods that ever landed on this continent in the same length of time. And what I ask, has been its consequences? When the importers, bankers, and their agents, began to gather up the coin for the payment of these foreign fabrics, in October, 1857, the rapid removal of the gold and silver from circulation alarmed the people. The Banks, after a desperate effort, generally suspended; a panic swept over the country, prostrating thousands and paralyzing every commercial, agricultural and manufacturing interest from Maine to Georgia.

Now I would ask if these oftereneated disasters are not enough to satisfy the rabid experimental rapacity of the most prejudiced party sots? What right have ignorant legislators to repeat such disastrous experiments? None at all! It is their duty to study the laws, hisexperiments? None at all. It is their duty to study the laws, history and trade of nations, and qualify themselves for their stations before going there. If any should ask why this panic extended to England, we reply that the three greatest powers in Europe had just emerged from the Crimean War, which cost England two hundred millions, from which she had not began to recover, and she was then millions, from which she had not began to recover, and she was then drawing half a million per week from her own banks to carry on the war in India; nor could any other country on earth have met those demands—besides, our panic would effect European countries more seriously, because our commercial relations are more extended now than formerly.

The laws of Political Economy teach us—lst. That it is the duty of the legislators of every independent isolated nation to make the best interests of their own people the governing rule of their legislative policy. 2d. It teaches us that the full development of all the agricultural, manufacturing and commercial resources of a rising State, by the help of free trade with an older, more wealthy, skillful and powerful nation, with cheaper labor, is contrary to nature, and therefore impossible. This law is nearly self-evident, because the value of every manufactured article greatly exceeds that of the raw material from which it is made, and the history of every nation, like Russia and Prussia before 1821, and of the United States, Spain and Portugal now, prove that the free trade competition with a nation that has attained manufacturing supremacy, subjects them to enormous importations of foreign goods, the value of which greatly exceeds the value of the agricultural products exported, the result of which is the sudden and extraordinary shipment of the gold and silver circulation, greatly disturbing all internal business transactions based upon Bank paper, producing measureless financial disasters. Germany, Spain and Portugal have been annually exhausted and crippled by the payment of their free trade balance to England, and deprived of the advantages of their manufacturing, commercial and marine interests, and shorn of their National importance by the para-

Russia and Prussia, previous to 1821, were subject to the same free trade inunnations as ourselves, followed by the same sudden shipments of the precious metals, entailing the same commercial and financial distress on their people; but, in 1821, Prussia and Russia, under Catherine II.. adopted stringent protective duties, and a system of internal improvements, which has been found to work admirably, and since that time there has been no commercial distress, no financial revulsions.

3d. That fluctuations in the money market exercise a most disas trous influence upon the success and management of every kind of trous induced upon the success and management of every kind of business; especially is this the case where an extensive paper circulation is based on a limited amount of gold and silver, and that such fluctuations cannot be prevented, and a solid system of credit maintained on a paper basis, without an equilibrium is established between the imports and exports, which every wise nation will accomplish by judicious legislation. True, the California gold has greatly assisted us to recover from this last revulsion, but the recuperative energies of this country are great indeed; the extent and fertility of the soil. the variety, quality and quantity of its agricultural products are unthe variety, quality and quantity of its agricultural products are unsurpassed by any part of the globe, and the sparsity of its population, leaves a large amount for exportation, which, as soon as importation ceases, which it always does for a time after a suspension, pays up the debt and reinstates trade and the Banks.

But is this an argument? Is it a reason because our fathers fought without any adequate advantages, and for the sole benefit of the manufacturing nation.

During the Revolutionary War the American people dressed very plainly, and manufactured most of their wearing apparel at home in their own families. But after the peace in 1781, British goods filled the markets, to the exclusion of home products, and petitions were that markets, to the exclusion of home products, and petitions were sent from every State then in the Union, even from South Carolina, to Congress, for a Tariff to protect home industry; and Gen. Washington were a coat of domestic cloth at his inauguration to encour-

slave trade, which only brings on thom the odium of the civilized world. Itestore the Tariff of 1823 with modifications, which would at once employ three or four hundred thousand Northern men at home in their factories, and increase the commercial marine so as to employ another hundred thousand; quiet all abolition excitement and all desire of Northern men to emigrate South and West, and raise the price of cotton, wool and all other agricultural products by an increasing home market, and reducing competition by shanging all these labors from producers to consumers; then let them assist the great American party of the North to repeal the naturalization laws and prevent the inundation of the whole country with foreign free-sollers. Twenty-six thousand Dutch went into Kansas in 1857, and sixty five thousand into Missouri, and it will be impossible for the South to escape the consequences of the annual importation of the contraction of th the South to escape the consequences of the annual importation of five or six hundred thousand free sollers on the integrity of their institutions much longer, for the North is already over run with them, and they must have bread, and they will force themselves on the Southern States. The city of New York alone, in 1855, paid \$1.250.000, and, in 1857, \$1.487,000 for the relief of foreign paupers, which is more than all the Southern States paid in the same time.

Many discrementances many bitter inspiting denunciations have

Many fierce anotherms, many bitter, insulting denunciations have been hurled against the North by the prejudiced fire cating treason-plotting demagogues of the South; but allow me, as one who knows something about it, to say, that, since Jackson's time, the aggression, with the exception of a few fanatical abolitionists, has been by the South on the institutions of the North. The South attacked and diminished their fishing bounties, and in 1816, 1837, and 1856, demolished their manufacturing estimations. molished their maning bounters, and in 1919, 1907, and 1907, as molished their manufacturing establishments so completely, as I have before shown, as to force half of them into insolvency and emigration to the new States, by their reduction of the import duties, and now they are preparing it possible to give the death-blow to all and every manufacturing interest in the whole country by the abrogation of all import duties, and a resort to direct taxation; and if this policy should be carried out, we may well say that there will never be another Slave State admitted into the Union. We know the South well, they are for admitted into the Union. never be another Slave State admitted into the Union. We know the South well; they are a free, generous-hearted people, and, when rightly informed about a thing, are as magnanimous as any people; but, permit me to say, no sadder mistake was ever made than that of the Southern people, who place their reliance on the fire-eating, disunion, plotting demagogues. No more terrible calamity could befall the South than a rupture with the North, overrun with foreign free sallers and eximinate ready to fight for bread or territory at a fall the South than a rupture with the North, overrun with foreign free-soilers and criminals, ready to fight for bread or territory at a moment's warning. No! the Union and our present Laws and Constitution are the true and only safe reliance of the South, and who ever would dissolve the Union and overthrow the Government, are the worst enemies the South ever had. They would then have no army, no navy, and all their seaports would be liable to invasion from a handful of British or Yankee gonboats. And, I do not hesitate to say, if the Southern people, as a body, rightly understood the infamous trickery lately forced through Congress as the rights of the South, called the English Bill, they would condemn it as a base outrage on free institutions and the rights of the people. The South would be ashamed of such a victory. The South have nothing to fear from a straight forward, open, manly course of policy, but everything to lose by such Federal usurpation, which may be appealed to as a precedent against themselves.

If the South, blinded by Say's delusive free trade theories, are determined the country shall pay forty millions annually of interest on

If the South, blinded by Say's delusive free trade theories, are determined the country shall pay forty millions annually of interest on a debt created by their free trade policy, and to lose five cents on every pound of cotton they sell, and a proportionate amount on all our agricultural exports to gratify a revengeful recriminating prejudice against the North, and to continue the Naturalization laws, it is impossible for any conservative, thoughtful man, not to see the result of all this will be to strengthen the North with a powerful population that will force themselves upon the new States and territories, and ultimately overshadow and prejudice the slave holding interest. The Louisiana purchase was beneficial to all by opening the free trade of the great Mississippi River; but Florida, Texas, Arizona, and California, were bought expressly for the South, and paid for chieff California, were bought expressly for the South, and paid for chiefly by Northern money, for they always paid two thirds of the taxes. Besides, the fifteen Southern States contain four hundred thousand Besides, the litteen Southern States contain four hundred thousand more square miles of territory than the fifteen Northern States; yet the Free States contain one-third more population than the Slave States. What territory has been bought for the North? None! It is time the South abandoned this recriminating policy, and treated the North with that mutual good feeling to which they are entitled. Then if the South wanted to increase their territory, negotiations would immediately open the contiguous Mexican States, and it would be only a question of time when they should occupy the whole of Mexico, which is the natural outlet of the South.

But to return to our subject. There is enother point still more

But to return to our subject. There is another point still more reckless and ruinous, from which this free trade policy may be viewed, and that is the gradual accumulation of an overwhelming national debt, that will paralyze all our efforts with a merciless taxation, that will grind us to poverty. When John Quincy Adams went out of office, this country owed in foreign countries about ninety millions of dollars. When Jackson retired, these States owed in Europe about two hundred millions. And since the destruction of the protective system in 1837, the crippled condition of our featured. the protective system in 1837, the crippled condition of our factories has not enabled them to furnish a supply even of common articles, especially iron, and the balance of trade has been largely against us especially fron, and the balance of trade has been largely against us annually, and the exporting merchants of England, after collecting all our California gold as fast as it arrived, have, especially since 1840, got into the habit of taking our railroad bonds and every kind of security they can get hold of, even in some cases mortgaging individual property; and this awful debt, this overwhelming incubus, amounts to about eight hundred millions of dollars. The interest on this enormous sum amounts to over forty millions annually, to be paid by the toil and sweat of our citizens; and this democratic policy, with his increase of foreign nausers and criminals has quadranted. with its increase of foreign paupers and criminals, has quadrupled the amount of taxes paid on every one hundred dollars worth of property in the Northern and Middle States since 1840. These debts have to be paid, because they are secured by liens and mortgages on our taxable property, and nothing but Revolution can prevent their being paid, and this renders the property, in some instances, nearly valueless, and, ourselves morally and physically tributary to England

land.
All this suffering and disaster is brought about by ignorant, partisan, prejudiced legislation, by men who have no patriotic feeling or san, prejudiced legislation, by men who have no desire to build sympathy in common with their fellow men, and no desire to build up a great and glorious nation under the influence of a wise and noble policy which seeks the greatest good of the greatest number both North and South, but raise the cry of cheap goods, free trade, no monopoly, &c. If they could see an inch before their noses they would see that protective duties guarantee the manufacturer against foreign compatition. But consider the manufacturer against would see that protective duties guarantee the manufacturer against foreign competition, not against home competition. How can there be a monopoly at home, when every citizen in the State is at liberty to set up an opposition and under-sell every other one, if he can? Moreover, the history of the world uniformly proves that wherever a judicious system of protective duties have been regularly maintained for any length of time, it has invariably developed not only the manufacturing, but the agricultural, mechanical and commercial resources of the whole country, accompanied with greater industry, with greater intellectual, moral and physical resources and comforts. with greater intellectual, moral and physical resources and comforts. If Congress should restore the Tariff of 1837, with the assurance that it should remain unaltered for thirty years, every species of that it should remain dualitered for thirty years, every species of property would appreciate rapidly from Maine to Georgia. Every interest and business would receive a new and advancing impulse. Cotton, which has been gradually going down for fifteen years, would rise: the new and increasing wants of the manufacturing interest would create a demand for all kinds of agricultural products; all the idle, disappointed laborers and vagabonds about our towns and cities would be immediately called into profitable employment; confidence would be restored; a substantial credit established, not subject to sudden revulsions by the removal of the coin on which it was based for the payment of foreign debts; the California gold would then be retained at home to circulate with us, and a steady, well balanced national prosperity, gradually carry us forward toward the pinnacle of greatness, which can never be attained by the depen-dent ignorance and quackery of free trade.

I have thus briefly gone over this branch of Political Economy, and have illustrated and proved every position advanced, as fully as my limits would permit, by references to the practical bearing and consequences of free trade, and of the restrictive system upon nations, acting alternately under the influence of these policies. have not attempted to answer even argumentative objections for want of time, and because no satisfactory or solid objections can be given to the clear, unbiased deductions of reason and analogy, and nuch less to the hue and cry that free trade is the great desideratum much less to the hue and cry that free trade is the great desideratum of the day, and that it has friends and will prevail. &c., for these are not arguments and may all be answered by saying Mormonism, Mahometanism, &c., have friends and prevail, and probably will prevail for ages in communities where ignorance and prejudice, under the lead of demagogues, stifle the spread of knowledge and extinguish the light of reason. But no country ever did or can unfold all its resources, and rise to the highest pinnacle of greatness under the lead of any of these issue or keen page in the march of progressive lead of any of these isms, or keep pace in the march of progressive development with countries where the rights, liberties and general prosperity of the whole people are made the basis of legislative action, as in England. To prove this, we only need to state that from 1850 to 1858, Great Britain has increased her consumption of cotton fifty-nine per cent., while the exportation of American fabrics have decreased over two millions, and the increase of exportation of similar fabrics in England is over forty millions. This shows conclusive ly the absurd and ruinous consequences of the late democratic legis-lation about the Tariff in Congress on our factories, and its favorable influence in England; and further, since 1853, the British factories yield only about seven per cent. Thus, you see, the democratic pol-icy, so far from developing the resources of the country, has, from the beginning, hung like an incubus on the industry and genius of the State, which has, by the aid of the Whig policy, and the large proportion of fertile land to the population, and its wonderful mineral and commercial advantages, developed itself in spite of the democratic policy and influences, which always left the government worse than they found it.

Nothing more forcibly illustrates the ignorance of our legislators of Political Economy than they law resolution the entered large.

Nothing more forcibly illustrates the ignorance of our configuration of Political Economy than their laws regulating the coinage, Banking, &c., on which we now propose to say a few words. They cannot change the standard of value. If they were to stamp a sixpence with the impress, of a dollar it would not pass for one. The coins are not the signs of a value like paper money, but they are the thing signified. By being impressed with the stamps of the government, indicating their weight and purity, they become current for that amount; but in all cases it is the quantity of pure gold or silver that any coin contains for which the commodity given is exchanged. Money is the standard of exchange, and universally employed as the medium of comparison in estimating the value of commodities, and is thus made the standard of value, and is the representative of the property of any community. By the standard of money is meant the weight and purity of the metal contained in the coin of a country.

try.

Thus the act of Congress in 1791 declared that the silver dollar should contain three hundred and seventy-one and a quarter grains of pure silver—that is, that the standard of money in this country should be the silver dollar containing three hundred and seventy-one

and a quarter grains pure silver, and upon that standard all former contracts were made till Juckson's administration, by an act which all intelligent statesmen stigmatized as the offspring of gross ignorance and presumption, added about one half per cent, copper to the gold coin, and thus, by raising the value of gold as a currency above its market value as builton, changed the standard of money in this country from the silver to the gold dollar. The gold coin being now less valuable than the silver, was measurably declined by foreign creditors and misers, and the sliver flowed out of the country in a stieum, and in a few years became so scarce as to command from four to five itors and misers, and the sliver flowed out of the country in a stierm, and in a few years became so scarce as to command from four to five per cent. as change. To remedy this growing evil, Congress, in 1852, not having the dignity and justice to restore the gold coin to its original purity, equal to the foreign standard gold, which would have cured the evil at once, added about three per cent. more copper to the small silver coin to keep it at home, leaving the dollar untouched. This silly, dishonest act, which raised the price of the silver dollar as bullion three per cent. above its value as a currenty, deprived us of its use forever as a circulating medium, except an occasional dollar brought from Mexico. True, this adulterated silver is not a legal tender in sums over five dollars, but it shows what ignorance can do.

Thousands attribute the late financial disasters to the dishonesty and mismanagement of the Banks; others to over-banking, expanding the circulating medium, which inflates prices, and stimulates to luxurious living and reckless extravagance, with all its concomitant evils. But the reading, intelligent man knows that all these circumevils. But the reading, intelligent man knows that all these circumstances are only minor evils, which of themselves can never produce general calamity, but only the suspension of badly managed Banks, and the insolvency of reckless individuals, with local stringency in the money market—for there never has been a general suspension, except immediately after great reductions in the Tariff, followed by large importations of foreign manufactured goods, accompanied with drafts for the coin on which our paper circulation is based, with a fall in the price of manufactured goods, real estate, labor, and the stopping of our factories, &c. of our factories, &c.

The Banks, with the exception of a few stealing clerks and Presidents, have been well and honorably managed, and they are better secured and safer than our Banks ever were before. But individual and State Banks never can furnish a large commercial, agricultural and manufacturing nation like ours with the best possible currency, for three reasons:

They cannot furnish a circulating medium that will pass in every part of the country without a discount, because they cannot transport the coin for its redemption without expense, and because they have no ruling head, and will not follow any preconcerted course of action. of action.

2d. The tendency of such privileges in a free country is always to excess, and their ambitious competition and heated desires to get suddenly rich, stimulate to overtrading, that ultimately undermines

their own prosperity.

3d. They never are as safe, because the government never can exercise the same supervising care over one thousand individual Banks, that it can over one National Bank, and of course cannot en-

trust them with the same privileges.

We formerly had a United States Bank. The country was flooded with worthless paper at the time it was chartered, which all disappeared in a few years, and a safer, better currency till its charter expired no people ever had or can have, and nothing but ignorance and prejudice prevented its being re-chartered. That Bank, which never was designed for political purposes, was put down by Jackson because he could not use it to reward his own partisans. Jackson,

was designed for political purposes, was put down by Jackson because he could not use it to reward his own partisans. Jackson, though a soldier and a patrict he might be, knew more about gambling and fighting than he did about Banking; and though he was told a hundred times, by the ablest financiers in the country what its consequences would be, yet he persisted in putting it down, because he would, as he said, reward his friends and punish his enemies, and because his prejudices were too strong for his reason, and he carried his resentments, however ill founded, into public life.

Would it not have been well for the cause of liberty and free institutions, if before proceeding to pull down and demolish the old whig policy, which was the result of the wisdom and experience which the labors of five thousand years had been able to accumulate on Political Economy, they had made themselves quite certain of amending society in some particular, before plunging headlong into an endless chain of reckless experiments, which has destroyed the integrity of the ballot-boxes, filled every branch of the government with fraud, all the offices with ignorant, incompetent men; saddled the country with a worthless currency, an empty treasury, and kindled and fomented the most hitter and unmanageable discords from Maine to Georgia? But this is a great country, and, as yet, thank God, a free country, and the majority rule, and we, as good citizens, quietly submit to all these financial embarrasments, and revulsions in trade and business, because the ignorant multitude, misled by demagogues, will learn wisdom only by experience, and even then they are often so blinded and instanted with prejudice and nearly real, that then will learn wisdom only by experience, and even then they are often so blinded and infatuated with prejudice and party zeal, that they will repeat the experiment for the fourth time, as in the case of the Tariff, before the light of reason can wake up their sleeping faculties to take cognizance of the facts as they present themselves in the history of the country for benefits learning in their care for beginning as the country of the country for beginning as the country of the country for beginning as the country of the country for benefits as they present themselves in the his-

tory of the country for beneficial action in their own favor.

The history of the currency proves conclusively that all rapid expansions of the circulating medium uniformly inflates prices and pansions of the circulating medium uniformly inflates prices and credit, and greatly embarrases the uniform prosperity of the country; but this is not the effect of paper money, any more than it is of a sudden increase of gold or silver. From 1816 to 1856 the increase of gold was more than two hundred millions, and the increase of paper about one hundred millions. In 1816 the paper was eight, and the coin three to one of the inhabitants; but in 1856 the paper was six, and the coin nine to one inhabitant. This proves clearly that it was no increase of paper money in proportion to the population that produced the late panic, but the reduction of the import duties, as we before stated. In 1800 the paper was sixty six cents for one dollar in coin. In 1820 it was one dollar and fifty cents for one dollar in coin. In 1837 it was two dollars in paper for one dollar of coin. we before stated. In 1800 the paper was sixty six cents for one dollar in coin. In 1820 it was one dollar and fifty cents for one dollar in coin. In 1837 it was two dollars in paper for one dollar of coin. In 1845 it was seventy five cents in paper for one in coin. In 1850 it was eighty cents in paper for one of coin. In 1850 it was sixty-six cents in paper for one of coin. In 1850 it was sixty-six cents in paper for one of coin. This proves conclusively that it was no increase of paper money that produced the panic, for the proportion of paper was less, and the Banks all safer and better secured than ever before.

Much has been said about the constitutionality of a United States Bank; but that we know was all prejudice and party zeal, because Congress has the power expressly conferred by the Constitution to regulate the currency, &c. But this, I say boldly and without the fear of contradiction by any one who has read the Constitution attentively and the debates that occurred at the time of its adoption, that it never was designed nor expected that the States nor any one of them ever should make Banks or issue a circulating medium or bills of any kind of currency, and that all State Banks are extra ju-dicial and unconstitutional, and there is not the shadow of authority in the Constitution for any such institution as a State Bank. Bo-sides, the men who made and adopted the Constitution voted for a United States Bank, but not one of them for State Banks. But this is a great country, as we said before, and we wish we could say they were satisfied with their wild experiments, and see them call attenion of the Superior Court to the constitutionality of State Banks. Then, if the Court were influenced by the love of truth and a patriotic devotion to the best interests of the country, they would decide ngainst it, and relieve the people of a most intolerable incubus. Then let Congress charter a new United States Bank, with even greater restrictions than the old one; let every State and town have a branch where the people wished it, and where it was evident their business would maintain one, and allow the present State and indidividual Banks to take stock to the amount of half their present banking capital, and be merged in, and stockholders of, the new United States Bank. Permit her to issue barely two in paper for one of coin; give her the government deposits wherever collected, for which she would make her paper redeemable and current everywhere n America without discount.

The experience of France and England is great, and ought not to be lightly passed over, and proves, after forty years of disastrous fluctuations under the policy of individual Banks, that one great National Bank is best for the interests of the whole people in any country. The history of banking for the last forty years proves clearly that all private and corporate banking is more dangerous to the public and to the banker, and affords less facilities than any other system, and that State Banks afford less facilities and occasion greater losses than a United States Bank; and that if we had a National Bank rightly managed, we should soon bave all the advantages which the banking system can confer, with less of its evils, than any other system can accompany them; and the great outery about the Bank aristocracy and its power over the government, &c., are all party fanaticism, and that in this country there is no moneyed influence half so powerful or dangerous as the aristocracy of prejudice and ignorance, under the lead of unprincipled demagogues. Suppose a United States Bank was chartered as above? The first

e ect would be: all the paper now in circulation would disappear and its place be supplied with half the amount of United States Bank stock issued to the stockholders of present Banking institutions. 2d. The new Bank would issue no notes under ten dollars, and the number of notes in circulation would be reduced at the rate of rom one hundred notes to ten, and the chances of counterfeiting in he same ratio. The ordinary retail business would be done with from one nuncted notes to ten and the counteres of countertesting in the same ratio. The ordinary retail business would be done with gold and silver, and the people, who cannot be judges of an infinite variety of notes, would have, as they have, a right to have the best possible currency. The notes would be mostly in the hands of busi-ness men, who would soon become judges of the notes of one Bauk, nd counterfeiting, which is a fruitful source of swindling the igno-

3d. The enormous sums now paid by all business men for exchange. vould be saved as clear profits, because the Bank, in consideration If the government deposits, would equalize the circulation and pay the debts in every town and city in America without charges.

4th. As the Bank would issue but two in paper for one of coin in her vaults, a more reasonable ratio would be maintained between the paper and the coin. Then half the coin would be in circulation amongst the people, and as the Bank would have no notes under tens, she could not draw it in by supplying its place with small notes; and: if she should attempt to draw in the coin, the people would draw it: if she should attempt to draw in the coin, the people would draw it out still faster, and thus all sudden expansions and contractions would be greatly abridged, and the business of the country would; then have a solid base. Every sound business man sees, feels and knows it would be so, because it is measurably so in France and England, and was so here during the whole time of the old United States. Bank, and that it was party prejudice that put it down, and ignorance that keeps it down. Then there would be no more Banks then the business of the country would justify, and one Bank would do ssmuch as four do now, and the building of three Banking-houses ont of four, with all the concomitant expenses, would be saved as profits, and would enable the Bank to do business for less than our competing, struggling system can.

ing, struggling system can.

Statesmen ought to be ashamed of their talk about an exchequer treasury note bank, and forty other subterfuges, to avoid chartering a United States Bank, because their prejudice and the trammels of party are too strong for their reason and their patriotism, and they

cannot holdly decide on doing what their own good some assures them the good of the people requires.

It is evident from history that all governments were It is evident from history that all governments were originally instituted on arbitrary principles, and the main object rought to be established was the permanent benefit of a few privileged persons. There is only a show of political rights to others, no social equality, and the great body of farmers and unful inborers are forever excluded from all hope of attaining position or respectability in all foreign governments. To obviate these grievances our ancestors organized a government with ample provision for the security of To obviate these gitevances our ancestors organized a government with ample provision for the security of our political rights; a commonwealth in which each individual is recognized as a component power of the State, in whom the sovereignty of the nation rests, whose right and duty it is to supervise and judge of all legislative and executive action, while the highest efficers of the government are but the servants of his will. But while they acted thus cautiously in securing our constitutional lights, they adouted, almost unwill. But while they acted thus cautiously in securing our constitutional lights, they adopted, almost unchanged, the laws relating to life, property and the manner of legislating pursued in the mother country; and under this system of jurisprudence, it is evident from what has been said, that the lives and property of the sovereign people of these States are at the mercy of uncertain and complicated laws and usages, which they never rightly understood, and never would have sanctioned, if they had. Two-thirds of the legislative proceedings throughout this Confederacy, are initiated and enacted for the sole benefit of a spoils party. Bills are carried, over the wishes of the people, and their knowledge of its mischlevous tendency only suspected when some disappointed office hunter exposes pected when some disappointed office hunter exposes the fraud.

The present distracted condition of the country at once confirms the truth of all here asserted, and that the great mass of the people are too ignorant to foresee the results of congressional legislation, and that they have chosen victous, unworthy men to rule over them, and that they cannot readily unite on any good man who will lead them right, and that it is the duty of every one to do all in his power to diffuse more truthful and reliable information, for it is by the increase of knowledge and patriotism only that the country can

St. Louis, Mo., Dec., 1859.

DEDICATION OF LYCEUM HALL

THE SPIRITUALISTS OF BOSTON, Sunday Afternoon, Nov. 17, 1861.

Reported for the Banner of Light,

For several years the Spiritualist meetings in this city have been held at various places for a brief length of time, and frequent changes from place to place have done something to detract from their influence; but now, by the persevering industry of Dr. Gardner, and by the liberality of the owner of the estate, a new hall has been leased and fitted up for the accommodation of these meetings. The hall is at the head of Phillips place, on Tremont street, just north of Beacon street, and directly opposite of old King's Chapel. It was formerly known as Cochituate Hall, and was for years rendered famous for the meeting there of old Shakspeare Division of the Sons of Temperance. It has been for the last few years most entirely out of use, and our people have made a good " hit" by securing it for these meetings, and refitting it and furnishing it so that it will be a home, as it were, to spirits and mortals-a place where souls from both sides of the river of death will gather to listen to the truths that will make men free, gushing from the lips of the favored ones who are chosen by the teachers of our century to

Scatter from their starry urn Thoughts that breathe and words that burn."

The Hall is neatly proportioned, being fifty-two feet by forty-one, aside from the gallery, which is perhaps capable of scating a couple hundred people. At the further end is a raised platform, about a foot high, for the use of the speaker, and at the right of the speaker are the seats of the choir-a much pleasanter arrangement than any before adopted. The Hall is well adapted for the use of dancing parties and leotures. The owners of the property are worthy of much praise for the taste and neatness shown in furnishing it, and Dr. Gardner also deserves special mention, under whose sole superintendence the hall has been fitted up.

To-day a large audience filled the Hall to listen to the dedicatory exercises from the lips of Lizzie Doten. The exercises were preluded by a voluntary by the choir-a newly organized choir, of which we shall make further mention at a future time.

Then the lecturess of the day turned to the pages of the Holy Writ, and read from the fourth chapter of the book of the Apostle John the conversation of Christ with the woman of Samaria: also of the defence and martyrdom of Stephen, in the seventh chapter of Acts.

She then offered up a fervent prayer of thankegiving and praise to the great Master Mason of the Uni-

The choir then blended their sweet voices in the tune of a beautiful dedication hymn, written by N. P. Willis, commencing:

" The perfect world by Adam trod Was the first temple, built by God; His flat laid the corner-stone, And heaved its pillars, one by one."

The lecturess then commenced her discourse, taking for her subject "The Temple of the Lord."

The discourse purported to come from the spirit of Gen. Joseph Warren, the martyr of Bunker Hill, and one of the principal members of the Masonic Fraternity, in the times of the Revolution, and first Grand Master of the Grand Lodge of Massachusetts. The discourse, ambiguous as it was to many outside the charmed cirols of that mystic Order, was, we are told, full of deep significance to those who have worked their way into its penetralla.

She declared that man was by nature a builderan architect. The principles of masony were implanted in him at his birth-aye, before his embryo lite, and the same innate power that teaches the bee to build his cell, the beaver to build his dam, and the bird her nest, also teaches man to build up those temples that stand as monuments of his power all over the earth. God is never in a hurry. He waits patiently for those great principles to work through the lower kingdoms up to man. Man is but a lifeless stone in the universe, and God gathers all such together for his purposes. There is no sound of the hammer or the ax in God's great workshop, but all goes silently on, because God has ordered all things aright. He first constitutes order and right, and then marks out on his great trestle-board his plans. and then calls his workmen around the mountain to do their work. He spoke order out of chaos, and there is no atom he has not embodied in the spiritual temple he has built in man, and man's life is but the throbbing pulse of the Creator. He follows in the footsteps of Deity.

Way back in the dim past we hear that Enoch built a temple beneath the earth to the living God, with pillars of marble and of brass, the one to resist the flood and the other the fire. Where this temple was erected, we know not; but let man lay God's truth in the bowels of the earth, and heap Ossa upon it, and Pelion upon Ossa, and it will not be

Masonry has been turned inward to the heart of man, and spiritually comprehended. Man once

colved that God must have a temple in which to be poet eagu worshiped-a house in which to dwell. Poor childrend this was but one step up the great spiral staircase of progression. Then it was that Moses saw in the Ark of the Covenant the dwelling place of the Almighty. But a greater than Moses came; and theyand it was then Bolomon projected his great and majestic temple, the equal of which the wide world does not know. He instituted order ; appointed three grand masters of the work, beneath them three thousand three hundred master-workmen, eighty thousand bearers of burdens, and seventy thousand apprentices. It was a mighty mind that could project such an idea; but greater is the perception of the one who can lay a foundation to the spiritual temple. There were fourteen hundred and fifty-three pillars, and two thousand nine hundred and six pilasters of purest parian marble, on the outer of the temple, and beneath the roof praises ascended to the maker of all things. What was this temple to the Almighty? Are not labor and nerves all his?

God called for a spiritual temple, and masonry became ashamed of the work it had done. The ceremonics and rites of the temple were not enough for the soul of man. The wise man desired something higher - a sect, if it must be so, above all other sects; hence the plumb, level, compass and square are only external semblances, the plumb to show the uprightness of the systems of God; the level to indicate that man is equal with the lower things of earth, and to teach him humility; the compass to guide man's being, till there is a perfect temple erected in the soul; the square to show that man is equal to all he had made-that he should look up into the face of the Eternal Father to learn of his power. Masonry still stands up at the present day, a religion taught by an affectational mystery; but in its present form, it will sink down into hell and be unheard of, even as no man knows where Enoch built his temple in the earth. The religions of the past are fast fading from earth. The angels are coming down with the great corner-stone, and upon it will be built another stratum of the spiritual nature of man. A great spiritual temple is to be built up in our midst. Oh, what a field of labor is there-what piles of brick, mortar and stone are required to build up this great and glorious fabric!

There are three grand masters-Moses, Jesus, and another yet to be revealed; three thousand three hundred inferior overseers-those upon whom the angel hands have been laid. Not only shall there be a change in your forms of religious worship, but your state and church shall clasp hands, and all shall stand close to the heart of the Almighty. This day testimony is borne upon earth, by an innumerable cloud of witnesses, You may try to mend the walls of the old, but the breath of God will break it up and expose it.

You may dedicate this house to your worship, yet ou do not consecrate it. It is only given. Every thought, feeling and instinct of your spirits permeates these walls. Every dwelling-place is forever haunted with the ghosts of the joy or the woe of its dwellers. The old feudal halls of Europe groan and echo with the game of life played hundred of years ago, and the very rafters of the dwellings of their peasantry are impregnated with the atmosphere of generation after generation, so that the children born within their walls are prematurely old and haggard. In vain do yet dedicate your temple God, if ye afterwards consecrate it to Satan.

Ob, truth-Spiritual truth! thy power is not yet nown in the midst of mankind. They trust too much to outward adornments; but time will strip these off, and leave the truth naked in its beauty or

The temple worthy the worship of the true God is to be builded by the hands of the angels. Ask not for the golden calf, that you may worship it. What kind of faith is it that you have in your souls? Do you build up the foundation of your religion on the single fact that spirits can commune? We tell you such a temple will not abide. You who have goue higher than the Spiritual manifestations, know of a revelation great and glorious.

God will not be here in your temple, unless you bring him in your hearts; then, when you go forth, you bear his great truth to serve you in all ages. You justly ask for a plan. It is in the hands of the master workmen, and your are their servants. As you ask there are hands stretched forth to the angels above, receiving the trowel which shall hold the sement to bind all hearts in unity—teaching you a higher art than is enfolded in the scorets of Masonry. We can see the time coming out of the haze of the dim distance. Ages and ages may pass away before the third grand master shall be comprehended by humanity. You stand with your trowels in your hands, waiting for the rising of the star that shall light you to your labors. You shall not long be left idle. When all nations are gathered together in harmony, the earth shall be perfect, and all places and temples shall be hallowed by the presence. The angels are speaking the truth in your ears, to-day, and their warning and advising veices will lead you to the God you seek. Every soul shall be a temple, and the living God shall take up his abode therein. Oh, then, pray all together in this temple that the work be sustained, and, as there fell no rain in the day time, when the temple of Solomon was being builded, that the workmen might not be interrupted at their labors, so know that your steadfastness of

ourpose will bend even the elements to your will. The choir then sang a verse of a softening anthem, while the influence was being changed, and then the medium arose again under the inspiration of Edgar Poe, and slowly and deliberately repeated the following poem. It must commend itself to all familiar with Poe, as being wonderfully like the poem of Ulalume, one of the wildest, strangest, maddest and most musical of the productions of that singular and gifted genius. The poem is a sort of continuation of Vialume, or sequel to it. The latter leaves us at the tomb of the "lost Ulalume," with our feelings wrought to their utmost tension by the dark and nystical atmosphere that the poet weaves about the place; the present poem carries us through the " lake of Avernus, leading down to the whirlpool of Death," and reveals, with a beauty that the living Poe could my own soul's experience, and I thank God for it." not surpass, a living truth, that though felt, has never been more powerfully presented. Were there any doubt of the identity of the spirit communicating, it would only be found in the fact that the poem is better than the model. The despair of that is forgotten in the glory of this, as though the fire and fierceness of the poet were subdued and chastened by the beautifully harmonious influence of the medium of this thought.

October was indeed an "ominous month" with of friends. She has not spoken in Boston for about

bowed to idols of wood and stone; then man con- prophetic is that poom of Ulalume, in which the

"On a night of the lonesome October Of my most immemorial year," "Through an alley Titantic Of cypress, I rouned with my soul— Of cypress, with Psyche, my soul."

"Passed to the end of the vista, But were stopped by the door of a tomb," when he remembers:

"On this very night of last year
That I journeyed—I journeyed down here—
That I brought a dread burden down here—
On this night of all nights in the year,
Ah, what demon has tempted me here?" The following is

FROM THE SPIRIT OF EDGAR A. POE. THE KINGDOM. "And I saw no temple therein."-Rev., 21st chap., 22d v,

'T was the ominous month of October-How the memories rise in my soul. How they swell like a sea in my soul-When a spirit, sad, silent and sober, Whose glance was a word of control, Drew me down to the dark lake Avernus. In the desolate Kingdom of Death-To the mist-covered lake of Avernus, In the ghoul-haunted Kingdom of Death.

And there, as I shivered and waited, I talked with the souls of the dead-With those whom the living call dead; The lawless, the lone, and the hated, Who broke from their bondage and fled-From madness and misery fled. Each word was a burning eruption That leapt from a crater of flame-A red. lava tide of corruption. That out of life's sediment came. From the scoriac natures God gave them, Compounded of glory and shame.

· Aboard i" ories our pllot and leader; Then wildly we rushed to embark, We recklessly rushed to embark: And forth in our ghostly Ellida.º We swept in the silence and dark-Oh God! on that black lake Avernus, Where vampyres drink even the breath, On that terrible lake of Avernus, Leading down to the whirlpool of Death!

It was there the Eumenides † found us, In sight of no shelter or shore-No beacon or light from the shore. They lashed up the white waves around us We sank in the waters' wild roar; But not to the regions infernal. Through billows of sulphurous flame, But unto the City Eternal, The Home of the Blessed, we came.

To the gate of the beautiful city. All fainting and weary we pressed. Impatient and honeful, we pressed. Oh, Heart of the Holy, take pity, And welcome us home to our rest! Pursued by the Fates and the Furies. In darkness and danger we fled-From the pitiless Fates and the Furies. Through the desolate realms of the dead.

Jure Divino, I here claim admission !" Exclaimed a proud prelate who rushed to the gate; Ava Sanctissima, hear my petition Holy Saint Peter, oh, why should I wait? Oh, fone pietatie, oh, glorious flood, My soul is washed clean in the Lamb's precious blood."

Like the song of a bird that yet lingers, When the wide-wandering warbler has flown; Like the wind harp by Eolus blown, As if touched by the lightest of fingers, The portal wide open was thrown; And we saw-not the holy Saint Peter, Not even an angel of light, But a vision far dearer and sweeter, Not brilliant nor blindingly brig

But marvelous unto the sight. In the midst of the mystical splendor, Stood a beautiful, beautiful child-A golden-haired, azure-eyed child. With a look that was touching and tender. She stretched out her white hand and smiled: · Ay, welcome, thrice welcome, poor mortals, Oh, why do ye linger and wait? Come fearlessly in at these portals-No warder keeps watch at the gate !" Gloria Deo! te deum laudamus."

Exclaimed the proud prelate, "I'm safe into heaven: Through the blood of the Lamb and the martyrs who

claim us, My soul has been purchased, my sins are forgiven; I tread where the saints and the martyrs have trod-Lead on, thou fair child, to the temple of God !"

The child stood in silence and wondered. Then bowed down her beautiful head, And even as fragrance is shed From the lily the waves have swept under, She meekly and tenderly said-So simply and truthfully said: In vain do ye seek to behold Him; He dwells in no temple apart, The height of the heavens cannot hold Him, And yet He is here in my heart-He is here, and He will not depart."

Then out from the mystical splendor. The swift changing, crystalline light, The rainbow-hued, scintlllant light, Gleamed faces more touching and tender Than ever had greeted our sight -Our sin-blinded, death-darkened sight : And they sang. " Welcome home to the Kingdom, Ye earth-born and serpent-beguiled; The Lord is the light of this Kingdom, And His temple the heart of a child-Of a trustful and t achable child. Ye are born to the life of the Kingdom-

Receive, and believe, as a child." Two or three times during the delivery, the spirit stopped suddenly, the medium appearing to be entirely exhausted. Taking the hand of Dr. Gardner, seemingly to draw to herself strength, the medium continued to the end. When the spirit had finished the last line, he spoke a few words, alluding to the physical weaknes of the instrument he had used, and exclaimed: "But as it is, I have succeeded in speaking

Miss Doten's lecture in the evening, was on "Jesus and Barnabas." We have not room for it this week.

o The dragon ship of the Norse mythology. t The Pates and Furies.

Mrs. Fannie B. Felton at Lyceum Hall. This talented lady and popular medium will be welcomed at Lyceum Hall next Sabbath by her hosts poor Poe. It was the month of his death. How two years, and hundreds are eager to hear her.

Bunner of Night.

BOSTON, SATURDAY, HOVEMBER SO, 1861. OFFICE, 158 WASHINGTON STREET, BOSTON.

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TAT-ALL BUSINESS LETTERS AND COMMUNICATIONS MUST

"Banner of Light, Boston, Mass." ISAAO B. RICH. Publisher for the Proprietors.

TARTARUS AND ITS FRIENDS.

and talk than such as the black region, where superstition damns a large part of mankind to endless misery ; yet, in running over some of our exchanges, teachers. They ask the latter, most affectionately, and particularly those which profess to devote themselves to "religious" interests, we discover that a lagging behind, then other teachers will arise to large part of the human family are, to-day, actually engaged in lamenting that this accursed dogma, that has wrought so powerfully in promoting the ever move forward in the world. wretchedness of the race, is rapidly losing its old hold on the minds of the people; and that a more liberal and rational view of God's government is finding its way into the hearts and consciences of all. It is monstrous indeed that bigots and follow- ter's operations-whereas, the former appear to have ers of a superstitious mythology should so long have neither rhyme nor reason. Yet it would be preposheld sway over the millions that have made no sort of resistance to their preaching. One can scarcely institution, in their way-divert the attention-cater reconcile it with his idea of advancement for the to innocent vanity-give society a gayer and warmer family of man, and almost fears that, if thus held aspect, as if its normal mood were that of happiness in thralldom so long, it will be difficult indeed to and good humor, and delight eyes that might not extricate it from its suffering.

lege of traveling over. They comprehend that it is something they are interested in, each one as an individual soul. It is getting to be the popular belief that there can be a heaven without a hell to balance it-especially such a hell as the teachers and preachers have frightened men into and out of since the days of Calvin-to go back no further.

In the story which Mrs. Stowe is now publishing in the pages of the "Atlantic Monthly," she is bold to say, speaking of one of her heroes-" He knew full well that, in the popular belief, all those hardy and virtuous old Romans whose deeds of heroism so transported him, were burning in hell for the crime New England character particularly. Some do n't of the Beecher family, this may be accounted a home he is demonstrative—that is, "up and coming," thrust, and a terribly severe one, at this dogma of They would have him all tongue, like an auction-

everlasting damnation. In a late number of the Christian Inquirer oreed, called in question the evidence of the child's comes never out into broad day. conversion. And now we will let the correspondent speak for bimself:

"Sin is the transgression of the law,' and if the child was a sinner (and surely it might have been) this dear child must suffer the penalty. This is conceal it, and daub with untempered mortar? minister barbarous? For one I thank him for his fidelity, while I utterly loathe and repudinte his horrible creed. My quarrel is with that, and not with the man who preaches at all times what he beit is, and all the more faithfully at funerals, and especially those of children. Then the people will see and understand what they are supporting with their

Is it not a burning shame that thousands who Geneva, will give it a pleasant approbation, and then blame the minister they support for preaching it in the hour of affliction?

But perhaps the afflicted parents alluded to were not believers in the doctrine which made the minister appear to be 'barbarous.' Why, then did they seek consolation from such a source? What could they hope from the heart that, to use the language of Beecher, conceives 'God to be a despot?' For my part, I do not see how it is possible to be a son of consolution, in the sad hour of bereavement, unless we agree with David, that the mercy of God endur-

I protest, therefore, against complaining of a minister as 'barbarous,' who preaches what he believes. Not thus let us expose the barbarity of the old heathen notion of endless suffering, and show that God's righteous retribution will answer its purpose by rewarding every man according to his deeds. Let us place a higher estimate on a cheerful faith, and by our love and zeal for liberal Christianity, promote the advancement of Christ's kingdom of peace and love. We need the strength and consola-tion which flow like a river from the fountain of truth. We must not be such laggards in the Master's vineyard, nor be ready to compromise with false and dishonorable doctrines."

Thus does the leaven actively work. The old doctrine-dreadful beyond the grasp of human conception, or human imagination-of an endless hell, where torments beyond torments rack both body and soul without intermission, and where even the virtue linger after the guests are gone and hear what she of a later repentance is made to tell ten thousand says of them.

times more intensely in accumulating the agenies of the overtaken sinner; the dectrine of a ffell, in which guomes, and fiends, and indescribable devils hold high carnival, ages without end, and fires spout in torrents, or wash in waves beyond waves forever. and shricks ascend from a pit that is bottomiessthe shricks of ignorance, and vice, and crime, and defiance, and despair-and in which, too, these wails, and shricks, and shouts, and groans, are all combined in such a key that, while they offright demons below, they are able to delight angels on the battlements of Heaven above; a doctrine like this is worthy to be exploded, torn to pieces with violence, even trampled under foot in anger and scorn, and fought as man can fight no other doctrine, or dogma, whatever. There are many matters quite as well worthy of going to war about, as this of political freedom; and this of religious freedom is certainly one of the most prominent of them. What is a nation's freedom from the despotic control of another nation, if it is enchained in the slavery of superstitious fear, and of those who earn their bread and wield their power by preaching it?

But, fortunately, there is no need that we should assail this old stronghold of Orthodoxy. It is rapidly ment of American postage.

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Advertisements inserted on the most favorable terms. for them now. They who attach the notions of them to their faith, have but a duil conception of what that faith is, and so the demoniac mystery and horror exercises but little influence over them. Besides, the brethren of the same "household" are rebelling against so hideous a feature in their creeds, and making busy stir for its removal. They know full well that the "spirit of the age," is opposed to One would suppose, or wish to suppose, that even their preaching, and that they can make no headthese times furnished pleasanter topics of thought way in the world with it unless they give over this devilish doctrine. And it is in this way that the people are advancing faster than their recognized to come along; but if they will not, but insist on supply their places, and the latter will see, in their own cases, that it is not Men, but Principles, that

The Pashions.

They change like the seasons. And not at all like them, either. For there is some reason in the latterous to run out against them. They are a useful otherwise find much of anything to revel on. This There is a final waking-up, however. Men and is the homiletic department of the subject. There is women are looking seriously around for the real sal | a brighter and lighter side. The fair ones among vation. They know very well it is not by the old the thousands of Bannen readers would, we doubt not methods, which priests have themselves invented thank us-war times as these are-if we would tell and afterwards taken toll of the race for the privil them just what are to be the styles for the coming winter, and what changes may be expected in bonnets, dresses, over-garments, and general trimmings. We cannot do it. We do not possess the open sesame secret which will impart the information they are so eager to obtain. Still, we like to see the styles as well as anybody, particularly if they are based upon taste; all else is flummery and conceit, not worth a moment's serious attending to.

"Up and Coming!"

This happens to be a local phrase, but it is as full of meaning as an egg is of meat. It belongs to the of having been born before Christ." Coming from one sppear to think there can be much in a man, unless eer; or all energy and action, keeping back nothing Unitarian weekly paper—a correspondent takes up a behind demonstration lies something profounder. paragraph which he has found in the columns of We believe in "up and coming" men ourselves; that paper, to this effect: that the Springfield Re- but it is a hard matter to find one full of such qualpublican " criticises and censures severely a certain ities, who is not pretty much a bore. Silence is a clergyman for his words and manner on a funeral good thing, once in a while; it shows that a person occasion, and thinks his heart must have been made has got something to go upon. To be quiet is to acof cast iron." The correspondent asks-" Why is quire strength. Genius of all kinds courts solitule, all this? Simply because the tide of humanity is It likes to brood over its own conceptions. Your rising, and common sense is taking the place of fool- noisy persons are not always of much account in afish theological bigotry." Then he proceeds to nar- fairs. They are like the rattling part of running rate that the funeral was of a child but eight years | machinery-noisy, because it cannot be helped; but old, and that this frank minister, in adhesion to his the motive power is hidden away, is quiet, and

A Farmer's Wife.

She is the hub of our social state, after all. Who says not? Then prove it. Who fits the boysthen what? Why, as all who sin, and die uncon- healthy, hardy boys, too-to come forward into lifeverted, are doomed to a state of eternal suffering, prepared to take hold of the hard work, and do it? Who brings up the rosy girls, and qualifies them to Calvinism, and if believed, why not preach it? Why be wives to the men who move the world, and moth-True, it was not very consoling to the parents: but ers to children that are the promise of the great fuperhaps they were believers of the same dogma. If ture? Look along through the list of womenso, they must be reconciled. Why call this honest known and unknown, great and small-and say which class does so much for the world, and does it so well, as she who bears her share in the work of life beneath the broad roofs of farm houses, and lieves. I pray that Calvinism may be preached as within the walls of warm and comfortable country homes? It means just nothing at all to say that the farmer's wife has not the "accomplishments" of the woman who went earlier in her days to the city, and learned to give so much time to the unessensee and feel the barbarity of the stern theology of tials of existence; that proves nothing against here She does her part-and it is a noble part, too-and does it well. She leaves a lasting influence behind her, that works long after her name has almost become effaced from the mortal record.

Premonitions.

The communication in the Investigator, with the above heading, emanated, if we mistake not, the style of language used, from our estimable friend. Bro. Seaver himself. We have held conversations with him upon the subject of which he treats, and kindred matters, repeatedly; but we fear that whatever facts we should educe in support of our positionviz., that spirits are cognizant of affairs on the mundane sphere-would be no evidence to him. But we still hope that we may at some time reach that spot in our brother's soul, from whence may spring light sufficient to comprehend what seems so dark and obscure to him now. We have facts, however, in regard to the very matter to which the Investigator alludes, given nearly two months ago-and consequently previous to their actual occurrence-which can be attested to by "material" evidence as having been recently literally fulfilled; which facts we may make public at a future time.

If you want to know a woman's true character,

Bong and Pen.

"A thing of beauty is a joy forever."

Under this title Oniven B. Goldshiff, our most distinguished professor and teacher of Commercial and his wife at the Revere House, reached the shores and Ornamental Penmanship, has published an ex- of Franco all in good time, and has just elicited some quisite little Souvenir, embellished with a highly or- very friendly replies. A recent number of the Paris namental title, and bound in rose-colored paper. The Constitutionel takes occasion to make the following contents consist of extracts from Shelley, Moore, and comments on the matter, which all American readother poets, printed in fac simile. Each page is sur- ers will peruse, just at this time, with great interrounded by a pictorial border, the whole being happily illustrative of Mr. Goldsmith's form of "the poetry of motion," in which he is not surpassed by any living master of his art. If, in this instance, he has but furnished a delicate and beautiful casket for the fanciful creations of other minds-gifted with a rhythmical inspiration-still our accomplished friend is himself a poet, in some important sense, inasmuch as the bold, free, and elegantly curved lines, and every lesser trace of his pen, combine and exhibit amazing grace and precision. In his hand a common goose quill becomes a kind of magician's wand, that moves but to cover the white surface of his page with the evidences of taste and the images of Beauty.

The general character of the selections from the poets may be inferred from the following, on

LOVE'S PHILOSOPHY. The fountains mingle with the river. And the rivers with the ocean; The winds of heaven mix forever With a sweet emotion : Nothing in the world is single; All things by a law divine In one another's being mingle— Why not I with thine?

See the mountains kiss high heaven, And the waves clasp one another; No sister flower would be forgiven If it disdained its brother? And the sunlight clasps the earth, And the moonbeams kiss the sea-What are all these kissings worth, If thou kiss not me?

There are very few teachers in the public and private schools who are at all qualified to give instruction in Penmanship. In those schools the pupil lessons, of one hour each, than he would be likely to trust her to the end. acquire, by the ordinary practice in the Common Schools, in ten years. All this is but the natural result of having a perfect method and a competent master. The time thus saved to the pupil would suffice to enable him to master two or three living languages, which would be of the greatest practical been in this most delightful part of Michigan, reutility to him in his social and commercial intercourse with the world. Thus, instead of adding to the expense incurred for the education of the young, the course we recommend would greatly diminish that expense by enabling the pupil to achieve greater results at a cost of less time, money and labor. On principles of the Harmonial Philosophy. this subject we not only speak from long and familiar observation, but from a personal experience of five years as a teacher.

Professor Goldsmith's Academy is at No. 6 Fourth in Plain an Ornamental Penmanship, and in Commercial Arithmetic and Bookkeeping, is such as to insure complete success and remarkable proficiency on the part of the pupil. When one may so easily through life, we wonder that any one should subject himself to the constant inconvenience and mortification of his own unaccountable neglect. Moreover, the boldness and elegance of one's chirography may frequently determine his chances of a lucrative position. If a young man writes for a clerkship, or a young lady applies for a situation as a teacher, or governess, the appearance of the letter may, in either case, determine the result of the application.

If a man desires to correspond for the public press, whose manuscript resembles a convention of nondescript tongues, or the trail of a drunken savage, he has but a slim chance of success, since editors and printers have too much to do, in this age of intense activity, to waste time over straggling and delirious movements of his quill. If such a man finds the employment he seeks, he is liable to suffer from the constant apprehension of having his thoughts disguised, and his literary reputation sacrificed by Even politicians and the old-line sectarians do not those whose painful duty it is to interpret his symbolical and phonetic hieroglyphics.

It occurs to us that a great number of young officers and soldiers, now in the camps and at the recruiting stations in this city, need a few lessons of individual sovereignty.-Herald of Progress. from Mr. Goldsmith before they leave for the seat of war, and which might most profitably occupy a few hours of their leisure time. They will have frequent bate, and Rev. Uriah Clark, were to commence an occasion to write to relatives and friends, and this, oral controversy in St. James's Hall, Buffalo, N. Y., to some of them, may be the most laborious duty of the on Tuesday evening, the 12th, and continue during campaign. The soldier that is drilled at Goldsmith's the week. The questions to be debated were: "Do Academy, will find it an easy and delightful task; the manifestations known as Modern Spiritualism, nor need he fear that the frightful aspect of his first give conclusive evidence of being the work of deletter will shock the nerves of his sweetheart by parted spirits? And do the teachings of Spiritualsuggesting the possibility of another Bull Run dis- ism afford a system adequate the redemption of huaster.

the pen and ink lines of some slovenly correspondent | Commercial Press says: to quail tracks; but we protest against the injustice "Mr. Clark has long ucti well as an editor, a lecturer, and controverof the comparison. It is not, however, in behalf of make is precise and uniform. We dislike to see fine thoughts and pure sentiments incarnated in broken and soraggy lines, that violate all just ideas of meth. JOSEPH HARDY PRINCE, Esq., of this city. Mr. Prince od and propriety. It seems like an attempt to conceal the symmetrical outlines and elegant proportions of a beautiful figure in ragged and disgusting and bold-yet his life was not a happy nor a proshabiliaments. We feel assured that at least every fair reader would be pleased to have each line that emanates from herself, and even the slightest trace of her pen, suggest the fine taste of the writer and the delicacy of the hand employed.

"A thing of beauty is a joy forever."

Lilzie Doten in Charlestown.

Miss Lizzie Doten will lecture in the trance state, in City Hall, Charlestown, on Thursday evening, Nov. 28th, at half past seven o'clock. Admittance, gentlemen ten cents, ladies five cents. Should the friend, thanks! I will come again, when I can betweather be stormy the lecture will be postponed until further notice.

A thorn in the bush is worth two in the hand.

France and this Country.

The happy speech, said to have been made by Mr Everett at the dinner in honor of Prince Napoleon

"Although the voyage of his Imperial Highness Prince Napoleon to the North American States partook only of the character of a private visit, it was impossible that the presence of the first Prince of the ood of the Imperial family should not excite among the Americans a manifestation of their sentiment toward France and her glorious dynasty. In this point of view the long excursion of Prince Napoleon has had political results of high interest. This will be seen from a perusal of the speech of Mr. Everett, at a banquet given to the Prince at Boston.

Mr. Everett occupies a high position in the Northern States of America, as a man of letters as well as diplomatist; he has represented his country as a Minister Plenipotentiary at London, and he was the Unionist candidate for the vice-presidency of the United States.

What especially strikes us in Mr. Everett's substantial and instructive speech is the high appreciation of the part France takes in American affairs. and especially the deep sense of gratitude it reveals toward the nation which has sealed with its blood the independence of America. It is true, then, that peoples (les peuples) are not ungrateful."

Put to their Trumps.

Whenever a person, accustomed to swim with the aid of convenient floats, finds himself suddenly compelled to rely altogether upon himself if he would continue on the surface of the water, he makes the discovery for the first time in his life, either that there is something in him worth saving, and that he therefore has the power to save it-or, there being nothing to speak of, that he never was endowed with the power of selfsalvation. Nature generally equalizes these matters admirably. For where would be the sense in giving a man a power of protection so greatly disproportioned is expected to devote a portion of his time daily, or to the stock of materials he would be called on to at least on two or three days in the week, to his ex- protect? There would be none, of course. These eroises in writing; and this is perhaps continued, times try men, however, in a thousand ways. The year after year, as long as he remains in school, soum comes to the surface first, as in all clarifying without his ever acquiring the power to use the pen operations; the pure article will be sought after, by in a graceful and facile manner. This involves a and by, when it is wanted for use and enjoyment. predigious waste of time that should be devoted to It is the day when it is asked of a man "What can other useful branches, while the pupil should be sent he do?"-rather than-" Of what family does he to some man who is an artist, to acquire the use of come?" or ... "how much money has he got?" We the pen. Under the instructions of Mr. Goldsmith, are all compelled to fall back on the naked resources one may learn to write a better hand in twenty of nature. Her gifts are never at fault. We may

Letter from Bro. Fairfield.

DEAR BANNER-In compliance with my promise, I now inform you and our friends in the East and West, that I am again in the lecturing field. I have cently, and I never saw a more earnest, truthful and progressive people. It is a cheering thought and a great blessing that amidst the discordant jars of life, there are to be found a host of minds who have become imbued with the truthful and loving

In my journeyings I am able to see the saving and regenerating influences of spiritual truth upon the hearts of the people. In Lyons, Mich., the spiritual Gospel is the controlling power that moves the Avenue, New York, where the course of instruction people. In the delightful town of Maple Rapids, where I have lectured, ol Theology has given way to the power of the Harmonial Philosophy, and people are now found using their reasoning faculties upon all things that pertain to their present and future learn-at a trifling cost-to write a plain and ele- welfare. There is a large new hall here, put up by gant hand-which may be of almost daily use the Spiritualists, sixty five feet by forty, which will seat eight hundred. Thus the good work goes on.

> All the Spiritual societies that may desire my service, as a lecturer, may address me at Detroit, Mich-H. P. FAIRPIRID.

> THE REGIMENT OF SPIRITUALISTS.-We have been able to plean a few facts in relation to this corps, which we give our readers. We learn that the regiment will be commanded by a well-known Spiritualist and medium, whose thoughts are often communicated through the columns of the Banner.

We have no doubt but this regiment of mediums, or spiritual batteries, unintentionally to itself, may become one of the most marked objects of the campaign. - Exchange.

This movement seems to us unfortunate, in view of the efforts of all large-minded men to break down every form of sectarianism. We should be sorry to see Methodists, Baptists, Presbyterians, Unitarians or the devotees of any other creed, attempt an exclusively religious and gregarious demonstration. club together for patriotic purposes. The People, irrespective of political and religious tenets, consti tute the army. If Spiritualists cannot carry their glorious faith into any Regiment, and be sustained by it, they are not up to their own noble standards

Rev. Abram Pryne, of the Parson Brownlow demanity and the demands of the times?" Mr. Clark We have sometimes heard careless observers liken affirming and Mr. Pryne denying. The Pultneyville

" Mr. Clark has long been well known in the spirsialist, having grappled with many of the strongest the scrawlers that we protest, but as a simple act of opponents in oral denate; and Mr. Pryne is known justice to quails, since it is well known that those as the antagonist of Parson Brownlow in the Philabirds are accustomed to move with great regularity; delphia debate, as a leading Christian preacher and their steps are measured, and the impression they reformer, and lately elected to the New York Legislature from this Assembly District."

> We saw, with regret, the record of the death of was a man of gentlemanly instincts—of scholastic attainments, and of much professional ability. His disposition was kind and generous-his spirit manly perous one. Early disappointments almost paralyzed talents and energy capable of high achieve-ments, and left a generous heart with noble impulses, a sacrifice to misfortune. His amiable disposition attached many friends to him, who will long cherish his memory with love and tenderness.—B.ston

On the 22d inst., Mr. Prince spoke, through our medium, a few words to us. He blessed God that he had had the opportunity, while in the form, to converse with us in regard to Spiritualism. "It is a great truth !—a mighty truth!" he said. " Thanks, ter control the medium."

Mrs. A. A. Currier will lecture in Blanchard's Hall, East Stoughton, Sunday, December 1st.

ALL SORTS OF PARAGRAPHS.

THE BANNER is issued and for gale by all the periodical dealers every Monday, for the week ending scaled letter for every subscriber who remits us Saturday, as per date; and not before. We wish two dollars for the Bannun one year. Three 8 cent this distinctly understood by those who are so anxious to peruse its columns at the earliest possible moment. We have of late been subjected to much annoyance by people calling or sending for the paper price to the time designated above, hence we give this notice, that hereafter our friends may have no misapprehension about the matter.

The thrillingly interesting story, by Cora Wilburn. now being published in the BANNER, is having a great run. We are printing large editions to fill orders. Periodical dealers will govern themselves accordingly.

Mrs. Frances T. Young, one of our able and accentable trance lecturers, having rested from her labors the last year, will again receive calls to lecture Address her at No. 56 Myrtle street, Boston.

" ANCIENT GLIMPSES OF THE SPIRIT-LAND," No. 84, s received, and will appear in our next number.

S. B. Brittan, Jr., is attached to the naval fleet on the Western waters, in the capacity of master's

For report of a lecture by Judge Edmonds, se eighth page.

Bro. P. B. Randolph has arrived in California, et route for China. He is still hopeful that he shall be well cared for by his invisible guides, and, after fulfilling his mission, safely return to America, amply prepared to give to the world one of the most inter esting books of travel ever issued from the press.

Wendell Phillips, Esq., will deliver a lecture before the Mercantile Library Association, on Wednesday evening, November 27th. Subject: "The War."

We call attention to the poem in another column from Edgar A. Poe, entitled, THE KINGDOM, given through the instrumentality of Miss Lizzie Doten, at Lyceum Hall, on Sunday, 17th inst.

The pebbles in our path weary us and make us foot-sore more than the rocks.

An extra of the Christian Western Recorder has just been issued, announcing the suspension of the paper in a strain of fretful dissatisfaction, which culminates in the following passage :- " We have no plan to suggest. We suppose we will all have to wait the indications of Providence in this matter, however annoying and inconvenient."

Men of talent are often the captives of beautiful fools. But there is one consolation—they do not long remain captives, for they soon cease to be men of talent.

A FLOWER GARDEN.

There grew the gillyflower, the mint, the daisy, Both red and white; the blue veined violet; The purple hyacinth, the spike to please yo, The scarlet dyed carnation, bleeding yet: The sage, the savory and sweet margerum, Hyssop, thyme, eye bright good, for blind and dumb

The pink, the primrose, the cowslip, daffodilly, The harebell blue, the crimson columbine, Sage, lettuce, parsely, and the milk white lily, The rose and speckled flower call'd sops in wine; Fine pretty king-cups, and the yellow bootees That grows by rivers and by shallow brooks.

[Richard Barnfield. When some people make a great deal of you, you may be sure they mean to make a deal out of you. A Colonel in one of our Ohio regiments remarked the other day to a Universalist clergyman, who had been spoken of as the probable chaplain, "Yes, we like your sort of men; we have to smell gunpowder

all the week, and do n't care to smell brimstone Sundays." Why is a good man like a bad one? Because he is

sin-cere.

A gentleman having presented his church with the "Ten Commandments," it was wittily said that he gave them away because he could not keep them. An angry woman, like an angry snake, makes a terrible exhibition of tongue.

A crusty old bachelor says: Some bachelors go to the war because they like fighting, and some married men go because they like peace.

A Confederate letter writer in Missouri says that the German troops are very unattractive in their appearance." No doubt when they are attacked they will be found terribly repulsive.

It is better to meet danger than to wait for it. A ship on a lee shore stands out to sea in a storm to escape shipwreck. .

GOOD INVESTMENT .- The Springfield Republican is responsible for the following:-" it says, a broker, not long ago, when escorting a fair damsel home, asked her what kind of money she liked best. Of course the blushing beauty instantly suggested matrimony. 'What rate of interest did it bring?' inquired the man of current funds and wildoat documents. 'If properly invested,' lisped the fair charmer-'if properly invested, it will double the original stock every two years!'"

"Is this your house and home?" asked a traveler of a farmer as he saw him boarding up a pig-sty. No," replied the farmer, " I'm only boarding here." Laws and institutions, like clocks, must occasion ally be cleansed, wound up, and set to true time.

.The rebels have hoisted the bluck flag at Charleston. They will in due time be obliged to hoist the white one, we opine.

A main reason why adversity often makes a man scorned is that it makes him abject—and thus worthy of scorn.

That mythical character—the unknown author of Rutledge"-whose mask no one has yet succeeded in peeping behind, and whose personality is as mysterious as that of Junius, the Stat Nominis Umbra of all time-has, we learn, a new novel, ready for the press, entitled, "The Sutherlands," which will be published by Messrs. Rudd & Carleton of New York. If the success of an author's first book be a criterion for a second, "The Sutherlands" will reach a circulation of more than twenty thousand copies, and still fall short of that attained by "Rutledge."

Inducement to Subscribers.

To any one who will send us three dollars, with the names of three new subscribers for the BANNER OF LIGHT, for six months, we will send a copy of either, Whatever Is, 18 Right, by Dr. Child, The ARCANA OF NATURE, by Hudson Tuttle, or, Twelve LECTURES, by Mrs. Cora L. V. Hatch, with a splendid steel engraving of Mrs. Hatch. These works are all published for one dollar each, and this is an offer worthy the immediate attention of our readers, for we shall continue it in force only two months.

Wanted.

to obtain board and office room in a pleasant family in some convenient location in Boston. The best of references given. Address "Physician," Banner of Light Office.

Would respect that the attention of Bostonian Dealth of the Company of the Com A Physician and Spiritualist out of town would like

A Generous Offer.

Mr. J. V. MANSPIELD, the well known medium for answering scaled letters, has generously offered-for the space of three months-to answer gratuitously a postage stamps must accompany each letter to propay roturn 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 careful to write the address of their Spirit friends 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.

Notice.

Dr. F. W. URANN, formerly with Dr. J. R. Newton, has returned to this city, and located at No 10 Harvard street. The following are among the many cases that he has treated with marked success, and in some cases but one operation is required, viz: Heart Disease, Liver Complaint, Consumption, Bronchitis, Dropsy, Diabetis, Spinal Difficulties, Female Weakness, Epilepsy, Paralysis, Rheumatism, Pever Sores, &c. 3t Nov. 23.

Notice.

WARREN CHASE will spend next Summer in the West. WARREN CHASE will spend deat bulling.
Those who wish his services for one or more Sundays,
For direction see may secure them by applying soon. For direction see notices of lecturers in another column, or direct to Boston, care of Bela Marsh, till January 1st. His engagements for the Winter are not yet complete, nor the route West determined on.

NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School street.)—The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:10 colock, r. M. Admission 10 cents. Lecturers engaged:—Mrs. Fannie B. Feiton for the first Sunday in December.

Conperence Hall, No. 14 Brompield Street, Boston.— Spiritual meetings are held every Sunday at 10 1-2 A. M. Conference meetings at 3 and 7 1-2 p. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday syming, at 71.2 o'clock. (The proceedings are reported for the Banner.) The subject for next Wednesday evening is:— "Can Spirits or Angels foretell Events."

MARBLEHEAD — Meetings are held in Bassett's new Hall. Speaker engaged:—Mr. M. S. Townsend for the two first Bundays in December.

Fornon.—Meetings in the Town Hall. Speakers engaged:—Warren chase, for Dec. 1; Miss Luzzle Doten, Dec. 16.

CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and evening.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wells's Hall, Speakers engaged:—Miss Emma Hardinge, the first Sunday in Dec.; Warren Chase, second and third Sunday in Dec.; Mrs. Augusta A; Currier, two last Sundays in Dec.

NEW BEDFORD.—Music Hall has been hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, Afternoon and Evening. The following speakers are engaged:—Miss Belle Scougall, Dec. 1st., 8th, 15th, and 22d.

LEOMINSTER, MASS.—The Spiritualists of Leominster hold regular meetings on Sunday, at the Town Hall. Services com-mence at 1 1-2 and 7 1-4 p. m. NEWBURYFORT.—Regular meetings are held every Sunday at 21-2 and 71-2 p. m. at Easex Hall.

GLOUGESTER.—Spiritual meetings are held every Sunday, at the Town Hall. PORTLAND, Mr .- The Spiritualists of this city hold regular

rortland, ms.—Ino Sprittualists of this city fold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets Conference in the forencon. Lectures afternoon and evening at 21-4 and 7 o'clock. Speakors engaged:—G. B. Stebbins, during January; Beile Scougall, during Feb.; W. K. Ripley for the three first Sundays in March; Miss Emma Hardinge, two last Sabbaths in April.

PROVIDENCE.—Broakers engaged:—Leo Miller in Dec; Mrs. A. M. Spence, in Jan.; Mrs. M. M. Macumber in Feb.; Frank L. Wadaworth in May.

NEW YORK—At Lamartine Hall, corner 8th Avenue and

20th street, meetings are held every Sunday at 10 1-2 a. m., 8 r. m., 7 1-3 r. m. Dr. H. Dresser is Chairman of the Association. clation.

At Dodworth's Hall *806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening. CLEVELAND, OHIO.—Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M.

Brown, who is authorized to confer with them. PHILADELPHIA, PA .- Meetings of Conference and circles are held at the new Hall, organized under the name of "Pen etralium." No. 1231 Chestnut street, below 13th, north side.

MILWAURIE, Wis.-Meetings are held every Sunday at St. Louis, Mo.—Meetings are held in Mercantile Library Hall every Sunday at 10 1-2 o'clook A. M. and 7 1-3 r.M.

AMUSEMENTS IN BOSTON.

BOSTON MUSEUM-Trement, between Court & School Admission 25 cents; Orchestra and Reserved seats, by cents. Performances commence in the evening at 71-2 clock, and Wednosday and Saturday afternoons at 3 o'clock. AQUARIAL AND ZOOLOGICAL GARDENS—Central Court. Living Whales, Animals, Reptiles, &c. Open rom 9 a. m. to 10 r. m. Admission 25 cents; Children under 10 years, 15 cents.

MORRIS BROTHERS, PELL AND TROWBRIDGE'S BOSTON ATHENARUM—Beacon street, near State House, Thirty-seventh Exhibition of Paintings and Staturry. Admission, 25 cents.

ADVERTISEMENTS. As this paper circulates largely in all parts of the country, it is a capital medium through which advertisors can reach

ustomers. Our terms are moderate. MRS. A. W. DELAFOLIE, THE well known Medium and Independent Clairroyant, is now located at No. 176 Varick atreet, New York, where

she will be pleased to receive her friends and the public,
Nov. 30. EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES!

A New Book by Andrew Juckson Davis! THE HARBINGER OF HEALTH! CONTAINING MEDICAL PRESCRIPTIONS FOR THE

Human Body and Mind.

BY ANDREW JACKSON DAVIS. How to repel disease, regain health, live as one ought, reat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony-this is what is distinctly taught in this volume, both by prescriptions and principles. There are to be found more than

300 Prescriptions for more than 100 forms of

Disease.
Such a mass of information, coming through such a source, makes this book one of Indescribable Value for Family Reference, and it ought to be found in every household in the land. There are no cases of disease which its directions and rules

do not reach. All climates, and all states of the climate come equally within its range. Those who have known the former volumes of the author, will be rejoiced to know that in the latest one Mr. DAVIS REACHES THE WHOLE BACE, and is freely lending himself to a

work of the largest value to the human family. It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own health and Happiness. Here is the PLAIN ROAD

то Воти! A handsome 12mo., of 432 pages. Price only \$1. Single copies mailed free on receipt of price. For sale at the Banner of Light Office, Boston, Mass. Nov. 23. BOOKSELLERS' AND NEWS-VENDERS' AGENCY

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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,

and 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 ern 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 heir causes eradicated from the system. Diseases of Females, caused by exhaustion or excesses of any kind, receive speedy and permanent relief. Burgical operations are perormed with the utmost skill when absolutely necessary. Persons suffering from the use of poisonous drugs, or from

diseases of the most delicate character, are assured that noth-

ing but the best and most effective treatment will be given

them, such as will lead to a restoration of decayed or ex-

hansted powers. Dr. Main has prepared a few medicines with reference to special discases, 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. THE TONIC SYRUF-A most reliable Dyspoptic Remedy. THE BLOOD PURIFIER-Unrivaled for the removal of Pimples and Blotches from the face; also for the eradication of Cancerous Humors, Scrofula and Erysipelas.

THE FEMALE RESTORATIVE-An effective remedy in prolapsus uteri, lucorrhea, and all other diseases of the pelvio

THE DIURETTO SYRUP-For affections of the Kidneys. An excellent medicine. THE UNIVERSAL TORIG-For strengthening the blood and

mparting tone and energy to the whole system. Those who desire examinations will please enclose \$1,00, s lock of hair, a return postage stamp, and the address plainly written, and state sex and age.

Medicines carefully packed and sent by Express. Dr. Main's Office hours are from 9 A. M. to 12 M., and from Patients will be attended at their homes when it is desired. DR. CHARDES MAIN, No. 7 Davis street, Boston, Mass.

tf DR. L. L. FARNSWORTH,

PSYCHOMETRIST AND PHYSICIAN, is permanently located at No. 62 HUDSON STREET, Boston. Persons sending autograph and \$1, will receive a full delineation of character. Dr. F. also examines disease and prescribes by a characer. Dr. F. also examines disease and prescribes by a lock of hair; terms \$1. References can be given from persons of high standing, in Boston and vicinity, who have received great bent fit by means of his magnetic powers Medical consultation free, Uffice hours from 10 A. M. to 8m. Nov. 9.

MRS. E. SMITH, YLAIRVOYANT PHYSICIAN-Residence No. 6 Pavonia Place, Jersey City, Now Jersey—attends to calls from 10 o 12 o'clock A. M., from 1 to 5 p. M., and from 7 to 10 evenge, every day in the week, Saturdays and Sundays excepted.

Bhe will hold circles. Tuesday and Friday evenings, for piritual munifestations and communications. Admittance

For examination of diseases and prescriptions, \$1. patient present; if a sent. or by lock of hair, \$2. Can see and de-scribe friends, in the trance state.

New Books.

JUST PUBLISHED.

'AMERICA AND HER DESTINY;" NSPIRATIONAL DISCOURSE, given extemporancously, at Dodworth's Hall, New York, on Sunday Evening Aug. 25, 1861, through EMMA HARDINGE, by THE SPIRITS. Price, 39 per hundred, or 5 cents single copy; when sent by mail, one cent additional. Just published and for sale wholesale and retail at the Bauner of Light office, 158 Washington street. tf Nov. 2.

A NEW BOOK. A N extraordinary book has made it appearance, put at Indianapolis, Ind. The following is the title:

AN EYE-OPENER: OR, CATHOLICISM UNMASKED.

BY A CATHOLIC PRIEST. Containing—"Doubts of Infidels," embodying thirty important Questions to the Okrgy; also, forty Close Questions to the Doctors of Divinity, by ZEPA; a curious and interesting work, entitled, LE BRUN, and much other matter, both amusing and is structive.

amusing and is structive.

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

When the "Eyo O, ener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first coltion for the purpose of suppressing this extraordinary production. The work was finally submitted to the Roy. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demoition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Baid he, let truth and error grapple.

error grapple.
The "Pye-Opener" should be in the hands of all who desire to think for themselves.

Price, 40 cents, postpaid. The trade furnished on liberal terms. For sale at the BANNER of LIGHT BOOKSTORS. 158
Washington st., Boston. 16 Sopt. 14.

Essays on Various Subjects.

INTENDED to clucidate the Cauces of the Changes coming upen all the Earth at the present time; and the Nature of the Calamities that are so rapidly approaching, &c.,
by Joshua, Cuvier, Franklin, Washington, Paine, &c., given
through a lady, who wrote "Communications," and "Further Communications from the World of Spirits."
Price 50 cents, paper. When sent by mail 10 cents in addition for postage.

Further Communications from the World of Spirits. on subjects highly important to the human family, by Joshua, Solomon and others, given through a lady.

Price 50 cents in cloth—10 cents addition for postage, when Communications from the Spirit World, on God, the

dition for postage.

Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper. The Rights of Man, by George Fox, given through a lady.

Price d cents.

The above works are for sale at the BANNER OF LIGHT BOOKSTURE, No. 158 Washington street, Boston, Mass. "WHATEVER IS, IS RIGHT" VINDICATED. BY A. P. M'COMBS. A Pamphlet of twenty-four pages, containing clear and lucid arguments in support of the REGET GOSTINE, and a perfect overthrow of the claims

in opposition to this doctrine as set forth by Cynthia Temple, in a pamphlet entitled, "IT IS NT ALL RIGHT." For reil at the Bunner of Light Bookstore, 158 Washington street, Boston. Price 10 cents. If Sept. 14. JUST PUBLISHED, SECOND EDITION OF

TALSE AND TRUE MARRIAGE, DY MRS. H. F M. BROWN, with the addition of "Mrs. Gurney's Letter." Price, 10 cents, post paid, \$6 per nundred. All orders should be sent to H. F. M. BROWN.

ROOKS.

BLA MARSH. No. 14 Bromfield street, keeps constantly for sale a full and complete assortment of SPIRITUAL and REFORM ROOKS, at the lowest prices.

Also—MEDICIN'S that have been prepared by Mas.
Massi, and those prepared by Mas. Matter, and those prepared by Mas. There being a CIRCULATING LIBRARY attached to this exhibit house, many of the short books are he had to the

establishment, many of the above books can be hired on rea Orders promptly answered.

ORGAN FOR SALE. UITABLE for a small church, vestry, hall or parlor, in good order, and will be sold low. Inquire at Plympton's, 344 Washington street, where it can be seen. tf July 27.

ATTENTION, SPIRITUALISTS! THENTION, SPIRITUALISTS.

INTY RECRUITS WANTED to fill up a company organizing to join a Regiment, all the Officers of which are Spiritualists and Mediums.

Different Companies of this Regiment will go from different States, contralizing in New York. New E gland recruits may address themselves to SAMUEL F. CLARK, Weston, Mass.

2m Oct. 28,

A. B. CHILD M. D., DENTIST, NO. 15 TREMONT STREET, EOSTON., MASS

The Messenger.

Each message in this department of the Bannza we claim was spoken by the spirit whose name it bears, through that, H. Conarr, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may re-

cognize them. We nere to show that spirits carry the characteristics of We need to show that beyond, and todo away with the erromoots idea that they are more than Finite 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 feader to receive no doctrine put forth by
spirits in these columns that does not comport with his
reason. Each expresses so much of truth as he perceives—
no more.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course:

Monday, Oct. 14.—Invocation; "The Philosophy of Magnet-ism;" Robert Arlington, Blackwell's Island, N. Y.; Willie Roberts, Sandwich, Mass.; Hannah Pillsbury, Manchestor, N.

Roberts, Sandwich, Mass.; Hannah Pillsbury, Manchestor, N.
H.: Eliza Bickner.

Tuesday, Oct. 15.—Invocation; "The existence of the human soul provious to birth in material form;" Daniel Dougherty, Lowell, Mass.; Josephine Lyman, Sacramento City, Cal.; Lemuel Goss, Now Orleans.

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

Monday, Oct. 21.—Invocation; "Hope;" John Francis

Monday, Oct. 21.—Invocation; "Hope;" John Francis Monday, Oct. 21.—Invocation; "Hope;" John Francis Whortly, London. Eng; Frances Semers, New York City; Eddy W Locke, Boston; Patience Ripley, Yarmouth, Me. Tuesday, Oct 22.—Invocation; "Jesus the Baviour of the World;" Bill Baunders, stage driver, Burlington, Vt.; Mary Henrietta Laurehnes, St. Mary's Institute, Mobile; Wm. H. Cock, Boston, Mass.; Charles Sherburne; Harvey Burdell. Thursday, Oct. 24.—Invocation; "There is no Death;" Alice L. Brewstor, Loxington, Mass.; Richard Parkor, to Blephen Kennard, Ban Juan, Cal.; Julia O'Brian, Lucas st., Boston; Charles Todd, Boston; Josephine Adams.
Monday, Nov. 4.—Invocation; George Williams, Williamsburg, N. G.; Philip Higgins, New Bedford, Mass.; Charlotte L. Harkins, New York City; to her uncle; Henry Wetherell, New York City; William Whooler; Susle Lanc; James Arnold.

fuesday, Nov. 5 .- Invocation : "The Constitution and the var;" Major Christian, Alabama; Clara F. Evans. Man-nestor, N. H.: Jimmy Hobart, Canton, Mo.; Sarah Norton,

chestor, N. H.; Jimmy Hobart, Canton, Mo.; Sarah Norton, Bridgewater. Monday, Nov. 7.—Invocation; "Is there any difference be-tween a Material and a Spiritual Truth?" Peter Riley, Law-rence, Mass.; Thomas Paine Stephens, Montgomery, Ala.; Mary Adaleide Wallace, Kingston, N. J

Mary Adaleide Waliace, Kingston, N. J.

Monday, Nov. 11.—Invocation; "Forgetfulness, Derpair,
and Fear;" Bill Sewail, Brownsylle, Mo.; Mariam Lester,
Philadelphia, Pa.; Horace Cameron, Queenstown, Pa.

Tuesday, Nov. 12.—Invocation: "Viclation of Law;"
"Death and Immortality;" Georgie Vali, Charlestown, Mass;
Horace Plaistoad, Walker street, New York; Alice Kensington, Fall River, Mass, Mary Murphy, Cross street, Boston.

Thursday, Nov. 14.—Invocation; "Moral Disease;" Frank
Germen, actor; Dr. John Thayer, Dedham, Mass; Amelia
Davis, St. Charles, Texas; Hiram Dudley, New York City;
Andrew C. Lincoln.

Andrew C. Lincoln.

Monday, Nov. 18.—Invocation; "Why are Spirits unable to manifest before the Professors of Harvard College and their friends?" Andrew S. Murray, Hallfax, N. S.; Meudrum Janvrin, Portsmouth, N. H.; Frances Cecella Babbitt, New Haven, Conn.

Tuesday, Nov. 19.—Invocation; "The Redemption of Souls from the desire for Stimulants;" William H. Coates, C. S. A., Gaston, Greensboro' Co., Ala.; John Lee Taunton Insane Asylum; George Barnard; Eva S. Walker, Salem, Mass.; "Irone."

Our Circles.

The circles at which these communications are given, are held at the Banner of Light Office, No. 158 WASHINGTON STREET, ROOM No. 3, (up stairs,) every Monday, Tuesday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

Invocation.

Oh, thou who art above us, beneath us, around us and within us, thou mighty Spirit of the Universe, once more we send forth to thee a song of praise once more we would offer our thanks unto thee, as all things in Nature which thou hast called into existence, render praise unto thee; and as thou acceptest their gifts, we know thou wilt accept those which are offered by thy children. Oh, Father, through the dense darkness of materiality, we lift our souls unto thee, knowing that often sorrow and unhappiness are the cords that draw us nearer toward a perfect reliance upon thee, and in joy thy presence and power are often forgotten. So, oh our Father, we thank thee for sorrow as for joy, for darkness as for light, for hell as for heaven, forever and forever. Amen.

"Come, and I will give you Rest." Have those present a question to propose? If so we are ready to hear it. If there are none, we will speak briefly upon one which we find spiritually before us. It hath been presented by a good brother in mortal. The question is this:

"What is the meaning of the passage of Scripture. which says, Come unto me all ye that labor and are heavy laden, and I will give you rest?"

Explain it, says our mortal brother: "Come unto me, and I will give you rest." Jesus Christ was the embodiment or outward manifestation of the spirit of truth. The spirit of truth dwelt in him; and the spirit of truth through his organism says, "Come nnto me, and I will give you rest." Come, all ye who have sought throughout the world for an answer to your soul's demands-come, and I will give you rest. Seek no longer for that which is not to be found; enter within the holy temple of truth, and there commune with your God, or listen to the dictates of that guide-strive to follow as he bids you. rather than try to believe that which the world offers you. Instead of seeking guidance from the external, enter the sacred temple of your own soul, which is indeed dedicated to the living God, the God of truth. There you will indeed find peace and rest. When the spirit of man is once brought to comprehend its relationship to Deity, then will it be indeed at peace. It will no longer rest under the ban of fear, nor neath the clouds of darkness. Truth is not found in the world of art-only in the realms of untainted nature, and there it is at the call of every son and daughter of the Almighty. None need ask to know the way, and receive no answer. Truth is no respecter of persons, and is as much at the wish of the lowly as the high. Oh, then, come unto the temple of truth, and it shall give you rest, and you need no longer wander in darkness, weary and heavy

Thomas Holley.

I am told you send letters all over the world. I aint accustomed to this way of talking, but I am anxious to say a few words to my family-for I left one six years ago.
My name was Thomas Holley. I was thirty-three

years old. I was a blacksmith by trade, and lived in East Boston, and died, I suppose, of some injury I received internally. I was told I must mention the disease I died of, and so I give you, as near as I can, the cause of my death.

I am a stranger here. I do n't want to say much. The most I want to say is, I would like to have my wife Elizabeth meet me somewhere, so that I can talk to her as I do here, and I'll there tell her about many things I could n't tell her about, or did n't, when I was here; and I can tell her many things about the spirit-world, too—some things that will surprise her much. Her father would also like to talk to her, and her sister who came here a long time ago. I can't quite see things as I'd like to, here. I did n't spend all my time just right when I was here; but it's no use repenting after it is too late. I can't get rid of my past life; but what I can do to make others happy, now, I'll do, and I suppose that'll make my future all the brighter. I've seen some hard times since I've been here, because I did n't know what was going to become of me, and because I had n't always done right when I lived here.

If you'll be kind enough to bear my respects to my wife, I will be thankful to you; and if there are any others who want to talk with me, I'll come to them; but I have a great anxiety to come to her, because she is in a bad position, and perhaps I can help her out. They say our happiness consists in making others happy. I did n't do quite all I might have done, but I am anxious to, now.

I worked at one time at horse shoeling for Mr. Fornald, here in the city, and for Mr. Bird, machinist, over there. I lived on Lexington street, when I was here. I do n's suppose my folks live there now, but I guess they 're in East Boston. I was originally from Hillsboro', N. II.—was born there. Perhaps, that statement may lead to my making myself known. I can't tell you what part of the town—somewhere in the centre. I did u't live there after I was five or six years old. I did n't know but you would think my native place was East Boston, so I told you I was born in Hillsboro'. I did n't want you to make any mistake like that.

The Ecriptures tell us that they who would be great in the kingdom of heaven, must become like little children—must be meek and holy, and not expect too much. But oh, how very few there are who understand this passage in Ecripture—how very few I When it was my privilege to dwell upon this carth—for it once was my privilege—I perceived all things through a glass, and one that was very dark. My idea of the Delty, and the condition of society, built a high wall all, around my spirit; and I nover was bold enough to try and see beyond the limit of that wall. I was on a sea of theological fog, Fornald, here In the city, and for Mr. Bird, muchin.

under the influence of liquor. I ought to tell it, 1 ence of God. The world knows but little of the relisuppose, but I do n't know as the folks would like to gion that pertains to mortal spirits. It can perceive have me tell it. Do as you please about printing it. only of the things of earth; of the things beyond I would not have felt right if I had gone away without saying it.

Ann Maguire.

I'm here. I don't like to trouble ye, but I don't light that was given me. If I did not, it was because like to go away without saying what I want to. I the light was obscured from my view. And so it is want very much to have a talk with me brother Mi- with thousands on earth, who do the best they can, er is here in Boston, sir, but I don't know where, at stored up against the day of eternity, I found to be all. He's in Boston somewhere, and me sister, too. worthless—all mortal, and subject to decay, every County, Ireland.

sister, because they're not allowed at all to come to in all my carth-life I had barely entered upon, I see me. When I die. I have about four pounds of took heart to go forward, and endeavored to learn of money saved. I wanted to send to me cousin, to others what I should do to be made happy. I was bring me cousin over, and it 's troubling me brother told I must search at the fountain-head of truth, and and sister what to do-what they 'il do to please me. cast off what impeded my onward progression. I Now I'd like very much for them to send for herbecause she is very much disappointed. She 's come from home so far as Liverpool, and has a very hard life only in its externals, and knew nothing of it in a time getting along. She is looking to hear from me spiritual sense; because they had given to time what every day, and I'm not feeling very happy about her belonged to eternity. at all. I want them to come where I can spake to them, and not be afraid of me at all.

The last place I lived at was Mrs. Carney's, on Charlestown street. She kept a few boarders. Maybe she'd do as much for me as send me letter to me brother and sister. She reads the paper, and I's a place, speaking of our request, and give what you told she'd get it. Thank you, sir. Will I go now? may be able to." Good morning, sir. Oct. 8.

Marietta Barrett.

Have I got to talk to you? I've got a good deal say, but it's all to my mother. She do n't know can come this way, but I come here to let her know I can come back. My name is Marietta Barrett, and I's seven years old. I lived in New Haven, in Connecticut. My grandfather was a minister-Univerealist minister. His name was Isaac Barrett. I do n't want to say anything to anybody but my others have a thousand gems of truth to build with, mother. I want to come to her, very much. If I's lossess not ten; but I have faith that he who be-old I could say a good deal, but I can't say only just comes as a little child in these things, will be soonest

I want her to know my brother is n't dead. I and he ain't dead, nor sick, nor hurt, at all. He went away with the soldiers. My mother ha'n't heard from him, and she thinks he's dead. I want to talk with her, just like as I do here. Can I? She must find me a medium, and I'll come to her.

I died with a sore throat, and my grandfather says the scarlet fever too. I've been dead two years. It seems longer than that to me. He says I ha'n't een dead longer.

Will you tell my mother my brother is n't dead?
Will you? My mother's name is Marietta—same as mine. My father is in California. I can't talk to him, if I try to. He plays cards, and I can't talk to him, now. I can some time, I guess, but I do n't know what to say to him now. I know what to say to my mother when I see her, though. Good by.

Edward Hobbs.

Written: The hopes of many are ofttimes withered by the curse of unbelief. EDWARD HOBBS.

Invocation.

Spirit of Eternity, whoever and whatever thou art, we offer homage unto thee this hour. We thank thee, oh God, for the glorious manifestations of thy presence thou hast brought unto each and every oul giving them to know more of thee, and to re joice in thy presence. Oh Father, we thank thee for the darkness of the past, for it shows to us more clearly the light of the present. It hath been the parent of that in which we rejoice at this hour; and we bless thee alike for parent and for child. For each and every condition of life we thank thee, for we know thou are truly wise to all our needs. We see thy hand in all things around us; and whatever may come, we are fain to thank thee for-for night as for day, for sin as for goodness, for joy as for sorrow-for all, oh God, we thank thee. Oct. 10.

Variety in Soul Principles. Have the friends any question they desire to propound to us? If there are none, we will speak upon one we have already with us.

A friend in mortal desires to know if there is not an infinite variety of soul-principles in the Universe -or, in other words, are not all souls different, one from the other?

We have many times endeavored to enlighten humanity upon this subject, not only here, but else where: not only through these lips, but others. We us, concerning that boon, the soul, which God gives to us and to each and all of humanity.

Science teaches mankind that the primaries of all souls in nature are alike. Everything that is found upon your globe, when resolved back to primary conditions, is alike. There is no difference you can detect-not the slightest particle of difference. Now as all things in spirit are a counterpart of all things material or external, so, then, all souls, whether of talk about religion, when you've something better one sphere of existence or another, when resolved to talk about? back to their first condition, which is God, are alike. There can be no difference. All souls came from God. and must go back to him. In the beginning they were God, and in the end they will be God. There is an infinite variety in the unfolding of our nature, as there is infinite variety spread out on earth. The hard here. I did n't wake up in hell. If I had, unfoldings of your spirit may vary to an infinite de-

Who is able to number the different shades of color in material life? No one; and yet all can be re solved back into one primary color, which is white. So each soul, when resolved back to its primary condition, is God. All the vast difference there is between the soul of the scholar and the savage, is merely a difference of organization—only the difference which conditions have given or loaned to it, for the time being. Nothing in nature can throw the soul from its cycle around the centre-heart of God, although clouds may blacken and obscure or the sun may illuminate it and make it radiant. The soul can never be deprived of its birthright. The soul-

ondition, but never in identity. The sciences of mortality unfold much to man. They give him to know all around him. Are there Supposing, now, I've got this body, I should take no sciences of the higher life? Ay, we tell you there are; and the sciences of the higher life tell you dium's spirit, and got things my own way. I merely there is and can be no change in the soul-principle asked the question. I know your rules of course, and of man. All atoms of soul, as well as of materiali- will obey them. If I had this body there, I could ty, bear the stamp of the Almighty's finger. He is square off everything in three days. If I can keep it no respecter of persons, times or conditions; and he ten minutes, I do n't see why I can't ten hours, or will gather up the vast universes of atoms, and make ten days. How do you leave, after you once get them one with him in deed and in truth. Oct. 10. | in here? How soon will he get my letter? Three | past and present methods of treating this disease, ling that your own desires will lead you to send me

Rov. Moses Hallock. The Scriptures tell us that they who would be

you to make any mistake like that.

You wont forget to print this? It's a poor thing. I know, but it's the best I can do. The amount of it is, sir, I drank too much. Well—to tell the truth, I suppose I was injured by falling down when I was the world supposed I dwelt in the immediate presented the influence of liquous liquo when I was here, and though I was mistaken in the object of my worship, I am not unhappy in the spirit-world. I believed I lived up to the highest chael and me sister Margaret. Me name was Ann considering the conditions in which they exist. That Maguire. I lived here. I've been dead most two I was exceedingly disappointed when I reached the years. I was twenty-one—in me twenty-second spirit-world, is true. I felt I had as good as wasted year. I died on the island, of small pox. Me broth seventy-six years of my life, for those things I had He's no trade at all, sir. In the summer time he is one of them. There was n't a single thing that I a mason's tender, and in the winter time he does had garnered up that was destined to live eternally. what he finds to do. He's most three years older But when I began to look at the future, to perceive than meself. We's all born in Derby, Glanmore that there was an eternity of life before me, and what I had passed through was a mere item in com-I had no chance at all to speak to me brother or parison—that there was a vast field before me, that found many entered the spirit-spheres wrapped in darkness and despair, because they had sought

I have been requested to return here, speaking to mortals. Some friends whom I knew when they were young, forty-two years ago, have made a request to me, which is this: "If that which is now spread over the world, called Spiritualism, is true, go to such

Ob, would to God that I could give them of the wisdom of the spirits, together with the proof that I return. I have been trying since 1837 - for that year I passed away-to undo certain things I did when on earth; trying to erect a temple to the spirit, that death, hell and torment might have nothing to do with. Oh, I have been laboring to erect a temple that shall be worthy of the God who inspired me; but in consequence of the darkness my religion has shed over me, I have made slow progress. others have a thousand gems of truth to build with, I possess not ten; but I have faith that he who beto learn that the kingdom of heaven is a sphere of peace and satisfaction.

I can offer but few suggestions to those dear want to tell my mother that, first of all. She thinks I can offer but few suggestions to those dear he is, but he is a prisoner, where they ve got lots of friends, seeing they are all bound to the church, every prisoners. I do n't know where. I've watched him, one of them. I cannot say to them, come into me and be healed; but I would suggest one thing-that they investigate this new dispensation of Spiritualism with all the zeal they are possessors of; that they pursue the star of truth as closely as they are able to, and so surely as they do, it will lead them to the birth-place of the new Jesus. Oh, follow out this word of God-follow it, and it will lead you not to hell, but to heaven. I know it.

That I have returned, speaking with human lips, you will know if you question your own souls. Do not go out into the world to ask if I have come to you, but question your own souls, and you will know have responded to your call.

I am Moses Hallock. I was born in Brookhaven, Long Island. I preached the gospel, or tried to, in Plainfield, N. H., forty-five years. I was seventy-six years of age when the higher call came, which took place in 1837. My body rests in Plainfield.

Robert Collins.

It 's a mighty fine thing to be a minister before you die, but it 's hard to be one afterwards. How are you, mister? I get along pretty well, because I came without any fear. All you have to is a few thing just so, and you're here

My name is Bob Collins, or Robert Collins. I want to get a letter to my brother Dick. with him, if he 'll do his part to help me.

I'm pretty happy, considering the way I went out when I's here; and I went out as slick as an eel. I's in the battle out there at Bull Run. I s'pose you've heard of it, ha' n't you? There's no waiting for you to say your prayers, there. They do n't wait for you to finish up your business, there. Business is all I cared for. As for praying, I could n't do that if I tried. Well, Mr. Writer, you never went to war, did you? Well, I do n't think you want to, do you? But I tell you what it is, it 's a great way of getting through this world into the next. They open the door, and knock you in-do n't stop to see if you are invited.

How is it about my being able to talk with Dick? expect he is in Ohio; hails from Cleveland, l'pose. Are there folks there like this [medium] came from there before I found myself here. You see there are some things that do n't set well here with me. I did n't make allowance for accidents when I went away, so I want to tell my brother what to do about my business. Now I left a little money, and I want it to go where I want it to go. Now I expect Dick'll settle up my affairs; and as I don't know that I shall have a chance to talk with him, and as a bird in the hand is worth two in the bush. I'll tell have endeavored to give that which seems truth to him here what I want him to do. Now there is a person by the name of Louisa Gannett. No matter about what she was to me, or who she is, but I want my brother to let her have half of what I left. I do n't care what he does with the rest. He may keep it himself. if he wants to: but if he keeps it all. 'Il punish him for it. It's against my wishes to talk of these affairs here, but this was something I ought to tell. What's the use of coming back to

Ask my brother, for me, to go to a medium, will you? Then I'll talk over other matters with him. 'm sorry I ha'n't got any body, now, but I get along pretty well without one, since I can come back and talk through one. I don't take things very suppose I should have made friends with the devil, and got him to let me out as soon as possible.

A fellow kinder gets lost when he comes here-he do n't know which way to turn; but after coming once, we're a good deal better off, they tell us, and have more power and can get along better.

My Colonel's name was Mason. My regiment was sent from Ohio-the Second. I was under Cap. tain Packard. I do n't know but Ohio is as good as Massachusetts. I was born here in Massachusetts; used to live at a little place called Duxbury, but moved away when I was n't knee high to a pumpkin

Look here! you do n't ever lend bodies like this. do you? I think I could take care of it, if I had it. principle or spirituality of man may change in I'm from Cleveland. I was a West India Goods dealer, on Wilson street, No. 1. Dick was in my store. Well, look here. A word or two before I go. it and clear out with it? I have superseded the me-

three or four thousand dollars in three or four weeks. 'll have to run the risk, then, sha'n't I? Oct. 10.

Wallaco Perkins.

I wa' n't expecting to see anybody here, except ombody to write for me. My name is Wallace Per kins. I was twelve years old. Died in Morristown, N. J .- lived there. It's only been since last spring that I died. My father and mother have two sous and one daughter left. I was the youngest. They have one here, too-one daughter. She died of congestion of the brain, eleven years ago, she says. Everybody is trying to come back and speak to their folks, and so I've been trying ever since I came here to come back and speak to mine. My mother has a cancerous humor on her stomach, and my grandfather is here, and he is a doctor, and he says he would cure her, and I want she should get him, a medium to talk through, so he'll tell her what to do to cure her. She's been troubled about it five or six years, and other doctors could n't tell her what the matter was with her; but my grand-father says if my father will get him a medium he can talk through, he'll cure her, My father believes in the second coming of Jesus

Christ, and my grandfather says, "Tell Edward that this is the second coming of the Jesus who lived on earth eighteen hundred years ago, and if he'd only investigate for himself, he'd see it is so." Oat. 10. Good-by, sir.

Abby Shute.

Written:

The following was given by the alphabet of the deaf and dumb:

Tell my Aunt Abby that I come here, and that want to speak to her. My name is

Betsey Woodward.

My beloved Son-Let me come and talk with you BETSEY WOODWARD. to John Woodward.

PSYCHOLOGICAL INSTITUTE FOR THE INSANE.

MR. EDFOR-Sometime in the year 1852, in the easy days of my mediumship, my spirit-friends gave me a full description of an institution which they proposed to establish at some future time. The plan of the edifice was altogethen different from anything ent reminders of my position. Sometimes in the which I had any previous knowledge of, and was night I dream of home, of the dear friends up among very beautiful. My spirit-friends furthermore told me, that this delightful home was for invalids; but the lakes and out upon the great prairies of the they did not tell me what kind of patients were to West; then I forget the war, forget the clatter of be received and treated therein. After giving me the plan, and filling me with de-

that I must have a fitness for such a work, before I could be allowed to engage in it. They did not tell me to go and do, day by day, that which was given me to do, and, in that way, each day would bring me nearer to the much needed home for invalids. With ward it, it receded from my view; so that, at times, I completely lost sight of it. The journey has been of about ten years duration; yet I did not realize correspondence with them. Although I had had a large experience with spirit-power myself, and had the moral, mental and physical constitutions of both Institute, the glorious temple of health which had been projected upon my mind so many years before. I now saw, moreover, that the inmates of this institute would be the mentally and the morally, as well as the physically diseased; and that the magnetism and psychology of the spiritual as well as of the outrageously abused their privileges. mundane sphere, together with other influences. would be used to restore the mentally deranged, as they are called, but whom the clairvoyant eye sees to be spiritually diseased.

For the present, I have limited my engagements as a lecturer, in order that I may prepare to open our home for this much neglected class of sufferers, who are more numerous than the public are aware of, perhaps, and, I acknowledge, far more numerous than I myself supposed, and more neglected than I magined, until I was informed of the immense numbers who receive no kind of medical attention whatever, and until I found, by visiting many of the Lunatic Asylums of our country, that the medical profesfamily and friends, and to society.

With the view to the proper treatment of all such change.

ealing, and mediumistic power.

ally diseased, Prof. Spence will, with the permission know me I cannot say more. of the Banner, lay before the public the statistics of All letters should be directed to me at Alexandria, ineanity in the United States ; also an account of the Va., care of Professor La Mountain, Æronaut. Hop-

or four weeks? I do n't know what will become of together with the practical results of the present prevalent system of treatment, and the reasons why better results may be expected from the new system which we propose to inaugurate at the Psychological AMANDA M. EPENCE. Institute. Yours truly, New York, Nov. 15, 1861.

An Old Friend in naNew Field.

DEAR BANNER-I little thought when I last wrote you, or even a few short days ago, when in my dear New England I was enjoying the delightful Autumn season, that so soon the beat of the drum, the roar of artillery, and the rattle of innumerable rifles would be my daily music; I little thought to so soon pass away from the rocky headlands, the sandy beaches, and the hills and valleys of Massachusetts and Connecticut, endeared to me by the remembrance of the many warm hearted friends whose homes are there; yet so it is: from the sacred soil (which, by the way, I found very much like other soil, only superlatively muddy) I look back and wonder at the change, so great, so manifest, that I can scarce comprehend it as yet.

I sit by my door-table and look out of the halfbarricaded windows of the mill, at that hill away off to the east; I see its sides covered with felled trees, laying in every direction, the browned and crispt leaves on the tangled branches, looking so desolate, that I could imagine the advance guard of the Winter King had swept over it, did I not catch a glimpse of fresh embankments at its summit, and from that level line of embankments see peeping out the iron muzzles of waiting war dogs. Backward and forward, like the figures in a diorama, over those embankments, moved the distant sentinels, while high above all waves the glorious old Stars and Stripes, and I am reminded that war is here, and I am with the advance guard of a great army-an army prepared for a bloody strife with those who but a few short months ago rested with us under the protecting folds of the same proud, invincible ban-

Through the day the constant passing of going and returning pickets, by squads and by battalions, the jangling sabres and clattering hoofs of dashing cavalry troops, and the constant evolutions of the detailed guard that occupy this mill, are ever presthose New England hills or away off by the sides of hoofs, the roll of the drum and the tramp of soldiers : even the rough blanket around me loses its light in anticipation of such a glorious work for hu- roughness, while it dissolves into a mist of happy manity, my spirit-friends gave me to understand remembrances. But not long do I dream: "Sergeant of the guard, turn out the relief!" echoes through the old mill, and sleep is gone; the prairies, me what kind of fitness was needed; but directed the lakes, the oak-covered hills and the flower-dotted valleys disappear as my eyes stare, wide open. at the flour-dusted timbers above me; then the old roughness comes back again to the blanket as I, lay these instructions, I started on my journey toward and listen to the tramp, tramp of the sentinels, and the foreshadowed institution; but, although to my remember that war is here-remember that perhaps vision, it then seemed near by, yet, as I moved to. not two miles distant is a cruel enemy—an enemy who seems to have no sense of honor toward a foc.

Such are the reminders of the change in my life: but I did not sit down now to write of that, to say that I was making any progress toward the prom. aught of the many exciting scenes in every-day life ised institution, until last February, when I was here in camp. Should I be spared, and you and directed to publish a letter to mediums, inviting a your readers, dear BANNER, desire it, at some future time I will pen those experiences.

Now I wish, through your columns, to tell my a general knowledge of the experiences of thousands many friends where I am, and why I am here. In whom I had met, in my itinerant life of eight years | the first place, then, I am in the Balloon Corps of constant travel through a majority of the States of the Department of the Potomac, under Gen. McClelthe Union, yet the numerous letters which I received lan, in the service of "Uncle Samuel," acting as asrevealing to me the influence of spirit-power upon sistant to Prof. La Mountain, the Æronaut, intending to sketch from the clouds the position of the male and female, young and old, opened to my view enemy. As the Professor cuts entirely loose from a new field of labor, in which, to my surprise, I once his ropes, passes over the enemy, and trusts to a more beheld, under the name of the Psychological contrary upper current to bring him back, there are chances that I may depart from this sp haps to a better one, perhaps to a Richmond tobacco prison. But were the chances still greater against me, as I feel now, I would not shrink from them in the service of my country against those who have so

We are at present located at the famous Cloud's Mill, about four miles west from Alexandria. Being a mile and a half beyond our outer regiments and forts in this direction, we are well in advance, only our outer picket guard being beyond us; but having a chosen guard of forty men from the New Jersey regiments, and a well barricaded brick mill. we feel sure that we can hold our position, a while at least, against great odds. So much for my present abiding place. Now why am I here?

Ever since the commencement of this war, I have felt that my duty called me to take a part, and much as I dread war, much as I mourn its desolations, I have felt that this struggle was a holy one sion practically ignore all other means of treating upon the part of those who opposed the extension of the insane, save and except powerful medicines to the curse of slavery that has so blotted the escutchreduce the system; narcotic as a substitute for the eon of our country's honor; feeling thus, I could old system of restraint, and modified forms of re- not tray away from the strife, and accepted the offer straint, which are not so cruel and inhuman as those made me by Professor La Mountain, becoming a of former times. As a class, therefore, they are member of his corps. I am satisfied that in doing much neglected, and demand not only the sympathy so, I have done only my duty. The glorious cause of spirits, but the aid of those in the body, to assist that for twelve years has claimed my attention, and spirits in introducing the healing power, which, that, for three years I have publicly advocated, is associated with magnetism and psychology, and hap- no less dear to me to-day than ever, and whenever py surroundings, administered in the spirit of kind. or wherever I can get a chance to assist, by a word, ness, tenderness and good will, and with order and a single soul to throw off the shackles of old conservdecision, will restore the large majority of the men- atism, either in polities or religion, I shall gladly tally and morally diseased to themselves, to their seize the opportunity to say that word; it is my soul's desire to do some good in that direction, and As I have given my entire and unreserved time when my country no longer needs my services in and strength to Spiritualism for over eleven years, this field, it will be a great pleasure to me again to and as I expect to give the rest of my earthly exist. return to the public rostrum to advocate, in my feeence to it, I feel free, most carnestly to solicit and ble way, by the help of the dear invisible ones, reinvite for the new work upon which I am about to ligious, social and politicalprogression. To my co-laenter, the sympathy and cooperation of all Spiritual- borers in . this glorious field, both male and female, ists, and especially of mediums, and of the editors those that I have met, as well as those whose acof our papers. They shall be kept informed of our quaintance I have not yet had the pleasure of maksuccess and progress in exploring and laboring in ing, my soul's best wishes follow you until I again this new and important field, in which, I doubt not, join your ranks. The cords of friendship that have we shall find many cases of obsession, in which me- been drawing me to you, one by one, during the three dium power alone can liberate the parties obsessed. years that have passed, are not weakened by this

cases, as well as all forms of mental and moral dis. I now, more than ever, realize their strength. eases, we propose locating in New York city, where May I hope that now and then you will give a we can have easy access to all grades of magnetic, thought to the one that is distant from your field of labor. Should you have a spare moment from your In order that the public may clearly see the mag. labors, to drop me a line, be assured it will be joynitude and importance of the department of labor fully received and bring to my hours of loneliness which we are about to enter, and the necessity for an many a pleasant thought. To all my friends, east mproved method of treating the mentally and mor- and west, I repeat that assurance, and to those that

many a word of cheer while I am away from you, those that care more for the "fleece than flock," and that I may be spared to again stand in your that cannot sustain themselves in the Bintes, and midst, to chasp your greeting hands, and to look into professing to "givo tests," fall seven times out of your friendly oyes,

I remain yours, fraternally, N. FRANK WHITE. Cloud's Mill. Va., Nov. 2, 1861.

Marblebend.

gun pointing into the earth, and half buried.

habitants, is built on the rock, in dwellings and States. And other good, earnest, faithful mediums shops, compactly, in all sorts of shapes, and pointing | -- workers for humanity, under the guidance of every way, without regard to the narrow and crook- angel bands, will never regret trips to California. ed streets which wind around among them, so every man can get to his tenement. A stranger would lose and find his point of compass and locality half a dozen times in walking an hour, and you could no more get lost in it than in the paths of a good sized flower-garden; but if you did, you could climb an un- is black. What makes men different colors? Nature. occupied rook, and look all over it at a glance.

it is now making shoes. The superannuated seamen of the old stock are sitting round in the sunshine, drying up, so they can fly away to a foreign country, ences in men, and nature makes religious differences to sail if not to fish; and the younger craft of the new in men; and nature is all well, all true, all right. business - mostly females - are fluttering in the shops and streets, and ripening into man and womanare a novelty, in great variety, from the capacious nine shops standing on rocks and of sufficient capacity only for one pounder of leather and pegs.

or girls, any day, and as fine, healthy specimens as can be found in any town of the nation, but you contradictors, creed sticklers and creed opposers, only could scarcely raise a company of young or middle- see the surface of life's machinery and think that in aged men; they have mostly gone to sea, to the war, or to the west; but the children give promise that physical action. We go into a machine shop and the place will furnish its full quota for at least one more generation.

fact at the end of all roads that reach it, you have to is a band that moves around, sets these tools in acback out, or face about and retreat. For the last tion, and does this work. What makes the band go fifty years the population has increased by natural, round? There is a drum that rolls around and laws and decreased by emigration; but the former has moves the band. What makes the drum go round? gained slowly upon the latter current, and the place There is another wheel, with cogs, that moves the has inproved some.

order, and well supplied with ammunition to defend thing and turns the crank of the cog wheel around. the place, and they take charge of the souls, especially of the young, and train them in the "nurture and makes fire? Certain elements compounded. What admonition of the Lord;" but when they are older, makes fire the result of a certain composition of elemany of them depart from it and go to sea, or get ments? Nature. Thus we are carried to nature. married, or join the army; either of which is likely Then, we ask, what is nature? Who can answer? to break the church covenant, and start the mind to thinking for itself.

is having a "four days' meeting" in it; but they ing new causes is progression. are mistaken this time, for I used five evenings and of human progress.

Old Salem, too, I hear, is in commotion, and feels the shock of sister Hardinge's lectures, and probably ness. the theological cannon that silenced the witches will be pointed at her, and she will be shown "Gallows The pious souls of Salem have considered their town except the spirit of the Lord that comes occasionally in revival to convert souls into the churches.

WARREN CHASE.

Shall Mediums come to California ?

A recent issue of your excellent paper, reaching this region, where the Sierra Nevadas "roll down their golden sands," contained an article from Bro. D. S. Curtis, of Sacramento, headed, "Shall Mediums come to California?" Said contribution though doubtless well meant, does not meet with my California since 1849, traveling quite extensively, I the demands of Spiritualists, enabling me to judge Pacific shores will prosper. There are no more liberal people than Californians, and yet in all their undertakings they are bound to get the worth of their

They are anxious to investigate everything new whether in science or morals, and embrace the truth gladly, when it becomes truth to them. Multitudes left their creeds, church dogmas, and conventional shackles on the Atlantic side of the Rocky Mountains; they are free from the "cant" theology and ciples of the Harmonial Philosophy. Hearts all along the Pacific Coast are ready for the seed. Souls are hungering for that bread that immortalized spirits through media alone can give.

I will board any good medium one year grans in my family, besides aiding the same otherwise. I have told Bro. J. M. Peebles to make my house his home at all times. By the way, through his fine social qualities and eminent lasting talents, Spirittion in this place; the Methodist Church being at our service when not previously engaged. We have organized for business purposes, feeling that in "union there is strength."

Mrs. Day's "Hesperian," announces the arrival (by a recent steamer) of Mrs. Fanny Green. I bespeak her a cordial welcome to our shores. I have in my possession two volumes of the old "Univer colum" in which her name is often affixed to be appreciated.

There could not well be a better field for mediums of the right stamp than this country. True incessant hell of his own thoughts.

ten, may not realize their expectations. Such should not complain that they are not appreciated. Justice towalt. As a Spiritualist, I judge no man; but take each individual for what I personally know the same to be. "Hearsay" is an unsafe criterion. My This is indeed a head, and a hard one; but far life experience proves that those who are severest in from being marble. If the first settlers thought it their judgments and condemnations of others, are so, they made a great mistake in the rock that rears | themselves the most inharmonial and un-Christlike. its bold crest to meet the ocean at this point. It is The mirror that reflects others' imperfections is in the toughest kind of granite quartz, mica, scrpentine ourselves. Jesus refused to be called "good," and anand feldspar, evidently crystalized in the crucible of nounced the object of his mission " not to condemn the earth's first chemical experiments. There is an the world, but to save it." If Emma Hardinge were excellent harbor and an old vacated fort with one here she would completely colipse T Starr King; and W. P. Anderson, the spirit-artist, would, I am confi-The town, which contains about eight thousand in- dent, be better remunerated than I fear he is in the

G. W. JOHNBON. Clarksville, Cal., Oct. 10, 1861.

Every Belief is Right,

One man is white, another is copper color, another Are men to blame for nature's work? No. What The main business of the place was once fishing; makes one man a Christian, another a Mahometan. another an Infidel? Nature. Are men to blame for nature's work? No. Nature makes physical differ-There are natural causes that make one man a Spiritualist, and another man a bigot, the same as there hood, for I know not what destiny. The shoe shops are natural causes that make one man fat and another man lean; one is not to blame and the other manufactory of Bro. Bassett, to the little seven-by is not to blame; each one is lawful as a product of nature, and nature transcends the bubble of accountability and responsibility. Who finds fault In the streets you could raise a regiment of boys with the productions of nature? No one who sees and understands her workings. Fault-finders and the finger's end of physical motion lies the power of see machinery in motion; we see hammering, turning, drilling. We ask what causes these instruments The town being at the end of the railroad, and in to move and do this work? We answer, first, there drum wheel round. What makes the cog wheel . go There are several old churches here, kept in good round? The pressure of steam pushes out some-What makes the steam and pressure? Fire. What A superficial view sees a cause, but back of that lies another cause, which commands a deeper view; and Bro. Bassett's new hall, of which sister Hardinge back of that lies another, which commands a still wrote you, is indeed a fine one, and well worthy the deeper perception; and back of that another still enterprise of the proprietor. The neighbors say he and so on, for aught we know, ad infinitum. Perceiv-

There is a cause for every religious belief, and one day at this visit, and more are coming, and it is through the chain of causes that produces causes the intention of Bro. Bassett to keep up the meetings | we may go back, step by step, till we are lost in the till all the intelligent part of the people have a chance bright and holy bosom of Nature, searching for the to become converts to our philosophy. It would be primal causes of all religious. So the different reinteresting to see what proportion of the inhabitants ligions of the earth are only the varied tints and this would include. There are some strong intellects shadings of Nature in the great panorama of physihere, and most of them are already interested in our cal existence; and, as such, each one and all are inscience, and are aiding to clear away the theological trinsically and eminently right. The vision that can breast-works and brush-heaps that obstruct the path sweep the whole picture, sees beauty in the whole, as a whole; and sees, too, that not one single shading could have been omitted without marring its perfect-

And there will come a time for every one, in the progress of human events, somewhere, when this pic-Hill," and warned to depart, and look at the old elm ture of human life will be looked upon with admiraand read of Mary Dyer, before she returns again. tion, with its beauty intensified by the various religious beliefs and manifestations that now exist and invulnerable to spirits, since the days of witchoraft, have existed. Then, all condemnation for all religious beliefs shall have ceased to exist. When we see that the belief of others is natural, though it may not be the same as our own, we shall say it is true, for Nature is ever true. So, when we shall see that the belief of others is true-true in Naturewe shall not utter a word against any belief that may exist anywhere, or of any kind.

Making the Best of it.

That can be done, for it has been. The old adage says, that what man has done, man may do. Of approbation. Its tone is quite tog discouraging, and course. A writer says-"I would have, if possible, must necessarily, prevent timid mediums from sail- a wise man be contented with his lot, even with a ing for this comparatively new country. Having shrew; for though he cannot make her better, he been a Spiritualist since 1817, and a resident of may, you see, make himself better by her means." There is not a doubt of it. Suppose, now, we begin think I understand the condition of Spiritualism, and and take this view of things, how long would we have to suffer from trials that are actually nothing pretty correctly how mediums journeying to the of themselves, yet manage to invert the order of our lives, and overturn all the settled plans of our individual happiness? Besides-do we consider the good of the discipline we get-being obliged to nocept the service of crosses and disappointments and humiliations? Do we reflect upon the temper strengthened, the nature sweetened, the soil of the heart ploughed into and mellowed again and again, by these petty trials? These are the most valuable points of the case. One cannot fairly call himself educated, till he has taught himself-he cannot learn sectarianism that prevails in the older States, and it of another—how to make the best of it. For him hence the more ready to embrace the beautiful prin- there are no disappointments, for he allows for them abundantly before they come along.

Fate of Past M ii.

The vicious die early. They fall like shadows, or tumble wrecks and ruins into the grave-often while quite young, almost always before forty. The wick-"liveth not half his days." The world at once ratifies the truth, and assigns the reason, by describing the dissolute life of "fast men," that is, they live fast; they spend their twelve hours in six, get ualism has been placed upon a permanent founda- ting through the whole before the meridian, and dropping into darkness while others are in the glory "Their sun goeth down while it is yet day. and they might have helped it. Many a one dies long before he need. Young men of genius, like Burns and Byron, to whom, when dissipated and profligate, thirty seven is so fatal; and your obscure and nameless wandering star, who waste their time in libertine indulgence-they put on steam till they blow up the boiler. They run at such a rate that the fire goes out for want of fuel. The machinery is destroyed by rapid speed and reckless wear. Their prose and poetic contributions. Her abilities will physical system cannot stand the strain they put it o; while the state of their minds is often such that the soul would eat the substance of the most robust hody, and make for itself a way of escape from the

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, 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 is meted to all, sooner or later. The wise can afford their notices; but if any one feels it a duty to pay, he or she may remit whatever amount they please. This statement is made in answer to many inquiries upon the subject. Lecturers named below are requested to give notice of any

change of their arrangements, in order that the list may be as correct as nossible.

Miss Belle Scougalt lectures in New Bedford, Mass., the Miss Belle Sectoalli Sectors in New Boslord, Mass., tho four first Sendays of Doc; in Troy, 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 March: Philadelphia the last Sunday of March and the two first of April. Will receive applications to lecture in the Eastern States during March of 1802. Address as above, or Rockford, III.

Mns. Mary M. Macumber will lecture in Stafford, Conn., two first Sundays in Dec.; Marblehead, the last Sunday of Dec. and the first Sunday of Jan.: not engaged for the three last Sundays in Jan.; Yeb, in Providence, R. I.; June at Portland, Mc. Address, West Killingly, Conn.

MISS EMMA HARDINGS will lecture in Taunton, Milford and Portland, during Decembor, and form engagements for Sabbaths and week evenings this winter in the cast. Ad-dress, care of Bela Marsh, 14 Bromfield streat, Boston. F L. WADSWORTH will lecture every Sunday in Battle Creek, Michigan, until further notice; at Providence, R. 1., four Sundays of May; at Taunton, Mass, first two Sundays of June; at Marblehead last three Sundays of June. Address accordingly, He will answer calls to lecture in New England during the Summer of 1862.

WAREN CHASE lectures in Foxboro, the first Sunday in Dec.; Lowell, Mass. Dec. 8 and 15; Taunton, last two Sundays of Dec.; in Boston, Sunday, Jan. 5. He will receive subscriptions for the Banner of Light.

Mas, Fannie Burbank Felton will lecture in Putnam, Jonn, Dec. 8; Taunton, Mass, Jan. 5 and 12. The last three Sindays of Dec. are not engaged. Address 25 Kneeland

Mns. Frances Lond Bond intends to pass the Fall and Winter in the State of Wisconsin, and those wishing her ser-rices as a lecturer will please address her at Madison City, Wisconsin, care of T. N. Bovee.

S. Phelps Leland. Friends desiring lectures on Geology or General Reform, during the Fall and Winter, will please write soon. Address Cleveland, Ohio. Miss Emma Houston will lecture during the month of De-ember in Charlestown, Mass. She may be addressed for the present, at Mauchester, N. H., or East Stoughton, Mass.

Mr. and Mrs. H. M. Miller may be addressed at Pen-Yan, Yates Co., N. Y., for the present, or Conneaut, Ohio, are of Asa Hickox, permanently. MISS M. A. CARLEY will receive calls to lecture in the vi inity of Boston until Dec. 20th, after which she will visit

New York and Philadelphia.

LEO MILLER Will speak in Providence, R. I., five Sur iays in Dec. Address, Hartford, Ct., or as above. PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tr

H. L. Boweer will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Rev. E. Case, Jn., Florida, Hillsdale Co., Mich., or care of Mrs. James Lawrence, Cleveland, Onlo. Dr. E. L. Lyon, may be addressed care of Wm. Crowell Geneva, Ashtabula Co., Ohlo.

Miss L. E. A. Dr.Fonce's address until further notice will be Vincennes, Ind., care of Wilmot More. Mrs. C. M. Brown may be addressed until further notice

WM. F. WHITMAN, trance speaker and healing medium Mas. E. A. Blies, (formerly Mrs. E. A. Ostrander,) Spring

MRS. E. A. BLISS, (formerly Mrs. E. A. Ostrander,) Spring-field, Mass.

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June 22.

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Oct. 19.

MRS. J. H. FOSTER, CLAIRVOYANT TRANCE AND PROPHETIO MEDIUM, whose powers have been long known and well tested, has taken rooms at No. 75 Beach street, where she will be happy to receive calls from those who wish to commune with their spirit friends. Written communications given when desired,

Nov 23,

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Aug. 10.

Aug. 10.

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S, Grover will also visit the Sick at their homes, if requested, and attend funerals. Residence, No. 3 Emerson street, Somerville.

Sm. Oct. 12.

MRS. M. NEWMAN, from Providence, R. I., the Prophetic Clairvoyant, has taken rooms at No 182 Friend street, where she is prepared to examine and prescribe for the sick, and where she can be consulted on all business matters of whatever nature they may be. There will also be public Circles at her rooms avery Thready and Friday avent pre-Circles at her rooms every Tuesday and Friday evening; 10

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M. JAS. V. MANSFIELD, of Botton, the world-renowned Letter-Writing Test Medium,—certified by thousands of actual written tests—may be addressed at 12 Avon Place, by inclosing \$1 and four 3 cent potage stamps. Office hours from 9 A. M. to 5 P. M.

If June 8.

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19 Pine street, from Washington st., Boston. Nov. 2. 3m MRS. FANNIE B. FELTON, Trance Speaking and Sec-ing Medium, will receive her friends on Tuesdays, Wed-nesdays and Fridays, at No. 25 Kneeland street.

Mrs. F. will receive calls to lecture as usual.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. If Feb. 16 M RS. L. F. HYDE, Writing and Trance Medium, may be found at her home, No. 44 Harvard street, leading from Washington street, Boston.

M RS. M. W. HERRICH C.

M RS. M. W. HERRICK, Ciairvoyant and Trance Medium, at No. 17 Bennett street, Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1. 3m° Sopt. 28.

M 188 E. D. STARKWEATHER, Rapping. Writing, Test Medium, No. 22 Pitts street, near Green street. Hours from 9 A. M. to 9 P. M. Terms 50 cents. tf June 1.

MRS. E. GETCHELL, Tranco Modlum, No. 2 Chapman st., corner of Washington street, Boston. Terms 50 cents per hour. 3m Nov. 2.

MRS. C. A. KIRKHAM, Seeing and Trance Medium, 140 Court street, Boston, Mass. tf April 13,

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and nervous spasms. and nervous spasms.

Now, in ninety-nine cases out of every one hundred all the above named disorders, and a host of others not named, as Consumption of the Lungs, and that most insidious and willy form of Consumption of the Spinal Nerves, known as Tabes Dorsales; and Tabes mesenterica, have their seat and origin in diseases of the Itivic Vicera. Hence the want of success on the part of old school practice in treating symptoms only.

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OFFICE 32 EAST 18TH STREET, NEW YORK. Bept. 7. . ly

B. CONKLIN, Test Medium, No. 599 Broadway, New July 6,

Benrls.

And quoted odes, and Jewels five words long, That on the stretched fore-finger of all time Sparkle forever."

HARVEST SONG OF THE NATION.

Oh, fair is the orchard, with russet fruit laden, And bright is the cornfield, all golden with grain, And sweet is the garden where matron and maiden Bit listening at eve to the whipporwil's strain; But fairer, and brighter, and sweeter, and dearer, Are the orchards of crimson, the fields of bright red And the flow rets immortal that hallow the wearer Whose blood for his country is loyally shed In the orchards of Union, the cornfields of Union, The gardens of Union, for Liberty shed!

Though the reaper be Death, and his garner the charnel And the wine-press o'erflow with our patriot blood-Though the furrows run deep with a vintage incarnal, Who will shrink from the fields? who will pause nt the flood?

Who will measure the grain while 't is standing or falling?

Who will count what is lost till the day shall be won? While the sun shines aloft, while the Master is calling, In the field be our place till the field-work is done! In the orchards of Union, the cornfields of Union, The gardens of Union, till victory is won! [New York Sunday Times.

Life is a journey, and they only who have traveled a considerable way in it are fit to direct those who are

I HEARD A VOICE FROM HEAVEN.

Hark I from the margin of the crystal sea, A shining scraph dearly calleth me With most effectual calling. From the verge She spieth me, slow-wading from the surge Of my deep sorrow; and she sendeth down Such gracious glimpses of a golden crown, Such smiling gleams of bliss prepared for us, As make my life's deep midnight luminous. And these sweet gleams and smiles, like stars are set To soothe the darkness where I wander yet: They let Heaven through upon me, and I go In their clear radiance, praying as I go. And nothing doubting that, when I shall close My willing eyes in their serene repose, That scraph shape will guide me to the bliss Wrought in those regions from the woes of this. [Julia Russell McMasters.

The eagle would be starved if he always soared aloft against the sun. The bird of wisdom files low and seeks her food under hedges.

SWORD AND PLOW.

The sword came down to the red-brown field, Where the plow to the furrow heaved and keeled: And it looked so proud in its jingling gear. Said the Plow to the Sword, "What brings you here?"

" Long years ago, ere I was born, They doubled my grandsire up, one morn. To forge a share for you, and now They want him back," said the Sword to the Plow.

The red-brown field glowed a deeper red, As the gleam of War o'er the landscape sped ; The sabres flashed, the cannon roared, And side by side fought the Plow and the Sword. [C. D. Shanley.

There is no situation, however humble, the which to fill to perfection does not argue superiority of charac-

ADDRESS BY JUDGE EDMONDS.

Reported for the Banner of Light.

On Sunday evening, Nov. 17th, at Lamartine Hall, New York, after the usual religious services, Judge Elmonds addressed a crowded audience in substance as follows:

Amid the warfare now raging in our land, and drowning in the uproar of human passions the still small voice of God-amid this fierce commotion, we are met to cheer and confirm each other in our common faith. Further sorrows are vet to come upon our country; more and more have our people yet to be chastened before they are prepared to receive these truths; but when the time of chastening shall have passed, then will rise a spirit among us which will enable us to welcome them to our hearts, engraft them in our lives, and send them throughout the whole world. Amid all the clouds that now rest upon us, then let us speak while we can. We who have been blessed with the knowledge of these great truths which have been so freely youchsafed to uswe may well ask what is our duty in view of such great privileges, and in such an emergency as the present?

And, first, let us consider this question. What interest can we expect those who believe not at all in the outward manifestations, to take in the subject, while they think that the whole matter of spir. itual intercourse is one of recent origin, the offspring of the last twelve or fifteen years? Such an idea is calculated to do great mischief to ourselves, to our cause, and to the world around us. For if we believe that this thing is of recent origin, we must say that it is confined to those only who have had the privilege of witnessing and embracing these manifestations; and such a conviction is adapted to engender anything but the right feeling with which to approach this great subject. In spite of all we could do, it would give rise to an exclusive spirit among us, and an odious pride of opinion. Why, if we feel that we, out of the hundreds of millions of Earth's inhabitants, have been so peculiarly favored, that only in our day, and to a chosen few, this great light has been vouchsafed, do we not, in our own conceptions, stand apart from our fellow-men, as being entitled to say, "I am holier than thou?" It would be an inevitable consequence that we should depart from that position of humility so becoming to those who have been taught by these truths.

It is well for us, therefore, to know and acknowledge that this belief of ours, in the recent origin of our manifestations, is a fallacy; for knowing that, the whole foundation of our selfish pride is removed. This power of intercourse with beings from the other world has not been vouchsafed to our generation as an exclusive privilege, but has been the property of all mankind in all ages. Four or five thousand years ago, among the Egyptian priesthood, it was as common as among ourselves. They would place a consecrated tripod (or three legged table) in a round basin. whose margin bore the letters of the alphabet, and the tripod would turn and point out the particular letters which formed a communication. Twelve or fifteen hundred years subsequently, the knowledge of this species of divination passed from Egypt into Bouthern Europe, and in the time of Christ it was very commonly practiced among the Greeks and Ro-

ages. Three or four thousand years ago the rap- spirit of devotion. pings, also, were known. Accounts of their occurrence one hundred and fifty years ago are extant in Eu-

and how they may be able. He speaks now to us you shall say, "Behold a man of God." again, as he did in the old time before. All great truths, revealed from time to time, bave had their spasmodic periods of revival. Thus, the art of printing, commonly supposed to have been discovered within the last four hundred years only, was known to the ancient Romans, and applied by them to stamp their pottery-ware. The world made nothing of the discovery then, because it did not need it. It was not until the Reformation, after bloody wars, when men craved for copies of the Bible, which had been kept a sealed book, that it began to be develsince become. The reception of the Copernican sys-Two thousand six hundred years ago, among the philosophers of Egypt, it was announced that the Sun, and not the Earth, was the centre of the planone of infinite importance, is, whether the world is they longed, as well as the manna and qualls with and wait for a better time.

Now it seems to me that the world is ready for it, and that it will take deep root and flourish. Mark as the wars in Canaan, illustrate the workings of a few circumstances which will aid us in determin- the Divine mind—the Providences of God, in contining the problem. During the short period of twelve ually acting laws which " bring souls out of chaos" years, which have elapsed since the advent of Mod- the living God." ern Spiritualism, it has made millions more of con-verts, in the United States alone, than Christianity the Almighty breathed through Nature, and the litcould number for three hundred years after the death eral church was caused to occupy the material Jerucould number for three hundred years after the death salem to construct its literal temple, and prepare of its founder; and this, not by the active efforts of the way for the spiritual Messiah, the quickening public missionaries and the affecting spectacles of spirit to teach the gospel of God, to square the cir martyrdom, but by the spread of little private oir cles, where we could sit down and see what the dear ones from beyond the grave, father or mother, child or friend, had to manifest to us. But the belief is not confined to the United States—it is spreading all over the world. I have received within a day or inventions or discoveries of men. The Jews did not to comprehend them—the literal church does not to two, a letter from Calcutta, which gives evidence of its progress there. These manifestations have gone throughout mankind everywhere, and are ever of the new Jerusalem, and the human soul. It had its the same general character.

Witnessed under such oircumstances, so surrounded, so attested, the idea of collusion or deception, utterly out of the question, the reality of spiritual intercourse, throughout the world, may, at this moment, be considered as a settled matter. For how differently is the subject treated in the public prints, and in ordinary social converse, from what it was as established; and in thus overcoming the skep ticism of the world as to the bare possibility of ing future.

Spirit communion, a step has been taken greatly in What and where is God? Is he an Omnipresent spirit communion, a step has been taken greatly in advance of all past ages.

Search back in history four thousand years, and you find no such general conviction, no such vast are questions which must forever interest inquiring accumulation of testimony, and no such great effect of that testimony. Well may we say, therefore, that mankind is ready to receive these great truths. The spirit-world that has guided this great movement, having accomplished the design of the more ture, and permeate all conditions of being, impartstriking outward manifestations, these latter have been mostly withdrawn. But day by day the number of inquirers increases—new private circles are eternal life." Well may "our hearts burn within being hourly formed—there is no falling off of interest in the subject.

A revelation has been made to mankind for the first time, of what is to be his future condition. Another great point gained, is the demonstration, by evidence addressed alike to our senses and our reason, of the fact of our immortality. Hitherto it has been assumed to be revealed to us through Jesusthat is, the general truth was taken as revealed, and philosophers have gone abroad in search of reasons to establish it, because so few would receive it from revelation only. It was necessary it should be proved; and, until these manifestations came, there was no proof, except to the abstract understanding.

single human being has lived beyond the grave. Now, is the world ready to receive this fact, by means of this unprecedented kind and amount of as to manifest his Infinite self (and nothing more) testimony? From the marvelous progress made by in finite degrees. Seeing this, I am forced to the other truths, I firmly believe the world is ready for this. One of the evidences of this readiness is found in the present condition of our country. Until this civil war had armed a million of our countrymen against each other, how utterly in vain was all this it could not be so. We, the most inferior of intellievidence presented to them! There was a God among us more powerful than the God of heavena Deity like that described by Milton, as

-.. the least erected Spirit that fell From heav'n; for e'en in heav'n his looks and thoughts Were always downward bent, admiring more The riches of heaven's pavement, trodden gold, Than aught divine or holy."

discovered gold regions hardening our souls like the nether millstone, setting the ban of luxury on our domestic relations, and closing our hearts against ple of the living God. It is the house not made with the silent truths from the invisible world, how vain hands, its architecture is the order of Melchisadek. were they amid such immense temptations! All hearts must now be purified from that which too much prosperity has created within them. It is through much tribulation that man enters the king- the grave of unbelief its victory, so that personal dom of heaven. I hail these mournful distractions, therefore, as a blessed means for preparing the the common inheritance of all. The cool, calculating hearts of the American people, and fitting them to cannot easily accept the idea of a personal Omnibecome an example to the whole world. Some of present God. He says, if God is in the mineral, the you may live to see that blessed consummation. I vegetable, and the animal kingdoms in each and cannot hope to linger long enough; but I trust I have been able to aid, however humbly, in the great the truth of his existence. He adds, 1 live and ocwork of human progression. What, now, is our duty, cupy space, and can he live and occupy it also? who have had opportunities of ocular demonstration-to whom the dead have come-and for whom the stone has been rolled from the door of the sep- God be in it, and the brick not be a part of God. ulchre, and its recesses enlightened? Have we a right to sit down in indolence, and say, "It is God's made receptive and expressive of the Divine, which work "? God works by instruments; and it is our is superior to, though existing within, and indepensolemn obligation to act well our part in furthering dent of it. To illustrate: the bricks and stone, may His design.

These public meetings are of very little account in affecting our main objects. In them, as we come to- ism than they would have been without it. Elec-

mans. These manifestations have more or less pro- coming exclusive and acctarian in our views and valled over since. So with regard to trance mediums, dispositions. This is one of the great evils of digirwhose utterances throughout our country have so itualism. But there is a machinery by which each excited the sulgar appetite for the marvelous, and of us can be of great service; I mean that of private brought into injurious activity our own love of nov- circles. Meet there as often as you can. Cultivate elty. Such phenomena were common in very remote these great truths. Let them waken in you a true

A still more important duty is incumbent upon you. It is that of going forth into the world, in order to convert it; not by thrusting the subject upon But it may be asked, if this thing has lasted so unwilling hearers; or proclaiming the truth from long, how is it that it has not produced greater street corners and house-tops; but by leading such fruits? I answer, that, in God's dealings with men, lives of love and purity, by so reforming, regenera-He gives them, in different ages and generations, the ting yourselves before God and man, as that, when same great truths, for them to read and apply, when you pass out among your fellow-men, all who meet

> SOSTON SPIRITUAL CONFERENCE, WEDNESDAY EVENING, NOVEMBER 20, 1861.

> > Reported for the Banner of Light.

QUESTION .- God and His Providences.

JACOB EDSON.-God and his Providences is an interesting subject for consideration. Judging from our finite standpoints, the sale of Joseph into Egypt was wrong, but to the Infinite it was right, for God oped into the immense engine of progress it has in his Providences overruled it in such a manner as to preserve the family of Jacob, the material father tem of Astronomy furnishes another illustration. of the spiritually faithful, through the seven years of famine; thus the literal church obtained. The condition of the twelve sons and their descendants in Egypt, is a beautiful illustration of the literal church. The cruelties of the Egyptians, the strife ets; yet, for two thousand years, the world was ut. with them, the efforts to make brick without straw, terly unable to receive this great truth. So with and the blood upon the doorposts, are divinely significant in their spiritual application. The manner in which the elect were forced out, the spoliations, the the world—they have come again to us—once more passage through the Red Sea, the pillars which the truth comforts mankind—and the great question, guided them in the wilderness, the cakes for which ready to embrace it now, or it must fall back again, which they were fed, are beautifully true as pictorial expressions of individual experience in the unfolding process of spiritualization. The miracles upon the Mount, its tables of stone, the smitten rocks, as well and reveal through regeneration, "the temple of

three departments, and twelve doors, indicating spheres of love; and the sons, the disciples or qualitative affections through which 'we may enter into the presence chamber, and perceive the mysteries of

Faith, in his personal existence, in conjunction with mediatorial minds, is the condition of soul which opens the door in heaven, which unlocks the ark of the covenant, opens the book of life, and ten years ago! People generally do receive the fuet nature, and apprehend its order and the glorious possibilities of the new Jerusalem in the never-end-

personal being? Shall we grow in grace, and shall we love and serve the one only and true God, and enjoy his presence through a never ending future? minds. It is written, "He is a spirit, in spirit and in truth." That his is the only infallible heart that beats in the Universe; that he is the all in all; that his reforming and guiding will, its essences, their pulsations, reach through all departments in Naing vitality to "the grossest matter and the most ultimate of things," "that to him pertains the stupendous inheritance of Omnipotence and the gift of us as we walk with him by the way," or contemplate the everlasting gulfs of unattuned love and affection, which hide the Almighty from our view. It is written, he that would come unto God, must believe that he is the rewarder of all those who diligently seek and serve him in spirit and in truth." We wandered amid the mountains of unbelief," not knowing where to look for the "regions of eternal peace, and those calm skies where serene aspirations are most consciously felt," until the quickening spirit smiled within the "temple doomed to dissolution" Then, and not till then, is the stone rolled away from the sepulchre of the past, the veil rent, and the spiritual Samson enabled to shake the centre from its circumference, and to reveal the "I am" in the book of life, its centre; it is so within, that to the materialistic mind it is as though it were not. Seeing All the world has to do is to establish that one as I think I do, that the Great First Cause is within the inmost of each individual link of the eternal chain of causation, and that we, conscious links in the chain, are so connected with him and each other, conclusion that the Great First Cause is a personal being, because we, the effects of his existence, the outwrought manifestations of his will, are personal entities. If he in us did not possess the essential elements, essences or attributes of Infinite personality. gences, are conscious of what is and belongs to us, in contradistinction from what is not, and does not belong to us. We also are conscious of what is called soul-growth, or progression, and as God the absolute is not affected by us, and is not progressive, but affects and unfolds himself in each and all of us. there might be reason to fear if we could square the circle, or divide the seasons of the year into months han aught divine or holy."

and days, so that there should be nothing remaining with that overpowering flood from that recently undivided, that we his finite effects might lose our existence in the boundless ocean of his eternal life.

Reasoning from analogy, there is nothing to fearour foundation is eternal. The building is the tem-It has been seen as the star in Bethlehem; it is the triangular, or unsquared circle which has neither beginning of days, nor end of years in which the eternal change, called death, will lose its sting, and life, joy and peace, finite and eternal, may become philosopher, who reasons exclusively from the head every department, then all things are God, or parts

Can more than one occupy the same space at the same time? Can there be a perfect brick, and I answer, yes! Though the brick cannot occupy the room of another brick, or stone, it may be absorb water, and retain it where it otherwise could not have remained. The water may render the first substance more receptive to electricity and magnet-

different kinds of spiritual substance can obtain, or. understood," I do think it important to have ques-

manifested in all the works of nature, in the mineral, vegetable and animal kingdoms. There is a and wisdom directs the motion, and they roll themselves around each other forever, in silent, perfect use and harmony evinces a wisdom that to me is grand, awful and sublime. This power and this wismake running streams and shady groves; make mit to in countless ages. lands and seas; mountains and vallies; all the fishes of the mighty waters; all the birds of the air; all through which we think—our thought-life. That I counted millions of little creatures that live and breathe—and also the great family of human beings. All these creations bear evidence of an awful creating and sustaining power and wisdom too, both of which are unseen. How wise is the order of the vegetable world! How life springs forth! Each growing thing is obedient to the laws of its own nature, s restrained to law; but even the vegetable world begins to manifest instinctive knowledge. How curiously, wonderfully and variously made is the creation of animals—all endowed with peculiar mechanism, with instincts and knowledge equal to the demands of each. These creations are not made without power, nor

without a wisdom that controls and directs the power that is in the work. And this wisdom and this power are inherent in these productions, and inseparable from Nature. Power is of Nature; wisdom is of Nature; all presence is of Nature. What is Na- add, or nature around me. I can touch nothing. ture? I cannot do better than call it God. For This clay tabernacle, which is not myself, comes in Nature covers the whole ground of power, wisdom and presence. Nature holds all the attributes ascribed to God. These three attributes of Nature are infinite. Neture is my father and my mother; my support and my life; my guardian and director; my Saviour and my God. All her works are good and useful; all are true and beautiful. In Nature alone can we behold our God-and nowhere else can we look and find him. If we look elsewhere we fail to see him. Infinitely good, infinitely wise, infinitely powerful, and infinitely present, is God. If we look for God in Nature, wherever we look we see him: wherever we go we find him; and we learn that in whatever we do we obey him, and wherever we are we are in him. Christ was one with God, truly; so is every person, every thing that has existence. Christ said, I and my Father are one—so is God identical with every living soul. Christ was beautiful, so is God, for so is everything, in spirit, that has existence. In this view of God, he is everywhere. No other view can reasonably ascribe infinitude to

Nothing comes by chance; all comes by the wisdom Nothing comes by country.

And power that is in Nature. In the bosom of reacture are unlimited power, wisdom and presence.

These attributes given to God we find in the bosom of Nature, if we look; and there, without a question, without a doubt, sure, certain, abiding forever, we find a God that is a reality, a God that no reasonating a phantasy, a myth.

Which he was so soon to pass.

vidual that the Orthodox church has given limits of ridual that the Orthogox unurun has a robably have personality to, and called God. But I probably have ty, last Spring.

The funeral was largely attended at the Church. Afas much real knowledge about him as any one. I The funeral was largely attended at the Church. Afagree with the views just advanced by Dr. Child. All ter the services, a large concourse of citizens and nature constitutes what we may call God. We may call the vast material universe the body of God, and the vast world of spirit the mind of God. I cannot agree with Mr. Edson, nor with the old Bible idea of a personal God that is moved by prayer to favor, or by our evil deeds to curse us. In this view of God, we are talking about that of which we know nothing. Paul hit it when he said, "I see an altar erected to the unknown God." I believe in a providence that is general, not special. I cannot see the force of the reasoning that claims the existence of special providences. I do not think that power we call God an be a respecter of persons. I believe in angel administrations, and that every one has angels around him, that have wisdom and foresight beyond that of mortals, and can aid beyond our own powers; but at the same time I believe that angels are under the control of fixed laws. I cannot conceive of a personal God that is infinite; the idea is absurd, and implies a contradiction. I can conceive of no God

save that manifested to me through Nature. PROF. CLARENCE BUTLER .- Among our many theoems concerning God, or the spiritual force of the Universe, there is no wiser saying recorded than that of Simonides, who, when asked by Hiero to define the Deity, demanded a day to consider, and then two, and then four, and so on in geometric progression. For if we cannot comprehend ourselves-if essence of our being, the inscrutable mystery within us that calls itself "I," eludes all definition and baffles all analysis, how shall we be able to comprehend the infinite and unimagined cause, centre, and circumference of universal creation? I know that the awakening thought of man, opening itself with awe and wonder upon this stupendous universe, which is itself but the realized thought of God, forevermore struggles to name and think out the Unnameable and Unthinkable Fact which flames in upon him through all the avenues of his being. But all that he succeeds in doing is to throw around his concertion of God the limitations of his own human ersonality; to invest Him with his own human atributes; to belittle Him to the measure of his own human comprehension. Thus all cur speculations and conceptions in regard to the Deity are but symbols, more or less refined, of the inconceivable First Cause whose splenders haunt all our lives. I doubt whether the most benighted mortal that ever fell prone before his wooden idol, ever took such idol for more than a symbol; or thought that God was more than merely embled by it, suggested through it, in some way or other. Suppose we, with our wider vision, call God (as Fichte does,) "the Divine Idea of the world that lies at the bottom of its Appearance," it is mere terminology; we have pushed the boundaries of our ignorance a little further than the savage, in the direction of metaphysical nomenclature, that is all; for we, like him, stand cowed in front of the Infinite and Illimitable, baulked and baffled, stammering and dumb.

Madame Guion, the celebrated founder of the religious school of the Quietists, used to define the provdences of God as God, by which I suppose she meant to say that we could have no idea of the Divine Being other than that which we gathered from the outer vesture of the Universe in which He clothed Himself. I think this is true; and I am therefore inclined (with Drs. Child and Gardner.) to the Pantheism of Jean Paul Richter, who named God as the vital soul of Nature, and stated His providences to be the methods and operations of Nature's laws. For myself, upon this vast subject, I can say with Tennyson:

"Behold! I know not anything: I can but trust that good shall fall At last, far off, at last to all, And every winter change to spring: That nothing walks with aimless feet,
That not a life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

J. WETHERBEE, JR .- I have been disposed to be a listener to-night, to see what rays of light I could affecting our main objects. In them, as we come to sim than they would have been without it. Electrical detect in the remarks upon this mighty question—gether month after month, we are in danger of be-tricity and magnetism may be agents through which as Milton truly says: "Thou great first cause, least

ganize and unfold diversified manifestations of God, tions beyond human power to comprehend and grasp, parties and unfold diversified manifestations of God, but not the absolute being himself, for he is so within as to be outside of all conditional being. Thus night. Suppose we subtract from the written histoded may have been electrally present in all substance, occupying the "sublime centre of all lives, harmony and beauties" that have been or are to be made that proved not to have been based on truth's foundations. He may be moved with pity, and compassions and conscious waskness. sionate and conscious weakness.

Dr. Child.—What, and where, is God? There is an usseen, acting power that is manifested through the right submerges it, and we are still swimming. everything that has existence. There is a wisdom The shore apparently near is never reached. never feel myself on any solid foundation when cogitating or talking upon the subject of "God and his producing and reproducing power, that in wisdom providences," except it be what is called the Panthegoes far beyond the intelligence and capacities of listic, the universe filling infinity—being composed men and women. This power moves this ponderous of mind and matter. Mind is conscious God; matearth faster than a cannon ball goes, and wisdom makes the motion serve a useful purpose. This personal God, as I believe in a personal man; as you power holds and moves all the stars and suns of and I are personalities; not the body by which we heaven easier than we can hold and move marbles; are known. That is a temporary arrangement, for and wisdom directs the motion, and they roll them. a longer or shorter period; and we can say, "T was his, 't is mine, and has been slave to thousands." harmony. These mighty worlds are made and held and moved by an unseen power, and their design, through all time, and may have contributed to the forms of men, animals, and plants, for thousands of years. So our spirit body is the future embodiment lom, also, make rose-buds and butterflies unfold; of the man; we know not the changes that will sub-

the wild beasts, and the tame beasts; all the un- feel to be a personality—the real personality of the man. I can give it no form. So of God. I have, as I have already said, an instinctive belief in his personality, and I do not believe with our "all right" brother, that it presupposes forms, lines and curves. The form of the real man is beyond our comprehension; how much more must the form and being of God's existence and personality be, provided there is one, and he has any?

I find no impediment, like the brother, who said, "If God was infinite and a personality, where is the room for you and me?" Chemistry teaches us that a tumbler full of water may still absorb some grains of sugar, a considerable quantity of alum and several other ingredients, and the bulk in no wise be increased. That, to my mind, on a small scale, is a solution for the infinite personality on a large scale, and no crowding.

I know nothing of God, objectively, and, I might contact with external life. The retina of my eye photographs the images of external things thereon, and the shadows merely, or images, reach the real eye. I feel, and I think, and I am; that is my consciousness, and it is purely subjective, and I feel I am somehow connected with the great God in my soul-not out of it. The thought of Deity has ever been a widening one, and ever will be. The world's idea of God is greater now than it could have been in an age when the universe was limited to this world, and the sun, moon and stars were hung up like chandeliers to give us light, and so I ever expect it will be; always enlarging the boundaries of our knowledge, and, correlative with that progress, will we have more extended and comprehensive ideas of the cause of all causation; but still ever and ever to be the incomprehensible One; the great first cause, least understood.

Obituary Notices. Died, in Bridgewater, Vt., Oct. 24, 1861, Mr. WIL-

LIAM T. PIERGE, aged 46 years.

Fears, hope, joy and grief, alternately filled his spirit, as he gazed at the gateway of death through which he was so soon to pass. Fear, for the suffering wife and two dear children whom he was forced to leave

his own household and immediate friends, but also the confidence and respect of all who knew him. The town elected him representative by an overwhelming majori-

ing from the choir, prayer and remarks from the invis-ibles, we consigned his body to its mother earth. MRS. CLIFTON HUTCHINSON.

MRS. MARY JANE, wife of Mr. ISAAC WILCOX, of Taunton, passed to the spirit world Nov. 2, 1861, aged of years and 6 months. She leaves three or four children to mourn her mortal absence.

She has not left thee, brother ! She has only gone before, On the angel's happy shore. She will come to thee with blessings From that bright spirit-land. And with the fond assurance That there 's no broken band. Like a star of richest beauty She will shine around thy way, Until in Heaven you meet her, When you, too, pass away. M. S. TOWNSEND.

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LUTHER COLBY, EDITOR.

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We have resolved to make every personal sacrifice and selfdenial for the good of the cause, and only ask our readers to meet us in the same spirit; for they know, as well as we do, that the BANNER is well worth its subscription money, as more labor is expended on it, we venture to say, than on any other weekly paper in America, it being generally filled with entirely original matter, and often-anonymously or otherwiso-from some of the brightest minds in this and the spirit

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