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BOSTON, SATURDAY, OCTOBER 15, 1864.

"What do you think?" said he.

It is four days since I have seen her!"

ani; I leave the bad to Olympe."

half of you left!"

has become of Olympe?"

"Take care! that passion will have a terrible

"Olympel that is further than I can remember.

"I hope, at least, that you do not confound Mad-

"Oh! God defend me from it. But you know

my theory: man has a dual nature: the good and

the bad. I give the good to Mademoiselle Mari-

CHAPTER XXVII.

Mr. Themistocle, of the Grecian Academy.

Horace followed my advice, or rather he fol-

But one evening-so true is it that love does not

'What! are you not yet in bed, my dear Hor-

ace? Tell me, have you become converted? Do

you read books in folio? Or are you digging your

grave? We pronounced your funeral oration yes-

"To the Tarpéienne's. I do not lose my good

nabits. Some one has lent me twenty-five louis,

And then, they are going to present to us, at sup-

per, a Persian, who has wandered to Paris, and

very amusing to learn it to the Persian. Now

ne would not pass any more evenings at the

Roche-Tarpéienne; but when eleven o'clock struck,

he would mount the stairway in spite of himself.

drawn there by play, idleness, and above all, curi-

osity. There was in him much of the prodigal

child; but he was also philosophical. He did not

go often to the theatre, because, to him, it was all

spectacle; and comedy in action was better to

The two saloons of the Roche-Tarpelenne, small

as they were, enclosed the most beautiful dramat-

ic scenes, from the gayest to the saddest. They

were always laughing; but many concealed their

despair of play and the despair of love, if one

may be allowed to profane that beautiful word for

these passions of an hour, or a day-rarely how-

ever durable. They are more like plants sown by

The mistress of the house had the art of choos-

ing her society. She did not ask precisely to see

too many women present, or the liquor circulated

passed most of his time near Luciani.

selle Mariani before the usual hour.

She was sad, but he passed out.

At Tortoni's he met Hector.

"Where are you going?"

him than written comedy.

espair under assumed gaiety!

out the assistance of nature.

ed air.

naking himself angry with a bad cigar.

emoiselle Mariani with Mademoiselle Olympe!"

NO.

Riterary Department. MADEMOISELLE MARIANI.

Translated from the French of A. Houssaye for the Banner of Light, by Laura L. Hastings.

CHAPTER XXV.

How M. II- Invoked the Devil.

The soirces of the Rue de Sege became very fashionable. The Italians sung there; the company from the Theatre Francais played comedy; and M. H-- revealed the invisible world.

When M. H-was not there they would laugh a little at his prescience, his divination, and his fantasies. But when he crossed the threshold of a saloon, and they beheld his pale face, his strange manner and his profound look, they were awed. One would think that the Prince of Darkness was going to make an address. The jeering ones were a little disarmed; the half-believing doubted no more; Cayliostro himself avowed his surprise.

What spoils the romances of Anne Radcliffe, is, her amusing herself by laughing at all the terrors she has inspired, in the last volume. She unravels her apparitions one by one. M. H--- did not jest at his own expense for he had more spirit than wit; he had much rather give a thrust of the sword to any one who congratulated him on his prestidigitation.

At one of the soirces at the Rue de Sege, Horace who was at the same time a believer and an un-believer, asked a favor of M. H——:

"I would be infinitely obliged to you if you would present me to the Devil."

"I have not the honor of knowing him," replied М. Н-

And as he saw they were going to take him at his word, and doubt his mediumship, he added: "If the Devil exists we shall see him, for I am going to call him."

While the saloon was yet brilliantly illuminated, the lights were extinguished as if by magic. The women screamed and drew closer to each other. One solitary wax candle remained lighted on the mantle. The fire which flamed brightly when M. H-arrived, now shed only pale flashes of light from the coals which were nearly extinguished. M. H--- passed slowly through the saloon, and stopped before the fire-place and threw in some dust which burned and flared up.

"Have you seen anything?" said he to Horace. "Yes," replied Horace, "I saw a fantastic flamered, green, and blue. Is that a flame from hell?" "I do not know," said M. H-. "As for me, I

seemed to see the Devil." "And I, also," said a young girl; "I saw his

hoofs and tail, perfectly." Everybody began to laugh; but M. H-

not laugh. "I will begin again," said he. And he threw some more powder in the fire, and for the second time a devilish flame appeared

"Oh, most assuredly," said Luciani, "there is no reason to doubt but what it is the Devil in per-

And turning to M. H--- she said: "Pray tell me what you have thrown into the

"The Devil," said he, "I had him in my portemonnaie. If you doubt it, Mademoiselle, ask him yourself."

Saying these words, M. H--- made a sign to a little inlaid table, which was at the other end of the saloon, which came and stopped before Mademoiselle.

This time everybody was frightened or surprised, except M. de Voltaire, and a statuette of Sevres which ornamented a bracket. M. H- presented some paper and a pencil to Mademoiselle Mariani,

"Mademoiselle, ask the devil a question, he will answer you."

Mademoiselle Mariani, who scarcely knew how much to believe, wrote by chance these words: Where is hell?"

At that instant the last wax candle was extinguished. The table tipped violently. All at once they saw a hand appear which seized the pencil and wrote.

M. H-remained standing near the chimney, without approaching the table. Mademoiselle Mariani recoiled from it with fear. Horace himself, who was standing behind her, did not dare ap-

"Read." said M. H—to Mariani.

Two candles lighted themselves on the mantle. The young Venitian took the paper by the tips of her fingers and read the answer of the Devil. There were only these words written in cabilistic letters: "In thy heart!"

Horace approached M. H-

"That is very well done," said he in a careless manner. "Now show me what is underneath the cards."

"Underneath the cards? I do not play cards," said M. H-And as he saw that Horace did not wish to be-

lieve in his miracles, he begged him to follow him into a little saloon which was at the end of the apartment. When both were alone in the saloon. M. H-closed the door, set the candles on the floor, and asked Horace to look in the sloping glass which was suspended over the chimney.

" What do you see?" "I see myself."

"It is not yourself; it is another self; it is your

double-your conscience!" Horace began to laugh.

"Was it to see this marvel that we came here?" "No; we are going to see another double, another conscience."

" Now?" "Behold!"

M. H--- passed his fore-finger rapidly over the glass, as if he designed a figure.

"It is strange!" said Horace, "I see a portrait." Then turning toward M. H--he said:

"Explain this vision to me."

"I can explain nothing, for I know nothing. Why, you see that portrait. The woman it represents is your love. But, be assured, I shall not tell your secret."

pale. He declared that M. H--- was the most marvelous portrait painter in Paris. He related how he saw in the mirror in the little saloon, the portrait of a lady form itself by degrees, whom he knew was not present.

"It was me, was it not?" said Luciani to Horace. "Yes," replied Horace. "You see we are to be together through life even unto death!"

CHAPTER XXVI.

Transcendental Philosophy and Spiritualism in a Fashionable Saloon.

It was about this time that I went to Madame Mariani's house with Horace, to one of these soirees of the Rue de Sege. He appeared to be very much at home; he was so gallant toward the mother that I judged he concealed his love for her

Luciani spoke to me of Baden and Chateau Fa-

"You were then Beauty sleeping in the forest," said I to her; "has Prince Charming been knocking at your door?"

"No," said she, stealing a glance at Horace no one has yet awoke me."

I well remember how Luciani was then dressed. She wore a robe of white gauze, with the upper skirt looped up with garlands of roses which seemed to envelope her in a cloud of poesy; her Grecian sleeves revealed an undulating arm of a proud and fine design, and her corsage revealed her beautiful neck, on which she wore a necklace of false pearls, although the neck was worthy the pearls of Cleopatra. Her shining, black hair, always rebelling against a comb, fell in curls, in the antique style.

That evening they talked about everything. The conversation commenced with the opera and ended with the immortality of the soul. Luciani. who had an impression of her approaching death, loved much the dreams of the poets which related to the future life.

Horace, who concealed his knowledge in saying that he only knew his own heart, spoke thus, or nearly thus: "Poets and women cannot gaze on the stars without emotion; thus poets and women are prophets by intuition-seers of our future destiny. Nature has given to man a sixth sensethat of the future. But that sense is enveloped in clouds. The magnetic vision of the future life is not formed by the light of reason: it abides in the borders of the human heart. Action, movements, exterior influences and business cares, can stiffe this feeble ray. To believe, it is necessar to love. To hope, it is necessary to suffer. It, is only those whose natures are delicate and feeble that have their interior perceptions opened to the mysterious light from the spirit-world. When Socrates, in the Phedon, spoke to his disciples of another life-when he already heard the voices from celestial spheres—when he gave or assigned to his weeping friends a place in the stars—he was holding in his hand the cup of bruised hemlock, which human injustice compelled him to drink." Here some one interrupted Horace, telling him he was too learned.

"I," said he, assuming a jesting manner, "I have never studied; but if you wish, I will speak

thus for three hours;" and he continued: "I love this theory of soul wanderings: being born again from sphere to sphere, possessing a successive existence; whose limits are not known going thus in search of happiness; seeking God, who is always afar; aspiring to the growing light of eternity; separated from the infinite by an abyss whose shades dissipate more and more; leaving to the world below the cast-off garments of a mortal existence in the form-immortal in the principle. To the sage who contemplates these things, death is a fruitful change: chrysalis of another life. He envelopes himself, full of faith and hope, in the funereal folds of the winding sheet, like the insect spinner in the toils of silk that he will soon break with his own wings. But the mountains themselves; but it was, after all, I believe I am talking too long, for no one listens to me."

"The philosophical materialists have much to learn of the fate of man after death," said a young philosopher, who, as yet, had no philosophy, "It would be unjust, however, to believe that this afflicting doctrine should be at the same time incompatible with the dogma of the perpetuity of beings. Some atheistic people of the East profess nothing more than their worship for their ancestors. They believe in a material soul; that it has the exact figure of the body, and continues to haunt the places where its earthly existence, ended. Enchained by the elements, these half-dead souls assist nature in her mysterious combinations; they preside over human destinies; they shed their influence on the living; love, hatred, sentiments and passions, which animated them during their presence among men, continue to agitate their hearts; they think, wish, move; hence they exist. They are, so to speak, evaporated beings. They go where the soul of the flower goes, when it gives out its last embalined sigh. to show once more the strange character of Lu-The conclusion that I draw from these facts, is, ciani. that nothing is, even at the point of sight, materialin other words, this negation, is the child of de- and left without knowing why they had come. spair; it is more a challenge than a doctrine. Saint Thérèse complained to the demon: 'Oh the unhappy, who do not love!' It certainly is my right to complain of the philosopher who says to immortality, 'Thou art only a word.'"

There was a young Christian present, who came Italian naturalist, even if their native country to the assistance of the young philosopher.

"In the Christian theology," said he, the Devil is the Father of Evil. All the thoughts that one | Horace, when we were alone.

has against God, he has; it is from his breast they are shed over the world. Ah, well! there are some things that this doctor of impicty, as Luther boldly called him, has never done, will never do, and never can do: the Devil will not deny immortality. Insignificance is his repose, his happiness is his houri; but that happiness will not be in-They reëntered the saloon. Horace was still creased. The idea of nothingness is, then, a human idea; it is not a crime, it is a folly." They finally arrived at the Pantheistic doctrine.

"The Pantheist believes in nature, in matter as being eternal and inseparable from spirit," replied Horace. "God to them is the ocean of things. Like Saint Paul, they live, breathe and move in him. Souls are emanations submitted to the evolutions of time; they change, transform; they travel in infinite space. That which they were yesterday they will not be to-morrow, for the form of the world passes away, and we pass with it. Movement is the law of all life. One can find sufficient objections to this doctrine, if they wish, but that which meets the most objection is the moral point in the dream of Pantheism, which is the idea of annihilation. Instead of that, all which lives and has lived, will live again; destruction is only one of the forms of immortality."

"Pantheists approach much nearer Christians fond of mystery, than Materialists. To them, human thought appears to be co-eternal with God: whereas, in other words, it is only a radiation from God. To wish that this thought should be a finality would be the madness of the philosophy: it develops itself to the contrary, as life develops in the universe."

"That souls are born again is a point on which all Pantheists agree. But where and how are they born again? Do they return to humanity to detach themselves from it again? Are the men who live more on the surface of the earth, those who will live for ten, twenty or thirty centuries? Or will they revive again in ten thousand years? In a word, is regeneration limited to our terrestrial

Some one mentioned modern systems.

"But," said Hector, endeavoring to appear learned for five minutes, " what is the use of my being born again, if, in returning to the world, I lose the experience I had acquired in my former existence? What I have been, do you say? What matters it to me what I have been, if it is all effaced, like the trace of the swallow who skims over the water? Humanity will continue, without doubt; progression will follow, and I shall inherit the work of my ancestors on this globe; but, if the part that I have borne in these conquests be bloted from the book of memory, I might as well not nave existed. The remembrance of my former existence, and the deeds I have done, will remain in future ages. It may be otherwise; if it is, I claim the right to maintain that nature would be unjust in imposing on me the burden of a continuity of which she refuses me the sense. To be born again thus, is not being born again; it is to recommence death. It is rather puzzling."

"I do not believe that human life should be limited by the destiny of our globe," replied the young philosopher. "The world will come to an end, for it is the lot of everything which has had a commencement that it shall have an end: and humanity will thus be transported to a new planet, where its powers will be enlarged even in the scene of life. Now we have arrived at the ideas of Plato."

"Do you not think," said Mademoiselle Mariani, that the souls of those who have gone before still continue to watch over those whom they have loved, who remain after them on the earth? Poesy says yes, and reasons well; for if they did not love, there would be no existence. For love is active, my confessor tells me. Since it exists, it is necessary it should manifest itself. Do not accuse the imagination of having created these phantoms; for it is credulous of realities. What it sees in the clouds, the philosopher sees with more certainty in the mirror of reason. Let us beware, above all things of despising the shadows that eternity has projected on the surface of time. You know the story of the appearance of objects at a distance: the first mariners who thought they saw mountains of ice in the middle of the artic seas were treated as visionists; they had mistaken the shadow of the mountains for only a simple transformation of facts; the mountains were further off. It is the same in the phenomena of the future life. Our senses may deceive us, but our feelings will not lead us into error. The legends in which our infancy was cradled are only refractions of truth. If the dead do not return to earth, their thoughts do."

Every one applauded her remarks, for they were fortified with reason upon reason. They were the longings of the heart and the aspirations of the soul.

"Where did you learn all that?" the philosopher asked the young girl; "it is the first time I have ever heard one speak so well in a saloon."

"My father knew all about it," replied she He taught me much while he lived. Since his departure, he has learned me many things more. I feel that his soul has not left me.'

And that she might not appear too intelligent, Mademoiselle Mariani seated herself at the piano and played several Venetian airs. I have reported the threads of this conversation

The soirce was afterwards like all soirces!

istic-the hitter fruit of modern philosophy. The They sang, under the pretext they could talk no ancients conceived nothing like it. This idea, or, longer; they took tea to appease their hunger, "Mademoiselle Mariani certainly speaks well!"

said the philosopher, on the stairway. "She certainly sings well!" said Horace, in a careless manner. "These Italian birds have a plumage and warble which would make me an was in the vicinity of the sun."

"Do you love Mademoiselle Mariani?" said I to

The conversation was not ridiculous affectation nor did it vie with the French Academy. But Horace and Hector said it was the only place

too freely in their young heads.

where wit had full liberty.

It is not necessary that I should re-produce all the extravagances, and jests, or the witty conceits which emanated from the Roche-Tarnélenne for it might offend the morals. But Horace, who had not this solicitude, loved to pass two or three hours every night in this unlikely world, where he always ruled by his beautiful face, his disdain and his wit. One always loves dignity, wherever they are. So, frequently, he did not play. He smoked and jested over the gaming table, and sometimes was impertinent to the women. The bad players feared him, because he was a good critic and feared nothing. The evening on which the Persian was present

he tallied a lansquenet from eleven o clock till mid-

"Gentlemen," said Madame de la Roche, present to you M. Thémistocle, the eighth wise man of Greece. The gallery changed its masks often; each day

brought a new face. M. Themistocle was one of the most beautiful

players of the soirée. You will not go from here with a mortmain, said a young musician to him, suddenly, who had already lost the money for his next concert.

M. Thémistocle did not answer, but moved his "I certainly wish," said Horace, "that Greece were blotted out of the maps."

"How dare you say that?" said the Greek. 'Lord Byron was not of that opinion. Suppress Greece! the country from whence emanate all the wise men, all the poets, and all the philosophera!"

"What are they good for," said Hector, quickly; 'you will not find any more there to-day.' "You judge the people of our country lightly,"

said M. Themistocle. "Come, let us end this," said the Roche-Tarpéienne: "You have already had seven wise men. But let us leave their white hairs."

Horace, who had lost, murmured between his "It is a country that is always growing worse, for to-day there are no longer Greeks by descent

but Greek by profession." M. Themislocle threw his cards in Horace's

"I know you," said Horace, cuffing him with the end of his glove, without deigning to be angry. morrow if you view it in a jesting light. What | "You do not throw me back my money, but instead you throw me your cards. Very good. But you must not throw me your cards again!"

"If you say a word more," said the inhabitant of Peloponesia, "I shall be inclined to adopt extreme measures."

"He will do it," said a lady who knew him. Now is a good chance to return the blow you received yesterday."

"You will see," said Hector, "that he will do nothing of the sort."

"Ah, well; I advise you not to wait too long, for if you are dual to-day, and you continue to The Greek arose and went out. But, while they live as you have done, there will soon be only were laughing at his unequalled tractableness, he reopened the door, and, turning to Horace, said, with the arrogant manner of a man who is fright-

> "I do not flee; I am waited for by a lady of your acquaintance, Mademoiselle Olympe.'

M. Thémistocle closed the door and passed hasowed the dictates of his own heart. He read tily down the stairs. some good books, refused to see Olympe, and Horace, who was turning over the cards, did not

deign to raise his head. "A fine pretence!" said a player; "If he is waited for by Mademoiselle Olympe, it is because he has

love happiness always-Horace became wearied of playing duets on the piano, and left Mademoigained at play." Horace concealed his anger. He no longer loved Olympe: but he had appeared with her on his He went up the Boulevard as far as Tortoni's arm, and he was humiliated to see her descend as

low as M. Thémistocle. "This is too much like living in the mire!"

thought he, growing angry with himself. He rose to go, resolving never to come again; but, as he was about to pass out, the Roche-Tarpelenne took him by his arm, and conducted him, in spite of himself, to a young Persian who was very beautiful, whom an attache of the amuzesador had just brought there.

"Is she not beautiful? They say she descended

to-day, which I am going to risk at lansquenet. from the clouds." Horace forgot his anger, and engaged in conversation with the intrepid traveler. He spoke in who does not know a word of French. It will be French, and she answered in Persian. They un-

derstood each other perfectly well. come with me, we will translate him into French. When Hector reëntered his mother's house that "Yes, I will go;" said Horace with an abstractnight, he awoke Mademoiselle Elanore and asked for some tea: for which she lectured him roundly. Every morning Horace promised himself that

"How could a man, so well bred, participate in such follies? To play at lansquenet with unprincipled women; to sup at the table with prostitutes, and spend your money in such ways!"

Quite a good sermon for a waiting-maid: and thus for more than an hour. Mademoiselle Elanore talked morality to M. Hector. "And M. Horace?" said she; "I am very certain

he was with you." "Horace!" said Hector, laughing, and showing his beautiful teeth, "he was teaching French to a Persian."

CHAPTER XXVIII. The Awakening.

This was on Saturday. Sunday, Luciani, on awakening, rang for her waiting-maid. "Elanore, I am going to the Madelaine for the the storm which blossom on the rocks as if with-

eight o'clock mass; hurry and dress me, and dress yourself to accompany me." "But Madame has just called me."

"I beg of you not to complain so much."

"One cannot serve two mistresses at the same their passports or their records of birth, but she time; 'it is only men who are capable of doing sought aristocratic faces. On entering her saloons that." one might believe themselves in the best Pari-Luciani turned pale, as the import of these sian company, particularly when there were not

words, spoken so wickedly and maliciously, flashed on her mind. What do you mean?" she inquired. "I mean that I will say nothing."

Still Elanore hastened to relate that Horace

lating the adventure."

had passed the night giving French lessons to a Persian. "Who told you that?" "M. Hector, who laughed like a demon while re-

Luciani, who had already received many severe

shocks, felt this to be a mortal blow. The name

of her father came to her lips. She passed into the saloon and fell on her knees before his image. She prayed to him, struggling with his tears: "Oh, my father!" said she, " pardon me for what I am about to do."

She then went to embrace her mother. Madame Mariani, who was half-asleep, did not notice that her daughter embraced her with more

affection than usual. Luciani set out for the eight o'clock mass. As she arrived before the Madelaine, she saw Mad-

emoiselle Olympe pass before her, arm in arm with her lover, to take the cars for Saint Germaine. Her lover, that day, was not Horace. "It is not Horace, but what matters it to me,"

said Luciani; "there are so many Olympes in And, wondering at the bold gayety of Olympe,

she said: "She is a ruined girl, and still she seems hap-

Without wishing it, Mademoiselle Mariani thought perhaps there was a refuge for her in that condemned world that she had met at the ball at

"God be praised!" said she, opening the door of the church; "I do not console myself for one love by many loves."

After the eight o'clock mass, she told. Elanore to return to the house. "You can say to Mamma that I await Helene,

and that we shall breakfast at eleven." Luciani remained to the nine o'clock mass; then to the grand mass.

Oh, my God!" said she, going from thence, after having crossed her forehead and breast with holy water; "I leave in this church my heart and my hopes. Now I go to avenge myself."

. CHAPTER XXIX. The Circussian Stilette.

"It is astonishing!" said Hector, who by chance that day was arranging his chamber; "I cannot find that pretty Circassian stiletto I brought from the Crimen." He then went to embrace his moth-

"Manuna, have you seen my stiletto?" "You frighten me with your stiletto," said she,

nervously. "When shall we breakfast?"

"At noon. Helene will be here." "Horace, also," he added. "What have you

good to put under such sharp teeth?" "A chicken, a young partridge, a quall, and I

don't know what else." "That finishes; well, all that's wanting is a buck."

The waiting maid just then entered. "Elanore, I cannot find my stiletto!"

"Mademoiselle was playing this morning with all your arms."

'Luciani!" said Madame Marlani; " what could she mean?"

The door bell rang.

"There sheds!" It was Horace.

"But it is noon," said Madame Mariani; "why is it that Luciani has not returned from mass? Hector, go and meet your sister."

"Ah, my God!" cried Elanore, "a horrible idea comes to me!"

She fell nearly fainting on a fauteuil. They made her inhale some salts.

"It is nothing," said she, trying to smile. "It is because I've been reading the Gazette des Tribunaux,' this morning."

Hector and Horace went to the Madelaine. Hector smoking a cigar, Horace was half-foolish in endeavoring to conceal his emotion.

They found neither Luciani nor Helene. They returned to Madame Mariani's, Hector surprised. Horace in despair.

" You know, Mamma," said Hector, seating himself at the table, "Luciani is going to Helene's, to see her presents from Smyrna. And then, I have learned a secret: Mademoiselle de Vermoncey is going to be married."

"Ah, well," said Madamo Mariani, "let some one go at once to Helene's."

The footman set out immediately. When he returned, Hector had breakfasted, and his mother had taken some coffee; Horace had broken some bread, but had not eaten. "What news have you to tell us?" they all ex-

claimed. "Mademoiselle Luciani left Mademoiselle Helene's some time since. Mademoiselle Helene told me she felt quite anxious about her, for she was

looking so pale." A sad silence followed these simple words. Horace took his hat and went out, saying he should return soon.

Madame Mariani burst into tears.

"After all," said Hector, "there is no occasion for you to mourn thus; Luciani is old enough to return alone. She may have met some other of her friends. Has she never been late before?" They recalled Elanore.

"What can you tell us?"

"Nothing. Mademoiselle arrived late at the eight o'clock mass, and she wished to remain to the nine o'clock mass; that is all."

"God will watch over her," said Madame Ma-Horace had gone to his house, hoping to find

Luciani there, or a letter from her. Luciani had not been there, nor had she written. He did not dare return to Madame Mariani's; so he went back again to the Madelaine, and passed the hour of vespers there, thinking each instant he would see that adorable form appear which he began to love more than himself.

Hector surprised him praying to God, for the first time without doubt, for a long while.

"Is it you? Then you have not seen Luciani?" "No; I came here believing I should find you both here."

"This disappearance is strange! I begin to be anxious. My poor mother is half crazy."

Horace returned to his house, hoping to find Luciani there. He struck his heart, saying, "It is my fault! it is my fault! it is my fault!" Each instant he opened his window and regarded the He went to the stairway listening wit anguish. He tried to write. He vowed before God to love Luciani faithfully. But Luciani did not come. He re-read the letters she had written to him. He was struck by these passages:

I am jealous! jealous! Do you know what that means?" "Do you know with that life is impossible, and that it is necessary to kill, or be killed-yes, be killed?" "I hate her-that weman that I do not know! I wish to press her so strong against me that I should kill her under the beatings of my heart for thee." "I would throw her in a tomb-a deep tomb-then my jealousy would rivet the cover !" "And I would go from it with thee, to love thee under another sky, which had never known thy past life."

And further on, in another letter:

"I wish to buy happiness. In order that God may pardon me, I wish to suffer. To be consoled I wished to love you, even to the loss of reason. But you-what have you loved in me At the moment of possessing my heart for eternity, you have thought only of earth."

And finally, in a letter written two days be

"You say to me that you love me, and yet I feel myself all alone. Is it because you do not love with the same love? You are the Parisian heaven, all crowned with clouds, whilst I am the Venetian heaven, which sees only the sun. You are not with me when you are near me. I am a thousand leagues from you when you embrace me. For you, the phantoms of the past live more than myself. Horace! Horace! you have put me in hell! I suffer a thousand deaths! I wish to live, and so . I love my hell. My crime shall be my penitence. God will pardon me for having crossed joys so painfully. God ! I have dared to write that word! God! I have loved him, but I shall do so no more. You have taken all from me, Horace, all, even heaven! Ah, well! if God would open the door for me to go out from this hell, where you have cast me, Horace, I would remain where I am-and I would not even go out of hell for Paradise regained."

"Poor Luciani! how she loved me!" said Horace, kissing that last letter, that two days' before he had not been willing to read. He went out to go to Madame Mariani's, telling

his valet to bring letters for him to Reu de Sege. Madame Mariani threw herself in his arms. "Tell me, Horace, does my daughter love you?"

"No," said Horace, concealing his emotion; "if she had loved me she would have been here between us.

CHAPTER XXX.

The Marriage of Helene. . When Mademoiselle Mariani had passed the

peristyle of the Madelaine, she stopped a moment as if to ask herself whither she should go. She advanced on the Boulevard as far as the Rue Ferme-des-Mathurins.

"No," said she, pressing her hand on her heart, "it is impossible!"

She retraced her steps, followed the Rue Roy-

ale, passed the Bridge de la Concord, and walked rapidly as far as the Rue Saint Dominique. She then went to the house of Mademoiselle Helene do Vermonsey.

"How does this happen?" said a servant, standing at the gate of the hotel; "I am just going to carry a letter to Madame, your mother!" Helene, who had just came from mass, and was

ascending the stairs, returned and embraced Lu-"Oh! I am so happy to see you, my dear Lucianil You do not know what is going to happen to me? I am going to be married!"

" You!" Mademoiselle Mariani pronounced that word with an inexpressible feeling of sadness; but recollecting herself immediately, she smiled as usual, and embraced her friend.

"Do you marry your cousin Raoul?" "Oh, yes; same as they do in a play. It is absurd, in these times, to wed one's cousin; but what can be done? I love him just as if he was

not my cousin?" Helene had drawn Luciani into her chamber. "Oh, what a garden is your room !" said Mademoiselle Mariani, breathing the warm odor of

the spring roses. 'Yes, a garden in each window."

Mademoiselle Mariani recollected, with an oppression of the heart, the white lilacs that Horace had sent to her mother every day during Janu-

"Why have you not told me this good news sooner ?"

"Because every one knew it before I did. Mamma knew very well I loved Raoul; Raoul knew it better than mamma; but I knew it better than any one. Finally, day before yesterday Raoul came, with great ceremony, to ask for this little hand, more or less white, as you see. And then, in the evening, a notary, with a white cravat and black coat, a real stage notary, appeared, as if he came up through a trap door. Ah! my dear, such beautiful style! I am still affected by it. But finally, before going further, it was necessary that the house de Vermonsey make a settlement with the house d'Arcy. In three weeks I shall be Madame la Machioness d' Arcy. Raoul, who never does anything slowly, wished to buy a license to be married in eight days, but I was not willing. It amuses me to make him wait." Then becoming serious, she said;

"Who knows? perhaps it pleases me more to

"No, no; do not delay! Marry at once!" murmured Mademoiselle Mariani, in a broken voice, scarcely knowing what she said.

"You are foolish. I love the day of the fete better than I do the next day. Happiness, you see, never is conjugated in the present, but the future."

"In the future !" said Luciani, breathing with difficulty; "you are deceived. Happiness is conjugated in the past. Happiness is called yesterday, and not to-morrow!"

"Only think ! for three weeks I shall go from one surprise to another. I shall not mention the bridal dowry, for he has promised me everything on earth. I even think he would detach three or four stars from the heavens for me, if M. Babinet did not oppose it; but what most pleases me is, I have condemned him to write to me twice a day, letters of four pages each. If he is not here at that hour, he writes to me. Yesterday he wearied me. I said to him, 'Go away and write to me."

Mademoiselle Mariani took Helene's hands kissed her forehead, and said to her, with a melancholy smile:

"Ah, but you are happy! You do not love!" [TO BE CONTINUED.]

Written for the Banner of Light.

HEAVEN.

BY KATE E. P. HILL.

I would sing you a song of Heaven, if my soul could chant the hymn;

could make our own grow dim; I would sing of its mountains bathed in light, that never will fade away;

Of the murmuring breeze through whispering trees that never can know decay;

Of glorious birds that trill strange words, with a Mystery in their flow, Till the scented airs grow holy with prayers that

only they can know; rould sing of the lakes, for the lilies' sakes, the purest that God hast given; Of all the flowers that we call ours-how white

I'd sing to you, too, of its violet blue, that watches

the loving sky, But droops its head when it hears the tread of angel-footsteps nigh;

they must be in Heaven,

I would sing of love in that land above, till I could not hush the strain Of its perfect bliss, till the joys of this would shrink to immortal pain.

But my soul is mute, like a tuncless lute that has been forsaken long; Its pulses thrill, but its voice is still, and I cannot

sing that song. Sweet land of the free! I have dreamed of thee, when the summer moonlight fell In silver showers on nest'ling flowers, asleep in

their Eden-dell. And when I awoke the vision broke, with a sob on heart and brain,

That I should stray from that shining way back to this world again; I feel I shall stand on the shore of that land

when life's fitful hours are fled, When the flowers lie low in the vales where they blow, and the sky in the west is red.

shall steer my bark where the waves roll dark; I shall cross a stranger sea; But I know I shall land on that bright strand

where my loved ones wait for me; And forms I shall meet, divinely sweet, that from earth passed long ago, With foreheads white, where curls lay bright, like

sunbeams over snow; With love-light eyes, like our own blue skies, such as I've seen before, Will seem as bright as the stars of night when I

near the spirit-shore: There are little feet I loved to meet, when this world was dear to me, That I know will bound when the rippling sound

of my boat comes o'er the sea. I shall see them stand on the gleaming sand, with their white arms o'er the tide,

Ready to twine their loved hands in mine when reach the farther side; And there I shall rest in that land of the blest

when earth's weary hours have fled, When the flowers lie low on the soil where they grow, and the sky in the west is red.

Children's Department.

BY MRS. LOVE M. WILLIS.

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUNT.

SUSAN SMITH;

WHO MADE US TO DIFFER?

[CONTINUED.]

"My story," said Amy, "is about two girls, also; and one had everything she wanted—a nice house to live in and a plenty of clothes to wear, and great bowls of bread and milk; but she did n't love everybody for all that. The other had poor clothes to wear, and had to work hard, and had a sick mother, and was just as good as she could be; but other girls didn't like her because she looked so. Oh, ma, ma, I can't tell any more;

"Well," said Mrs. Mead, "there was no great king in this country like the king of the Fairies, who recorded the wishes of these children, but, instead, a loving father, who wanted to awaken love in the hearts of others; and so he placed one in a humble house, and the others in comfortable ones, so that they could have a chance to prove their love for each other, and to show that there was something in every poor child that was brighter than the clothes, fairer than dresses and bonnets, and that was a loving heart, or one that could be made loving; just as in the olden time the fable runs about Jesus. There was once a poor boy, who appeared in the streets of a city; so miserable did he look that no one was kind to him. They did not notice his fair eyes because he had a ragged jacket; they did not see the sweet smiles on his face because he had no shoes. So. wherever he went, they said, 'Away, away, you beggar.' He went from house to house of the rich, and little children, looking from the windows, said, 'See, here comes a beggar; let's run and tell him to go;' and they opened the door and bade him begone. They did not hear his reply as he turned from each dwelling: "Inasmuch as ye did it not to these."

He became very weary, for no door opened to him, no gentle voice said come, but all said go. After a time he left the dwellings where there was plenty, and came among the poor; and he knocked at a humble dwelling, and a gentle voice said, 'Come:' and he entered, and there they gave him bread, though their last loaf was on the table, and they asked him to share the cot of straw. So he lay down to rest, and all slept. But when the inhabitants of the cottage awakened in the morning there was no stranger with them, but everywhere that he had been a golden light seemed glowing. The chair on which he had sat seemed more beautiful than that of a prince. The straw of the cot glowed like gold, the table by which he ate was brighter than one inlaid with pearls and

Even without the door there were the proofs of splendor, for where the boy's hands had knocked there was a shining spot of glory, so that people, passing, saw, and said, 'Here is the holy ground where the Lord has been.' And it was noised throughout the city, so that people all flocked to see, and to learn why he had visited that humble spot; for, said some, the one who dwells in that hut must have just returned from a pilgrimage: others said that some one there must have spent whole weeks in fasting and prayer. But when they asked those within, they only replied they had given food to a poor, ragged, hungry boy, and offered him a place to rest. So the people made a holy shrine of this place, and gave the inmates a comfortable home somewhere else; but the brightness followed them, till people called their dwelling the sun-home.

But about the dwellings where he had been rejected shadows began to creep, and nothing beautiful would live and grow—so that that part of city was deserted. When the fathers and mothers knew who had been turned from their doors they chid their children, and said, 'Why did you turn away the Lord from our dwellings? They answered, "We only turned away a poor beggar, as you have always bade us. Only the day before we did the same, and you said we had done well.' I will not finish the story of the girls yet. Perhaps by-and-by it will have a very pleasant end-

The next day was one of those levely autumn days that make the year pass away with a smile of beauty, as if it wished, in going, to leave a pleasant memory, as a good man who is dying wears the sweet smile of his youth, so that people say, "I remember him when he was a bov." Amy had risen early and found the hat she wished to give to Susan, and covered the reading book neatly, and put the gold dollar in her pocket, and then she begged to go up to Susan's home and carry them before school. How bright and beautiful everything looked to her. Each autumn flower seemed like some dear friend who loved her very much. She thought about Gentiana and her sweet wish, and wished some beautiful flower would spring up in her path.

When she reached the home of Susan, she found her busily employed picking over the cranberries she had gathered. Her face was so sad as she sat looking at them, that Amy wondered if she was

Mrs. Smith looked so pale in the bright morning light that Amy thought she must be much more ill than the night before, but as she received the offerings of Amy her face became so radiant that Amy almost forgot that she was sick.

"There's Susan been at work for me all the morning, and hurrying to find time to go to the store with her cranberries, and grieving her dear heart because there were so few that she could not get her book; but I told her that something good would happen, for I had seen the Lord's sign. You see, little girl, when we get hardest pressed, then I pray the more earnestly, and then the Lord shows his sign, and then something good happens. Susan was repeating a little hymn to me last night, and I saw, just as plain as could be, a beautiful hand resting on her head; then I knew there was some one taking care of her, if I was sick and almost blind. You see, I could see that hand because it was so bright-just like sunlight. I'll tell you a little story if you do n't care to hurry: When I was a little girl my father had many sheep, and one Spring he gave me two lambs, that I was to take all the care of. One was as beautiful as any little creature you ever saw; it had soft, fleecy wool, and such bright eyes, that I used to think it could speak as it looked at me. The other was not half as cunning; it had as fine wool on its back, but it was clumsy in form, and looked stupid. I loved the pretty looking lamb much the best, and I petted it and fed it; but I neglected the other, and let it run wild. Well, they grew up to be sheep, and my father had them sheared. From my pet was taken as fine a fleece as ever

with burrs, and was not nearly as valuable as the dren, but young, handsome girls. other. Then I was more vexed with it than before, and I declared I did not wish such an animal: so my father offered to buy it of mo; and he took it, and cared for it, and fed it, and prevented its running at large as I had permitted, and when the shearing time arrived again there was not a finer fleece cut from the flock than that from my despised sheep. Then my father said to me, 'See, child, what kind care will do. Who made those two lambs to differ? and why did you love one and despise the other? Remember, when you grow up, that God meant that we should take just as good care of the poor, ugly lambs, as of the fine, handsome ones."

Well, last night as I laid thinking of your cheerful face and of Susan's sad one, I thought of those two lambs; and I wondered if the Good Shepherd really loved them both—one just as well as the other; and then I prayed to him not to let my Susan be like the poor, forsaken lamb that had such a shabby fleece. And it was just then that I saw the bright hand on her head, and I felt sure that by-and-by he would send some one to care for her, so that she might become good and loving, and that her fleece might be as fine as of other lambs. But come, children, it's time for you to go to school."

Tears were in Mrs. Smith's eyes as she ceased speaking, and Amy, as she bade her good-bye, determined that if she could help her, her poor lamb should have a chance to make as fine a fleece as she herself could possibly make.

The change that came over Susan Smith as she received the kindness of Amy, was noticed by every one who knew her; and the other scholars, prompted by her example, were now quite willing to play with Susan and to be seen walking with her. She received many a nice little present from her companions, and often carried some luxury home to her mother. But the change in Amy was as great as in Susan. The effect of her kindness was to make everything seem good and beautiful to her. Her own home never seemed so pleasant as since she had felt so much love growing in her heart, and the whole world seemed to her to be made on nurnose to make neople happy.

In about a year poor Mrs. Smith died peacefully and happily. "For," said she, "the Good Shepherd will take care of my lamb." Mrs. Mead gave Susan a home with Amy, and they became like

When Mr. Emery heard the whole history of Amy's triumph over her selfish pride, he wrote for her the following story:

"There lived not far from the home of Gentiana and Bramblina, a fairy child that the king of the Fairles loved very much. She had a gentle, loving heart, and was ever doing good. She never had any wishes but loving ones, so that the king in his yearly visit knew what he should have to grant to his beloved Eloine. On his yearly visit, this time, the good queen had sent her a beautiful pair of slippers, made out of the velvet leaves of the mouse-ear, and embroidered with the silk of the milk-weed. She felt very happy, and told the king he must note well her wish that night. for it would exceed all the wishes of all the fairy children.

'What will it be, my pet?' 'Promise me first that it shall be fulfilled,' said

Eloine. 'If I should fail to fulfill the wish of a child this

night, I should no longer rule in this kingdom.' 'Well, then,' said Eloine, 'I will tell: I shall wish that everyhody in all the world was just like me—just as happy as I, and had just as many good and beautiful things.

'That wish,' said the good king, 'shows your kindness of heart; yet I must call it an unwise wish. How could you show your love if there were none that needed your kindness? What should I do if I could not make dear children happy?

'I have often wondered,' said Eloine, 'why you I have often wondered, said Eloine, why you did not make every one just alike. I have often thought if I could be the king, I would; and now you see I am determined to try it, for I have your promise; but remember that if before to-morrow's sun goes down I repent of my wish, I can recall it by wishing another as good, if you will deign to stay as long in the country."

'That I will, my pet, for your dear sake, and for the sake of showing you how good and wise are

all things as they are.' When Eloine went to sleep in a half-opened rosebud, she said, very loud, so that the king

might be sure and hear: 'I wish that everybody was just like me. just as happy as I am, and had just as many good and

beautiful things." She awoke in the morning with her heart full of love, and her first thought was to care for others. She had no sooner taken a sip of honey and a drop of dew, than she went to carry poor, old, lame Sallie her breakfast, who was too old to go after it herself: but on reaching the china aster where she had been living, she found' no poor old woman, but a smart, young and handsome girl. Where's poor Aunt Sallie?' said Eloine.

'I expect I am she,' said the girl, 'though went to bed half dying with the rheumatics, yet I waked up feeling as young as you. I can't say I like the change, for you know, dear, I was hoping my toils and troubles were about over, and now I feel as if I had got to live them all over again.'

Eloine said not a word, for she remembered her wish; but she went down to help poor Mrs. Pringle dress her baby, that always cried so much till Eloine brought it some juice of the balm each morning; but on reaching the clover blossom, where she had left them only the morning before she found no dear baby at all, and no anxious mamma, but two very young and handsome girls, 'Where's Mrs. Pringle and her baby?' said

Eloine. 'I suppose I am she,' said the girl, 'for I went to rest, hushing my poor baby asleep, and wakened with this young girl in my arms. I do hope that the good king has not been here and changed everything because of some foolish fairy's wish. I want my dear baby, if it did cry and wear the life half out of me.'

Eloine said not a word, but went down buttercup lane, where she had been every morning for a long time, to help a little lame girl get up and sun herself, on the edge of a buttercup blossom. But no lame girl was to be seen, but a young and handsome girl instead.

'Where's Corianna?" said Eloine. 'Well, I suppose I am she,' said the girl, 'though don't limp any more, and that seems very good; but I don't think I like the change altogether. I loved so much to have you come, Eloine, and now you will come no more; and I loved to have all the dear children come and dance about me, and scatter rose pollen over me. Oh, those were nice times, and they will never be again."

Eloine hurried away, for she began to fear that no one was blessed by her wish. She went where the troops of children were accustomed to wait for her, that she might teach them many useful things -how best to open the buds, and to hang dewdrops on the spiders' webs, and to paint beautiful

was seen, but from the poor neglected lamb there pictures on the window panes when winter should was taken a shabby fleece indeed. It was filled come. But Eleine saw no troops of merry chil-

'Where are my little darlings?' said she. 'I have something beautiful to tell them.

'Alas, for us,' said they, 'we are no longer children that need to be taught; would that we were poor little ones that yester morn you came to so lovingly.

Eioine's eyes filled with tears. 'No one is better for my wish, or happier,' said

she. 'Let me hasten back to the good king that he may return all things as they were. 'So, my pet has come back,' said he; 'and did she find a beautiful world? Was every one glad

because of the wish of the good Eloine? 'Alas, no, dear sire; I found everything wrong. No one was pleased, and I least of all. Why, my heart came near being broken with no one to care if I came, and no one to bless me for what I could do. Oh, what a miserable life I should lead were there no poor suffering ones, no helpless little ones, and no ignorant to be taught. Oh, let the beautiful days return, and let me be able to bless the

world by my love.' 'All shall be as you will, my child,' said the good king; 'but remember this: every lot in life helps make up the perfect whole, and every one adds to the perfect good and enjoyment of every other, if only each knows how to do his duty to all.'

'Now hear my true wish,' said Eloine. 'I wish to be so good, and loving, and wise, that I can continually bless others.'

'Good child,' said the king, 'it needs no one to grant that wish, for goodness of heart carries ever with it a blessing, as sunshine and the pure air of morning."

THE OPEN DOOR.

Within a town of Holland once A widow dwelt, 't is said,
So poor, alast her children asked.
One night, in vain for bread. But this poor woman loved the Lord, And knew that He was good; So, with her little ones around,

She prayed to Him for food. When prayer was done, her eldest child,
A boy of eight years old,
Said, softly, "In the Holy Book,
Dear mother, we are told
How God, with food by ravens brought,
Supplied his prophet's need."
"Yes," answered she; "but that, my son,
Was long ago, indeed."

"But, mother, God may do again
What He has done before;
And so, to let the birds fly in,
I will unclose the door."
Then little Dick, in simple faith,
Threw ope the door full wide,
So that the radiance of their lamp
Fell on the path outside,

Ere long the burgomaster passed, And noticing the light,
And noticing the light,
Paused to inquire why the door
Was open so at night.
"My little Dick has done it, sir,"
The widow, smiling, said,
"That ravens might fly in to bring
My hungry children bread."

"Indeed!" the burgomaster cried, Indeed!" the burgomaster cried,
"Then here's a raven, lad;
Come to my home, and you shall see
Where bread may soon be had."
Along the street to his own house
He quickly led the boy,
And sent him back with food that filled
His humble home with joy.

The supper ended, little Dick Went to the open door, And thanked the Lord for aiding them, Then shut it fast once more; For though no bird had entered in,
He knew that God on high
Had hearkened to his mother's prayer, And sent a full supply.

East Tennessee.

Your readers have doubtless heard much of the loyalty and devotion, suffering and privation of the people of East Tennessee; all of which is true—nay, the half has not been told.

the vices of large and populous cities, they have hardy, athletic constitutions, partake of the un-adulterated patriotism of their ancestors, are rather rude and unpolished in their etiquette, and kind and hospitable to one another, and to stran-

The prevailing religion is Orthodox. In religion, as in politics, our people are slow in departing from the path their fathers trod; they cling tenaciously to old doctrines, but when convinced of an error, they renounce it, and fall into line on the side of justice and truth. They judge by the light they have, and seek but little for more extensive illumination. Brave even to a fault intensive illumination. Brave even to a fault, im-

tensive illumination. Brave even to a fault, impulsive as their own mountain torrents, free as their own native air, they offer homage only to their God, and acknowledge fealty only to their government and country.

As to Spiritualism, it has scarcely "a local habitation and a name;" and I have often wondered why some of the numerous lecturers on the Harmonial Philosophy did not vist these parts. Truly, "the harvest is great, but the laborers are few." Who will volunteer to come? We are poor, but such as we have give we unto thee. The seed might be sown in good ground and produce many who will volunteer to come? We are poor, but such as we have give we unto thee. The seed might be sown in good ground and produce many fold. Come, friends, let your light shine into this "Switzerland of America," and perhaps tongues yet unborn will thank you for it. Can any good thing come out of this Nazareth? Come and see. It is true there is but little protection here. but thing come out of this Nazareth? Come and see:
It is true there is but little protection here; but
then he that doeth his duty need not fear. "The
agitation of thought is the beginning of wisdom;"
who knows what a few seeds well sown might

develop?
There has never been, perhaps, a single Spiritualist lecturer, or even a liberal preacher in all East Tennessee. "Light, more light;" stretch forth to us the magic wand, that we, too, may know of a truth, that there is a blest Summer-Land, a region of eternal and unfading beauty, where a world can unite and shout "Glory to God on high; peace on earth, good will to men."

W. A. SIMPSON.
Stockton Valley, Louden, Tenn., 1864.** develop?

Written for the Banner of Light. IN THE MORNING.

BY WILFRID WYLLEYS. All night I lay with listening cars, And heard the wailing wind and sobbing rain; My soul was drowned in bitter tears,

And mad with flery pain. The earth, beneath the midnight gloom, Lay like a giant 'neath a mount oppressed; Or like young Genius in the tomb,

The cold clods on his breast. heard the song of early birds Sound through the parting shades of vanquished

night; heard the angels' cheering words; "Let there be instant light!"

marked the heavy gloom depart,

And far away the golden sun arise; Pain left my burning, aching heart, And grief forsook my eyes. Beneath the glory earth looked bright,

As a new Eden in the old time born, And, free from darkness, hailed the light Of that ethereal morn.

SPIRIT INTERCOURSE---ITS REVELA-TIONS.

PRILOSOPHICAL AND RELIGIOUS ASPECTS OF SPIRITUALISM.

Spirits, upon their departure from the earthly body-in the only true sense "born again "-entering upon a sphere without the confines of gross matter, though not beyond the limits of a refined materiality-for the spirit-body, the clothing medium of the soul, continues much what it ever was in the animal form, highly sublimated matterthey do by no means dissolve all connexion with the earth-life. Possessing, on their resurrection to the new stage of being, the same characteristics which in earth-life they had formed, and governed by the same genuine affections which attached and bound them here, or affected by the same antipathies that repelled them from individuals or social conditions, they are attracted to the scenes of their former life all the more powerfully from the abrupt sundering of their human relations, and in proportion to the extent and intensity of their interest in earthly matters at death. The learned and the ignorant, the good and the bad, still preserve and maintain the same consciousness of relationship to the broader and narrower, the higher and lower conditions of the varied theatres of their human existence; and all who seek to "return," manifest themselves with like varying motives to their degree of development, and the character and intimacy of their former associ-

Those who have "passed on" in the amplest condition of culture of mind and heart, knowing | ly and spiritual elements seems to them all the the length and breadth, the height and depth of more natural from this cause. Indeed the degree human accumulations of knowledge and wisdom, and in their superior state demonstrating all the spiritual ignorance in which they left the world, and now behold it, drawn by sympathy with their mortal brethren, are impelled with swift haste to impart to them the higher wisdom which the Spirit-World unfolds, that they may enable the children of time to cease their blind gropings in the labyrinths of bewildering mysticism; and, by inciting them to realize the true ends of the mortal life, induce them so to avail of present privileges as to accomplish the full purpose, before death, of the rudimental sphere of being. What wonder that they adopt every plan and means for the varied circles of society in the spirit sphere, their ingenuity can devise, under their present intangible relations to the world of matter, to manifest their presence and identify themselves to kindred and friends, when they can thus impart the blessed assurance that they "still live," and are in no other real sense separated from the life are constantly operating as a law of gravitascenes of their earthly lives, than that the undeveloped spiritual senses of the earth inhabitants do not penetrate the thin veil that separates the mundane and spirit spheres?

It is by no means so great a marvel that spirits retain their earthly attachments, and all the more intensely realize them upon the new development of their quickened sensibilities. Nor is the phenomenon so incredible, as many affect to make it appear, that spirits should avail themselves of new-found laws of nature, and any possible means within their scope, to reëstablish in some measure their former relations, palpably to the senses of kindred and friends. The spirit-world should, logically, afford ampler and more varied activity of spirit-power over all previous conditions of life; and spirit-forces of nature, intelligently directed, should legitimately produce, from their very subtilty, more wonderful physical results than spirit in mortality can accomplish: not of necessity the more ponderous creations which the physical condition of being require, but the finer and superior effects of the automatic forces of Nature in her products.

It is not the difficulty of comprehending the new spiritual phonomena, and of intelligently aptles all christendom from its propriety and dignity, all "dealings with the dead." It is simply because the darling projudices which attach the socalled "religious world" to long-cherished theologies, ancient formularies and legendary beliefs, have become ruthlessly invaded; and investigation is thus repudiated, tabooed by ecclesiastical spirits," as the sacerdotal oracles declaim, when the admission of spirit intervention proves irresistible, the only alternative. With their accustomed want of logical acumen-those who accept spiritual truth on trust have little use for this commodity-they seem to forget, by such acknowledgment, that the same law which would enable wicked or malicious spirits to hold communion with men, and dissemble all the glorious missives of loving friendship, and teachings and exhortations to righteousness, which are constantly swelling the new channels of intercourse to overflowing, would be available for good, truthful and loving spirits. Besides, their own luckless theories of future existence have already consigned the wicked to the abode of the lost and eternally damned, apart from angels or men in unceasing tortures of hell; while, it is allowed, the righteous may roam at will in the unrestricted freedom of

Let the same careful observation, the same critical principles of reasoning the same unbiased judgment, pursue the investigation of the spirit phenomena, which men of science have bestowed and accorded to all other once problematical phenomena, that ultimately have yielded to scientific reductions, and it will be found that never were grand issues and principles, not universally established, subject to less incongruities and absurdities than this new field of research embraces.

And now, without further discussion of the reality of spirit intercourse—that is already incontrovertibly settled, beyond the shadow of a doubt, to thousands of minds fully capable and worthy to authoritatively establish the fact-let us resume may be, in compassing like happy issues for others the purpose intimated in our previous article, in like condition. ["Supernaturalism and Spiritualism," BANNER of July 2,] and cursorily examine some of the important revelations, of a philosophical and religious bearing, that have been disclosed to us from the supernal world.

Perhaps the first and most notable experience of spirits, upon awaking to a consciousness of the change in their being produced by death, is that | pects of its revelations afford. The beautiful inthe law of affinity governs the relative conditions like attracting and being attracted to like. Spirits as clearly read and interpreted to us by heavenly at once gravitate to circles of brotherhood, or rather of kindred development morally and spiritually. This law is inexorable, and all realize, in a degree, its entire naturalness, and acknowledge its justice. Though friends and kindred may be recognized, upon immediate entrance to the now life, they do not necessarily, thereafter, com-

mingle in the same societies, as upon earth. Spirits seem to learn early, according to their another law also obtains, of paramount obliga- the earth.

tion—the law of compensation, or of retributive justice in Nature. All the sins of the individual against the divine purpose of his being, are reflected in the light of a vivid self-consciousness upon his own accountability, and full atonement for violated law must be worked out in his own personality: no faith in the reputed sacrifice of another for universal sin, however carnest it may be, and grateful, is found to have saving grace. The sins of all tyrants, in whatever combinations of divided responsibility-robbers of their fellowmen of inalienable rights and privileges, restricting the freedom and development of nations, communities and individuals, must be amply compensated by unfailing, inevitable spiritual degradation and remorse. On the other hand, all sufferings, righteously endured, all sacrifices for conscience' sake, shall become as mountain weights to restore the long restrained equilibrium to the scales of justice, and redound to the ultimate enargement of the happiness of the sufferer.

Those who have failed to develop their moral and spiritual natures on the earth are obliged to return to the scenes of their former life—so to say -though they really do not go away, for spiritual life involves, necessarily, only a change of condition, and not of locality-to fulfill their earthly missions by passing through a sort of purgatorial experience, drawing with greater difficulty from the resources of the earth-life to complete their development, than if they had legitimately worked out the purpose in mortality for which the natural body in creation was designed. This condition of return attaches to infants and all children, as well as to adults; but the trials and sufferings of such are less realized as a calamity, in proportion to the absence of previous experience from which to make comparisons: and the minuled life of earthof moral obliquity in the individual determines and measures the intensity of trial and suffering consequent upon resuming the unfinished woof of mortality. Those who are grossly undeveloped, from utter neglect to cultivate their better natures. while here, occupy a condition of Hell; and very many remain years on years of our time, centuries even, we are told, in the sphere of remorse, though ultimately and inevitably the "law of progress" impels them upward and out of their degradation.

The "law of affinity" governing the associations, and determining the gradation of all spirits the higher and lower societies mutually repel each other, so far as concerns any mingling of their opposing elements; though, as the positive power of goodness is ever superior to the negative force of evil, the higher gradations of spirittion to attract all lower grades of spirits to progressive development. But, we learn, though the deeply degraded spirits of the inferior societies cannot approach the more refined and harmonious societies, if they would, still they can come readily into the sphere of the earth-life, and as before noticed, mingle with our elements. And while they cannot affect us morally or spiritually without our consent, we possess ample means of influencing them, and can, most marvelously, readily become instrumental in instigating them to emancipate themselves from the bondage and incubus of sin-rising through sincere penitence to earnest soul aspirations to meet the ever active sympathies of "good spirits," who shall thus be enabled to penetrate their individual magnetic spheres, and freely assist them to progress.

Thus the caviller against the uses of spirit intercourse, while admitting its reality, but discountenancing familiar converse with the spirit-world from the very fact that there are myriads of "evil spirits" to encounter, lying in wait with devilish malice to deceive and seduce us, so soon as we allow ourselves to come into rapport with them by obsession, will find some "good thing" promising to come out of this despised Nazareth; will learn prehending the laws of their production, that star- | that a new obligation is imposed on us, which we should not seek to shun, but with cheerful alacrito obstinately discredit, in holy horror discounte- | ty assume, viz: to inaugurate a grand missionary nance, and with affected pious zeal anathematize enterprise, through our mediums, of ministering to the enfranchisement and elevation of those unhappy spirits-once our misguided, sinful brethren-by preaching unto them the gospel of repentance unto righteousness, as only we, effectually, can, and thus regenerate and disenthrall the lower strata of the spirit sphere, (weighing a authority as sacrilege-" yielding to the devices of mighty incubus of discordant elements on our Satan," by "giving keed to lying and seducing earth-life) and at the same time break through a mighty barrier between good spirits and ourselves, that they more readily and familiarly may come into intercourse with us.

Who shall estimate the immensity of this new mission, when the blinding scales of projudice and fear shall have fallen from men's vision, and they fully perceive the relations that are nossible. and already subsist between the earth inhabitants and the abandoned deprayed and miserable dwellers in the lower spirit circles, as "redeemer and redeemed." Incalculable good must be the glorious result of the fulfillment of this difficult service. Those only can now take any realizing sense of the benefits in our hands to bestow, who have learned through mediumship of the unmitigated woes of "undeveloped spirits," and who have witnessed their gratitude upon being assisted to overcome the unhallowed attractions that drew them down, from their own sinfulness, to the very hell of existence. Examine some of the memoirs of spirits who have thus come up through great tribulations, and have washed their polluted robes and made them white in the pure element of spirit sympathy-of loving spirits, to whom the lost and abandoned ones were dear, in long continuance of effort to magnetize the vitiated affections and debasing passions into the genial warmth of a virtuous vitality-now freed from the thralldom of the darkened, damning circles to which at death they gravitated, and the joyful utterances of such, on their second resurrection, their ecstacy of delight upon attaining their hardwon freedom, should awaken the liveliest interest in us to become ourselves instrumental, as far as

The liberal and thoughtful investigator of the grand problem of Spiritualism, in its vast comprehensiveness, will constantly be rewarded with new truths of incalculable significance. But in no direction of the diversified ramifications of its sublime philosophy will ampler and more rational satisfaction be experienced, than the religious asculcations of its religious teachings, in their vigorthey must occupy in their new world-the law of our freshness from the Sacred Volume of Nature, wisdom, are the culminating glory of Spiritual ism. And when these shall have superceded the earth-born systems of belief and worship-and such a universal element of acceptability inheres in them, they as surely will as the positive light of morning succeeds and dissipates the negative darkness of night-peace and good will, man toward man, must take up their abode in the great heart of the human family, and inaugurate the powers of observation and generalization, that realization of a genuine spiritual brotherhood on

Spiritualism recognizes the unity of God and | power; but by gentle and loving persuasiveness, Nature with mankind; the paternity of God and that on the very surface shall prove a brotherly the maternity of Nature. All individuals of the sympathy and manifest design to harmonize conhuman races of all inhabited worlds are varied fileting elements, without trespassing upon or dismanifestations of the Creator in miniature—each | turbing the rights of conscience. Something like individual being an epitome of the macrocosm to this must be the initiative, however vast the task which they belong. The Soul of each is immuta- to be accomplished, or the seeming hopelessness of ble and immaculate as God: the spirit is subject its consummation, judging by the diversities of to every change that takes place in the gross ma- the past. Such is the mission of Spiritualism, and terial body. The paternity of God to each soul is immediate; and the soul by no possibility is dissoluble, nor can become estranged from the Infinite Soul, or Father: while the body and spirit are the immediate offspring of Nature in maternity, amenable to the law of progressive development but, in the freedom of the will, exposed to tempory retrogression consequent on rebellion to its legitimate workings to perfect the individual spirit. Thus the fatherhood of God and the motherhood of Nature conjoin to produce the grand ultimate, Man, who completes an inseparable trinity in unity. Divine ideas are incarnated in man who, fully exemplifying them in this life, would, at death, graduate to angelic, celestial states of being. Living as mankind do live upon this earth, only inferior spiritual conditions of development are attainable, and the new or second sphere of life becomes but a continuation of the earth-life, to complete the imperfect development consequent upon the ignorant or willful misuse of the rudimentary or preparatory stage of being.

The religion of Spiritualism signifies a positive practical, and constant effort on the part of every individual to attain the highest development of the spiritual tendencies of our nature, the fullest and freest exercise of all our faculties and powers, intellectual, moral, and affectional, in the blessed consciousness of willing allegiance to the just, wise, and loving government of God-each realizing the usefulness of his mission to mutually encourage and assist in consumnating social order and spiritual harmony. And as the life of no one can become the measure of another's, since no one can be superior to his own ideas, each one is responsible only to the extent of his conceptions of truth and duty. Thus the rights of conscience inhere in the individual, and are inalienable and sacred. No one, no power is of sufficient authority to invade or invalidate these rights. Conscience is the supreme, the final court of judicature in whatever concerns the religious life of man.

The right of private judgment is guaranteed and enjoined by the law of conscience. Spiritualism, franchised mortality, and eternal happiness be ditherefore, claims to pass upon all Bibles as human records of history blended with spiritual experiences-if no higher claims to their origin and authenticity can be rationally substantiated and conscientiously allowed; proposes to test all written "revelations," however reverenced as divine, by the established laws and developments of Nature, before the only arbiter of authority, the enightened, God-given Reason. That reason may be ever so diverse in its judgments, in conscience i must determine for the individual all of truth each may accept, or all of error each must repudiate.

Truth must, in the requirements of Spiritualism be venerated for its own purity, beauty and divine authority. Truth is divine authority, and there is no authority but truth. The truth maketh free indeed; but all authority that claims to prescribe what must be accepted as truth, more specially in matters pertaining to religion, is oppressive, tyrannical, and therefore repulsive; and no one who would be just to his better nature and honest before God in his own heart, can manfully submit to a blind assent to a truth, however clear and convincing to others, which has not already secured his own rational conviction. The love of truth, for its own sake, ensures aspiration, a desire for spiritual goodness and greatness; no surer stimulant to spirituality exists. Aspiration for the true, the beautiful and good, engenders a devout spirit; inspires hopefulness and confiding trust in the God ever calling within us; expands the perceptions of divine goodness, justice and love, and impels the spirit to spontaneously reach out the affections lovingly and in abounding faith toward the infinite, and therefore indefinable Source of all being. Spontaneously, too, prayer the silent language of the soul, finds utterance, and the progressing spirit, joyfully, and often suddenly rises into rapport with the divine, the whole interior nature becoming exalted to a plane of spirituality in harmony with the requirements of heavenly law. The counterbalance of sin overcome for the time being, all superstitious fears removed, the human spirit would maintain its regeneration by retiring its soul-life within the atmosphere of heavenly influences. But constantly assailed by the untoward events of incongruous life, faith in the protection of divine power often thereby dampened to despondency, self-preservation by an ever-increasing wisdom, and self-restoration by determined will, must ever be the motive forces to regain and sustain that equilibrium of spirit wherein the soul realizes its unity with its

Spiritualism favors the weaknesses of the mortal spirit by pointing to the now opened gateway of the spirit-land. The inner-senses of the soul becoming the avenues for the influx of spiritual truth and loving sympathy, as also literally perceiving the beautified forms of the disembodied. and consciously realizing free intercourse with them, a golden cord is thus let down from heaven to draw our fainting spirits upward from the earthly abysses that would sometimes overwhelm them; and the glorious attractions of the "Summer-Land" may constantly rejoice our hearts with a foretaste of the promised happiness that shall reward all who seek to accomplish a true preparation for the second sphere. Moreover, as sured that wise and loving spirits are appointed as our guardians, ever on the alert to protect counsel and encourage us, how must the human spirit be buoyed up in blessed sustenance to surmount all the hills of difficulty, rise above all the cares and sorrows of life, and bravely live on till the bright shores of the spiritual country, in due

order of time, shall become its own abiding home! Spiritualism teaches that human beings shall take with them—so to say—as spirits, only what they have become in this life; all the purity of the earthly life shall attach to them on the inception of the new life, and their degrees of exaltation in spirit societies shall fully correspond with their moral-accountable development. Therefore must all live, in the other life, on the foundations they have builded in this, and the righteousness of another, be that other even God himself, cannot be imputed unto them. Spirituhlism recognizes as the divinely appointed birthright of the human family, freedom, individual and universal the largest liberty of the individual to reverence what to each may seem the highest truths, and to worship God according to the dictates of his own conscience; while it enjoins upon the whole society of mankind to guarantee, unrestrained, these privileges to all its members. To unitize the differences of nations, communities, societies and individuals, universal enlightenment in the simple principles and truths of Nature, that will of necessity appeal to the convictions of every human

in such a spirit as above intimated shall its ad herents strive to work out their world-wide obligations, aided and guided by the powerful hosts of the Spirit-Land.

Individual integrity and social virtue are the grand subsoil elements upon which alone the mature development of spirituality can become realized. To produce and maintain these elements in perpetuity, the universality of truth must be everywhere acknowledged. Nothing, therefore, which is not demonstrable truth, should be recognized; indeed, no truth can serve its high purpose until it is demonstrated and rationally understood. Truth blindly assented to is like indigestible food; it may please the superficial mental palate, but be utterly void for assimilation, nourishment and sustenance. Truth belongs to the realm of spirit—is the expression of the unchangeable laws of God, and therefore must be the same for all mankind, however differently it has been interpreted and accepted in the past. On such foundation alone can loving justice, the world's true Saviour, be established and dispensed, man toward man, nation toward nation, and the colden rule of Christ, of Confucius, and of all great and good spirits in the flesh, who have lived nearest to God, become the higher operative law of civili-

The human spirit, emancipated from all compulsory religious systems and authoritatively prescribed forms of spiritual truth by state enactment, grand council or synod, will expose its native avenues of inspiration to the influx of pure, natural truth from the enlightened realm of the angel-world. Then shall be ordained on earth a spiritual priesthood truly called of God, whose authority and whose mission shall be directed and accredited in the loving hearts and expanded souls of the translated hosts of heaven-whose holy ministrations shall inaugurate the sublime apotheosis of humanity; the law of universal progress shall expand an illimitable vista of spiritual heavenly life to the far seeing vision of envinely assured to every son and daughter of our Father-and-Mother God.

Written for the Banner of Light. DEATH NEVERMORE.

BY LOIS WAISBROOKER. To Fletus, of Eugene City, Oregon.

'T was night, and swift the lightnings Were flashing through the sky, Revealing only darkness Unto the tear-dimned eye, That could not see the beauty Which shone above it all-For faith and hope and duty Seemed covered with a pall !

Oh, there she sat in anguish! That more than widowed one; The light of heart and hearthstone Forever, ever gone: "No footstep now to meet me, No fondly beaming eye, No loved one's voice to greet me-Oh, would that I might die !"

That wish in secret cherished, Soon floated through the air, Up to the Great Eternal; In words of bitter prayer: Oh God! my hopes are blighted; Earth holds no joys for me! Of mortals the most wretched, May I not come to thee ?"

While reason thus was reeling Beneath her weight of woe. A phantom form came stealing. With footsteps soft and slow. Into that lonely chamber. And fixed her hollow eye Upon the kneeling mourner. Who prayed that she might die.

This haggard phantom carried An infant on her arm, The curse of slavery branded Upon its little form. A flag was o'er them floating Of stripes without the stars. And chains around them clanking, All rusted o'er with tears.

While fondly to her bosom Her babe she tried to hold, The slave-fiend took it from her And bartered it for gold ! Then as her awful shricking Made Misery's cheek turn pale, The cutting lash descended, To hush her heart-wrung wail !

The vision faded slowly-The storm bath given place To sweet and placid sunshine, On Nature's lovely face; But still that kneeling mourner Her prayer to heaven addressed. But 't was for strength to labor For all of earth's oppressed.

Once "she prayed that life's poor token, Canker-eaten might be broken, etting free the chafing spirit, beating 'gainst its prison-door;"

But she prayeth thus no longer, For her soul is growing stronger Daily stronger as she saileth, Life's eventful ocean o'er. Paddling now her own canoe.

Captain she, and she the crew, She will safely pass the hurlgate, where the raging billows roar. Putting by the vale translucent.

She will land her bark triumphant-Land it with a song of triumph, on that bright eternal shore.

Brother, on that sunset heather, Though we should not kneel together, We shall surely fill our mission-Death for us is now nor never—is not now nor nevermore!

DO N'T BE SELFISH,-There is no virtue which s more respected than unselfishness, and hence we find the man who attains the greatest popularity in this world is not he who amasses 'great wealth or stands high in the temple of Fame, but it is he who, like our Great Master, went about continually doing good, and by his philanthropic exertions has effected a measure whereby the being, because demonstrable, must be prosecuted, hungry are fed, the naked clothed, and spiritnot by the old methods of compulsion, tyrannical ual provision made for those who have been less edicts, holy wars, and all the enginery of despotic | favorably situated than himself.

Spiritual Phenomena.

Interesting Case of Premonition in a Child.

Some years ago the writer became acquainted with little Francis Vandeuver, son of Mr. and Mrs. Wm. Vandeuver, of this city. Ten weeks since, little Francis, a lad of less than twelve summers, became sick, complaining of pain in the chest. While his mother was treating him, he remarked to her:

"Mother, I feel something here, (putting his hand o his side,) that will take me away from you." In answer to some remark from the mother,

alculated to calm his fears, he said: "I know it will, for the angels tell me so." Time passed on, and Francis grew worse. To the cheering words of his physician, he answered:

"It cannot be so; I must pass on." One day while his mother was absent in an adoining room, she heard him talking, and wondered who it could be with, as no one that she know of was present with him. She inquired of him who he was talking with:

"Mother," said he, laughing outright, "do you think I am alone because my little sisters are not resent. I know I am not. I have been conversng with some of my little spirit-friends." Five or six days previous to his departure, his

father, who was about to depart, feeling much encouraged with the hopes of his little son's recovry, said: Francis, I am about to leave you, and I think

you appear so much better, you will get well if you are careful."

"Do you think so, father? Well, father, I'll do the best I can. But if you have such hopes, dismiss them at once, for I shall never get well."

On the evening previous to his departure, Tuesday, June 28th, he requested his mother to send for his father, (absent at Toledo,) as his time was short, and he could only stay long enough to have an interview with him. He also said that he should like to see his brother David; (absent at Washington, with the 150th Regiment of hundred days' men,) but that he had asked the angels, and they had told him it could not be. They could' keep him long enough in the form, but his brother could not come.

Wednesday, June 29th, he expressed a desire to see the writer and wife—Uncle and Aunty Turner, as he called us. I immediately obeyed the summons, Mrs. T. not being able to accompany me at the time. On arriving at his bedside, he

"Uncle, I am glad to see you. I am much obliged to you for your promptness. Where is aunty?"

I answered she would be able to come soon; I

I answered she would be able to come soon; I should go for her.

"Well," said he, "I wanted to see you before I left, for I am going home soon."

He requested that his mother should not leave his bedside until he had passed out of the form, as the time was so short he could not spare her. To his father, who arrived home at three o'clock P.

M., he said:
"I am glad you have come; I could not go before seeing you, for I have much to say to you. You have always been a kind father to me, and if I have not always been all you could desire, I can only ask your forgiveness. Father, are you sorry your little son is going away?"

"Yes, my son."
"Father, I am not going to leave you, but I am going home. Oh, I have got such a nice place!
The angels have showed me all about it; and my brother says they will call for me at twelve o'clock this night. I shall be with you, often, father; I shall not leave you." shall not leave you."
Shortly after the interview with the parent, he

expressed a desire to see his school-mistress and mates. To one and another as his summons brought them to his bedside, he spoke in calm, beautiful language, with a strong voice, thanking them for answering his call, and with a parting kiss and gentle good-by, telling them that he was going home at twelve o'clock; then the angels were coming for him. He strong to impress many all going home at twelve o'clock; then the angels were coming for him. He strove to impress upon all, the idea that he was not going away, but should be with them often. To friends not present, he sent his kind regards, and never for one moment, although racked with pain, did he fall to observe the strictest rules of etiquette. To the writer, who, after a short absence, again appeared at his bedside, he said:

"Well, uncle, you have come again—I want to kiss you, and bid you good-by, for I am going at twelve o'clock; but I shall come back and see you, often. You will know when I come."

often. You will know when I come."

Thus he continued to address one after another,

as they appeared at his bedside, up to the time of his departure. As the clock struck the hour of eleven, he raised his head and said, "That is eleven o'clock; I have one hour more." As the hour of twelve approached, he turned to his mother serving.

mother, saying:
"Mother, I have one more request to make. It is that you promise me not to cry when I pass out of the form." His mother answered that she feared she could

His mother answered that she feared she could not keep such a promise, if made.

"Well, promise me, mother, and God will help you to keep it, for it would pain me to see you cry." He then immediately said, "Well, take me in your arms, mother, for I'm going now. Goodby, mother;" and turned to his father to speak, but his tongue was paralyzed. He could not. A gentle nod of the head by way of recognition, was all.

The hour of twelve came. His spirit had answered the summons that called it home, but no tear moistened that mother's eye. God did help her in that her hour of severe trial.

To such as have been taught in angel schools, no comment is necessary. To others, less fortunate, I have only to say, you have your lesson yet to learn. Investigate. Seek and you shall find. That power that reareth the altar of eternal truth, will be and abide with you.

Cleveland, Ohio, 1864.

S. W. TURNER.

Spirit Communication.*

The following communication was given at a private circle held in this city a few evenings since, which you may do some good by publishing, should you consider it of sufficient importance. Of its genuineness I am convinced.

The spirit controlling seemed to suffer much pain in the left hand and left breast, and first called for water. On gaining strength of control, he gave his name as John Andrews, Co. B. Fifth New York Artillery, and said he received his wounds at the battle of the Wilderness, near Chancellorsville, on the 8th of May last, but laid three days on the field before he died, which brought the time of death to the 11th of May. He said he suffered intensely from thirst, having no brought the time of death to the 11th of May. He said he suffered intensely from thirst, having no water during the whole of the time. He gave his father's name as Samuel Andrews, living at Albion, N. Y., a member of the Baptist church, mother and sister living, sister eighteen years old. He was very anxious for his father to learn of his death, and wished his sister to visit some medium through whom he could converse with her so as through whom he could converse with her, so as to assure her of his identity. After drinking more water, which refreshed him very much, he

took his leave. His age was twenty-two years.

The following day I chanced to speak to a soldier, and found he belonged to the Eighteenth New York Artillery, and on conversing with him he told me he was well acquainted with Andrews, having quartered with his regiment some eighteen months, and also gave me his age as twenty-two years, and described his appearance, which corresponded with that which Andrews gave me being short, thick-set, a very full chest, light brown hair, grey eyes, and wearing, generally, a

moustache. I will here state that it was just one week from the time of Andrews' death to the time of con-trol, so no chance was given for any report of the wounded or killed to be received in this or any

other city.
I remain, very respectfully,
O. B. MURBAY. Box 1201, Baltimore, Md., June 1, 1864.

*This communication would have been printed some time go had it not been mislaid.

Letter from Dr. Child, of Philadelphia.

The late National Convention of Spiritualists was, perhaps, like Samson in more particulars than one-of course the "unshorn locks" were there. I allude to the fact of there being a heterogeneous mass of people, very few of whom were regularly appointed as delegates, although I do not mean to say that our cause was not ably represented by strong and good men and women, and I think the results of the Convention will be permanent, good and useful.

But it died without effecting an organization, yet in its death, like Samson of old, it has stirred up the minds of the Spiritualists in various sections of our country, who had been somewhat awakened to the necessity of local organizations.

I hear from many places of indications in this direction. In a letter just received from Miss Hardinge, at San Francisco, she encloses to a friend in this city a copy of the plan for an organization of the friends of Spiritualism in that city, and they very coolly estimate among their expenses fifty dollars per day for compensation of "The good time must be coming" out

The Convention, as your readers must be aware, have appointed a "National Executive Committee," to attend to some matters during the coming year, and make arrangements for another Convention to be held next year, to be composed of regularly appointed delegates, the representatives of various associations throughout our own country and the world, for our cause is cosmopolitan, and as spirits come from all parts of the world, so should our delegates.

This Committee is now preparing a circular on the subject of Organization. You have already published the Constitution adopted by the friends in this city, to which we have more than a hundred names, and will probably have three or four times that number before the lecture season is over, which, as will be seen by the following advertisement, has already commenced, under very favorable auspices:

favorable auspices:

8PIRITUALISM.—The First Association of Spiritualists of Philadelphia, having extended their Organization for the purpose of establishing Free Meetings, announce that they have made arrangements for the Twelfth Annual Course of Lectures, to be given at 8ANSOM STREET HALL, on Sunday mornings and evenings, as follows:

Miss LIZZIE DOTEN, for October, 1884.

Miss MATTIE L. BECK WITH, for November, 1884.

MISS AMATTIE L. BECK WITH, for November, 1884.

MISS AMATTIE L. BECK WITH, for February and March, 1885.

MISS EMMA HARDINGE, for February and March, 1885.

MISS SUBSEMMA HARDINGE, for February and March, 1885.

Subscriptions and donations to the Free Meeting Fund will be received by the Treasurer, at No 634 RACE STREET, or any of the Committee. Miss DOTEN will open the Course on Sunday next, at 10% A. M. and 73 F. M.

With your permission, I send you a copy of our Constitution, as it is proposed to amend it: PREAMBLE.

We, the undersigned, for the purpose of establishing Free Public Meetings where all questions pertaining to the interests of humanity may be presented, do hereby form ourselves into an Association, and adopt the following

an Association, and adopt the following

CONSTITUTION.

ARTICLE I. The name of this Society shall be "The First Association of Spiritualisms of Philaderlynia."

ART. II. Any person may become a member of this Association by signing this Constitution, and affixing on the subscription books of the Association his or her name, with such amount, if any, as they may feel able to contribute, in donations or subscription, payable quarterly in advance. As those who join this Society do it voluntarily, no member shall be expelled from it, and no one shall be released from membership, except at their own request.

ART. III. The officers of this Association shall consist of a President, two vice Presidents, a Secretary and a Treasurer, who, with a Committee of eleven other persons, shall constitute a Board of Directors, to be composed of equal numbers of each sex.

ART. IV. The officers shall perform the duties usually pertaining to their respective offices. The Treasurer shall not pay out any money without the sanction of the Board.

ART. V. It shall be the duty of the Ladies of the Board.

ART. V. It shall be the duty of the Ladies of the Board to provide homes for the speakers while they are with us, and the duty of the Board to institute social gatherings and devise means for the cultivation of fraternal feelings among the members of the Association.

ART. VI. Twenty members shall constitute a quorum at any regular meeting of the Association.

ART. VII. The officers shall be chosen annually, by ballot, on the first Sunday in October.

ART. VIII. The officers and Treasurer shall make reports to the Association at the annual meeting, and quarterly thereafter.

ART. IX. Each member may designate his or her choice of twolve persons as lecturers and hand the names of those for those to those to CONSTITUTION.

to the Association at the annual meeting, and quarterly succeeded.

Art. IX. Each member may designate his or her choice of twelve persons as lecturers, and hand the names of these to the Secretary, on or before the lat of November in each year, and from those receiving the highest number of votes, the Board shall, if practicable, engage the lecturers for the course commencing the succeeding season.

Art. X. This Constitution may be altered or amended at any regular meeting of the Association by a vote of a majority of the members, three months previous notice having been given.

I think this embraces all that is needed, if there is a proper interest on the part of the friends. If the friends in various sections assemble and cooperate with each other, they will often find that there are many around them who are only waiting for some central point around which they may rally. Only be careful not to put up too many bars, or any chains, around the free minds.

Spiritualism is becoming much more "respectable." Ten years since one of our editors, who is religiously sick, refused to publish our advertisements; recently they have directed that the notices of our meetings be placed among religious notices, which are inserted at half-price, and our lecturers rank along with the clergy.

I see that, as this time approaches, our dangers increase. Popularity is a most trying ordeal, either for societies or individuals, and it will be well for us, and the spirits, too, if we can keep sufficient ballast of humility in the hold of our vessel, and make her trim ship and sail directly onward in her beautiful course.

Yours truly, HENRY T. CHILD, M. D. 634 Race street, Philadelphia, 1864.

Appointments.

[See seventh page for list of Lecturers' Appointments and Mediums' Addresses.]

Mrs. Townsend speaks in Charlestown next Sunday; Mrs. Bliss in Chelsea; L. Judd Pardee in Lynn; Mrs. Currier in Haverhill; Miss Temple in Lowell; Miss Beckwith in Springfield; Charles A. Hayden in Taunton; Emma Houston in Worcester; N. S. Greenleaf in Plymouth; Rev. Adin Ballou in Portland, Me.; Miss Lizzie Doten in Philadelphia; Mrs. S. E. Warner in Willimantic,

Terrible Disaster.

The San José (Cal.) Mercury, of Sept. 8th, contains an account of a terrible catastrophe which happened on the Sacramento River, on the 6th, by the explosion of one of the boilers of the steamer "Washoe." There were on board at the time one hundred and fifty passengers. The explosion was so great as to make a complete wreck of the steamer. Seventy-five persons were killed or fatally wounded. Among the list of badly wounded we notice the names of E. Brickett, Henry Stein, and A. Burgess, of Boston.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"MARIE," NEW ORLEANS, I.A.—We feel for your condition as much as you do yourself; but we believe God's hand guides the helm, and that we, as a nation, are being punished for our manifold sins. A brighter day is dawning. Write whenev you feel inclined to; but not anonymously. We should be pleased to make your acquaintance.

T. C., HUNTSVILLE, IRD .- You shall have the BANNER. We supposed, until we received your letter, that it was regularly mailed to your address.

E. P., CLINTON, MASS .- The subject upon which you trea has been canvassed, pro and con., in the newspapers of the day for a long time, and the evil has been remedied as far as

W. C., SOUTH PASS, ILL.-\$3.00 received.

L. W .- \$7,50 received.

BOSTON, SATURDAY, OUTOBER 15, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO.,

For Terms of Subscription see Eighth Page. LUTHER COLBY. - - · · EDITOR.

SPIRITUALIAM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Maqazine. true religion as at o. Spiritual Magazine.

The Military Situation. Although we do not hold our columns open to the discussion either of military or political questions, there are occasions, nevertheless, when current events earnestly suggest the propriety of developed under the skillful military direction of it to the public. Lieutenant General Grant, and to discover if we are not much nearer the end of the rebellion and its armed outrages than we have ever been before.

The capture of Atlanta by General Sherman was a long step in the direction of peace for the country. We are nowise fortified in our opinion on the subject by the opinion of the London Times -and yet we will quote it rather as a corroborative one, that the fall of Atlanta before the progress of the Federal arms would prove a fatal blow to the prospects of the rebel confederacy. Every one realizes that it divides the rebel territory again, and even more disastrously than its division by the opening of the Mississippi. It is plain that the possession of Atlanta by our forces menaces Montgomery, Macon, Savannah, and Charleston, and that it is a central military point, from which Sherman can at his own pleasure sally forth and ravage and conquer the country in any direction around him. He can strike across and seize Montgomery, thus opening the Alabama River for the gunboats of Admiral Farragut's fleet, and dividing Alabama lengthwise. Or he can strike off in the opposite direction, and after laying the whole country under tribute to himself, take Augusta, and thence proceeding along the bank of the Savannah River, capture Savannah itself from the rear; which capture would immediately threaten Charleston from the same side, and involve its submission in time.

Thus the presence of General Sherman there in the heart of Georgia, fortified as he is against the most powerful assaults from without, and secure from want by the immense stores of supplies which he is industriously gathering around him, implies his entire control of both Alabama and Georgia, and utterly defeats, on the face of it, any intention which Davis may ever have entertained of establishing communications again with the lion is here smitten, as we may truly say, in its lungs; for this is the region whence it derives its sustenance, its ability to live and breathe.

At Richmond-just now the centre of public interest-Gen. Grant is assailing, and successfully, too, the head and brains of the rebellion. There is where the rebel chief resides and keeps his conclave about him. There is where the general commander of the forces of the rebellion is to be found issuing his orders for the movement of all the ar- Bro. Grant will have to go in search of his hobby. mics of the Confederacy. The rebel congress assembles here, and makes laws for the States it assumes to govern. The archives are here. The government machinery has been set up here. Here are concentrated what moral forces are thought capable of engineering through this wicked scheme of rebellion to a prosperous conclusion. If this point be successfully assailed, the other chief points having already given way one after another, all is over. Hence Grant bends all the energies of his vigorous mind to the conquest of Richmond; and so long as there are no large rebel armies elsewhere to be found, which have not already been defeated or destroyed, he realizes that he has but this one great task before him, to secure the utter overthrow of this armed conspiracy against the Government of nearly four years' ex-

The first step taken by him in the present camonign in Virginia was the expulsion of the army of Early from the Shenandoah Valley. They were thirty thousand strong, and continually threatened the quiet and safety, not merely of the southern counties of Maryland along the Upper Potomac, but all Maryland and Pennsylvania, menacing Washington and Baltimore at the same time. Early's army was composed of the pick of Lee's army. They were veterans, and were to be relied on in an emergency. Lee clearly expected they would not fail him, whatever his fortune with the rest of his troops. He had enjoined it on Early to hold the Valley "at all hazards." Instead of that, Early is to-day driven out of the Valley, and pursued by Sheridan's victorious column, carrying along with him not more than ten out of the thirty thousand men whom he first led into battle at Winchester and along the Opequan.

This change of fortune at once wrought a corresponding, and of course a great, change in the position of affairs nearer Richmond. Having seized the Weldon railroad, to the south of Petersburg, Grant now proceeds to strike out from But ler's camp across the James, and to push straight forward with two corns in the direction of Richmond. The enemy were met all along the road with entrenchments and fortifications in abundance; but, with perhaps a single exception, their defences were insufficiently manned, which showed the superiority of our forces to theirs. Grant, at the same time with this movement to the north of the James, pushed out Meade's forces from their position on the Weldon road to the west of Peters burg, and there seized the road connecting that city with the Danville road, the effect of which is to compel Lee to bring supplies to his troops in Petersburg, all the way round through Richmond The rebel commander finds his attention distracted by these two formidable movements of his ad versary, but must needs provide for both at the same moment. He is thus permitted by Grant to

concentrate neither his attention nor his troops. The result of this last operation of Gen. Grant is the capture of the railroad from the Danville road to Petersburg, and the advance of two corps of the army within the actual defences of Richmond on the east. Lee cannot dislodge these two of these séances in our next. In the meantime corps from their position; he cannot safely concentrate his troops, so as to do it, and he has portunity of witnessing the manifestations given not troops enough to do it with, either. Hence through the instrumentality of this truly wonderhere are two assaulting columns moving di. ful medium.

This Paper is tossed every Monday, for the rectly upon Richmond, from the south and the east. Sheridan's is at the same time coming down by way of Charlottesville, as soon as he shall have driven Early's remnant out of the last mountain pass leading out of the Valley. Then he can promptly cooperate with Grant on the western side of Richmond. These three columns moving obediently to a single will upon the rebel capital, will effectually cut off all outside communication, and compel a speedy evacuation of the place, or a speedy fight. Either is the end of the rebellion as political and military organization. From this view of the situation, we have reason to hope the end is not far off.

The Adventures of Adventism.

In the World's Crisis of Sept. 20th, is published communication from one who subscribes herself an unworthy sister," on the subject of Spiritualism. She is perfectly right; the letter is unworthy of anybody who believes in the immortality of spirit and the existence of a life beyond the river which we call Death. It is not so easy to understand what this "unworthy sister" is driving at; all that can be said about it is that she don't like Spiritualism, whether in and of itself, or in its practical results. To this we can only reply that she evidently knows nothing about it, and cannot therefore be expected to say anything that will bear very closely upon it. But of her more than a mere passing notice atour hands. If temper toward it there can be no sort of mistake. the occasion has not come when a favorble turn If that be the reason of her communication in the in the national crisis offers itself, then it will not | Crisis, we do n't believe she will find that anybody come at all. Now, if ever, it seems to us, is the line mistaken her, or that anybody will undertime for us to review the situation as it has been stand the necessity of her making a display of

> This "unworthy sister" (we will not name her. as she has seen fit to do it for herself, in Bro. Grant's paper.) writes to him, for the public eve. that her "spirit is stirred" within her to "say a few words on the truth and power of God against the power of Spiritualism." If, therefore, she realizes within herself that God's power is so great and so manifest "against" Spiritualism, nothing would appear to be easier than for her to make utterance as long as her white paper, and the space of Brother Grant's paper continued to hold out. But, instead of that, she forthwith adds that she feels incompetent to write," although she is very certain that "the word of God seems like fire shut up in her (my) bones." May not the lady confound this fire with the heat of her own temper? It is so easy to be mistaken about some of these little matters. She would disdainfully refuse to believe any of the spiritual phenomena which were made apparent to her own senses; and yet she expects her readers, Bro. Grant included among them, to believe her when she says that the word of God" must have taken the form of "fire," and somehow got "into her bones!" There would be a greater mystery about this than even about those "awfully wicked" phenomena which she denounces with such vigor and-it looks to

us-spleen. Says the body-those who believe in the truths of Spiritualism "do not know what a DANGEROUS doctrine it is to believe they have an immortal soul that can never die." What upon earth would she have people believe? The doctrine of immortality is a doctrine which rests for its found ation in the consciousness of the individual, and its supports are abundant in those countless "manifestations" called revelations, by many, which bring spirit close to spirit, whether in the form or out. Brother Grant has taken a new part upon Mississippi, or the country west of it. The rebel- himself to deny the soul's immortality. He must needs look after his correspondents, male and female. They will betray him to his ruin, if he does not. We know very well that he has but recently asserted that, in the future, the two great conflicting powers would be Adventism and Spiritualism; but that is a harmless vanity he loves to indulge in, and may as well be suffered to run its course as not. Advent-ism is a something, we opine, which will never "come." We rather think

An Incident of the War.

During the raid of Gen. Early, and his attempt-, ed attack on Washington, July 12th, the house of one of our subscribers, Mr. S. Reeves, who was also an occasional contributor to our columns, was an object of contention between the two opposing forces, each party occupying it alternately. In the struggle for its possession it was completely riddled with shot and shell. One shell exploded in the middle of the chimney, scattering the bricks in every direction. Eight cannon balls passed entirely through it, making holes from three to six inches in diameter; the sides of the building were also perforated with bullet holes. The female portion of the family had not left the house ten minutes before the raiders made their attack on it, and in their haste to get away, everything was left behind, and of course badly damaged, except the library of spiritual books, which was unharmed, with the exception of one shell passing through it and striking a box containing a file of the BANNER OF LIGHT, cutting the papers through the centre widthwise, and compressing them almost to a solid lump. One of our Washington correspondents obtained half of the file, and forwarded it to us, as a relic of the war, which our friends can examine at our counting-room, if they wish.

Mr. Reeves (who passed to the spirit-world last December) prophesied, some time ago, that his home would become memorable before the close of the war, and this appears to be a literal fulfillment of that prophecy. The Government has since purchased the grounds adjoining the Reeves estate for a "Soldiers' Cemetery."

European Items.

The Emperor of Russia has warned the Pope to keep his hands out of Polish affairs, and the Pope has promised to do so. The warning is said to have been in the shape of a very unmistakable menace. In case England had taken up for Poland, sometime ago, with France, Russia had resolved to concentrate her Atlantic and Pacific fleets in mid-ocean, and make a descent on the coasts of Australia, where she could have wrought incalculable mischief in the cities and towns.— The Spanish ministry has been deposed, and another ministry has been formed. It is now thought that Spain will settle up her difficulties with Peru, and thus rid herself of one incumbrance which promised a good deal of cost and trouble.—Capt. Speke, the African Traveler, has been killed by a gun in his own hands, while climbing over a wall.

Mr. Foster's Seances.

This gentleman's rooms, No. 6 Suffolk Place, still continue thronged with visitors, anxious to communicate with their spirit-friends. The richest people of Boston may be seen there, as well as the poorest. The tests given are remarkably accurate. We shall give the public a fuller account we advise our readers not to miss the present op-

Mexico.

Weep as we may over the ruins of a Republic, this much must be allowed to the workings of a scaled sources of material wealth will be left free to development and a basis constituted necessary higher position. Though the manner in which this has been done is not the best that might be, it is the best that can be, and will not produce landmarks beyond which retrogression becomes can enterprise, will soften the iron crust which respective duties while in the form. has so long confined Spanish America in its sombre spell of conservative despotism, alternating only with sanguinary anarchy. Thus will a foundation be laid making progress not only possible but permanent. We may thus anticipate a future for Mexico brighter than the most sanguine patriots have ever conceived, and not abounding in revolutions and consequent bloodshed, as would otherwise have been the case.

Thus the ambition of a tyrant is turned into a purifying, and soon progressive element, and the movements of a despot made to subserve the cause of universal liberty, by presenting a barrier which, temporarily obscuring the liberty of a country, secures permanently the greatness and unmitigated freedom of a continent. But for the Mexican expedition, French intervention in the United States would have matured into a fact, and the dismem berment of this Republic was prevented only by the sacrifice of one less necessary to the growth of the race.

So the chemistry of politics combines two per ons, and makes thereof one substance, abounding both in nutritive and curative properties. From the dismemberment of the South and the conquest of Mexico, is eliminated the slavery of the one and the superstition of the other, preparatory to their constituting one homogeneous Republic in connection with the intellectual manifestation of Empire peculiar to the North. We mean that the conquest of Mexico, added to the crushing of slavery in the South resulting from the rebellion, eliminates from the path of United America-North and South, from Behrings Straits to Cape Horn, a series of agglomerated Republics in the future-all possibilities of intervention or interference, and enables them to act as propagandists of social, religious and political freedom in a world where they will know no fear but that of being false to their principles.

Brend for the Poor.

As the inclement season is rapidly approaching, it behooves those who have a sufficiency of this world's goods, to render aid to the poor-no matter what the cause of their poverty.

We have been for some time past, and still are, aiding the destitute poor of this city by furnishing them with the requisite tickets wherewith they may be enabled to procure fresh bread from a bakery, each ticket entitling the holder to a tencent loaf. Scarcely a day clapses that we do not furnish these tickets to some applicant or applicants seeking aid at our hands. We have already supplied to these needy ones over six hundred loaves of bread in this way; and we feel thankful to the Father, whose watchful eye is over all his children, that we have thus been instrumental in alleviating the distresses of those who need assistance. We care not what their religious views may be, or what their nationality. It is enough for us to know that they are destitute, to render them aid.

Since adopting this method of feeding the hungry, it is true we have been assisted pecuniarily, from time to time, by several philanthropic friends abroad, for which we return sincere thanks. The last donation of twenty-five dollars comes from a firm Spiritualist, who requests us to withhold his name at this time. The letter accompanying the donation speaks for itself. It is with pleasure we give it a place in our columns, hoping the suggestions therein contained will eventually be the means of accomplishing what the writer so tained. forcibly suggests:

PUBLISHERS OF BANNER—Approving your good work of giving bread to the hungry, I herewith enclose twenty-five dollars to assist this cause, with the suggestion that it be the commencement of a fund and organization of Spiritualists throughout the country "By their fruits ye shall know them." shall know them.

I will advise that the Spiritualists of every city and town in the country, form a "Provident Society," each corresponding with a chief institution at Boston, not for bread only, but for giving the comforts and necessities of life to any who are unable to obtain them.

able to obtain them.

Much has been said, and great efforts made by Spiritulists to organize. This is the only way that it will be accomplished, viz: by good works. Our belief amounts to nothing, except we manifest it by improving our lives, feeding the hungry, clothing the naked, sympathizing with the afflicted, and doing unto others as we would that others do unto us; and be assured that we shall never find any real comfort and happiness in this life but in good deeds. These will give us wisdom, unfoldment and progress in this, and prepare us for brighter spheres.

I hope this suggestion may be carried into immediate effect. If so, the writer will give to it not less than one hundred dollars annually.

Yours, BROTHERHOOD.

Yours,

Mrs. S. E. Warner's Lectures.

Mrs. Warner came among us from the West, where she enjoys an excellent reputation as a lecturer on the Spiritual Philosophy, and on Sunday, Oct. 2d, she gave evidence of the correctness of Western judgment, in the two very able discourses which she delivered at Lyceum Hall, in this city, Notwithstanding she labored under the great disadvantage of a severe cold and hoarseness, it was very evident that she possesses sufficient oratorical powers to chain the attention of an audience, independent of the matter of the discourse, which in her case is of a nature which cannot help doing good to all who listen. The audiences were not large, owing to the drenching rain storm, but those who were present were richly repaid by coming.

Her afternoon discourse was a defence of human freedom, whether from the chains that shackle the limbs, or from creeds that cramp the mind and smother free thought. For all the demands of the human soul there is an abundant supply. All should claim freedom and seek to obtain it. From this general basis she proceeded to give a discourse of rare excellence, abounding with thought, wisdom, and good moral teaching.

In the evening her theme was Inspiration and Spiritualism, and their relative bearing and effect on the human family; from which she gave a discourse that went home to the understanding of all present. We wish that every person in the land could have listened to it, for the world at the resent day is in need of just such teaching as this lecture gave.

After speaking in this city two Sundays, Mrs. Warner went to Willimantic, Conn., where she was to lecture two Sundays.

In our next issue we shall give another of George Stearns's able papers on the "Age of Virtue;" also, No. 20 of the excellent series of articles on "Ancient and Modern Spiritualism."

The Late Mrs. J. C. York.

The heautiful spirit that here the above name while on earth, came to us a few days since. policy mysterious only to the externalist: that the through the instrumentality of Mrs. Conant, and announced herself, giving us to understand that she hoped to find and send us shortly a medium to enable Mexico to advance from its present to a for answering scaled letters, similar to herself while in the form. She said her mission on earth was a glorious one—that of being instrumental in bridging the chasm between the mundane and any permanent retrogression, but rather plant super-mundane worlds, in order to allow spirits that had passed on, to return and commune with impossible. European social amenities, acting in | their earth-friends; that she was now receiving competition as well as conjunction with Ameri- that reward meted out to those who fulfill their

The Fraternity Lectures.

These lectures will open at the Music Hall on Tuesday evening, 11th inst., with an address by George William Curtis, one of the most popular orators in the country, and one who will be sure to make his address alive with the spirit of the times. The list of the lecturers who follow includes the names of Beecher, Holmes, Phillips, Wasson Frothingham, and others, and the course promises to be one of the most brilliant and successful which the Fraternity has ever started. There will be an organ concert on each of the ten nights of the course, with Mr. Thayer as the organist. These ten concerts alone will be worth double the price of a season ticket.

Extraordinary Scances.

Mrs. Ferris is at present giving at the institute of Mr. Fitzgibbon, No. 138 Washington street, says the Brooklyn Daily Union, some performances or manifestations of a most extraordinary and utterly inexplicable character. Solid iron rings are, by some invisible agencies, placed upon the arms, not of the medium alone, but upon others in the room, notwithstanding the joining of hands seeming to render it impossible. This has been witnessed and tested by a number of respectable gentlemen, and is emphatically pronounced by all wonderful and perfectly mysterious. Other strange manifestations are also given at the same time, which almost equally set at defiance all known laws governing space and substance. These seances alternate with those of Miss Jennie Lord, the musical medium, whom we have before had occasion to notice.

Levee.

The ladies of the Spiritual Society, which meets at Gerard Temple, 554 Washington street, will give a levee on Tuesday evening, Oct. 11th, for the benefit of a destitute widow lady and her children, who have seriously suffered on the borders of this cruel rebellion. This lady, once well off, has been stripped of all she possessed, has been banished from her home, and comes here, herself and children sufferers; and the ladies of this society, by the profits of this levee, hope to aid and comfort her by giving to herself and children the present necessities of life. Come and contribute a drop of comfort to the suffering, whereby your own cups shall overflow with gladness. Speaking in the early part of the evening. Dancing will begin at 9 o'clock. Music by Bond & Ryan's Band. Ticket for a gentleman and one or two ladies, one dollar.

New Music.

Our friend A. B. Whiting, the popular lecturer on the Spiritual Philosophy, is getting to be quite famous as a musical composer. His "Sparkling Gems" of song and music, issued within the past year, are wreathing harmonic laurels for his brow. His songs ring with melodious sweetness. The soft, soothing and smoothly-gliding notes have a decided spiritual air about them, which makes them all the more acceptable to sympathetic hearts. His latest gems, from the press of H. M. Higgins, Chicago, are entitled "Adieu, Leonore," and "Leo-We commend them to the attention of our line." musical friends. In another column directions are given where Mr. Whiting's music can be ob-

A Little Sin

We are in receipt of several letters of late, from professed Spiritualists, requesting us to furnish the address of persons who regularly advertize in the BANNER. Is it possible that such correspondents, through avarice, neglect to patronize our paper, and consequently subject us to the inconvenience and expense of answering their letters. We certainly can draw no other inference. Take the BANNER, friends, and then you will have no occasion to make such inquiries by letter. You will only have to refer to the columns of our pa-

N. Frank White in Lyceum Hall. Next Sunday our friends will have the pleasure

of listening to the eloquence of our patriotic and inspired young friend, Frank White, who has not been heard in this city for some five years. He has been several years in the service of his country, and since his return has resumed the lecturing field, much to the gratification of his numerous admirers. We bespeak for him a warm welcome and a good audience.

Mrs. Bond in Baltimore.

We are informed that Mrs. Frances Lord Bond is engaged to lecture before the Spiritualists of Baltimore during this month. Mrs. B. is one of the most vigorous writers of the day, and her addresses evince sterling merit. We have received many letters laudatory of the one delivered by her before the Convention held in this city in May last, which we published in the BANNER of July 16th. Our friends everywhere will do well to secure her services as a lecturer,

Encouragement.

We continue to receive encouraging words from all quarters, the tenor of which are, that we must keep the BANNER waving. That we shall do, friends, as long as there is a timber left in our bark by which to support the flag-staff. But we are still moving through a heavy sea of opposition, and stand in need of all the aid you can consistently render us, by word or deed.

Dr. A. B. Child in Portland.

We copy the following notice of Dr. C.'s lecture from the Portland Daily Evening Courier of Oct.

Dr. A. B. Child's lecture at Mechanics' Hall last evening was a superior production. His subject, "Forgiveness," was ably treated, and gave full op-porturity for him to develop his idea of the "New Government" as contrasted with the present mode of human government by force. The Doctor thinks the Church professes the doctrines of Christ, and it is one of the needs of humanity that they should also be practiced.

J. H. Powell, in the London Spiritual Times, says:—" Spiritualism finds a friend in science, and to me it seems a perversity of the teachings of Science for those who are called its leaders to call in question the teachings of Spiritualism without first investigating its phenomena."

New Publications.

EVAN DALE. A Novel. Boston: A. Williams

This new aspirant for public favor, if not for fame, has been very finely printed, and merita more than ordinary notice for its mechanical finish. It is a story not altogether of mystery, be a mystery. Evan Dale is the son of a New York merchant. Grace Lee is a merchant's daughter likewise. She has seen Evan, and loved him. more about him. He starts for Europe on a tour, and, in a dream which he had a few nights before leaving, he sees the face of her whom he is to marry. On meeting Grace Lee in Europe, who had gone thither as well as himself, he is impressed with the reality of his dream, and knows that she is the angel who appeared to him in his dream. They are married in due time, of course. This is but the central point of the story. There are many other characters, as there are numerous scenes and incidents that revolve around this central movement of the plot. The style of the author is simple and direct, and altogether fitted good encouragement in reviewing his present effort to proceed in his aims as a writer.

POEMS BY JEAN INGELOW. Boston: Roberts lie by reporting the same.

Brothers, 1864. For sale at this office. Price \$1,50; postage free.

The author of this book has a soul that sings sweet melody. There is music in every line. In the language of O. W. Holmes: "A bed of English cowslips, with the May dew on them, is not fresher than her verse." Miss Ingelow is English, and her book is republished here, with a sale, already, of over nine thousand. We cannot give a better idea of the book than by quoting a few lines from it, as follows:

AS follows:

If the celestials daily fly
With messages on missions high,
And float, our masts and turrets nigh,
Conversing on heaven's great intents,
What wonder hints of coming things,
Whereto man's hope and yearning clings,
Should drop like feathers from their wings,
And give us vague presentiments?"

POEMS BY DAVID GRAY, WITH MEMOIRS OF HIS LIFE, Boston: Roberts Brothers, 1864. For sale at this office. Price \$1,50; postage free.

This book, published in England and republished in this country, was written by an ill-fated young Scotchman, who is said to be the heartbrother of Robert Burns. "Its pages are marked by rare tenderness and sincerity, and by that fascinating facility of verbal touch which is one of the choicest characteristics of true genius. The feelings of love, pity and grief this little book is calculated to awaken, will exert a salutary influence, soften the heart, nourish human sympathy, and make the world better." The poem rises above the battle walls of sect and sectarianism, into the free world of liberalism:

o the free world of libernism:

"From this entangling labyrinthine maze
Of doctrine, creed and theory; from vague,
Vain speculations; the detested plague
Of spiritual pride, and vile affrays
Sectarian, good Lond deliver mo!
Nature! thy placid monitory glory
Shines uninterrogated, while the story
Goes round of this and that theology,
This creed, and that, till patience close the list.
Once more on Carronbon's wind-shriling height
To sit in sovereign solitude, and quite
Forget the hollow world—a panticist
Beyond Bonaventura! This were cleer
Passing the tedious tale of shallow pulpiteer."

THE TANNER-BOY, AND HOW HE BECAME LIEUTENANT GENERAL. By Major Penniman. Roberts Brothers, publishers, 143 Washington street, Boston: 1864. For sale at this office. Price \$1.25; postage free.

This very interesting history of General Grant should be read by every boy, and every man, too, and also by the girls and women. The enterprising publishers have already carried it to the issue of eight thousand copies.

GASCOYNE, THE SANDAL WOOD TRADER: A TALE OF THE PACIFIC. By R. M. Ballantyne, author of "The Young Fur-Traders," "Wildman of the West," etc., with illustrations. Boston: Roberts Brothers, publishers.

This is a capital book for boys and girls, by a onular writer of thrilling tales. sale at this office. Price \$1.50; postage free.

THE PIGEON PIE. A TALE OF ROUND HEAD TIMES. By Miss Yonge, author of "The Heir of Redclyffe," etc. Boston: Roberts Brothers,

This is a handsome and interesting book for children, beautifully written in a graceful, easy style, and finely illustrated. For sale at this office. Price \$1.25; postage free.

Doings of the First Editors' And Publishers' Convention in Maine. Portland; published by Brown Thurston, 1814.

We are indebted to Hon. J. B. Hall for a copy of the pamphlet, narrating the proceedings of the late Convention of the Newspaper Fraternity, held in Portland last August. It also contains the address of Hon. Charles Holden, a very able and interesting document, and worthy of preservation as a historical record.

VIEWS OF THE WAR. By a soldior. For sale by A. Williams & Co., 100 Washington street. This is a pamphlet written by a soldier who has been three years in the war, giving his views of the war, the administration and the people, with

special remarks on McClellan's campaigns. BALLOU'S DOLLAR MONTHLY MAGAZINE for November is, as usual, full of good reading mat-

All in the Manner.

It makes a deal of difference about the way in which things are done. Beecher says, in his poetic style." Where a man is firm for a right thing, and in a sensible and reasonable way, everybody says, 'How beautiful!' but where a man is constitutionally firm, and is obstinate in little things as well as in great things; and sticks to a thing when he has once said it, no matter if he said it in a passion; and will not take up his hand when he has put it down, just because he has put it down; and has no pliability about him; and, instead of being like a tree that, when the wind blows upon it, is always at the same place by the root, but never at the same place by the bough, combining perfect clasticity with perfect firmness, is like a cast iron tree, that is stiff in trunk, and stiff in every twig; clear out to the leaves-is he lovely? Not to the one that has to live with him."

THE SAYINGS OF JASPER CLAYTON.-Never do anything by halves; if your actions are right, do them boldly; if they be wrong, leave them un done. Every hour in the day is a little life, and our whole life is but a silver moment rounded.

I know of a truth, that a good deed is a widow's

mite cast into God's great contribution box. I know I can never die-I only change my state of aggregation. It is true, my nitrogen, my hydrogen, and my carbon separate; they are distributed in the atmosphere, penetrate plants and animals, or are absorbed by the earth; but no atom perishes. I continue to exist; the only difference is, that I shall find myself redeemed to a more beautiful expression.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THE BANNER.-Besides the first page Translation, the reader will find much interesting reading, viz: On the second page, the conclusion of the beautiful story to Children, commenced in our last; also a splendid piece of Poesince the truly spiritual has long since ceased to try, entitled "Heaven," by Kate E. P. Hill. On our third page we have placed the fine spiritual essay-"Spirit Intercourse: Its Revelations"-promised in our last. We call the particular atten-Still, for some time she is kept from knowing tion of our readers to this able production. Also may be found on the same page, original poetry and two communications under the head of Spiritual Phenomena." On the fourth and fifth pages the reader will find a great variety of editorials, etc. The five columns of Spirit Messages on the sixth page are as diversified as usual, and quite as interesting. On the eighth page a string of "Pearls," "Buried Gems," and reports of Spiritual Conventions in Cadiz, Ind., and Belvidere, Ill., &c., will be found.

The patrons of the BANNER are informed that the postage on it is twenty cents per year, payafor the conveyance of the fine and noble senti- ble quarterly in advance. The quarters commence ments with which his book abounds. He has on the first of January, April, July and October. Persons prepaying the postage can only commence with a quarter. Any parties paying more upon demand of postmasters will oblige the pub-

> It will be seen by a notice in our advertising columns that the "Union Sociables" at Lyceum Hall, commence for the season, on Tuesday evening, Oct. 18th.

Several of the Boston Dalies are trying to help out their advertisers by saying that domestic dry goods will not be lower than at present, and advising people to lay in a stock before another rise. It is our opinion that the present prices will not be sustained for any length of time. This description of goods will be still cheaper, despite the operations of speculators.

Ex-Secretary Chase, in an elegant and classical speech at the Commencement of Brown University, pays a high compliment to the workingmen in the English cotton factories. He says, "There is another class of men that we do appreciate, whose voice has been heard in our favor—the Lancashire workmen—who cannot be persuaded into infidelity to freedom by the aristocracy of England. God bless the workingmen of England."

A correspondent says:-"The printer must live, and ought to live well, too; for he is a servant of the public, and makes many sacrifices for the pleasure of his master." Very true. But, as a general thing "the printer" don't live well. We paid for a hungry one's dinner a few days sincoso we ought to know.

A rebel paper at Atlanta says, while a soldier was walking with a sack of corn on his back, a shell entered the sack and exploded, without injury to the man; but it went dreadfully against the grain.

There will be a series of public assemblies at 554 Washington street, Dr. C. H. Rines, manager, commencing on Thursday evening, Oct. 6th.

Admiral Farragut is on the James River.

The papers say "gold is very dull." Digby says he don't see how that can be, when so many sharpers have been handling it so long.

Late foreign news give us accounts of heavy failures of cotton speculators.

The Franco-Italian convention for the evacuation of Rome by the French troops, &c., is fully confirmed.

A landlord of this city lately very properly ejected one of his lady tenants because she could not tolerate the presence of little girls around her door. And he served her exactly right. "A woman who does not love children, is just no woman at all, and ought to be sent to the Fejee Islands to become civilized." Digby gives this as his unqualified opinion, without fear or favor from any nuarter. Poor Dia! we fear he won't be Jo Cose for many-a-day, after this ebullition.

There has been a great tumult in Turin. The soldiers were obliged to fire upon the people, before suppressing the riot. Many were killed.

Digby says the reason why the general Government is using so many stamps is because "Uncle Sam" has "got his foot in it." Even friction matches are in for it. The consequence is they do n't go off half so quick as formerly.

One of our exchanges, without the fear of the church before its eyes, publishes the following: We are reminded of one of the most witty things ever penned on the subject of bad sermons. It is given in the work of an old German, on retributive punishments, in which he said that in the next world all unworthy and prosy clergymen will be condemned to pass the whole of their time in reading the bad sermons they have composed in this. A most horrible punishment."

Some eminent medical writer says people with sour stomachs are generally cross. Digby begs leave to demur from this opinion, for he is acquainted with a farmer who drinks a quart of hard" cider each day, and knows him to be the jolliest fellow alive.

WORTH KNOWING.—Defaced postal currency notes are taken at par by all postmasters and collectors of internal revenue, provided not more than one-tenth part of any note is missing. When more than one-tenth is gone they will not be re-

More than one-half the population of Atlanta preferred to come North instead of going South, as was their option under Sherman's order.

The rowdvism at Harvard College is generally condemned by the newspapers everywhere; but nothing is said in regard to the Faculty allowing such disgraceful outrages to continue so long. Yet its President can go out of his way to condemn Spiritualism! Comment is useless.

Pleasure of body consists in health, and felicity of mind in knowledge: health, competency and intelligence, form the chief sources of happiness.

Where one thousand are destroyed by the world's frowns, ten thousand are destroyed by its smiles."

The future is never what we anticipate—it is always darker or brighter—the present only is ours—and we are fools if we become its slaves instead of being its master.—Ex.

Gen. Early's name is Jubal, and the day of Jubal E has come.

By the wayside, in the home-circle, along the highways, let us

" Scatter diligently in susceptible minds The gems of the good and the beautiful."

There is a case in the Hampton Hospital of a soldier who received an explosive ball in his arm, the pieces coming out at three different places.

It is said Richmond will be captured by the first of November next.

Correspondence in Brief.

My Dean Grandmother—I now take this chance to write to you—not as a soldler of "Uncle Sam," to tell you of battles and marches—but as a follower of the Lord, whose hosts of spirits welcomed me to this sphere. Oh with what haste I was hurried from this earth, where I was in hopes of becoming an honor to my country; but in the hour of peril I fell, shot by the ball of a traiter! But my death was avenged by my brave and true comrades. God bless them! May they live to 8/0 the war end, and every stain wheel from our nation's fair name, and till every traitor lays down his arms. his arms.

ins arins.

I am now in a better place than I was when on the earth. My blessed mother! I want to tell her not to weep for me, for her boy is in heaven, escaped from the perils of this earth life; and I can help those on earth to do their mission. Mother, cheer up. Look on the bright side, where all is love and peace. I was snatched away without seeing my new father, but I can see him now. He is a good and noble man; one who will help to cheer mother in her troubles, and comfort her remaining days.

mother in her troubles, and comfort her remaining days.

Tell Henry to be a good boy, and grow up an honor to his mother and new father. I am watching over him, and shall help him to become a medium, so that I can come and talk to you all.

I want mother to go to a good medium and call for me, and I will come and talk with her; for I can do better to talk with her than I can to write.

From your affectionate grandson.

From your affectionate grandson,
JOHN N. DARROW,
Sergoant 12th Mass. Vol., killed May 6, 1864

Battle of the Wilderness. [A lad of fifteen years of age was the medium through whose instrumentality the above was given, says our correspondent.]

Progress in Stockport N. Y. W. K. Ripley is with us once more, and faithfully laboring and presenting progressive and re-formatory ideas on all social, political and reli-gious subjects of the day. The Clurch and min-isters, as well as politicians in general, are freely invited by our speaker to come forward and dis-cuss, candidly, the truth or untruth of his Philosophy; but notwithstanding these repeated invita-tations, none seem desirous to come forth.

tations, none seem desirous to come forth.

"Is the Bible of Divine Origin?" was the subject of a discourse by a Universalist minister in the church in this place a few weeks ago; and last Sunday, the 18th inst., Mr. Ripley spoke upon this subject, "Is the Bible of Divine Origin? If so, what does it teach?" His discourse was listened to very attentively by a large and intelligent audience, and all seemed to feel that it was refreshing to hear the subject so ably landled.

audience, and all seemed to feel that it was refreshing to hear the subject so ably handled.
There are four churches in this place, and creeds and sectarianism have, until quite recently, held almost full sway, and an audience could hardly be obtained to listen to anything of a spiritual or progressive nature. But a gradual change is taking place, and good and intelligent audiences now listen to our progressive speakers.

SMITH BROTHERS.

Stockport, N. Y., Sept. 28, 1864.

The Meetings in Cincinnati. Mrs. S. L. Chappell has been speaking acceptably for the last four or five weeks before the Society of Spiritualists in Cincinnati, Ohio. At the close of her engagement, the following resolution was read and unanimously adopted:

Resolved, We, the Religious Society of Progressive Spiritualists of Cincinnati, O., tender to Mrs. sive Spiritualists of Cincinnati, O., tender to Mrs. S. L. Chappell, of New York, our heartfelt thanks for the very able manner in which she unfolded and elucidated the Spiritual Phenomena and Harmonial Philosophy from her own interior standpoint of soul growth, before this Society for the past six weeks. And the earnest prayer of this Society is, that at some future period—not far distant—we may he fovered with her services again. tant—we may be favored with her services again, and that the angel-world may ever attend her in her mission of inspiration, and of truth, love and goodness to humanity.

A. W. Pugh, Sec'y.

Will you please allow no to correct a little error which has somehow crept into the report of the Vermont Convention of Spiritualists? The error is in the third resolution, which should read thus: Resolved, That Spiritualists, to make any progress, must throw aside all irrational dogmas and

reeds, and must not accept the Bible as our only book of inspiration. We had much trouble with this resolution, from

its having been drawn up in a rough form; but that I have given the form in which it was finally presented, I am quite sure. I have consulted Mr. Middleton, who has confirmed my conviction. Yours truly, MARENDA B. RANDALL.

Stephen Spear.

For the information of Spiritualists outside of this locality, I would say that Stephen Spear, of Braintree, has been of great benefit to our cause for the last seven years. He is a good speaker, and a trance healing medium—one of our best doctors. Those who desire to be developed as mediums, should apply to him at once.

Yours,

Randolph, Vt., Oct. 4, 1861.

Vermont.

Miss A. P. Mudgett, an inspirational speaker from this city, is on a lecturing tour through Ver mont. She writes that she is very kindly and hospitably received by the warm-hearted and noblesouled Spiritualists in the Green Mountain State.

NOTIOES OF MEETINGS.

Roston.—Meetings will be held at Lyccum Hall, Tremont st., (opposite head of School street.) every Sunday, (commencing Oct. 2.) at 2% and 7% r.m. Admission, ten cents. Lecturers engaged:—M. Frank White, Oct. 16; J. S. Loveland, Oct. 23 and 30; Cora L. V, Hatch during November. GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free.

THE SPIRITUAL PEREDOM will hereafter hold their meetings at Girard Temple, 654 Washington street. There will be a Sabati School every Sunday, at 15 r. u. All interested are invited to attend. C. L. Veazle, Superintendent.
DR. C. H. RINES.

DR. C. II. RINES.
CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speaker engaged:—Mrs. M. S. Townsend during October.

CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The following speakers have been engaged:—Mrs. E. A. Bilss during October; Miss Lizzie Doten, Nov. 20 and 27; N. Frank White, Dec. 18 and 23.

QUINCY.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. Speakers engaged:—Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 11. N. Frank White, Dec. 4 and 11.

TAUNTON, MASS.—Spritualists hold meetings in City Hall
regularly at 2 and 74 r. m. Speakers engaged:—Charles A.
Hayden during October; N. Frank White, Nov. 6 and 13;
Miss Susje M. Jobnson, Nov. 20 and 27; N. S. Greenleafduring
December; Miss Mattle L. Beckwith during January; Mrs.
Anna M. Middlebrook during February; Miss Emma Houston,
Warch & Saud 19.

March 5 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speakers engaged:—N. S. Greenleaf, Oct. 16 and 23; Miss Susfe M. Johnson, Nov. 6 and 13; Mrs. S. A. Byrnes, Dec. 18 and 25; W. K. Ripley, Jan. 15 and 22; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

Lowell Spiritualists hold meetings in Leo street Church. "The Children's Progressive Lycum" meets at 10% A. M. The following lecturers are engaged to speak afternoon and evening:—Neille. J. Temple during October, November and December; Chas. A. Hayden during January; Mrs. Frances Lord Bond during June.

Lord Bond during June.

Workster, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Miss Emma Houston, Oct. and Nov.; Charles Hayden, during Dec.; Mrs. Currier, during Jan.; J. G. Fish, daring Feb.; Miss Beckwith, during March.
PROVIDENCE, R. L.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 74 o'clock. Progressivo Lyceum meets every Sunday forenoon, at 10% o'clock.

at 10% o'clock.

OLD TOWN, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 74 o'clock. Speakers engaged:—Rev. Adin Ballou, Oct. 16; H. P. Fairfield, Oct. 23 and 30; Nrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Susic A. Hutchinson, Nov. 20 and 27; W. K. Ripley, Feb. 19 and 28.

NEW YORK.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, per manent speaker.

THE FIRENDS OF PROGRESS AND SPIRITUALISTS of New York

THE PRIENDS OF PROGRESS AND SPIRITUALISTS OF New York hold their meetings at Dodworth's Hall, No. 896 Broadway, every Sunday, at 10% and 1% o'clock. Scats free, and the publication of the publication of

THE FRIENDS OF PROGRESS will hold spiritual meetings at

Union Hall, corner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

BROOKLYN, N. Y.—The Friends of Progress meet every Bunday evening at the Scientific and Progressive Lyceum, So. 128 Washington street, Brooklyn, N. Y.

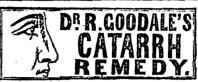
Washington street, Brooklyn, N. Y.
CINCINNATI, O.—The Spiritualists of Cincinnati have organ-lized themselves under the laws of Oblo as a "Beligious Socie-ty of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 74 o'clock. Speakers engaged:—Mrs. Laura Cuppy, of Dayton, O., during October; Mrs. Augusta A. Currier during Sovember; Mrs. E. A. Bliss, of Springfield, Mass., during De-cember.

emmer.

Washington, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 3th street, commencing Oct. 2. Speakers engaged:—Thomas Gales Forster during October; Miss Nettle Colburn, Dec. 4 and H.; Charles A. Hayden, Dec. 18 and 25; Warren Chase during January; Rev. J. M. Peebles during February.

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subse-quent insertion. Payment invariably in advance.



AND MODE OF TREATMENT IS THE AOME OF PERFECTION.

It Cures Hay, Rose and Periodic OATARRH. It Oures OATARRH in all its Types and Stages.

It Oures CATARRH and averts Consumption.

The Sense of Taste and Smell Restored. No Violent Syringing of the Head.

No form of Catarrh can withstand its searching power, and no mode of treatment ever afforded such immediate relief, or gave such universal satisfaction. It penetrates to the very seat of this terrible disease, and exterminates it, root and branch, forever.

[From the Commercial Advertiser, New York.] HAY, ROSE AND PERIODIC CATARRIL - Dr. R. Goodalo's Catarrh Remedy, and mode of treatment, not only affords the greatest relief in every variety of Catarrh, but it extinguishes the disease forever, in all its types and stages. Every one speaks well of it.

PRICE \$1,00 per bottle.

Send a stamp for the new Pamphlet on Catarrh, its Mode of Freatment and Cure. Information of priceless value.

NORTON & CO., SOLE AGENTS, 75 Bleeker street, New York. Sold by respectable Druggists generally. Oct. 15.

FRESH LOT, JUST RECEIVED FROM THE BINDERY. THE WILDFIRE CLUB. BY EMMA HARDINGE.

CONTENTS

CONTENTS;
The Princess: A Vision of Royalty in the Spheres.
The Monomaniac, or the Spirit Bidle.
The Haunted Grange, or The Last Tenant: being an Account of the Life and Thines of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood
Life: A Fragment.
Margaret Infelix, or a Narrative concerning a Haunted ManThe Improvisatore, or Torn Leaves from Life History.
The Witch of Lowentian.
The Phantom Mother: or, The Story of a Recluse.
Haunted Houses. No. 1.—The Picture Spectres.
Haunted Houses. No. 2.—The Sanford Ghost.
Christmas Stories. No. 2.—The Stranger Guest—An Incident founded on Fact.
Christmas Stories. No. 2.—Faith: or, Mary Macdonald.
The Wildfire Club: A Tale founded on Fact.
Note. "Children and foods speak the truth."

The Price 81,25; postage 20 cents. For sale at this office.

TP Price 81,25; postage 20 cents. For sale at this office. Uct.15.

THIRD EDITION.

HOW AND WHY I BECAME A SPIRITUALIST. BY WASH. A. DANSKIN, BALTIMORE.

Till Spopular work, though but recently issued, has already reached a third edition. Every one will be interested by a perusal of its pages. Price 75 cents; postage 12 cents. For sale at this of Oct. 16.

SECOND EDITION.

SKETCHES FROM NATURE

For My Juvenile Friends. BY FRANCES BROWN. A CHARMING BOOK for Juveniles, by one of the most pleasing writers of the day.

(27) Price, plain 50 cents; half gilt 63 cents; gilt 75 cents.

Oct. 16.

The Great Indian Catarrh Medicine Is the cheapest and most reliable remedy for the Catarrh or Cold in the Head. One box will had a person two or three weeks when taken three times a day. It only needs to be tried 6 become popular. Sent by mail on the receipt of 50 cents and a 3-cent stamp Address, DR. A. J. HIGGINS, Box 1908, Chicago, Ill.

MORNING LECTURES. TWENTY DISCOURSES delivered before the Friends of Progress in the city of New York, in the Winter and Spring of 1883. By Addiew Jackson Davis, author of sev-eral volumes on the linmondal Philosophy. Price \$1.75. Just lumes on the Harmonial Philosophy. Price 81,49. aused and for sale by BELA MARSH, No. 14 Bromniel lw—Oct 15.

UNION SOCIABLES

A RE held every TUESDAY EVENING, in LYCEUM HALL, A 57 Tremont street, Boston. All Spiritualists are invited. Dancing to commence at 8 o'clock precisely. Ticket admitting a Gentleman and two Ladles, 75 cents. 5m—Oct. 15.

CLAIRVOYANCE. DR. S. D. PACE, the celebrated CLAIRVOYANT, resides in Port Huron, Michigan. Send him a lock of your halr, your name, age, and one dollar, and he will send you a written description of your disease, and tell you how it may be cured. Oct. 15.

SPARKLING GEMS OF SONG! A DIEU, LEONORE," Leoline," "You will know my A Beloved, "Land of the So-called Dead," "Mald of Glenore," composed by A. B. Whiting, author of "Lena De L'Orine," &c. Price 30 cents each. Address all orders to A. Whiting, allow, Milchigan. "Oct. 15.

MISS C. E. BECKWITH, Trance and Writing
Medium, No. 28 Camden street. Hours from 9 to 12 and
5w - Oct. 15. MADAME GALE, Clairvoyant and Test Medum, 18 Lowell street.

llum, 18 Lowell street. DR. H. A. TUCKER, CLAIRVOYANT PHYSICIAN.

WEDNESDAYS. Boston-Mariboro Hotel, 227 Washington street, from 10 a. m. to 4 P. m.

THURSDAYS. TAUNTON-13 Porter street, from 1 to 5 P. m.
FRIDAYS. PROVIDENCE—Corner Broad and Eddy streets,
from 1 to 6 P. m.

SATURDAYS. N. BRIDGEWATER and P. STOUGHTON-The
lat and 3d of each month. BROOKLYN, N. Y.—The last in each
month, from 12 to 5 P. M.

MONDAYS. E. ATTLEBORO—Commencing Sept. 12th, 1864,
once in two weeks, from 2 to 4 P. M. WALPOLE and SOUTH
DEDHAM-Every alternate week.

TUESDAYS. N. ATTLEBORO—Commencing Sept. 13th, once
in two weeks, from 3 to 8 P. M. ATTLEBORO FALLS—Each alternate week, from 3 to 7 P. M.

SUNDAYS, TUESDAYS and FRIDAYS—At his residence,
FOXBORO, from 8 to 11 A. M.

EFF All advice gratis after the first examination.

ALEDICINE INVARIABLY CASH.

THE ANAL AND SINCENCE! Office Hours:

PIANO AND SINGING!

THE LABOR OF YEARS ACCOMPLISHED IN WEEKS! Independent Performers in One Quarter's Tuition: MRS. PAGE. Inventor and Teacher of an entirely new and unapproachably expeditions method for learners to be come masters of the use of the Plano, or accomplished Singers, as the pupils may desire, is now in Boston, at 246 Washington Street, over Chickering's,

Room No. 4.

Madame Anna Bisnop, and other disinterested artistes, have distance in the most cordial approbation. Oct. 8.

ADELPHIAN INSTITUTE. DOARDING AND DAY SCHOOL FOR YOUNG LADIES, will commence its Winter Session on Tuesday, Oct. 23th, continuing five months. A Teacher of Gymnastics will give instruction in the new system of Parior Exercises. The location is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norriston Mont gomery Co., Pa. +Oct. 8.

MUSICAL CIRCLES. MRS. ANNIE LORD CHAMBERLAIN will commence a scries of Circles at the house of Col. C. II. Wing, No. 40 Russell street, Charlestown, on Thresbary, Oct. 20th, at 8 o'clock, r. M., and continue every evening (Sundays excepted). Tickets admitting a gent and lady, 81,00. Single tickets for ladies, 50 cents, to be obtained at this office.

WM. L. JOHNSON, Dentist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass. Aug. 20.

A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

"A GLORIOUS INSTRUMENT." (New York Observer.)

WE have from time to time presented the testimony of a infection of the most eminent Organists and Artists in the country to the great merits of our

CABINET ORGANS, and to the fact that they excel other instruments of their class. Annexed are extracts from a few Notices of the Press:

"The Highest Accomplishment of Industry in this Department."

Foremost among all American makers stand Messrs. Mason & Hamilia, whose CABINET ORGANS now represent the highest accomplishments of industry in this department. Taking for their startling-point, more than ten years ago, the remembered Melodeon, with its thin, sharp tone, they have gone on, step by step, until they have reached a position beyond which the enlargement of Reed Organs cannot for the present, be advantageously continued. Leaving to others the manufacture of instruments of smaller compass, they have given all their energies to producing the best possible specimens of the class they advertise, and it is not only our opinion, but the unanimous venilet of the Organists and Musicians who have examined these Organs, and have often subjected them to long and severe tests, and whose names have been signed by scores to the testimonials of favor which have been freely given.—

Boston Daily Advertiser.

"The Universal Opinion of the Musical Profession."

That Messrs. Mason & Hamlin have succeeded in making a better small instrument—from little bandbox-like things to those which, though portable, and not larger than a plane, can make themselves felt in a church—is the universal opinion of the musical profession. They agree that no such mechanical works of the kind can be found in equal perfection in Europe. The tone is pure and full, and with an immense hody for so small a provocative force. They stand rough traveling, bad usage, and will live in climates that kill American missiona ries.—New York Tribune.

"Nearly every Organist or Pianist of Note."

"Nearly every Organist or Pianist of Note."

The instrument known as the GABINET ORGAN is quite as great an improvement upon the Melodeon, introduced some twenty years ago, or its successor, the Harmonium, as a Concert thrand Plano-Forte of to-day is over the imperiest planos in vogue a quarter of a century since. The Melodeon lost favor from a lack of capacity for expression. Its music was monotonous to a degree amoying to cultivated ears. The Harmonium was an improvement upon the Melodeon, but still falled to satisfy to the extent demanded by its use in chapels, school-nooms, or halls, as a support to choral singing. Within a couple of years Messra. Mason & Hamilin, who have always taken the lead in this country as manufacturers of reed instruments have succeeded in largely overcoming the defects noticed in instruments of this class. An important modification introduced is the Automatic Bicliows-well, by which the performer is canabled to produce the softest tones, or to awaken a volume of tone second only to, and in point of musical quality fully as fine as that derived from superior church organs. The favorable testimony of nearly every organist or planist of note in to its class. As a further organs, the favorable testimony of nearly every organist or planist of note in this country, together with that of certain distinguished foreign authorities, has forestalled our appreciative comments. New York World.

So Effective and Beautiful as to Meet the Desires of the Most Refined and Fastidious."

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"Singular Unanimity."

Induced by these considerations, we have been at some pains to ascertain what instrument, of the many now soliciting the public favor, combines the greatest amount of real excellences. We have prosecuted this inquiry entirely independently of aid or direction from interested parties. The opinions of some of the best musical critics, composérs and performers have been obtained; reports of experiments made in the ordinary use of various instruments in charches, schools and families have been compared, all of which, with singular unanimity, concur in assigning the first place to the Cabinet Organ of Mason & Hamilin—a decision that c irresponds with our own previously formed convictions, received from personal observations.—

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IMPORTANT TO REFORMERS.

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that cannot went to depend the society.

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made to where the music or work containing it can be obtained, so as to give a wide-extended notice of such publication.

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Messnge Department.

Each Message in this Department of the HAN-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. If. Count, while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the carth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4. (up stairs.) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations are solicited.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 22.—Invocation: Questions and Answers;
Geo. Pearce, to friends in Springfield, Mass.; Prince, a slave,
owned by Gen. Bragg; Joo Frazer, to Geo. W. Frazer, teamster in New York City: Geo. L. Alten, of South Boston, Mass.;
Alice Lucas, of Janeaville, Ky., to her mother; Bessle Anderson, to her mother, Elizabeth Mary, in New York City.

Alonday, Sept. 26.—Invocation: Questions and Answers;
Thomas Calhoun, to friends in Montgomery, Ala.; David
Morse, 1st Mass. Battery, who died at Coal Harbor, Va.; Jno.
Place, to friends in Portsmouth, N. H.; Laura Spencer Richards, to her step-mother, in Chicago, Ill.; Nannio Fuller, of
Chelson, Mass.

Tuestday, Sept. 21.—Invocation: Questions and Answers;
Patrick Herron, to his brother, Jim., in the Army; Elizabeth
Dumas, of Princeton, N. J., to her brother, Stephen, at the
Bouth; Tom Harris, of Booneville, Ky., to friends, in that

piaco.

Thursday, Sept. 29.—Invocation; Questions and Answers;
Mary Donaldson, of Weldon, Tenn., to her husband; William
Radiney Ashley, of Dubaque, to Samuel Ashley; Ben White,
to Mr. Crowell; Patrick McGinnis, to his brother James, or

to Mr. Crowell: Patrick McGinnis, to his brother James, or cousin Philip Murray.

Monday, Oct. 3.— Invocation; Questions and Answers; Thee, tiregory, to friends; Charlie Hayes, of South Carolina to his father; Robert Somers, (Seotchman) to Thomas Pendicton, (Quaker) of Pennsylvania; John Howarth, of Great Britain, to triends, near Boston, Mass.

Tuesday, Oct. 4.—Invocation; Questions and Answers; Albert Orifin, to his grandmother, in Fair Haven; Samuel Ross, of Fairlos, Vt., to his friends; Jock Bowditch, to a gentleman in this city; Dora Lee, of Castleton, Fenn., to her mother.

Our Father, thou whose presence, like a never-

Invocation.

setting sun, perpetuates life, life forever-with childlike reverence and semi-savage awe we gaze outward at thy sublime manifestations, asking, what art thou? and straightway the echoes of the soul are awakened, and on the mountains and through the valleys, in the midst of the deep waters of thought and feeling, comes the answer, "I am thy Father, thy Life forever." Oh, then to thee, our Father, shall be all the sweet songs of joy that the soul is capable of pronouncing. Every act of life shall be dedicated to thee, every thought written over and over again with thy presence, for thou art our sunlight. We live by its warmth, we act by its power, we go hither and thither at its will. Oh Father of the soul, there can be no time when we shall be forsaken by thee. There can be no time when the soul will fail to recognize thy presence and rely upon thee. It has wandered through the dim mists of the past; it stands upon the living mountains of the present; it looks out with confidence to the grand temple of the future, and feels safe with thee. But, oh our Father, these souls that are prisoned in the flesh, that are bounded about by the things of Time. they are doubting; they stand trembling upon the shores of mortality, and the cold waves are washing their feet. They hear the sound of Death's waters; they are fearful and full of dread. Oh Great Spirit of Life, we ask that thy ministering angels, whose feet have trod these mortal shores, who have written their names in the Lamb's Book of Life-oh send them, Almighty Spirit, to guide thy children in the form; give them the power to tread again mortality's shores, for the good of those that are famishing. Oh, open wide the windows of thy love and shower down celestial power upon these fainting and trembling ones. They ask for truth; give it them in its simplicity. They ask for strength; may it be ours to present them with a staff that shall be their support during life. Oh our Father, our Friend, our constant Protector, in unison with these waiting hearts we lift our souls to thee. We praise thee, not with the outer praise of life, but with that inner praise that is grander and more lasting. Oh, we know thou wilt accept it. We know thou wilt reward. So to thee be all our utterances of praise, all our offerings of sorrow. To thee we dedicate all things in Time and in Eternity. Sept. 19.

Questions and Answers.

SPIRIT-We are now ready to give our opinion concerning any subject you may offer. CHAIRMAN.-C. Chatfield, of St. Louis, sends

Ques.-A few days ago I was sitting with my eyes closed, when I saw the likeness of myself

appear in front of me, and immediately after, my little boy, who has been in the Spirit-world almost four years. Now what I want to know is, is it possible for my spirit to leave the body without my being conscious of it, or what? Ans.—The inner man, or woman, is capable of

daguerrootyping itself, if we may so speak, under favorable conditions. It would appear that conditions were favorable at the time snoken of. It is not necessary that the inner part leave the exterior, nor could it be possible under the circum-

CHAIRMAN.-H.P., of Princeton, Ill., thus writes

Q.-Will you please ask the controlling spirit of your Circle if he knows the spirit of James Robinson, said to be in the fourth sphere, and if he will assist him to give me a communication through your medium.

A.—There are many spheres denominated the

fourth sphere, and there are, doubtless, many intelligencies bearing the name of James Robinson in the Spirit-World. We should need some more direct guide in order to find the person spoken of. CHAIRMAN .- W. R., of Ohio City, Kansas, an

auxious inquirer after truth, thus interrogates the communicating spirits at our Circle: Q .- Shall we understand from the 1st Corinthians, 6th chapter, 14th verse, that Christ has risen from the dead, that is, his body and spirit are

united, and that ours, after death, will be reunited? Please explain the text. A .- No, certainly not. When once the spirit, or the thinking portion of the man or woman, is separated from the physical machine, entirely separated from it, it will never again resume its control. All the laws of its being cry out against it, the doctrine of the resurrection of the body to

the contrary notwithstanding. Q.—The same person asks, have I any relations in the spirit-land that would be willing to communicate or converse with me through the medium of this (Boston) Circle, or any other way? If so, who are they? What is my age? Have I a family? If so, how many? Is my brother, Perry L. Randall, living in the body or in the

A .- It is plain that the laws pertaining to spiritlife and the return of the disembodied spirit, are but poorly understood by a great portion of the souls dwelling in mortality. Now it is apparent that our questioner (your correspondent) is honest and desires truth. We can be no less honest, and therefore we would recommend him, or her, to make themselves acquainted with some person whom the world styles a medium, and let the friend, or friends, who are disembodied and anxious to return and communicate, come and make use of the machine. It is impossible to say whether they could or could not control the organism which we now control; not having a knowledge of the case in question it is impossible to give a definite answer. But we would here recommend that all such persons should furnish themselves or their spirit friends with a subject through which they may communicate. That is the surest way; that is the best way.

Q .- F. W. C., of Ashland, Ohio, writes: "If it will be in order, please ask the controlling spirit at the Free Circles his explanation of these words of Christ-'And the smoke of their torment ascendeth up forever and ever.'

A .- We have yet to know that Christ ever uttered such thoughts. It is our opinion that he never did. Therefore we can give no answer of that which never existed.

Q.—Could not the controlling spirit go into rapport with the letter of the inquirer about James Robinson, and in that way obtain the desired information?

A.—Yes, it would be very possible; but there are many things that can be done that it is not

xpedient to do. Q .- Do conditions of time and space exist in the spirit-world, or are they limited to earth?

A .- Your conditions of time and space are no the conditions that exist in the spirit-world. Time belongs to earthly conditions. Space is a term used to designate that portion of life which is uninhabited; but in reality there is no such thing as

Q .- Does it follow, then, that the facts of personal identity and consciousness do not exist in spirit-life?

A.—No, that does not follow, certainly. Q .- What are the essentials of identity and selfonsciousness?

A .- The essentials are with the soul-part and parcel of the soul; are attributes of the soul. Your consciousness is your consciousness by virtue of the law of the soul. Your identity is yours,

also, by the laws of your being.

Q.—Do souls exist then in spirit?

A.—In essence they do. Q.—In consciousness or identity?

A .- Not in that consciousness that belongs to the unfolded soul, certainly. The essences of which all souls are compounded we believe have ever had an existence so far as principle is concerned. But we believe the time did not arrive for their unfoldment into conscious life until the

human was taken on. Q.—Does the human soul consist of essence that had an existence before the soul was admitted into the form?

A.—Yes, we believe it does.

Q.—Then it is divisible, is it not? -Relatively speaking it is.

Q.—Did you use it relatively? A .- No, not exactly. It is invisible to all life that is inferior to it, but visible to all that stands on the same plane. Your soul sees and recogniz-es my soul, and vice versa; but your external consciousness cannot be made aware of the presence of the soul, positively speaking. You know there is a something—a, presence, a power, but you cannot analyze it because you cannot come

you cannot analyze it because you cannot come into rapport with it until you, too, stand upon an individual plane of soul-existence.

Allow us to illustrate: You cannot see the little child with your external vision, that stands directly in front of you; and yet your soul is conscious of its presence, sees it, liolds communion with it—and why? Because all souls stand upon the same plane of existence, whether in the body or out of the bedy

Q.—Are these unfolded souls able to discern what is going on-between the planets, for in-

A.—They are constantly passing to and fro, migrating from one point to another.

Q.—If not unfolded, how can they migrate?

What law governs their movements?

A.—The law of motion peculiar to the soul; the law of attraction and repulsion that belongs specially to the soul.

Q.—What is the condition of a suicide in the snirit-world?

A.—That depends very much upon the causes leading to the act. Generally speaking however, the condition is by no means an enviable one.

Annie Rolando.

Annie Rolando.

I have made various attempts to commune with friends I have left on the earth, but I have always failed. Heaven grant I may be more successful to-day. It is seven years since I left those friends — since the last look was given and the last good by was said, and they laid me away in body, as they then supposed, to rest until the morning of the resurrection. But thanks be to a Power that is wiser than human wisdom, my resurrection morning came when I was separated from the body.

I cannot tell how much time clapsed before I was happy in my new condition, but certainly I was not happy immediately, for I could hear the sighs of my friends, and their sorrow seemed to reach me like great waves that almost over-whelmed my spirit. But when that subsided and they were more reconciled, I was; and the life I had entered upon seemed to gradually open into i greater beauty, and I gradually lost that attraction, that powerful attraction to earth and things that had made me so unhappy. I was sick but a few lowers and reseal on with searce any warm. tion, that powerful attraction to earth and things that had made me so unhappy. I was sick but a few hours and passed on with scarce any warning. After seven years' experience in this beautiful world, I think I can with safety aftirm that all the wildest ideas, most fanciful speculaions that are entertained by that class of people called Spiritualists, are more than realized in the spiritworld. There the soul can gather to itself all that which is necessary to make its heaven. There it

world. There the soul can gather to itself all that which is necessary to make its heaven. There it can learn beauty, and power, and wisdom, and make itself acquainted with all the attributes of that Great Spirit we all worship.

I parted with a dear mother; a kind husband, and a lovely infant, when I changed worlds. 'T was no wonder that my spirit lingered long on the hearth-stone, near the dwelling-place of my loved ones. And I shall not wonder if at my first return they coldly turn away in doubt. Sorrow may for a time mantle my spirit, but I am strong in the knowledge that truth will oventually over in the knowledge that truth will eventually over-rule all error, and that Time will, somer or later give to all her subjects an understanding of these

I was Annie Rolando, daughter of Alexander Crofts, of St. Louis, and wife of William Rolando. My age twenty-two. Sept. 19.

Dennis Driscoll.

I do n't feel meself exactly well acquainted with these things, but I got somehow such a longing to come back and talk to me folks, that I was detercome back and talk to me folks, that I was determined to come, whether I make much of it or not. Like the lady who's just left, I had not much warning—that is in dying. I was at the masthead, on duty, and slipped and fell. I think I wasn't conscious at all after I struck the deck. I don't remember that I was. I was on board the schooner White Lea. She was loading in Gloucester the first week in June—June last. Me folks were all here in Boston, and I suppose they're here still.

what we desire to be on the other side. Oh, it's

what we desire to be on the other side. Oh, it's when they come back here that they have to call themselves by the name they used to have, in order that their folks may know them, for they know nothing about what the spirit is called in its new life. While I am here I am Dennis Driscoll, but when I go away I'm something else.

Now I know I 've the Catholic Church to oppose me coming. Its walls are purty high, and it's purty massive locks on its doors, too; but for all that there are places enough that this spirit-power can creep in, and by and by it il all get overturned, because there'il be none of the old foundation left. I know very well that I've got something to do to make me folks know that I've got something to do to make me folks know that I've got the power to come back and talk, for they're supported in their unbellef, you know, by the Catholic Church. It may be a good support for them here, but it's a mighty small one that it will afford the spirit when it gets on the other side. Ah, it's very good now.

Well, I should like, if I could, to talk with Tom Oronan. He's an old friend of mine. Well, I likes to talk with him, and through him to send ideas to me folks. I been trying to lay me plans so that I not got to come in this public way and talk; that is to say, I'd like to talk through a medium at home. But we can't do it because our folks don't give us any, and we are obliged to come here. [It's a very good way, then.] Oh, we are very thankful for it; but then, you know, we'd rather talk to our folks at home.

Well, sir, now they know I was killed, so I no need to tell that; and I got nobody that knows me here—nothing that calls me here, except that I've the power to return and come to make meself known to me folks—to tell where I died, and

ve the power to return and come to make meself known to me folks—to tell where I died, and when I died; and that's all I want to do, anyway. Well, air, good-bye to you. [Did you give your age?] No, sir, I didn't, but I was thirty-one. Don't forget the name of the vessel, because that's important, you know.

George W. Benson.

George W. Benson, private in the 3d New Hampshire; died at the McClellan Hospital, Fort-ress Monroe, Fourth of July. I should be glad to open correspondence with my friends in Concord, if they are not afraid to open correspondence with folks they can't see just now. Sept. 19.

Jimmie Kearney.

Jimmie Kearney.

I'll show him how to take my place! [What's the matter?] That was my chance, sir. [Did ho drive you out?] No, sir, he didn't drive me out, but I couldn't stay while he was here, for there was n't room enough for two. [Ho said all he wanted to, didn't he?] Yes, sir, I rockon he did; didn't seem to care much about having to go; said he 'd got through.

Well, Mister, I'm Jimmie Kearney, and I died near Bradley Station, Virginia. [Were you a soldier?] Well, yes, sir; no—well—I want a soldier. Well, I was Capt'n's boy. Yes, I'm a soldier, too; [We suppose you were.] because whon he was killed I took his musket. [Captain's don't carry muskets do they?] No—I don't know; it was some friend of his which had been shot, and he 'd just picked it up and passed it to his Orderly to take it to the rear, when he was killed himself. So I took it; I grabbed it. [Did you get killed?] Yes, I was killed. [At that time?] Yes, just then.

I want to send a letter to my mother, can I? [Where does she live?] Don't live in these parts. We suppose we can send your letter to her; that is, if she lives within our lines.] Well, she don't; she is in Virginia. [We guess she Ill get it. She may not get it right away.] Can't, ain't there no way I can get it to her myself? [Say what you wantto her, and we'll printit.] Well, I want to tell her Bill's dead.—I want proper in the send of the owner owner. [Yes, sir; he's been there ever so long. Yes, sir; he's been there much as four or five years. He got killed if I went. I did n't think I should. Oh, tell her I saw father, too. [Is he on your side?] Yes, yes, he's been there ever so long. Yes, sir; he's been there much as four or five years.—He got killed; got hurt, and died after it; did n't get well after it.

You—you Yankees going to take Richmond? [Yes, sir.] What's General Lee a-going to be doing while you'

you were. What made you say that? Because you were wondering if I wasn't one. [We never had such a thought.] Well, some of you were thinking about it. Well, if my mother was cooking for the soldiers she was n't a nigger. Well, Mister, if you got Virginia, you can carry my letter yourself, [We don't like the country, it's too poor a one.] Well, you'll send it, will you? [Yes.] Sent. 19.

A. Wallace Thaxter.

Written: To my much esteemed friend B. P. Shillaber, of "The Saturday Evening Gazette:" I am rejoiced to find your beautiful spiritual theory all true. When I find an opportunity I shall embrace it to speak with you and all the dear friends I have left in the earth-life.

Yours truly,
Sont 19. Yours truly, A. WALLACE THAXTER.

Invocation.

Wondrous Spirit whose name no man knoweth, to whom praises are chanted by every form of life, thou whose voice we heard in the solafraid," to thee we turn this hour through the afraid," to thee we turn this hour through the frailty of human life with our praises, with our utterances of thanksgiving, in unison with the many, many voices of Nature, that are ever chanting praises to thee. Oh thou who art our Father to-day, as thou hast been, in the past and will be our Father in the future, we know that we are safe with thee. And though the skies covering our beloved land—the home that was once ours are hanging heavy with clouds, yet wo know that each cloud has its silvery lining, the night is not without its stars, the day will come, when darkness will pass away, the gloom and sorrow that now broods over this afflicted nation will gradually ally pass away, and the white dove of peace will fold her soft wings again in the midst of this people. Oh thou God of Nations, we would take these, thy children, in the arms of our hope and love, and hear them away from the darkness of the present, and show them bright rays of sunshine that are gleaming from yonder spirit-world. Oh our Father, in our sympathy we would lift them out of the darkness of the present, and land them safe into the future, where there is more sunshine, more peace. Oh our Father, if there is any one gift we would ask thee to bestow this hour, it is the gift of strength to him who sitteth in rule over our American Nation. Oh give him that strength he has need of. Make his feet strong in the path of justice. Turn his vision ever heavenward. Close his ears, we beseech thee, oh God, against the calls of wicked men. Oh let him hear thy voice calling him to duty. Let him see thy hand 'mid the darkness of the present hour. Let him feel thy presence. Let him know that thou art with him, and that millions are anxiously waiting to see him mete out justice to black and white. Oh God, grant that he may be a faithful steward over the things entrasted to his keeping, that he may fail to listen the present and show them bright rays of sunto the calls for slavery. Oh our Father and our Mother, fold thy servant about with a mantle of mercy, and when he fathers in the way, oh give him a staff to lean upon that shall never full wasn't conscious at all after I struck the deck. I don't remember that I was. I was on board the schooner White Lea. She was loading in Gloucester the first week in June—June last. Me folks were all here in Boston, and I suppose they're here still.

Dennis Driscoll I am, or was when I was living here, though I'm not that away from here. [You've got a new name now, have n't you?] Well, sir, I certainly have not the Dennis or the Driscoll I was to have when on the earth. Oh, yes, sir, the name I have always corresponds to our condition in the spirit-land; like as an out-growth of

Questions and Answers.

Brint.—We are ready now to give our opinion concerning any subject the friends may offer.

Ours.—I wish to ask the controlling spirit of this Circle if he will please satisfy me on a point that troubles me very much. I am what is termed a medium, and spirits that I have never known in earth-form control me to speak and write while in a trance state. Why do not the spirits of my parents or child control me?

Ans.—It is necessary, always, that the controlling spirit or influence should be positive to the subject controlled. Now it is very possible, yea it is more than probable, that the immediate relations and friends of our questioner are not as

it is more than probable, that the immediate relations and friends of our questioner are not as positive as the case demands. Therefore, strangers take the place that friends might take if they were less negative and more positive. This is the only reasonable solution we can give to the matter. Q.—S. W. Jewett, of California, sends the following question to our Circle: "The comet, which is announced soon to appear to our vision—will it have any material influence upon this earth's rainstorms, and if so, what? In what manner will it act upon mineral, animal and vegetable life?"

A.—Whatever tends to disturb the atmosphere

A.—Whatover tends to disturb the atmosphere in which the earth revolves, must have an effect upon all things existing on the surface of the earth, and the earth itself. Nothing can be exempt from the influence. With regard to this comet, or planetary visitor, we would say it must of necessity affect all life existing upon the earth; cannot be otherwise. Each form of life will be affected according to its own law, for all law is observed by Nature. No part or portion of law is ever infringed upon by her. Law and order reigns throughout the universe forever. And so all the different forms of life, we believe, will each be affected by their own law.

Q.—An anxious inquirer, of Indianapolis, Ind., thus writes us: "In answering a question propounded some time since at the Free Circle Room, the controlling influence seemed to convey the -Whatever tends to disturb the atmosphere

the controlling influence seemed to convey the idea that the imbecility and weakness of mind so often shown in old ago, was an actual degenera-cy, or ending of a cycle—or, in its own language, 'Nature is constantly repeating herself.' Now the idea to me is repugnant, and seems to be at variance with the doctrine of progression. It would induce in my mind a desire to leave the body before old age came upon it. Hence I would ask, Is not the imbecility of old age caused by the decay of the body, thus rendering the spirit incapable of using the machine to advantage? And will not the spirit soon regain all its former vigor

pable of using the machine to advantage? And will not the spirit soon regain all its former vigor of mind after entering spirit-life?"

A.—Whatever spirit has once attained it never loses; nor can it lose anything by any possibility. Now the friend doubtless misunderstood the answer given by the spirit at this place. He should have understood it in this way, we think: The hody belongs to Nature, or the external universe. Mother Nature has a claim upon the spirit—none whatsoever. The spirit is entirely independent of Nature, properly speaking. It is true, as all will observe, that Nature is constantly repeating herself. Decay and regeneration are constantly alternating with each other—life, and what you call death. Change forever is constantly going on. When the body, as a physical machine, is in the vigor of health, or what you call the prime of manhood and womanhood, then the spirit can manifest itself clearly and strongly. But when Nature—Mother Nature—is attracting off her forces from the body to herself, then there is a visible decline—not in spirit, but in the manifestations of spirit; for the spirit itself cannot decline or go backwards. There is no such thing as retrogression with the spirit. This cannot be. It goes slowly and steadily up the steep of Eternity forever, gathering to itself at each step increased wisdom. It is a mistaken idea that the soul can over retrograde; and those who believe in the doctrine of degeneration, believe that, which, as ever retrograde; and those who believe in the doc-trine of degeneration, believe that, which, as spirits, they can never realize.

Q—H. H. Way, of Greenwall, Ill., in a long letter, asks the following question of a personal nature: "How is it that a spirit can come here (Greenwall) and write and talk to her through different and indifferent mediums, too, both in her presence and in her absence; and when requested to go to Boston and talk through a highly developed medium, he does not understand the laws of spiritscommunion sufficient to put himself laws of spirit-communion sufficient to put himself in rapport with the medium? And further, we learn from reading those communications, that all ages, from childhood to very old age, and al-most all grades of character (good only excepted),

of essence no two are alike. Now the disembodied one spoken of might have had a perfect understanding of the laws governing the control of the medium employed at the place mentioned, and yet know nothing of this one nor any other. It is one thing to understand how to control one medium, and quite another thing to know how to control some other one, for all differ, all are controlled by virtue of different laws. He who studies one does not by any means study the

Q—The Lord's Supper—was it enjoined upon the disciples alone, or intended for the whole Christian Church?

-The Christian Church declares it was intended for them, that they should forever commemorate the death and sufferings of the man Jesus. But Nature and common sense and sound reason tell you at once that it was only intended reason fell you at once that it was only intended for the immediate friends of the man Josus. He, like all others in the human, desired to be remembered, and so he said, "Do this in remembrance of me;" for he loved his friends, and he feared that they might in time forget him; and therefore he inaugurated the Lord's Supper, as it is called. We cannot believe that he intended this ceremorial to he handed down from generation to consider the constant of the said of of the sa We cannot believe that he intended this ceremonial to be handed down from generation to generation. Indeed, we know that he intended no such thing. The Christian Church has adopted the Lord's Supper as one of its religious customs, and sooner or later the folly of its movements will be laid open to its vision.

Q.—Are there not times in history when the spiritual world manifests itself more distinctly than others?

than others ?

A.—Yes, certainly. Q.—Please mention some of the more remarka ble of those instances?

A.—The present is one of the most remarkable

A.—The present is one of the most remarkable your world has ever known.
Q.—Is it more so than that which occurred about eighteen hundred years ago?
A.—Yes, we believe it to be so.
Q.—Will you state the laws governing such manifestations?—or why it is so?
A.—That would be impossible to determine, inasmuch as there are an innumerable amount of laws governing these manifestations of the present day.

Q.—Are there not innumerable laws governing the planetary worlds?
A.—Certainly there are,

A.—Certainly there are, Q.—Is not that an equally good reason?

A.—Certainly.
Q.—Would not that be a reason for our never making any progress in knowledge?

A.—No, certainly not. The soul, by virtue of its own divine combinations, must progress in knowledge. It is impossible to say that the soul ever knew a time when it was not progressing in knowledge

Q.—Without the shedding of blood there is no remission of sins." Is there any truth in this assertion?

A.—None whatever; not even the faintest shadow of truth. To the darkened vision of by-gone ages, there was no forgiveness for sin except through bloodshed. But to the enlightened mind of the nineteenth century, sin can be forgiven without the shedding of blood. He who inaugurated a diviner law, did not believe in the shedding of blood; but he said, "Forgive those who sin against you, and you will be forgiven." Now who among you would desire to have your natural fake it also the said. "Forgive those who sin against you, and you will be forgiven." Now who among you would desire to have your natural fake it also the said. "Forgive those who sin against you, and you will be forgiven." Now who among you would desire to have your natural fake it also the said. "Yes, I shall I take?" I was got to we fall it alk? [Yes,] Shall I see my mother? I yes, I Shall I was got to we fall it. and all are outworking their own proclivities

and a lare outworking their own proclivities

and all are outworking the street on the shedthe shed the here. [Older than all the children?] Yos, sir.

Has your antalk to her.]

My father is in Texas. [In the army?] Yes, sir.

Has your antalk to her.]

My father is in Texas. [Older than all the children?] Yos, sir, both of 'em is younger.

I had the diptheria. [Wro hope.]

And all the children? Such there is in texas. [Older than all the chil

through those sources generally that belong to earth and earthly conditions.
Q.—Will there ever be a time when those proclivities will be entirely outworked?
A.—We believe there will be a time.
Q.—Can that time be measured by years?
A.—No, it cannot, but by the changes of life.

Sept. 20.

Elihu Campbell.

I have great cause to rejoice for the power I find myself possessed of in returning here this

day.

I was a believer in these new modern manifestations of the spirit, but I was opposed in my belief by every member of my family, and by nearly all my friends; but I told them so sure as I found the doctrine true, if I had the power I would return and give them enough of its truth that they ought not to dispute.

My name when here was Ellihu Campbell. I was ninety-six years on earth. I was the father

My name when here was Elihu Campbell. I was ninety-six years on earth. I was the father of seven children: four sons and three daughters. Three of my children passed on before me; four remain. Two of my sons are at the North. The one with whom I resided and with whom I died is at the South. My daughter is in California, married. All are opposed to me in my belief.

It is well known that there is much difficulty in transmitting intelligences from the place I called my earthly home to this place—Huntsville, Alabama. Now it is also a well known fact with my son, with whom I resided at least, that I have been freed from my own body but a few hours, and here I am, glory be to God! with that proof that I prayed might be given to present to my family. They may dispute it if they please, but surely it will be at the cost of their judgment and truth.

My daughter Mary Eliza does not know of my death. My sons here do not know of it. It is only known to my son and his family in Hunts-

only known to my son and his family in Hunts-ville, Alabama.

only known to my son and his family in Huntsville, Alabama.

I feel vory sensibly the conditions of my few last days on the earth. I expected I should. I knew the law before I passed on. I looked forward to difficulties in coming to this place, but glory be to God! I am here, and am able to send proof of my existence to my family.

I ask my son Elihu, that I was with at the South when I died, what he thinks it is that came here and personified his father? If it was n't his father, I want him to tell me who it was? When he can tell me for a certainty that it was not his father's spirit, I'll woo oblivion and never seek to make communication to him any more. But until he can give a better solution of the problem than I can, I shall persist in coming.

I thank you for your kindness, and I pray God that you may long live, and your BANNER may long wave, that the children of earth may be cheered by its messages.

Harvey Taylor.

Whow! what a pity we aint all readers of law; I do n't mean Coke and Blackstone, but I mean I do n't mean Coke and Blackstone, but I mean that higher law that governs all things. If we all understood that law, we should know better how to come here. [Have you been in the spirit-world long?] No, not a great while, but some months. I like it, howover. I aint been able to judge much of the passage of time since I got so unceremoniously turned out of my own body. I'm certain of one thing—that is, I've got another, although I ean't use it so well as that old fellow did. I take it he was used to driving a fast team here; none of your Virginia wagons.

of your Virginia wagons.

I don't want you to think I've always been so full of fun since I got shoved across unto the other side, for I was pretty well steeped with the blues for a time; but I've got pretty well over it

I didn't know at the time of my decease what caused my death, and I was n't made aware of the facts of the case until they said I'd been in the spirit-world some time. It seems there was an acspirit-world some time. It seems there was an accident to the cars; they run off the bridge—(this is Boston, is it?)—[Yes,] between here and Somerville, not many months ago. Well, it was so, I suppose. I know I was on board the cars; I know I got suddenly shipped out of the car. Suppose I ve been rightly informed. Then I ve a remembrance of getting a pretty severe choking, and being, the last I remember, up to my neck in water. [Not very comfortable?] No not very comfortable, particularly when one is in a hurry to get home.

Now I do n't know really what to do in order to open communication between myself and family, for I 've a wife and children in Somerville. I did

learn from reading those communications, that all ages, from childhood to very old age, and almost all grades of character (good only excepted), and at all stages of the new birth, from a few minutes to many years, find but little difficulty in communicating, when her husband was known to be a man of considerable mind and possessing a strong will of his own?"

A.—All persons, whether in the body or out of it, are governed by a law all their own; and to a certain extent that law is independent law. This is easily proved to be true, by the fact that no two individuals are exactly alike. In spiritesesce all are the same, but in the combinations of essence all are the same, but in the combinations of essence no two are alike. Now the disemjects, unlike the old gentlemen that preceded me. [Could he see?] He seemed to. I should think that old age was rather an advantage in his case, although his ability to see things here might have been owing to his getting posted up on this side. At any rate, he says it was, and I suppose he knows. Good-day. Sept. 20.

George L. Jellison.

George L. Jellison, of Eastport, Maine; twenty-two years old. Company I, 10th Maine. Say I want to talk, will you?—at home, not here. I'm rather bashful. Sept. 20.

Hugh McLaughlin.

Hugh McLaughlin, 72d New York. If there's no objection raised, I should like to send some word to my brother James—[None at all,]—and through him to my wife.

I once attended one of these spiritual circles; didn't learn much, learned something about it, [Here?] Oh, no, not here—in New York; kind of a private affair.

[Here?] Oh, no, not here—in New York; kind of a private affair.

I've several little matters I'd like to settle up as soon as I could. If my brother James can do anything toward helping me reach my wife—I want him to come and talk to me—come and talk to me privately in this way.

Tell the folks I went pretty quick, suffered very little, feel myself, as far as I'm able to judge, pretty well satisfied with my new home.

I've met our father, my brother Alexander, that died young and a great many others I knew here. died young, and a great many others I know here. They all send kind wishes and want to come.

Do you always furnish us with a lady's uniform? [Yes.] No other? [Not here.] It's rather an odd rig; hope I shall do nothing to disgrace it. I feel little as though I was n't to home in it. [Do n't you like it?] Oh, yes; I do n't object to it myself

I'm under obligations to the friends, particular-I m under colligations to the triends, particular-ly to the last person that run the machine, for help. I thought it would be very easy to manage, as I was an engineer on the railroad by profession, but I d rather take care of ten iron horses, than a

but I'd rather take care of glass one like this, Well, sir, you may hear from me again. If I'm not successful this time, I shall turn up again, I sept. 20.

Annie Hathorne.

I—I want to go home. [Home?] Yes, sir, [Where is your home?] With my mother. [Where does she live?] She lives in St. Louis. This aint St. Louis, is it? [This is Boston, Mass.] I want St. Louis, is it? [This is Boston, Mass.] I want to talk there. [You can visit there, probably, after you go away from here. How long have you been in the spirit-land?] Eight months. [How old were you when you died?] Most ten. [What's your name?]

Aunio Hathorne. [What's your mother's name?]

Frances. [Do n't you want to send some word to her?] Yes; say that I want to come home and talk.

LECTURERS' APPOINTMENTS.

(We desire to keep this List perfectly reliable, and in order to do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as printed. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention

tousty, we nope they will reciprocate by esting the accention of their hearers to the Barkhi of Lighton, Oct. 23 and 35; in Taunton, Nov. 26 and 13; in Lynn, Nov. 26 and 27; in Quincy, Dec. 4 and 11; in Chelsea, Dec. 18 and 25; in Troy, N. Y., during January; in Springfield during March. Address, Quincy, Mass.

In Troy, N. Y., aliring January in Spinighed during March. Address, Quincy, Mass.

Mrs. R. E. Wannen will speak in Willimantic, Conn., Oct. 16 and 23; in Lynn, Mass., Oct. 30; in Chelsea, Nov. 6 and 13. Will receive calls for the last two Sundays in November. Will also speak week evenings, if desired. Address, care of Dr. H. F. Gardner, Pavillon, 57 Tremont street, Boston.

Miss Mairita L. Beckwith, trancs speaker, will lecture in Springfield, Oct. 16 and 23; in Philadelphia during November; in Taunton during January; in Springfield during February; in Worcester during March; in Lowell during April. Address at New Haven, care of George Beckwith.

F. L. Wadsworth will attend the Yearly Me' ng of the "Friends of Progress." at Richmond, Ind., O., 15 and 16. Address until that time, box 67, Richmond, and. After that, Ull further notice, 21 Canal street, New York.

J. H. Rappall. Will speak in Middle Granyille, N. Y., Oct. 9

J. H. RANDALL will speak in Middle Granville, N. Y., Oct. 9 and ic. Address accordingty. Ho will visit and speak in towns on the Penebscot the coming winter. H. P. FAIRFIELD, trance speaker, will lecture in Portland, ie., Oct. 23 and 30. Will answer calls to lecture and attend unerals. Address, Greenwich Village, Mass.

Miss Saran A. Nutt will speak in Locke's Milisand Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Me.

MRS. E. M. WOLCOTT will speak the first Sunday of each month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

18AAO P. GREENLEAF will speak in Bucksport, Me., Oct. 16, 23 and 30, Nov. 20 and 27, and Dec. 18 and 25; in Glenburn, Nov. 6, and Dec. 4; in Exeter, Nov. 13, and Dec. 11. Address, Exeter Mills, Me.

Miss Lizzie Doten will speak in Philadelphia, Pa., during betober; in Cheisea, Nov. 20 and 27. Address, Pavillon, 57 Tre-nont street, Boston, Mass. MRS. SARAH A. BYRNES Will speak in Princeton, Oct. 9 and 23; in Portland, Nov. 6 and 13; in Malden, Nov. 20 and 27; in Lynn, Dec. 4 and 11; in Plymouth, Dec. 18 and 25.

L. Judd Pardre will lecture in Lynn, Oct. 16 and 23. Will espond for November. MRS. FRANCES LORD BOND will lecture in Bultimore during October; in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass., CHABLES A. HAYDEN will speak in Taunton during October; in Foxboro'during November; in Worrester during Decem-ber; in Lowell during January and May; in Chelsea during February.

MRS. M. S. TOWNSEND speaks in Charlestown during October: In Stafford, Conn., during November; in Troy, N. Y., during December. Address as above. J. M. PEEBLES will speak in Rockford, Ill., the first two Sun days of each month. Address as above.

LEO MILLER Will spend the fall and winter in the West, and may be addressed at Chicago, Ill.

DUDLEY WILLIES Will lecture in Denington, Ill., Oct. 23. Miss Susie M. Johnson will lecture in Rockland, Me., Oct I and 30; in Plymouth, Mass., Nov. 6 and 13; in Taunton ov. 20 and 27. Address, Bradley, Me., care of A. B. Emery. WARRN CHARR will lecture in Eikhart, Ind., Oct. 16, 23 and 30; in Sturgls, Mich., Nov. 6; the remainder of November and the month of December will be spent on the route to Washington, for which engagements can be made soon; will lecture in Washington, D. C., during January, and from ther make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light

MRS. AUGUSTA A. CURRIER will speak in Haverhill, Mass., during October; in Philadelphia during December; in Worcester during January; in Lowell during February. Address, box 815, Lowell, Mass.

WALTER HYDE lectures every week in the "Electro Thera-poutic and Medical Institute," Ko. 244 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend funerals. See advertisement. Address as above. Mrs. E. A. Bliss, of Springdeld, Mass., will speak in Chelsea during October; in Troy, N. Y., during November. Mrs. S. M. Brok will speak in Burns, LaCrosse Co., Wis., 0ct. 16.

Mas. Alcinda Withelm, M. D., will speak in Richmond Ind., Oct. 15; in Ohlo and Pennsylvania the inter part of Octo ber and November. Will give political lectures on the route week evenings, until Nov. S. Address in care of H. H. Marsh, Chicago, Ill.

J. L. Potter, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice. Mrs. Jennie S. Rudd, trance speaker, will lecture in Som-ers, Conn., Oct. 16 and 25. Address, Taunton, Mass. Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted.

JAMES M. ALLEN WIll speak in Waldo, Knox and Hancock Countles, Me., until further notice. Address, Scarsport, Me., care of M. Balley. He will receive subscriptions for the Banner of Light; also attend funerals.

ner of Light; also attend funerals.

J. G. Fish will speak in Grand Rapids, Mich., during November; in Providence, R. I., during January and March; in Worcester, Mass., during February; in Van Buren and Allegin Counties, Mich., during April, May and June. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. Ripley will speak in Stockport, N. Y., during October; in Somers, Com, during December; in Stafford, Jan. 1 and 8; in Flymouth, Jan. 15 and 22. Address as above, or Snow's Falls, Mo.

Mrs. Susig A. Hutchinson will speak in Eden Mills, Vt., Oct. 23; in Stowe, Oct. 9; in South Hardwick, Oct. 16; in Montpelier, Nov. 6; in Portland, Me., Nov. 29 and 27. Miss Emma Houston will lecture in Worcester, Mass., during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. 11.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Miss Lizzie Carley, Ypsilanti, Mich., will be in Brecks-wile, Richfield, Hinckley, Chagrin Falls, O., the last two weeks of September and during October, visiting other places during the week, if desired; in Cincinnati during November. DR. AND MRS. L. K. COONLEY will lecture and heal in St. Charles, Ill., Oct. 9 and 16; in Eddy's School-house, Oct. 11 and 12; in Dekalb, Oct. 23; in Dixon, Oct. 30; in Fulton, Nov.

Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light, And the Subscriptions for the banner of light.

Father E. F. Marrin will lecture, by spirit-influence, at the Indian Spring Grove, West Townsend, Mass., overy Sunday, at 5 o'clock P. M., when the weather is pleasant. W. F. Jamisson, trance speaker, Albion, Mich., will speak in St. Johnsone-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names and places of residence of Lecturers and Mediums, at the low price of four cents per line for each insertion. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of " Lecturers' Appointments."] DR. II. F. GARDNER, Pavillon, 57 Tremont street, Boston, +

Mrs. S. M. BECK, impressional and inspirational speaker, Lacrosse, Wis. sop3—8w* MRS. S. M. DECA, IMPACTANCE SOPERAWAY SO

Mrs. A. B. Manley, No. 6 Emery street, Springfield. Mass. sep17-6w* north of the depot.

MRS. N. J. Willis, trance speaker, 24% Winter street, Boston, Mass.

sep17—3m* Ina II. Curris speaks upon questions of government. Address, Hartford, Conn. nov21-ly* HENRY C. GORDON, medium, 66 West 14th street, corner 6th avenue, New York.

Mrs. Susie A. Hutchinson, Milford, N. H. ap23-6m* Bins. LOVINA HEATH, trance speaker, Lockport, N. Y. oct8-3m*

Miss Lizzie M. A. Carley, Ypsilanti, Mich., will make summer and fall engagements wherever (on public rottes her services are desired. Will take subscriptions for all the spiritual papers. Miss Jennie Lord, musical medium, care Erastus Stebbins, Chicopee, Mass. sep24—3m DUDLEY WILLITS, New Boston, Ill.

DUBLEY WILLIES, New Boston, III.

Mins. C. FANNIE ALLEN'S address is Scarsport, Me., care of
Bailey. She will now receive calls to lecture for the aumn and winter, and attend funerals when desired. Jy16—† J. L. Potter, trained speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Des Moines, Lova, care of Lewis Lucus, Esq. aug27—Jms

Mas. H. F. M. Brown may be addressed at Cleveland, O. † MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address 40 Russell street, Charlestown, care Col. C. H. Wing. June HENRY GEORGE, trance and inspirational speaker, will answer calls to lecture, or attend funerals. Address at No. 11 Kneeland street, Boston. aug6-3m* Mrs. Frances Lord Bond, care of Mrs. J. A. Kellogg, Am-herst, Mass.

Miss L. T. Whittier, Dansville, N. Y. octl5-t RRY. STRPHEN SPEAR, Braintree, Vt., offers his services, as lecturer, to those who will pay his expenses. Moses Hull, Kalamazoo, Mich. F. L. H. WILLIS, 129% East 20th st., New York. ian2-+

SANUEL H. PALES, 1277 EAST 2011 St., NOW YORK. Jan2—†
SANUEL H. PAIST, the blind medium, will answer calls to leave and sit for tests. Address, Henry T. Child, M. D., 534 Race
1, street, Philadelphia, Pa.
DR. JAMES COOPER, of Beliefontaine, O., will answer calls to be peak on Sundays, or give courses of lectures, as usual.

MRS. F. O. HYZER, box 168, Buffalo, N. Y.
DR. JAMES PAPERE Beston Mass of the Wheeler Market.

L. Judd Pardre, Boston, Mass., at the "Boston Hotel." †
Mrs. Sophia L. Chappell. Battle Creek, Mich. Ray, Apin Ballou, lecturer, Hopedale Mass. ME, and Mes. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

J. S. LOVELAND, Willimantic, Conn. H. B. STORER, FOXDOTO', or 4 Warren st., Boston. Jels-†
MRS. LAURA CUPPY, Dayton, Ohlo. marl2-†

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desiring board at the Institute will please send notice two or three days in advance, that rooms may be prepared for them. COPPLE Houns from 8 A. M. to 5 P. M. Those requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address

lainly written, and state sex and age. Medicines carefully packed and sent by Express.
A liberal discount made to the trade. tf Aug. 20.

MRS. R. COLLINS, CLAIRVOYANT PHYSICIAN,

No. 6 Pins Street, Boston,
CONTINUES to heal the sick by laying on of hands, as
Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. She is continually
benefiting suffering humanity. Examinations free. Call and
see for yourselves. All medicines furnished by her wholly
composed of roots and herbs from the garden of Nature.
1. S.—Mrs. C. having so much business to attend to she will
not be able to examine locks of hair by letter. If—Aug. 20.

MRS. A. C. LATHAM, MAGNETIC AND CLAIRVOYANT PHYSICIAN, 292 WASHINGTON STREET, BOSTON.

OVER JOSEPH T. BROWN, APOTHECARY. MRS. LATHAM will treat diseases of Body, Mind and

Spirit with Vitaliting Manipulations and Magnetic Remedies. CHARLES H. FOSTER,

TEST MEDIUM, HAS RETURNED TO THIS CITY AND TAKEN Rooms at No. 6 Suffolk Place,

BOSTON. MRS. FRANCES, PHYSICIAN and BUSINESS CLAIRVOYANT, describes diseases, their remedies, and all kinds of business. Price One Dollar. Has all kinds of Medicines. Her Rose OINTMENT, for Scroula, Sores, Pimpled Faces, &c., &c., 25 cents a lox.

147 COURT STREET, ROOM No. 1.

Hours from 9 A. M. to 9 F. M. DON TRING. 4w*—Sept. 24.

DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all dis-eases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 61.00. No. 4 Jeppenson Place, (leading from South Bennet street), Boston. Sept. 10. MRS. A. G. POOLE, Trance Medium, No. 181
Washington St., cor. Hollis Pl., Roxbury. Circles overy
Wednesday at 8 o'clock, P. M. 2w*-Oct. 8.

SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard street.) Aug. 27.

RS. S. J. YOUNG, Medium, No. 80 WARREN Aug. 13.

SOUL READING,

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what husiness they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they
can do what they advertise without fail, as hundreds are willing to testify. Skepties are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUCH.
For Written Delineation of Character, 810.00.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
AUK. 20. If Whitewater Welwarth Co. Wiscontin

r one or the other.
Address, MR. AND MRS. A. B. SEVERANCE,
ag. 20. tf Whitewater. Walworth Co., Wisconsin. PSYCHOMETRY.

BY sending me an Autograph of a Lock of Hair, I will describe Diseases and Delineate Character, give Instruction for Business and Marriage Life. Terms 81,90. Address, J. B. MILLER, Forksville, Lake Co., Illinois. 8w*-Oct. 1. MRS. M. TOWN, Magnetic Physician and Medi-cal Clairvoyant, 106 Bleecker street, New York. Charges moderate. The poor considered. 7w*-Sept. 24.

G. & P. B. ATWOOD, Clairvoyant and Mag-netle Healing Physicians of twelve years' experience. No. 1 St. Marks Place, New York. 4w* Bept. 24. AND STANDARD WORKS ON

SPIRITUALISM. ALSO, PAMPHLETS, NEWSPAPERS, ETC.,

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A LL New Publications on the Spiritual and Progressive
Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the BANNER OF LIGHT. Bubscriptions taken for the Jianner of Light at 17s. per annum. Sample copies always on hand, tf-Oct 1.

SCENES IN THE SUMMER LAND!

NU. 1.—THE PORTIOO OF THE SAGE.

BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gull of darkness, he has published it in the popular Carre De Visite form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office.

June 25.

PROGRESSIVE PUBLICATIONS.

WESTERN DEPOT, No. 356 STATE STREET, corner Harrison street, Chicago, Ill. Agency for the "Banner of Light,"

AND ALL LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS. TA fine assortment of STATIONERY, NOTIONS, PHOTOGRAPHS, &c., will be kept constantly on hand.

Address, TALLMADGE & CO.,

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DYNAMIC INSTITUTE.

DYNAMIC INSTITUTE.

HAVING purchased the elegant residence of the late Moses Kneeland, Esq., we have sitted it up for the reception of patients, and invite the attention of the suffering throughout the country to our successful as well as peculiar method of treatment. 'We challenge the scientific physician to refute the fact, that all disease comes to the system by way of deranged and diseased nervous fluids; hence, to regulate these fluids, is to remove all causes of disease from the system, whether chronic or acute, nervous or muscular." We can accomplish this with Anhmal Magnetism. We say to the afflicted, give us a trial. We can cure all curable disease, and rellove suffering at any stage of the disease. Patients in Milwaukee visited at their residences. All cases accurately diagnosed.

DR. PERSONS,
DR. PERSO

THE EYE, THE EYE. DR. E. KNIGHT

HAS discovered a new treatment for the Eye, by which he is curing some of the worst cases of Bilindness and Deaf-ness ever known, without instruments or pain. CANCERS 1—DR. KNIGHTS'S new treatment for Can-cers surpasses all others now in use; it cures without knife, plaster or pain, and heals without a sear. Every kind of disease treated with great success. Humors of every kind or disease treated with great success. Humors of every kind or disease treated with great success. Humors of every kind or disease treated with great success. Humors of every kind or disease treated with great success. Humors of every kind or disease. Humors of the success. Humors of merce with the success of the success of the success of the success. Humors of every kind or disease treated with great success. Humors of every kind or endicated from the system. So charge for consultant every kind or endicated from the system.

EMANCIPATION PROCLAMATION: LIBERTY AND FREEDOM OURS! AN AGENOY FOR THE THOUSAND!

THE Men, Women and disabled Soldlers desiring an Agency,
will please address, for further particulars, MRS, F. A. LOGAN, Station D, New York City.

July 9.

5000 AGENTS WANTED! A GOOD, reliable AGENT wanted in every county to take
A the entire control of some of the BEST and MOST PROPITABLE ARTICLES ever presented to the public. The right MAN or
WOMAN can make money castly. For Circular, with full description, address JACOB BEWIS, 82 Nassau street, New
York. Box 3391.

Aug. 20.

PR. LISTER, only Astrologer and Botanic Physician in the State, 25 Lowell street, Boston, Mass. Terms—Oral, a few questions answered, 50 cents; a reading through life, \$1.00; a written nativity two years to come, \$1.00; a full intivity, ladies, \$3.00; gents, \$5,00; a minute written nativity all through life, ladies, \$5,00; gents, \$1,00. Time of birth necessary.

DIARRHŒA CORDIAL. THOSE desirous of procuring a superior article for the cure of Diarrhea—for children as well as adults—can do so by forwarding \$2.00 by letter to DR. J. T. GILMAN PIKE, (Itoom No. 2,) Hancock House, Boston. If †—Oct. 1.

BOOKS DELA MARSH, at No. 14 Browried Street, keeps constantly for sale a full supply of all the spiritual and Roofmatory Works, at publishers' prices.

DR. J. T. GILMAN PIKE,

Hancock House, --- Court Square, BOSTON.

"______legies.
And quoted odes, and jewels itse words long,
That on the stretched fore-finger of all time
Aparklo forever."

THE AWAKENED ROSE. A rosebud of the light did dream, , Of bubbling rill and dashing stream, Of follage rustling in the vale,
Of sweet tones of the nightingale,
Of the caressing vernal air,
Of fragrance fine and colors fair.
But when the bud's green leaves unclose,
And it awoke a blooming rose,
It hanished all intruding fears. And it awoke a blooming rose,
It banished all intruding fears,
And, sweetly smilling through its tears,
Regarded with subdued delight
The beauteous world that met its sight, Inhaled the fragrance of the breeze, And listened to the humming bees. Though finding all magnificent, Though Midding all magnineers, Yet feels it no astonishment, But says: "This world is fair, 't is true, Yet find I in it nothing new; Its features, all, by heart I know—In dreams I saw them long ago!"

The shadows of the past have been man's fears. The only light—his hopes.—Danskin.

FADING SUMMER.

See, the lovely Summer is fading; The roses and lilies have perished That deeked earth's brow and her bosom. Soft and low blows the breath of the autumn In a note from her trumpet of warning,
And widely in grove and in forest
From the trees so tall and majestic
The green leaves that crowned them are falling.

The lovely Summer is fading With her children of meadow and forest, And a tear in her eye we discover As catching the first breath of autumn O'er the whole of the vast creation. O er the whole of the vast creation.
She was happy to reign for a season;
But now to her fate she bows lowly,
Remembering that flat of Nature,
That the weakest and strongest must perish
When the day of their labor is ended.

The fire of genius, however brilliant, seldom has power to warm the hearthstone.

FREEDOM, TRUTH AND RIGHT. Once I only wished to breathe
Where Fable spread her golden wings—
But a sterner breath of song
Jars at last my chorded strings.

FREEDOM now my fairy is, And simple Truth my only knight; With these I brave the dragon's brood, And boldly battle for the RIGHT.

Revenge is a much more punctual paymaster

THE SPIRIT CALL.

THE SPIRIT CALL.

Come to the land of immortal years,
Where, thy spirit, divested of earthly fears,
Shall feel the golden glow of youth,
And bathe in the fountain of living Truth.
No more shall the dreams of earth impart
Their dim, cold shadows to thy heart;
But lost in the joys of this Eden land,
With thee will I wander hand in hand.

Wealth is a source of trouble and consuming

Written for the Banner of Light. BURIED GEMS.

BY E. L. FENTON.

I've watched the birds seek their home; I've listened to the play of the distant cataract; I've seen the gently ebbing tide go and come, but yet they never look back. I've watched the rose unfold her dewy petals, I've counted the stamens of each flower, I've seen them shut their leaves at evening's call, but yet not yet they mark the passing hour. Those buried gems, those angel buds of promise, with eyes of sparkling light, and forms of grace-we hear thy sweet voices, that warbled low of oft repeated tales of love, still echo thoughts that tell of the summer-land where thou dost dwell. We'll lift the vail that shuts thee out from mortal gaze, and scan the page thou, in thine angel home, art reading at this, the twilight hour of earth.

From the far-off distance comes a band of tiny of music stealing on the listening ear; antique costumes, rich and rare, quaint and queer; hearts of love in homes above. Mortal, touch them not with thy rude grasp; they are too pure for thee. Break the spell, thou little ones, and tell us who thou art, and from whence thou came? And thus they

We are those who ne'er breathed the nether air of earth, but lived and grew within our mothers, All that hath Life "must pass through Nature to Eternity." Man, when he is born on earth, is born into the natural degree of good, and progresses by continuity of intellect to a point called rationality, when he comes into the love of use. But we ne'er respired on earth, but blossomed here; thus we come first to you, because we are the standpoint of eternal law. From us all history flows, for we reflect all scenes that round us grow. On earth they call us embryos, for the valve in the partition walls, between the two auricles, has ne'er been closed forever, but passes our life-blood to our left heart, to pass on forever. Thou sayest, mortal, we do not live; but we say, that howe'er so small the germ, though thou destroyest what thou ne'er can give, our spirits live, and from God's own law reflect the inner thoughts of our parents' loves. So when thou callest to mind scenes long since passed away forever, we hover round thee, and you draw from us the record of bygone years. We are the only types of innocence.

And now cometh another band. They are children of larger growth; they dwelt 'mid scenes of earth, and fond mothers clasped them to their hearts and stroked their soft hair, and taught them to lisp words of love and truth. They creep into our hearts, those long-lost, buried gems; they clasp their arms about our necks, and sweetly, with tones we know so well, tell us tales of the happy

Mother, dear, thy heart is lone and sad: the tears course down thy cheeks whene'er thou lookest back. The little shoe, the apron blue, the rattle. too, thou bringest up, and with broken voice make dark the hours which are so bright to us. We've watched thee when thou didst not dream us nigh; and we knew we were not forgot when we heard thy lone sigh. Then come with us and learn what the twin souls teach.

Through bowers of living flowers, unlike earth, for they are but faint shadows of ours; with sweet singing birds to warble notes of love; to homes where sunlit altars woo us to worship God in the passing hours, we bid thee come. When our infant feet doth first press the greensward of our transferred home, then, though we ne'er trod the dull floors of earth, we stand erect, for Reason is the gift-talent of the human man alone, and here we are not cloyed with the brute instincts of our natures. We live in the esses of the will and the wisdom, and study from examples. Our books are unlike those of earth, for each little letter will give a subject through, and painted pictures seem mirrors of thoughts in all their glittering sheen. And when our teachers dear speak of scenes, and tell us of other days, then those little ones, that

Section 1

thou first did see, come trooping in, and Time by the Chair, to make arrangements for the speak comes with them, for they are its fair embodiment from which you count, and we clasp the hand thou mayest not press, and together walk through the paths of unburied science. And thus, as we live and learn, and that which we called ours becomes really so from principle, then again we seek you mortals, and with our added lore, guide and guard, and save full many a dark and hopeless heart.

I listen long to those burled gems; I scan their figures so bright and so free; I wander with them where the murmuring fountain plays, and learn lessons from them of weal and of woe; I seek the cool shadows where pure lilies grow, and kneel at love-altars, when bright spirits flow in to deck angel cherubs with crowns of eternal light, I kiss the hand that guides me thus far, and bow me in heaven's own home.

East Boston, Mass., 1864.

Three Days' Meeting in Belvidere, Ill.

[Reported for the Banner of Light.]

The following is a brief synopsis of the exercises of the Three Days' Meeting, held in Dr. Page's beautiful grove, in the village of Belvidere, Ill., commencing Friday, Sept. 2d, and continuing Saturday and Sunday.

The Committee of Arrangements appointed Chas. Gorham, Chairman; D. G. Estell and Miss Anna Dean, Secretaries. First day, the services were opened by Dr. Lowell, of N. Y., who claimed for himself the highest divinity of man. even

for himself the highest divinity of man, even Jesus the Messiah. He was followed by Dr. L. K.

Jesus the Messiah. He was followed by Dr. L. K. Coonley, who vibrated to the other extreme, by acknowledging himself a very great sinner. Mr. Todd then delivered a short speech.

Miss Bell Scougal gave forth a few eloquent and soul-refreshing thoughts. Brother Ellis, of Manchester, took the stand for a few moments, and advocated the great need of an Organization of Spiritualists; after which Brothers Park and Royal each made a few appropriate remarks. The meeting was then adjourned to two o'clock.

Alternoon Session.—The exercises commenced

Afternoon Session.—The exercises commenced with an appropriate song by Mrs, and Miss Parker, with an appropriate song by Mrs. and Miss Parker, followed by an hour's conference, the time being occupied by Dr. Lowell, Dr. Coonley, and others. The audience were then entertained with a progressive song by the Misses Morgan, of Whitewater, Wis. A lecture was then delivered by Bro. Warren Chase, on the "Different Forms of Existing Life;" showing that in the mineral, vegetable and animal kingdom, each lived for its own benefit; and that after passing through these successive changes and positions up to the human organization, and the change called death is passed, then all these different forms from the lower kingdom are lost, or given back to their native element, to again re-form, in all their successive changes, to again re-form, in all their successive changes, while the life principle, or spiritual form, contin-ues its existence in its more othereal element, surrounding the material world. The lecture was full of research, scientific thought, and replete with interest.

with interest.

Mrs. Parker then gave a lengthy address on "License;" showing that it was first called into action for the purpose of making things which were not exactly right—beautiful.

Mrs. Woodward read a few thoughts on "Organization;" after which the Misses Morgan sang, accompanied by the guitar. Adjourned.

accompanied by the guitar. Adjourned.

Saturday Morning.—One hour was spent in conference, the time being occupied by different speakers. The Chairman then introduced Bro. Moses Hull, of Michigan, who addressed the intelligent and appreciative audience, on the subject of "Churchanity, and Humanity," giving a very excellent discourse. Dr. Coonley followed, giving one of his stirring lectures. Adjourned to 2 P. M.

Afternoon Session.—Mrs. A. Wilhelm, M. D., of Philadelphia, took the stand, and gave one of the best lectures we ever listened to in the West. Her subject was the "Moral and Physical Condition of Woman." She elucidated in a very clear and convincing manner what she considered woman's duty to herself. Woman should educate herself above the false conditions which surround her, and rise to the lawful and rightful position designed her by her Creator.

Dr. L. K. Coonley then read a poem entitled,

Evermore. Bro. Samuel Clark interested the audience for a

short time. Adjourned. Sunday Morning.-The morning was dark and Sunday Morning.—The morning was dark and foreboding in appearance; but quite a large audience assembled at the hour of commencement. Opened with conference, and Dr. Lowell spoke a few moments, and was followed by Moses Hull, who spoke of experience and experimental religion, doing ample justice to the subject.

Miss Belle Scougal was called upon to make a prayer, but declined, not feeling the spirit moving her in that direction. She afterward went on to make some remarks on the subject of prayer.

make some remarks on the subject of prayer.
We then listened to a beautiful song, entitled
the "Soldier's Tear."

Warren Chase then preached the funeral sermon of a soldier. His argument on the immortality of the soul was very convincing.

Afternoon Session .- Exercises commenced with song by the Misses Morgan.
Mrs. A. Wilhelm commenced a half hour ad-

dress, but being interrupted by a hard shower, the meeting adjourned to Phoenix Hall, where Mrs. W. resumed her discourse, and gave a very able lecture on the liability of man to worship forms and externals, rather than spirit.

Rev. Moses Hull spoke at some length on Spirit-nulism as it is, and as it is repesented to be by its opposers, taking for his text, "Can any good come out of Nazareth?" He spoke of the moral ten-dency of our knowing that every act and word are known to our friends in the angel-world.

The meeting was then closed, while many souls reached forth toward our Heavenly Father in prayer for the happiness of our worthy speakers who had labored zealously with us to spread the truth, the bread of life, to hungry, starving souls.

D. G. ESTELL,
MISS ANNA DEAN,
Secretaries.

Quarterly Meeting at Cadiz, Ind., 9th. 10th, and 11th of Sept.

The Quarterly Meeting of the Friends of Spiritat Cadiz, on Friday, 9th of Sept.

Dr. Hill, of Knightstown, presided with his usual ability. He opened the meeting with an address on the condition of the country, a subject to him all sheepshing and interesting.

him all-absorbing and interesting.

Mr. D. P. Daniel spoke of the beauty, grandeur and glories of the other life, and the "Onward and Upward" tendency of the destiny of man. Said the Orthodox were doing their work, and doing it

well. It being a stepping-stone to higher good. Dr. Hill said Spiritualism is thought by some to belong entirely to the spiritual world. In this they are mistaken. It is development both physical and spiritual. We are as much in the spirit-world to-day as we ever will be. All the difference is in the clay body we carry with us. Spirit-ualism should be considered as embodying every

particle of human interest; opposed to all wrong and error.
Dr. Cooper compared the spiritual element of the Churches to port wine. He said that in olden times, port wine could be obtained in its purity. But a time arrived in the world's history that it was adulterated one-half; and that now an article is on sale that has not a drop of port wine in it. The appearance is all the similarity there is to the genuine article. So the Churches still keep up an appearance of snight what he real element is appearance of spirituality, but the real element is

appearance of spirituality, but the real element is wanting. Adjourned.

In the evening Dr. Cooper read a poem "Clear the Way." He then proceeded to say that Spiritualists are unfortunate in being misunderstood. We are accused of disbelief in a God. We believe in one God and no more. But we do not need to go to the Bible for a knowledge of God. The same sun and moon, and the same diamond stars look down from the blue vault of heaven on each hudown from the blue vault of heaven, on each hunan being—members of the same spiritual family —and tell of God, and we feel him working within us. Chance could not have given existence to a living thing. To love God, we must love our fellow-men, etc. Debt and credit are kept telegraphical-

Mr. Daniel, by request, occupied the stand half an hour, on general topics. After which the fol-lowing Resolutions, offered by Dr. Hill, were dis-cussed in Conference by Drs. Hill and Cooper, and Mr. Daniel, and adopted as the sentiment of the meeting:
Resolved, That aristocracy and ignorance, based

upon the ill-gotten gains of productive labor, em-body the main hindrance to progress in all de-partments of religious, political, physical and so-

lal reform. Resolved, That all true reform must originate in and through productive labor.

Dr. Cooper read a poem, "Trade and Spade."

Adjourned Afternoon meeting was called to order by the President.

President.

Mrs. Cuppy addressed the meeting taking for her text, "Everything earthly, is a type of all things heavenly." Adjourned to 7 o'clock P. M. Meeting again convened.

Dr. Cooper read from Charles Mackay, "Old Ophions." He then proceeded to address the meeting on the subject of "Sacrifice," This theme was selected by some Orthodox friend. He related the origin of Sacrifice, and traced it down to the time of Jesus. His discourse seemed to be quite satisfactory. Adjourned.

Sunday Morning.—A very large circle was held.

quite satisfactory. Adjourned.

Sunday Morning.—A very large circle was held by Miss Jordon, of Mincie, medium for physical manifestations. Her circles are held in the clear light of day. The accordeon is played, the bell rung, the table raised from the floor, the spirit shakes hands with persons, etc.

At 10 o'clock Mrs. Cuppy addressed a full house on the "Religion of Spiritualism." Is Spiritualism a religion? Are Spiritualists a religious people? Before you rashly state that they are not religious, ask yourselves what religion is. Thomas Hunt's definition of religion is, "Doing Right."

"True religion and undefiled before God, is to visit the widow and fatherless, and to keep yourselves unspotted from the world." To judge a neighbor wrongly is to spot the soul. So do narrowness and bigotry. "Let no man call God Father, who will not call man his brother," etc. Adjourned.

journed.

Sunday Afternoon.—Dr. Cooper entertained the audience on the subject of "Infidelity." He defined what he thought to be Infidelity, viz: "Being untrue to our sense of right." He spoke of Thos. Paine as being Infidel to Creeds and Churches, but true to the principles of eternal justice, and that we are much indebted to him for the liberty and progress that we have arrived at. At the time of the American Revolution, he, with his printing-press, issued slips of paper and sent round journed, time of the American Revolution, he, with his printing-press, issued slips of paper and sent round among the soldiers to inspire them to courage, etc. The Doctor then read a poem, "What I live for." Adjourned to 7 o'clock P. M.
The evening meeting was addressed by Mr. Daniel, Dr. Hill and others.

Thus closed our Quarterly Meeting, and we separated with theady and blessings for our good.

arated with thanks and blessings for our good friends, Mr. and Mrs. Bond, for their kind, cheer-ful looks and words, and their genuine hospitality.

ful looks and words, the blook of their reward is sure.

We cannot give an idea of how much we missed the inspiration of Mr. Harris's music.

LOUISA M. PATTERSON, Sec.

Dr. Bryant.—Healing the Siek by "lay-ing on of hands."

From the Rochester Express, of October 3d, 1864—We are pleased to notice that agreeable to announcement, Dr. J. P. Bryant is again in town at his former quarters in the Waverly House, Rochester, N. Y., where he will be happy to wait upon those patients who could not attend at his rooms, during his former visit, and as many more as are willing to test the efficacy of his treatment. Dr. B.'s method of practice has been before referred to in these columns. He uses no medicine, but by a in these columns. He uses no medicine, but by a wonderful magnetic power, or whatever else it may be termed, he succeeds in effecting some of the most remarkable cures on record anywhere. There is no humbug about it, as the thousands can testify who were treated by him during his four month's stay last winter, many of whom came lame and halt and blind, but went away without their crutches, and with their sight re-stored, their hearts bounding with gratitude for the wonderful relief they experienced from their various maladies. During his stay last winter, Dr. B. treated upwards of four thousand, five hundred patients, very few of whom but acknowledge much benefit from the treatment, and great numbers were permanently cured of both chronic and acute diseases. The stay of the doctor is limited to the first of January next, and those who design consulting him should make arrangements to do so at the earliest opportunity. Dr. Bryant especially invites the poor to come and be healed "without money or price."

A Cure by the Laying on of Hands.

Allow me through the columns of the BANNER to give my testimony in regard to a very important cure performed upon one of my limbs by Dr. S. D. Pace of Port Huron, Mich. My place of resi-D. Pace of Port Huron, Mich. My place of residence is Lacon, Ill. I started from this place to go to Buffalo, to visit Dr. Bryant, hearing of Dr. Pace, on the route, I resolved to visit him, thinking I might possibly get relief. My limb was so much contracted from the effects of a fever-sore that I could with difficulty get the toes of my right foot to the floor; it was in this condition I called on the Doctor. He placed his hands upon the limb, and in fifteen minutes I was able to walk with my and in fifteen minutes I was able to walk with my heel touching the floor; a fiest which I had not performed before in fifteen months. I did not leap for joy, but I assure you, Mr. Editor, I could have done so quite easily. Several days have elapsed since the first operation, and now, thank Heaven, I am nearly cured. Dr. Pace is a Spiritualists; I am not; but in justice to him and suffering hu-manity I offer this statement for publication. I would advise all persons suffering from chronic disease, of whatever name or form, to consult this truly celebrated physician. He examines disease hundreds of miles distant, from a lock of the hair, through the aid of clairvoyance.

Respectfully yours, GEO. A. MARKELL.

P. S. I had received treatment from a number of eminent physicians before calling on Dr. Pace, without receiving any benefit; and my case was looked upon as hopeless. Persons wishing further particulars can have them by addressing me. Lacon, Marshall Co., Ill., 1864.

Obituaries.

Obituaries.

Again I am called to chronicle the departure of another Spiritualist from earth to the spirit-home. Mr. Edwin Hall, of Des Moines, lowa, after dwelling in the body 50 years and 10 months, was permitted, through the influence of consumption, that had preyed upon his body for some years, to break his hold on earth and sail across the silent river, on Saturday, the lith of September, as the early morn was ushering in the god of day to light the path of earth's toll-worn travelers in their winding course adown the steeps of time. He had been a believer some three years, and during that time had fitted up a hall and dedicated it to the cause of Spiritualism, and had collected a large library of spiritual and reform books, that he freely offered to the public to read, and thus give them light upon the great question, "If a man die, shall he live again?" He leaves a wife and six children to mourn his departure; and as a man of business he is missed by all. May he find more sympathy in his good-begun work where he is, than he met with while here; and, as often as he has an opportunity to do so, come and cheer his family, and give thein strength to continue in the way of truth, and realize the fact that he is not dead, but ever lives to watch and guard over them through life. On Sunday, the 18th, his funeral was attended in the hall he had dedicated to the spirittal cause, where a large company of friends had gathered to hear, for the first time, a discourse given through a medium upon such an occasion, and learn something of that better way that points the mourner to the spirit appear, where friend can mingle with friend in loving sympathy and tender devotion, and join in the aweet chorus of limmortal life and spirit-communion between the spirits spore, where friend can mingle with friend in loving sympathy and tender devotion, and join in the aweet chorus of limmortal life and spirit-communion between the spirits spore, where friend can mingle with friend in loving remoded in the Spiritual Philosophy.

De

Died in South Bend, Indiana, on the morning of the 10th of Aug., 1864, William W. Bement, in the 42d year of his age. Bro. Bement was a well known and highly respected either of this place—a firm, unfilnelling and fearless advocate of Spiritualism. His sickness, (a stroke of paralysis,) was of short duration—only three days. 4 From the time he was attacked he had no hopes of recovery, and he besought his family to be of good cheer and mourn not for him, but prepare to meet him on the other side. A few moments before he took his exit from time to tetrnity, he closed his eyes and then calmly fell salecp to awake in that eternal home of light and love to which we are all hastening.

awang in this carrier was all hastening.

Thus passed from earth a kind, affectionate husband, a loving and indulgent father. May they still realize his presence and feel that he has not gone to that "bourn from whence no traveler returns," but it is ever with them, watching over and loving them as he was wont to do when it the form.

JOHN GALLAGHER.

living thing. To love God, we must love our fellowmen, etc. Debt and credit are kept telegraphically, and we cast up the account ourselves. Adjourned.

Saturday Morning.—The meeting was pronounced in session by the President.

Dr. Cooper read a poem, "If I were a Voice."

A Business Committee, consisting of Mr. Daniel, Mrs. Fentress and Mr. Bond, were appointed

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The New York Independent says that

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the White Man, finds a powerful auxiliary in Cudjo's Cave," The New York Evening Post says :

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