

VOL. XVI.

## {\$3,00 PER YEAR.}

### BOSTON, SATURDAY, NOVEMBER 5, 1864.

## Literary Department. Written for the Banner of Light. LELIA TREMAINE: A SOUL'S EXPERIENCE.

BY CORA WILBURN. CHAPTER I.

In Spirit-Life.

enetre

They stretch afar, the amethystine hills so lovingly enfolded by the sapphire skies; the lavish gifts of the Eternal Summer-World festoon the Inbyrinthian paths of this, my soul's abidingplace. I can again use earthly language in the portrayal of my spirit-home; but oh, how imperfeetly go forth the words, inadequate in poverty of expression to convey the symbolic thought the realities of this life of fruition and blessedness l

I would inspire you with the religious worship of the Beautiful, with the artist's enrapt communion with the love of Truth and Goodness, revealed in kingly splendors, and diademed by Time's fulfillment of the Age's hope! I would uplift you from the sordid cares, the gnawing pangs of earthly trials. I would lead you out of semi-blindness into the refulgent day. Out of all strife and bit-terness, and warfare with the inevitable, unto the peace of faith, and rest in the Divine. For I, too, once lived upon the turbulent earth: and I have shed my bitterest tears upon the summer breast of Nature, and have walked o'er stony paths with bare and bleeding feet; over desert wastes of heart-solitude; storm-tossed upon seas of discipline, in frail, light barks of human invention. I have drained life's challce-cup of grief unto the dregs; may I not come in this imperfect way, even by this partial communication, as a loving, humble teacher, commissioned from Elysian lands?

But mark my soul's intent; the one great lesson taught of old, far in the remote times; even then, when human hearts first throbbed with a reflection of the Infinite compassion. I come to teach, above all others, the world's great needed lesson of Charity. Oh cease to be condemners of the innocent, inexorable judges of the guilty! Ye can judge of external actions only; never of impelling forces, surrounding heaveniy or retarding influences; never of the giant strength and infant weakness of the mystic heart; never of the hidden evil or the saintly good, visible unto his eye, and the angelic host alone.

I am a spirit, robed in the celestial garb of purity and love. My snowy vestments gleam with sun-lent lustre; my azure veil is cloud-woven of the starry forget-me-nots of heaven. Gems, soul-gathered from the mines of thought and experience, glisten on my arms and breast. There lazing brow; it is my marriage chaplet; for I, too, am wedded to my soul-mate here; and were I to burst upon your mortal vision unprepared, you could not bear the sight. If in dim revelations of the night I were to appear before you, you would deem me some mighty spirit of the past, some saintly queen, or heroine of the world's first mar-

canopy above, with every melodious exhalation of the balmy, breathing earth beneath our feet, with every onward motion of the singing tides, with every change from "glory unto glory." On the face of imperishable Nature is wreathed in summer smiles the watchword of Eternity-"Progression l"

The fullness of the flooding sunshine is inspiration; the veiling, tender shadows are repose, poesy, contemplative joy. No longer do the painmarks of duty efface youth's signet from affection's brow; nevermore the birds of omen croak in the still hour of a fulfilled happiness; nor can the demon of discord make a battle-ground of the resisting heart. Here religion is the child's perfect trust; philosophy the staff of the contented soul; love, spontaneous, pure, and holy, as the Divine Source from whence its angel-powers proceed. No mists obscure its brightness, no flats of authority forbid its beauteous revelations, no doubts and fears cast chilling misery upon its paths, no outer and no inner obstacles impede its free, wide, eagle progress, its celestial aspirations

for the life of the beatified. A pause of reminiscence, a thought of good to be

achieved, an unuttered prayer and a prómise, and I will tell you the story of my life on earth.

### **CHAPTER II.** On Earth.

Surely, surely we are offshoots from the Divine else whence these spirit-strivings for a better life? -these thronging aspirations for eternal love, and a perfected man and womanhood? - these ideal outreachings of the soul, unspeakable longings for the attainment of mighty possibilities of heart and soul development?---whence the rebukhig and the prompting voices of the innermost? From what source is enkindled the altar-flame of love? Whence the grouped angels painting out life's pathway, and beckoning upward, far away from gross allurements and veiled falsities of earth? A universe of summer beauty unfolds in panoramic grandeur in the soul-domes, temples, palaces, saintly shrines; sweet home-nooks nestling in embowering shades, mysterious depths of forest denseness, rivers flowing musically over golden sands of life; cerulean skies, amethyst and amberflecked, rose and silver-curtained; still, solemn seas of contemplation, holy night with chiming starsrelating wondrous truths of spirit-all this, and much more that tongue cannot frame into your mortal language, dwells, passes, fleets and rests within-a world of heavenly emotions, of angelic impulses, of immortal prophecy. The flower perfume casts its divine significance upon you, the

sunrays give a partial revelation, the bird-song echoes the triumphant swell of music, and the plaintive hymning of the twilight hour speak forth unto receptive hearts the secret of all life, the certainty of immortality. The expanded intellect, the disciplined affections, the harmonious-. ceives as its c Joy and Progress is evolved-its holy name is Love.

sented symbols not understood by the multitude, who, mistaking the symbol for the very essence of the invisible reality, fall into gross idol worship. Thus the great idea of a divine and natural motherhood is perverted to adoration and godly honors rendered unto a meek, sweet, lowly wo-

man, the wife of an humble artisan, the mother of Josus. Thus a pure and self-devoted Reformer, a martyr to the truth of ages, is exalted to the Godhead, and blindly reverenced as the sole mediator between earth and the all-pervading soul. Thus a book of records is worshiped with fiery fanaticism, and from its pages selfish blessings are awarded to the elect, and eternal damnation to those cast out from the partial favor of its Pagan God.

I speak not bitterly; reminiscent tears of pity fill my eyes for thy dark woes and ignorances, oh earth, my birthplace. Oh soil, reflecting heaven, first spiritual Eden of the heart and soull

In my child-spirit surged the warring elements of a nature not yet lulled into the calm of harmony. The wild beast raved and fretted, and the dark-pinioned birds of night sat in the secret places, and lightnings flashed athwart expanses terrible to behold, and revealed abysses deep and treacherous, beneath which moaned the stormtossed waters as in the writhings of a frenzied spirit. Strange, venturesome thoughts, like beacon lights, oft crossed this pathway of gloom; they were bright as with the sunlight's glory, violettinged, as from some angel's flowery fane. Snatches of soothing lullaby, gleams of ascension, thrills of enraptured wonder, slow, solemn, silvery falling chimes, as of summoning prayer bells, transient glimpses, swift, bewildering, dazzling with pearly cloud-lustre, of faces, hands and flowercrowns, resolves, puissant for good, silent dedications of the will, upsoaring love, that clasped infinitude, and wound its human tendrils around ideal forms, one ever the highest, purest, noblest, most beautiful and best. Do you understand me? Have you felt all this, even when outwardly a child?

I had no mother, and no blessed memory of her who gave me life. But I drew in large draughts of love, so tender, pure and teaching, I knew they emanated from my mother's heart, from that earth-unappreciated one, who, queenly in natural mind-endowments, a poet diademed by the genius of inspiration, had willed to me my better self, and from the heavens above was guarding me.

My father was a worldly man, religiously observant of all creed-demanded forms, permitting the minister to do all theological thinking for him, and following the humble avocation of a tradesman with thrift and shrewdness. He was my father to the world, and in some of my features I resembled him; but his spirit bore in me no part, if I except the excessive combativeness, which surely I inherited from him. We had not one thought in common. From my earliest recollection, I turned with unconquerable repulsion from ple, cabalistic word, wherewith forever Creation, the long, formal prayers, the oppressive Sunday keeping of our house. : To the God of fear they over placed before me, I was indifferent as a stone; but when reprimanded for my shortcomings and threatened with his wrath, and the future's endless punishment, I rose in defiance of that league of hatred, and repudiated God, my scolding stepmother, and my own father, in no measured terms. I learned to conceal my thoughts, for their expression only drew upon me the merciless ridicule of my household tormentors. My stepmother's rigid, worldly, tight-laced, solemn-faced own mother, who lived with us, was my especial aversion. With her, every innocent sally was a sin; every childish offence was a sign of that "total depravity" she subscribed to with so hearty a zest. All the exuberant gayety of the child she repressed; all emotion she restrained; all spontaneous questioning she crushed; I was made to live by rule and routine, and against this my very soul rebelled. At first with tears and passionate outbursts of temper, then as severe bodily chastisement and imprisonment in a dark, low attic followed. I learned the lesson of dissimulation, and veiled peneath a seemingly calm exterior the burning hatred and revengeful purposes of a soul untaught and unsubdued by love. I shudder when I think of the feelings of those days-how I invoked fire and sword and pestilence; to rid me of my hometyrants; how I longed for youth, for maidenhood and its power of beauty, wherewith to purchase my freedom and realize the sweetness of revengel For I was a pretty child, and others told me so; and I had vague ideas of the influence exercised by a lovely face. Children were born in our unhomelike homelittle puny creatures that wrestled with disease. that demanded incessant care, that wailed in piteous protest against their undesired existence. Sometimes I ran away into the sheltering woods to rid myself of the never-ceasing sounds of pain and discord, the disheartening sights that met my eye. Then again the human pity and tenderness welled forth toward these little ones, and I spent the day, and part of many anxious nights, striving to soothe their sufferings and still their cries. I saw stricken reverence to the narration of the giving sickness in its most repellant aspect—death in its most ghastly form; for these little victims pined you imprison the wretch who steals, while by and drooped slowly; agonizingly the frail life passed forth to better conditions. Their birth. rob politely, and cheat in the broad light of day. [their stay on earth, their passing away, all was in opposition to that unperverted nature that delights in healthy coloring, in rounded limbs, in the fullness of happy childlife, evoked of love and concord. My father and his shrew-wife quarreled, then made peace, and resumed their thoughtless lives, that entailed such misery upon others. Births and deaths marked the household calendar. My stepmother was old before her time, wrinkled, not by age, but by the infliction of undesired maternal pains and cares. Eleven children were laid to rest in the churchyard. Over eleven winged morning dawn, you would fetter the movements angels grandame Martha Wiseman sung lugubrious hymns, and spoke exultingly as of ransomed

tering monarchical world above.

I pondered the mystery of death, doubted their resurrection tales, suffered in young girlhood from the attacks of skepticism, and finally settled down into a belief of my own. A revelation from the interior gave it to me one star-bright summer's night; the beautiful truth of progressive life became my own found treasure

My life was hard and cold; intensely worshiping the beautiful, I was the slave of commonplace. I aspired to a regal indolence of existence, and was compelled to drudge, and perform services from which my soul recoiled. Replete as was my imagination with poetic fancies and aspirations for a higher, better fate. I murmured, raved. and beat against the bars of my cage; duty was irksome, never sweetened by the solace of affection. Strangers pitied me, which the more increased my morbid sensitiveness, and my bitter repugnance to my mode of life.

And yet now, looking adown the vista of years, see that the discipline I underwent was that which my soul needed, that which was best calculated to bring to light its powers and resources. Solitude of thought and feeling made a welcome for angelic visitants, who scorned not the neglected, bad-tempered child, the imperious, self-willed maiden. Silently ridiculing the heartless ceremonies of a religion of fear, I felt deep elements of devotion, the strong need of worship and dependence upon some great, loving, divine source. And so I prayed, and was religious after my own fashion, in silence and in secresy. While at church, and in our home circle, I was untouched by the mere repetition of words of homage and adulation unto God. Sometimes a terrible fear possessed me, that perhaps I was indeed a lost soul, predestined to eternal burnings. That the oft quoted devil might, after all, be a reality, and I one of his ensuared children. But these moods in luxurious growth the long secretly-cultured were never of long duration. The soothing whispers of intuitive truth dispelled .them, and I felt the force of a conviction worlds could not overthrow. Thus solitude gave me religion " pure and undefiled," gave me the poetic faculty, cultivated whatever of harmony lay dormant in my poor errant soul.

My scolding stepmother passed from earth, after a long, weary sickness, which taxed to the utmost the patience of all, even the hired nurse She was querulous, cold and unloving to me to the very last. May the memory soon fade from my spirit's vision-for wrong states of thought and feeling haunt us here-I hated her, as she lay so pale and still and wasted before me. Close anchored to her gloomy creed, she refused all other comfort; and for all my pains gave me but averted or loveless looks, and unkind words.

I sat beside her bed one night, when all were

Religion-a thing of forms and partially pre- | Christ-ones, singing eternal anthems in the glit- | in scarf or ribbon, was arranged; her voice was musical, her accomplishments varied. Unlike

NO.

7:

{SINGLE COPIES, ] Eight Conts.

my gypsy self, Lucilla Everett was a majestic blonde, calm, stately, ever self-contained, not beautiful, but endowed with a peculiar fascination of movement, tone, and address. Despite of the differences in our position, (she was the only daughter of a retired, wealthy ship-owner,) she appeared to love me dearly; she loaned me her

splendidly bound books, she gave me presents, she tried to soothe the morbid sensitiveness, the ever alert pride of my tortured spirit; and such was her power over me she succeeded well.

I was impulsive, rash, confiding, and I idolized my friend. One afternoon when she had fallen asleep in our huge, gothic arm-chair, I knelt beside her with feelings akin to adoration, contemplating the wealth of golden ringlets that were thrown over the hard, dark wood, watching the rosy parted lips, the lily hands unstained by labor, with most devoted and unselfish love.

If she was proud to others, as she was reputed to be, she was ever gentle and kind to me. I deemed her the noblest of human beings. My ideal of a perfected maidenhood was this sweet Lucilla. Once, by stealth and with a beating heart, I attended a party at her father's house. (She was motherless like myself) She had arrayed me in a gauzy fabric of gold color, that harmonized well with my dark eyes and raven hair; she had placed coral-like flowers in my braids, and compelled me, with her sweet smile and caressing words, to wear a set of topaz and of pearl. I looked at myself thus decorated in the glass. ' I was resplendent; cheeks and lips were doubledyed as damask roses; my eyes glittered like diamonds; jetty and lustrous the mass of silken hair twined over a massive braid, and shaded an imperial face. Surely, a higher destiny must come to me, I thought; in my awakening heart uprose tares of vanity and pride.

I was intoxicated with the success of beauty; my being was submerged in an ocean of delicious flattery; I gained the knowledge of a woman's power over the pliable hearts of men. A girl of sixteen, I longed for the pomp of wealth, the pride of station. I sighed for envy, and I went home the next day with a heart oppressed by discontent; with a lie upon my lips; for had I told my father that I had been to a gay revel, where profane music was heard and dancing permitted, I should have been forbidden ever to visit again my friend Lucilla<sup>(1)</sup>

And she, with the acquiescence of friendship or of thoughtlessness, urged me on to deception and falsehood; and I never reasoned with regard to her; I saw in her no fault. In intense natures there is a blindness of friendship akin to that of love. I had dreamed from a child, vaguely, sweetsleeping, and I knew that in the medicine vial on |1y, of the one ideal of my heart. I had embodied the table dwelt whatever strength could yet be this pure and manly soul in a form of kingly apgiven to her lingering life. A wild, sudden, terri-ble thought passed through my brain with light-queror, the tender smile of a woman. With every every tribute of excellence I endowed him; he was to be my teacher, guide, and master; he all the world to me as I to him. And one day I met him, as I thought, face to face and soul to soul. I was waiting on some customers in father's shop, (that duty having been added to the others.) I heard a voice that thrilled my innermost. Trembling, I looked up to encounter the blue eves of my dreams, to catch the winning smile, to see the light brown hair waving over the princely poet-brow. He spoke to me. and I believe I blushed and stammered; there was a haze before my eyes; a sudden birth into new life obscured, while it illumined, my faculties. I felt the mighty presence of a power hitherto unknown, yet anticipated, prophetically foreshadowed. I uttered mentally a prayer of thanksgiving and a cry for help; and all this occurred in a flash, a few fleeting seconds of time. "My daughter Lelia, Mr. May," said the sharp voice of my father. So I knew his name; and when he had made some remarks upon the weather, had looked at me inquiringly, and with unmistakable admiration, he departed; and with him went the glory of the summer's day, and in inexpressible longing I stretched forth the arms of my soul to recall him. Thus suddenly was born the first love of my untutored heart, that. based upon external semblance only, could have no lasting foundation. I heard that his first name was Sylvester, and, as a treasure found. I syllabled that name and enshrined it sacredly. He came again and again, looking tenderness into my soul, bewildering me with outbursts of eloquence, with the low-breathed poetry of growing love. My father was too much engrossed with business and the Church to pay attention to me, and as Mr. May was a customer, why, of course, it was all right. So I grew absorbed, enchained to one predominating sentiment, and long before the avowal passed his lips, my love had been bestowed upon him with all the unreflecting impulse of my nature. I had no thought for the future; the rosecolored present sufficed. To see him, to be with him, to feel the pressure of his hand, to bask in the sunlight glance of love, was happiness and heaven for me.

tyr days. And yet, my brothers of the loom and anvil; my sisters toiling pitilessly. I was no highborn dame, nor personage renowned in song. Like many of you. I felt the conflicting nature of the higher and the low; a woman with an angel's aspirations and capacities, with inherited and acquired weakness that led me nigh unto the gates of sin: for, prowned and scentered as I am. I have stood trembling on the brink of fearful soulabysses. I have gone down into deep valleys of humiliation and gloom. I have wrestled for long days and weary nights with the familiar demons within; I have been guilty of terrible wrongs in intent of spirit. When most possessed of heavenward yearnings, most deeply inclued with the ideal love of perfection, I have been misjudged of the world. When nearest unto self-condemnation, I have been acquitted of all human opinion, and applauded of the short-sighted ones who could not read the inner page.

Oh, have charity ! Be merciful, I beseech you condemn not hastily. Justify not the wrong palliate not the crime; gloss not the error with any reach of human sophistry. But on the individual transgressor visit not your thunderbolts of wrath. Pity, investigate, upraise, inspire, unto a higher, nobler life. \* \* \* The glorious sunlight of the spiritual plays in musical gleams upon, the gemmed flowers and the whispering foliage; fair angel-faces are reflected in the placid waters, rose-tinted with the emanations of joy, golden with the inborn wealth of teaching ministry. Here are assembled all the outer correspondencies of the long cherished heart-dreams of the Beautiful. Upon the purple hills uprise the beacon flames that designate the altars of a worldwide patriotism, a humanitarian love that is for earth and heaven, and for the lowest hell. There wave the standards of the free in soul, and, white, transparent, luminous, invite to the temples of worship; the academic shades of contemplation beckon; sweetest home-valleys nestle at the feet of the prayerfully encircling mountains; the roll of waves upon the shores of life eternal, with slow, solemn, and rhythmic grandeur, peal their organtones. The messenger-winds come freighted with "glad tidings " from afar; a promise and a hope, a token and a sign is wafted to the soul's sense with every breath of the immortal flowers. A higher range of thought, a deeper wave of feeling, a more powerful uplifting of the central consciousness, a keener insight into the multiplied relations of the universe, a clearer understanding of all perfect spiritual law, a broader sweep of intellectual perception, the significations of blended harmony, the divine uses of love, the approximations to the Infinite-all this, and more that is wholly untranslatable into known language, comes to us here with every shifting of the cloud-

From thy infinitude proceeds this Power of Life, Creator, Father, Mother, Immutable, Forgiveness, Peace. The broad mantle of supernal charity veils tenderly thy infant's faults, their wrongs, their manifold transgressions of ignorance and blinded selfishness. For we are children all pigmies with giant wills, sometimes; untutored out of artificial seeming, not yet redeemed from the wildness of the savage nature, yet ever reminded of our kingly likeness by gleams of intuitive perception, by aspirations that link us to the heavens above.

From the wildness of that lower nature not ye cast aside, falls over the struggling spirit the night of gloom and error, the animal fear that trembles and cringes is not yet eradicated from the human soul-therefore the slavery of creeds that bind and crush, and offer lurid portraitures of torment, a glitter of monotonous enjoyment in compensation for the hum-drum life of prescribed religious acquiescence and conventional morality Out of passions not limited to a divine order, arise the confusions and entanglements that priestcraft lays unto "original depravity." Out of undisciplined affections grow discords, disruptions, sooial revolutions, purifications of the soul through fire and martyr-pangs. The thirst of cruelty in human hearts, the wild-beast instinct, scarcely hidden by the gloss of civilization, impels to wan and private murder, to legal revenge upon "a life for a life." The barbaric rage of conquest is carried on beneath pretences of righteousness-the wary cunning of the fox, the fell swoop of the bird of prey, the spring of the envenomed serpent the attack of lion and of tiger; remorseless, cruel calculating, or blindly impulsive, through some goaded necessity, fancied or real—all are exempliled in the lives mistermed Christian. Forbidden to kill, enjoined to forgive, yet the ninetcenth century bears its gallows; and fallible men, in solemn nockery of justice, with oft-reapeated murderous Intent in their own bosoms, dare to sit in judg ment on the offender discovered in external fulfillment of the act within the soul. You liston in awa of the law upon Sinai's thunder-draped height, and morcantile craft and speculative operations, you Oh, mortal inconsistency! you punish with a fine of money, with the loss of reputation forevermore on carth, illicit and adulterous relation; but when your man-made authorities have interposed their triple shield, you legalize a monstrous wrong, and under sanction of religion and social order, permit unholy revels of the flesh, the undesired birth of diseased and malevolently endowed offspring. Out upon your hypocritical shams! Your con ventional idolatry of Moloch sins ! Time was when priests and tyrants denied to metherearth her divinely appointed motion; yet with the

of the immortal soul.

ning swiftness. If I withheld the potion, by the attribute of royal manhood I invested him, with rising of the morning's sun she would lie dead before me, and the trouble and vexation of her presence would be no more. Yes, I had murder in my heart, and in my spirit I committed it ! I rejoiced with a savage joy over my partial emancipation; laughed in exultant glee over my freedom!

The solemnly ticking seconds sped on. A shive ering of terror overcame me; a rebuking voice spoke to the awakening consciousness; an angel mother plead with a tempted child standing on the verge of a fearful wrong, a crime. With a wild cry of penitence I rushed to the lethargic sleeper, kissed her into a startled wakefulness, and gave her the restoring draught. For six weeks she lived, not to bless me, but to enable me to thank God that I had been saved from the commission of murder, for such it was.

And I lived on earth to learn the noble uses of Charity, to forbear in joining in the world's denunciations. Not all who perpetrate a wrong, a crime even in the external, are the most guilty, There are secret sins of which the world and its laws take no cognizance. The soul is stained by misdeeds never externally revealed.

## CHAPTER III.

The Semblance of Friendship and Love, The uneducated faculties are liable to sad mistakes; the surging impulses of the undeveloped nature take the place of the safe intuitions; and grievous errors of the heart and intellect are committed, that must by inevitable law be atoned for by deep suffering. The calm perceptions, just and true, the clear-sightedness wherewith a penceful soul judges of that presented to its consciousness, was not mine. For, from the pure and satisfied affections, flow broadspread over the world the thousand streams of a beneficent and healing heart-ministry. My love-nature was repressed, forbidden the natural expression, prohibited from all demonstration, shut down and crushed by the weight of a false religion, and an absence of the knowledge of its estimate. No father's love caressed me; no sister or brother spirits twined around my loneliness the vine-tendrels of a beautiful household affection. Nature ever responds to those that seek her with the praverful search of love; but the compound human spirit imperatively demands the return of human love, as well as the gentle, tender ministrations of God's handmaid, Nature.

In my loneliness and soul-solitude, alone in the narrow, unpoetic home, with my morose father, the childish and querulous old woman, I turned with relief unspeakable, with that heart-longing only known to such orphaned ones as I, to the proffered consolations of friendship and love. My friend was a young girl two years my senior, not my equal in prepossessing appearance, but my superior in worldly station. There was about her that nameless charm and ease of manner imparted by exemption from the coarse drudgery of life. She was grace personified; with artistic tasto every fold of her dress, every shade of color worn | love subservient to the highest purposes of the

And insensibly the harsh, rugged traits of my character were superseded by gentlest dominions of tenderness and benevolent impulses. Pride, vanity, and discontent all slept beneath the potent sway of love.

The great lack in the human development of the present time is want of spiritual intuition in woman, of that class and quality which would at once discover the veiled intent of sense-the hidden proclivity of passion in man. It is her mission so to cultivate this power, that through it she shall elevate man and spiritualize his kingly nature. The lack in him is owing to the absence of that degree of spirituality which seeks for eternal spiritual union, rendering the physical offices of

## BANNER OF LIGHT.

### soul; not ruling the life, but controlled by it in wisdom. What know I, the undeveloped childwoman of this?

In woman's soul there is, even in earliest life, an intuitive grasp laid on the mysteries of being; and this is folned to innocence so absolute, it is startling in its worderful human and most angello revelations. My heart overflowed with lovo for this embodied ideal of my girlish dreams, and unquestioningly, safely, and at rest, I placed myself within the shelter of his responsive affection. concentrating there my all of filial, fraternal, conjugal, and world-wide love-stirred to the depths, I deemed in my inexperience, and yet, in truth, only rufiled on the surface.

Nothing awoke me from the dream of Paradise; it was profound and peaceful for several happy months. Then on one day, I thought upon its eve I could not live to see another sun rise. I stood face to face with a terrible reality, an unheard-of foe. The love I had deemed a Saviour was revealed as an arch Tempter! Suddonly, cruelly, without forewarning, the flimsy veils were rent away, and my sanctuary of faith and trust transformed into a gloomy, subterranean abode, wherein were held unholy revels of the flesh.

My youthful face and form, my corporeal charms, not the aspiring spirit's inner beauty, had attracted him. Not for a soul-union, on earth cemented, had he sought me. The disclosure almost struck me to the earth! The world was clouded to my sight: cold and darkness enveloped me after the utterance of the fatal words that conveyed his meaning. It was a radiant, hopeful woman that had entered the room, with love-lit eyes and smiling lips of welcome. A crushed and withered spirit left it, fleeing in wildest agony of despair from the mockery of explanation by which he sought to excuse the insult offered to my womanhood.

I was endowed with a healthy organization, so I neither fainted nor sank down in illness; but my spirit suffered a thousand death-terrors. spent that memorable night in a garden filled with all the darkness of Gethsemane. I quaffed the bitter draught of disenchantment to its very dregs! The weary, weary days sped on. How I Areaded the coming of the sleepless nights, when I wrestled with all the turbulent passions of my soul. For I had no other love to turn to, and more than once in the desperation of my loneliness, I half resolved, in a wretched sophistry of vindication of such a cause, to turn to him, regardless of aught else. The triumph of right action at the last, was more with me a matter of circumstance providentially provided, than was it the result of inner conflict and subsequent victory.

I am writing without subterfuge, that you who live to condemn others may heed the lesson; that in solemn retrospect of your own lives, you may stop and remember the time and place where your feet, too, pressed close upon the commission of wrong; where, but for outside interposition that concealed the spiritual guardianship, you, also, would be numbered among earth's fallen ones You judge only of the external act; in spirit-life the full-formed intent blesses us with the aspect of the realization of the good, or haunts us with the appalling culminations of evil, that time and effort only can transmute into everlasting change of good and truth.

This much in explation. I was surrounded by most adverse influences; I was bereft of all household love; I was undisciplined in years, in spirit; I thirsted for the waters of affection, that never can assuage the soul's thirst unless proceeding from a pure fountain. In all, save external acquiescence, day by day, I came nearer to the granting of that foul request, sacriligiously demanded in the name of love-to flee from home and country, to be to him but one of the many-I, who had deemed myself a Priestess of Love's purest faith: to be, not man's spiritual elevator, but his participator only in the orgies of sense. This is what my reason said. Then other voices clamored loudly, and, aided by his voice, his tender letters, submerged my being in a sea of conflict that threatened the dissolution of life itself-for I had forbidden his return to the house in my first anguish of disappointment and shame; then I yielded to his enaties, and again admitted him to my pre As surely as I live, I should not have been worthy of the pure love that afterward crowned my brow, had not an angel interposed to save me. Some inexplicable reserve kept me from confiding in Lucilla; for some weeks I had secluded myself even from her society, going about my house-tasks mechanically, and keeping from all eyes the secret that cost me so many bitter tears. I put artificial bloom upon my cheeks, and wreathed my lips in false smiles, so that even my best friend, when she called to see me, could detect no change.

I but half fulfilled the labor appointed mo; I was the sweet rest of home, the ease and exemption listless in all I did; my soul was hardened and my from toll, and I half stretched forth my hand for heart felt broken.

They were married with pomp and congratulain those days; I called for vengeance to conwere shaped into action, I would have killed them bothf

The old woman of our household died, but it brought no change to mo. Steeped in the same to me the resources of my being, and the all-wise apathetic despair, I lived and moved, enjoying dispensations of the Overruling Good. nothing, feeling no stirring of beneficent emotion, bowed to the earth with shame and woo. One sole desire possessed monto leave the place-to to me; for I had earned their eternal possession. bury painful thought in distant scenes and among strange persons. I little cared for the manner by which this was to be accomplished.

My father, reputed a consistent church-member, and one grown unto a state of heavenly grace, fell suddenly and without warning, from that high position; for, from the alleged absence of a week he never returned; and he took with him a large sum of money collected for church purposes, and entrusted to his hands. At first, alarm was manifested at his prolonged stay—then rumors and suspicions grow abundant, for he had been tracked; and at last he was proclaimed a sacriligious thief, a vile sinner, tumbled headlong from a condition of moral integrity by Satan's fearful power over tempted souls!

Even then, I, who had dwelt with him beneath the same roof, read his life better. He had never grown unto the majesty of a manly development of ling forth, asserting its supreme divinity. power and purpose; he had never been interiorly, loyally honest; the external revelation of a long continued inward condition did not astonish me as it did the world. His religion had been one of forms and ceremonies; the pure and vitalizing spirit had never penetrated his soul.

Is it unbecoming to speak thus of the author of my material being? If you think so, then are you not yet emancipated from the fetters of worldly acceptance. Let me tell you that fleshy ties bind not on earth. or in the spirit-life; only the indissoluble tie of soul attracts and unites eternally, in all the relations of love and use. I have another father here in blcssed summer-land; one to whom my spirit gives forth its over renewed tribute of abounding filial love.

To resume my narrative of the teaching past. On me, as is usual, fell a share of the obloquy caused by my father's act. In vain I writhed and struggled against the unjust verdict of the condemnatory world. My faults of pride and vanity, my want of acquiescence to the creed requirements of my self-constituted judges, all placed me without the pale of their sympathy. I found myself impoverished, friendless, almost forsaken. For the contents of the house and shop were claimed by Christian creditors, loud in Scripture quotations and demands of justice;' the tenement was taken possession of by its owner, and I, who felt the stirrings of a keen, eager intellect, the vague promptings of faculties that might have been attuned to greatness, was thrown upon the world, with the dangerous endowment of beauty, and its perversion-pride-with a deep sorrow and an added shame rankling in my heart, compelled to seek my daily bread in menial toil!

It was then I left my native town, and took up my abode with strangers, battling all through my each of which, however, contributed to my soul's growth. I waited upon those mentally my inferiors, and became an hireling for a paltry pittance; of a worshipful priestess at the fance of the idenl.

From sixteen to twenty-five, a round of monot onous labor, rebelliously performed, seemingly, a wasto of years, yet in reality, a time of incalculably spiritual gain; a season wherein the clogging from my soul, then came the sweet reward of lower nature threw off much of its grossness, and the angelic put on slowly, one by one, its gar-ments of purity and truth. I learned order, economy, prudence, foresight, homely virtues all, that have their benign, spiritual correspondencies, in those years of hard apprenticeship to toil. I learned patience, endurance, appreciation of common | mighty foe. But all these elements of trial relessings, and the curbing of an imperious temper. The insults offered to my dignity by law, coarse pointed time. I was outwardly a faded, caremen and vulgar women, brought to me the sweet awards of humility; the disdain in which my dependence was held, gradually cured me of the overweening vanity; the labor demanded at my hands, left me no time for idle dreaming. I was rendered practical despite of myself. Once, I, too, was entrusted with the keeping of sum of money, one half of which would have sufficed to carry out my most ambitious projects. The woman I served was an invalid, advanced in years, querulous, exacting, a most persistent tormentor. She received the money from abroad, and said to me, with her usual unkindliness of speech, as she handed to me the box containing it:

the mockery of the marriage ring. Then solemn warnings from the interior fell on my car, and I tions of the world. I had no meek, forgiving spirit shrank back in torror, and turned again to my most irksome tasks and heavy burdens, with sume them! Yes; if thought, intention and desire sighs of relief, with willing obedience, or dogged submission.

And as each trial passed, it left mo stronger each experience, however dear-bought, showed

And when I became fitted for Love and Home, and the enjoyment of True Harmony, these came I learned from the unfolded books of human

nature, a knowledge far transcending that of the printed page. I read heart-secrets; and the intuitive faculty opened for me the closed portals of the inmost, and lead me into regions impossible to describe. I found those the world called hard and cold, and loveless, filled at the depths with overflowing founts of affection hidden from the surface sight. Stern, hard-featured old maids, gifted with the holiest endowments, the most angelically beautiful attributes of motherhood; women, blessed with children, lacking in this divinest faculty. I found men, scorned, cast off by the world, bearing deep down in their souls the "one pure spot," of ennobling love. I saw the immoral germ, the priceless diamond spark of spiritual light in the darkened, deformed organism of

drunkards and of idiots, obscured yet anon gleam-And I came to know the truth, to enfold the revelation, to receive the love of the infinite goodness manifested throughout all forms of life. Outwardly my existence was cramped, narrowed, fettered by circumstances. In reality, I had wings

wherewith to soar, an ideal home to dwell in. riches were mine, and invisible hosts of friends and counsellors. A new and better religion hecame mine, a purer mroal code than that accent ed of the world. I was linked to the aspiring minds that had gone before me, to the band of reform-workers in the present.

And so the time came, when I emerged from obscurity into what the world calls fame; that is simple recognition of my efforts in the domain of mind, in the externalization of truths and beau-

ties accepted of the soul, the translation of spiritual significancies and glorious realities into the lauguage of earth in prose and verse.

Ever and anon I approached again the confines of the land of Love, but ever with a trembling hesitancy, and a fear of the past overshadowing the glory about to be revealed. And my embodied ideals could not stand the test of close investigation, and application to the highest use. Sense shrank from the fire-proof of spirit, and mercenary calculation from the piercing glance of soul. With a shudder and a sigh I turned from man, my fellow helper, resolved to tread life's ascending rounds alone.

When I had appropriated all the uses of poverty, a moderate competence was bestowed upon me. When I had learned contentment, submission, love of labor, came timely exemption from unremitting toil; came choice of occupation, and the blessed means of acquiring what I desired to know. Storm-tossed amid strangers for so many years, subjected to coldness and neglect, when I aspiring youth with adverse elements, one and had fully learned the significance of home, it too was given me, as I had pictured it, a cottage by a mountain stream. When I had learned to stand alone in childlike trust upon the Father, in rea drudge in the hard service of the actual, in place | liance on my true self, the help of a strong arm, a brave and noble heart was awarded me. When many tears had dimmed the lustre of my eyes. when the fresh coloring of youth had fled from cheek and lip, when pride was crushed, vanity long buried, overweening selfishness eradicated love, the crowning glory of my earth-life and my eternal resti

I earned that love, too, like all beside with the demanded price of suffering. It cost me.days of keenest anguish, sleepless nights of intensest grief, when life itself seemed wrestling with some lung into nos ayap worn, middle-aged woman, when the marriage chaplet of eternal consecration was wreathed for my brow. I lived ten happy years of paradisian life on earth; then the dear angels called me, and with no murmur of refusal' I obeyed the summons. I left no children': mine were the offspring of the brain alone: but here I am surrounded by happy groups of diminutive scraphs, who call me mother," by adoption of love.

Flowers-The symbols of angelle thoughts. Human love approximates to the Divine, when it is pure, self-abuegating, full of dovoutest purposes.'

And now, farewell! Would you commune still closer with the inmates of the spirit-lands? Would you come nearer to the fullness of Truth, the abundance of Wisdom, the serenity of Love? the abundance of Wisdom, the serenity of Lover Live lives above the sensuous; unfold, expand the divine within you; be rigid self-accusers, lov-ingly forgiving unto others. Remember that you cannot always judge by the apparent act, and mo-tives are hiddlen from your sight. Exercise in wisdom every attribute of your higher nature; and in all your dealings with your fellow-men, and in all your dealings with your fellow-men, let the heavenly word here, ever breathed in music, be your watchword: " Charity"!

The Father Love, the Maternal care of the Sureme he with you! The ministering host of anget comforters surround you, beloved and toiling ones of earth! Peace of the heart and soul be yours henceforth! Farewell.

## Written for the Banner of Light.

## PUSH FORWARD.

### BY DR. S. D. PACE.

Push forward, men of thought and mind; Go teach the vulgar, unrefined-Unloose those fetters of the mind.

Those galling fetters, Which bind men to some narrow creed. Ten thousand hearts do writhe and bleed, In abject misery and need,

For something better. We need not stem the ocean's tide, To see proud priests o'er nations ride. For priestcraft wields a sceptre dyed

With blood of dying. "The days of martyrdom are o'er," Reverberates from shore to shore. Mistaken man! say this no more,

For priests are trying To erect the faggot and the stake, Since legends of their sulphur lake Have failed to bring within their wake

All they intended. But let them bring their racking bars! Yes, kindle up your priestly wars! Religious broils and popish jars,

.Together blended, Cannot retard the onward move, which is Since angels from their homes above, Have stooped to earth with words of love

For poor Humanity. In vain the haughty priest may howl! In thunder-tones the Church may growl! Before the truth they all must cowl.

'T is worse than vanity To oppose these rays of heavenly light, Before whose beams the clouds of night Are fast receding out of sight-

Those clouds of error, That long have served to cast a shade On all the works that God has made. The Church has long a sceptre swayed

Of blood and terror: Long has misguided man been led By priestly rule, by fear and dread. Insulted man! lift up your head-Do n't bend to slavery,

Improve what talents you have got; Do n't let those promptings come to nought, Don't curb that brave, that noble thought-Encourage bravery!

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." Insign Howr,

Port Huron, Mich., 1864.

## NOVEMBER 5, 1864.

trees, to show how much love everything has: as if the apple trees were saying, "Bee here, little boys and girls; we've heed working all summer to make this sweet, lusclons fruit, so that you need hot forget the beautiful summer; but re-menuber that it is coming again, and that you may be thankful all the time."

Catle climbed the trees with Robert and James, while old Mr. Roberts pointed out the ripest fruit, and told what was suitable to gather, and what

roughly.

"Why, just as if you did n't love him?" "Well, I was just thinking how he'd scold if he happened to feel like it." "But he do n't feel like it half as much as—" "You need n't be afraid to speak it out, Catio; half as much as I do, you was going to say; but come, Catie, you ask him, and see what he'll

"Grandpa, we want to know why the apples do n't all get ripe together?" "What a question! I should think that was one of Jim's. Ho's always thinking strange things. You just come down and sit in the sunshine here, and I'll tell you. It's just the same with apples, I reckon, that it is with children: some are sour to begin with and nobody tries to graft them and I reckon, that it is with children: some are sour to begin with, and nobody tries to graft them and dig about them, and make them better. Now that tree there that bears those luceious sweetens, I'll just tell you about. When I came here, it had on the gnarilest apples you over saw-just good for nothing. Says I, I'll see what I can do so I digged about it, and grafted it, and watched it, and tended it, and cut off the lopping branches, and tied up the strong ones; and just look at it now, and taste the apples—nin't they beauties?" "Now I'm thinking, grandpa," said Catie, "why children are like the trees." "Why, some, you see, grow up naturally sweet and good, just like Catie, and others want lots of care; and then some seem to have a gift for tak-ing the best of everything and making the most of it, and so get ripe first. Now I ain't of that

of it, and so get fipe first. Now I all't of that sort: I sometimes think I grow worse and worse, and that I shall be sour clear through. I'm sure I should if you had n't come, Catie, to let the sun-shing upon me. Dear mel it's been winter to me shine upon me. Dear me! it's been winter to me for a long, long time; nobody to care for me, and yet I did n't want to grow cross, and be erabbed and sour to the end. I tell you, hoys, begin when you're young to find the sunshine. Try to get ripe by keeping love about you. Now I must go, for I can't do without my afternoon nap." "I'll run first and fix the cushions for you," said Catie; "and then, boys, we must be off for school. Don't you see, we've only fifteen min-ntes, and we would n't be late for anything, would we?"

weï

As they were climbing up the hill, James chanced to throw his arm back and hit Robert, Without stopping to know if it happened by acci-dent, Robert got very angry, and was about to strike James, when Catle stepped in between with

a gentle: "He did n't mean to !" "Well, I'll be darned if I don't lick him after school!" said Rob.

sonoolr' said itob. "Oh, that makes me think," said Catie, "you wore going to explain to me what you meant by saying so, to pay me for telling you about the mines,"

saying so, to pay me for telling you about the mines," "Now, Catle, you are too had!" said Jim; "you know we do n't mean anything." ..."Then what do you say so for ? How you'd laugh at me, if iyas to say something that did n't mean anything!" "You aint a boy though, Catle," "Well, you think boys know the most, do n't you?" said Catle, roguishly. "Well, I'll tell you what I say it for: it's be-cause I 'm mad, and I must say something." "Well, Say humity flum. That sounds 'better than 'I'll be darned, for that's no better than swearing. I never could see the use, though, in saying anything that did n't mean anything," "Well, I guess you do sometimes," said Rob. "I used to say 'Oh gracious!' at everything, and 'Oh mercyl' till I broke myself of the habit. "How did you do it, Catle? For I do feel afraid sometimes that I shall grow up and be like some men I know of, and be always saying low words," said James.

said James. all Well, my mother had told me very often that she thought it was not very ladylike to keep say-ing those words, but I did n't think much about it till we had a visitor come to see us. He was a yeal gentleman, and I liked him very much, and real gentleman, and I liked him very much, and he used to take me to walk, and talk with me. One day he took me where a great many men were at work building a railroad. I wondered what he went there for; but he sat down very guietly, and asked me to sit beside him. We were close by the men, and could hear all they said, and you never heard such coarse words. They did n't do anything without first swearing about it. I folt real bad, but I did n't speak for a long time; then I said I guessed I'd go home, for I did n't think my mother would like to have me stay lany longer. When we had walked a little ways It think my mother would like to have me stay any longer. When we had walked a little ways he said, 'I suppose you liked that conversation?' I was vexed, and said, no I did n't. 'Because,' said he, 'I have noticed that you have begun the first lessons, and I thought perhaps you'd like to hear those far advanced.' I began to cry, but managed to say, 'I'm sure I do n't swear.' 'Oh no, Catie,' said he, 'you only use words that are not of any use, and are not ladylike. Those men did n't think what they were saving. It was all a did n't think what they were saying. It was all a foolish, wicked habit, which they would find it very hard to break themselves of. You are gain-ing a very bad habit in using so often, "My stars!" "Oh gracious!" "Oh mercy!" Now that you have heard the worst of that habit, perhaps you'll try and break yourself.' I don't think I ever used those words again that I did n't think of those men, and feel as ashamed as if I had been swear-ine." "We want you to go out in the order in about ing," the very minute dinner is over, and tell us about ing," Well," said Rob, "I do n't see any use in swearing, but my father does sometimes, and I guess it won't hur's a fellow." "I do n't know about it," said Catie. "I only know that what makes me feel mean hurts me; just as grandpa said about the apples. I feel all gnarly like, and as if I was n't anybody, when I'm ashamed. It hurts me dreadfully to be ashamed of myself." "Well," said Jim, "it's just so. I do n't care half as much about other folls knowing what I do that's mean as I do about knowing." won't hurt a fellow." lo that's mean as I do about knowing it myself. " other day--" " Spell t' other," said Rob.

But one day, an irresistible impulse led me to her house. I was so familiar there, I was always admitted to her presence unannounced. I entered her sitting-room, and saw a sight that turned me into stonet

Sylvester May in the attitude of an accented lover, clasping her dainty white hand; her kindling blue eyes, full of the light of happiness, bent shyly upon him, a rosy flush coloring even her brow. As she saw me, she blushed more deeply, disengaged her captive hands, smiled sweetly and arose to greet me. From her calm face, my eyes wandered to his: it was pale and disconcerted, but with an effort, he, too, came forward and bowed.

You know her? You know my dear Lelia? she asked.

'I have the pleasure of a slight acquaintance. he replied, with an appealing look at me.

I understood the double traitor, and a whirlwind of scorn swept away my love. Something in my appearance or manner attracted the attention of Lucilla, for she uttered an exclamation of surprise and fear.

I know not what I said, in exact measurement of words, but I remember that I poured forth a volley of accusation, of burning reproach and bitter denunciation! Lucilla's cheek turned lily palo; he turned to her, and with lightning glances of anger toward me, he vindicated his unmanly conduct with that most eloquent tongue of his, and won her, whom I had believed my dearest friend, to the belief in his truthfulness and in my misrepresentation. The last words of Lucilla Everett to me were these:

"You area foolish, vain girl, ever to have dreamed that a gentleman in Mr. May's position would marry you. And what you say beside, is all a wicked fabrication of your own.

Then I turned, cursed them both, and fied!

## CHAPTER IV.

### Soul Development.

Oh, the utter blankness of life when its dearest hopes have been swept away! I had been an Empress, reigning right royally over the vast domain of Love, the beautiful realm of Friendship. I was discrowned, my kingdom taken from me, my sceptre broken. In those days I doubted God, and denied my immortality. I longed only for the last, eternal, dreamless sleep. My father deemed me under conviction of sin. I said to him hasty and irreverent words that shocked him, and he concluded that Satan had indeed strong hold of me.

"Here, take care of this for me; put the key in some safe place, and give it to me when I ask you for it. You're honest, and that's the only good trait about you."

Shall I ever forget that night? How I wrestled against the awakened demons of pride, love of nower, and retaliation? How I unlocked the quaint old box, and feasted my hungry eves upon the gold? There lay before me, in shining heaps, the means whereby I might acquire the knowledge I longed for, the worldly position I deemed would satisfy the cravings of my soul. What dazzling visions uprose before me! how strong grew the temptation as the morning hours advanced On the very point of concealing the casket beneath my shawl, of rushing forever from that prisonhouse of torment with wealth and freedom, I was stayed, withheld by some invisible power that, as with an electric shock, touched to its depths my consciousness, arousing in all its majesty of asser tion, that moral strength that is God's mandate in the soul. I started back, abashed, appalled, no longer the Lelia of a moment before, but my own accuser and judge! I put aside the jingling gold, and next day sought and found another place.

Years have passed since then, yet even now, sometimes, a faint shadow eclipses the brightness of my inner realm, and for a retrospective moment I stand self-condemned, a greedy aspirant for untoiled for wealth-a thief!

Once, too, I tasted of the bitter sweets of the intoxicating wine-cup. I sought to drown painful thought, and to evoke a brilliant future from its ruby depths. There, too, the guardian angel checked me, with the after feelings of sickening disgust and despairing shame. I did not find it necessary to go through the experience of sin in order to gain wisdom. I was permitted to stand upon the brink of commission; to feel the foregleams of penitence and remorse, all the spiritual reality of wrong not accomplished in the external.

One touch of my hand or foot would have sent into an engulfing stream a tyrant child who was my bane and abhorrence. The suggestion, the plan, the escape from detection, all passed through my mind. But, thank God! it went no further,

I was tempted more than once to sell my wo manhood for a respected station in the world, lawsanctioned of church and society. I craved for the ever consistent Divine Parent.

### CHAPTER V. Summor Life.

.

Are you a poet, thrilled with the inspirations of the Beyond? Then have you seen visions of the beautiful. But oh, enrapt souls ! our spiritual realities transcend them all! You have caught the refrains of the angels' songs, but you know not of the harmonics that enchant the soul with ecstacies unknown to earth. You have reproduced in glowing colors the semblance of the heavenly landscape, the glorified expression of spirit faces, but you have not seen the Eden vales, the seas of life, the mountains of ascension, the homes of love, the Godlike countenances of the dwellers of this everlasting kingdom. And here I dwell, progressing onward and upward, ever hand and heart linked with the chosen one of my spirit, who has rejoined me here. I have glimpses of friends and focs known on the earth-of him I there called father;" but they abide not with me. But a sweet, noble, gracious form of goodness shares my home, my aspirations, my progress and ascension, or rather, she is my teacher, still, my own dear guardian mother.

I have sketched for you, briefly and rapidly, the events of a life nover revealed before. I have offered to you fragmentary thoughts; suggestions, out of which you may obtain some portion of the good of religion and philosophy, some of the necessary sweetness of that charity so much needed in your day.

I labor for your world, with brain and heart and effort. The highest angel will not rest while one soul struggles in its fetters here below. To remove ignorance, to illumine with truth, to glorify with love, to inspire with charity, is the aim of spirit messengers—is the design that leads us earthward from our happy Summer Life.

Accept, dear readers of the partial truths I have crudely enough presented to you, a few of the mottos emblazoned on our banners; a few of the responses given to the questioning mind and heart.

"God-The Infinite Mother-heart, the Fathercare of Love Supreme.

Immortality-The boon of God.

Knowledge-The consecration of all acquirements to Divine uses.

Love-The blossoming into soul of the tree of life eternal.

Truth-Light led into the opened windows of the soul.

Faith-The child's unquestioning confidence in

ONE OF CATLE ROBERTS'S DAYS. and the

SUNSHINE:

PART TWO. NOON.

Catie had no sooner entered the house at noon, than old Mr. Roberts called out: "See here, Catie, is n't that a nice stick? Could n't find better if you should go to the best carpenter's in the country!" 8181

"Oh, splendidl" said Catie; "and I'm ever so much obliged; but do n't you remember the old saying, 'That one good turn deserves another' ?" "And what does she want now ?" said he, patting her cheek gently. "She's a dear little puss, and shall have 'most anything she wants."

"We want you to go out in the orchard with us Will you go?"

"Certain-ly I will. The truth is, I have n't felt so well this many and many a day. The sun has kind o' thawed out my old bones; and do you know, Catie, I've been thinking how nice it would be if you would just promise to brush up my shavings, and I could have some nice boards, and get out my set of tools, and make some nicknacks. I shan't tell what, but you know Christmas is coming soon. I have n't dared to think of making a single shaving, 'cause Sallie was so cross and scolded so; and if I asked the boys to do anything, they only laughed, and called me some name-bad boys those, Catie; aint like the boys in my day. What's the world coming to? I tell you to be careful, and not let them teach you their bad ways. I would n't go to school with them. Hey, Catie?"

"Why, grandpal" said Catie, "they've been just as kind and good to me as could be; and then you know I must teach them good, and then they will have no chance of teaching me bad. That's what my mother used to say. My father used to say I mustn't go here and there, because I'd learn wrong; but mother said that if goodness was n't stronger than badness, then there was no use in living; and if I was good, the very place I ought to go was among those that were not so good, so that I might be like sunshine, that was the most beautiful when it entered the gloomiest places. Do you believe in angels, grandpa?" "Why, Catie?"

"Because my mother said when I'm an angel I'll come and be like the sunshine; and she said when I felt it I must remember that it was just when I felt i I must remember that it was just like God's love and her love; that it would keep shining and shining, and making me happier and happier, if I did n't let the clouds come. I have n't forgotten a word she said, for I keep thinking about it and wondering if she ever thinks that it storms about me, and is cloudy and dark." There's Sallie with the dinner," said grandpa, brushing the tears from his eyes. "We'll go into the orchard as soon as dinner is over, and then we'll see if we can find any of these 'seek-no-furthers;' they are the best apples in the town." How pleasantly the sun shimmered on the

How pleasantly the sun shimmered on the grass in the old orchard. The air just moved the leaves, and sent them down gently like fiecks of yellow light. The apples hung, golden-yellow and other day." "Well, I guess we won't put that down till we

11

"You set up as schoolmaster, will you?" replied Jim roughly. "Now that makes me think," said Catie, " what

I thought of in school. Let us correct each other of all the words we use that arn't proper. We'll keep a little bit of paper and mark them down, and read them to each other at night, and the one that has the most shall bring in the wood and

chips for Sallie the next morning." "Oh that's jolly!" said Rob. "When shall we begin? Let's begin now." "Well," said Catie, "I've got some paper in my

satchel.

"The trouble is," said Jim, "I don't know exactly when words are right and wrong. I kinder thought you made a mistake then.".

"What was it?" said Catie. "Why, tho teacher said the other day we should n't say 'I've got, but 'I have." "That's so," said Catie. "Pass kinder thought," said Rob to James. "I do n't think he has it to pass, perhaps he can try to parse it" said Catie.

"I do n't think he has it to pass, perhaps he can try, to parse it," said Catie. "There i now we are all even; we've all blun-, dered once," said James. "So hand out your pa-per. I'll be-oh, I almost forgot then! but isn't it fun, though? But suppose we do n't just know when we do make mistakes? who shall settle the matter?" "Oh, grandpa can," said Catie; "and he will be so pleased to help us. We can do it evenings

so pleased to help us. We can do it evenings when we are paring apples." "But I did n't mean to pare apples," said Rob. "I meant to run away the moment I saw the bas-ket enter the kitchen. I did last year. I hate to

pare apples." "Well, I was just thinking if grandpa could fix "Well, I was just thinking it grandpa could fix. that apple-parer that I saw up in the garret the other day, then you and Jim could pare and Sallie and I will quarter, and then we'll have a basket full done in a giffy." "Is giffy proper?" whispered James to Rob. "I don't know, I'm sure," replied Rob. "I guess't is, though. I heard our teacher use it the other day."

## NOVEMBER 5, 1864.

find out. But how slow we are walking; let's hurry, or school will be begun." Onlie had out her pencil, and was writing some-

thing down. "Lot a feller know what it is," said Rob.

Out came Jim's paper. "You said, how slow we are walking. I should-"to the shown that that was not right if I had n't happened to have been reelting a lesson on ad-vorbs. We ought to say, 'How slowly.' It's just as easy to speak right as wrong, if we only there have " know how

"And Rob said feller; that aint right, either, is it?" said Jim.

it?" said Jim. "Put down aint," said Catle to Rob. "Why?" said Rob. "Because aint means are not, only it is n't the best way of shortening are not, for it should be ar n't. But we should none of us say, that are not right," said Catle. "How happens it you know so much more than we do?" said Rob. "Because I'm a girl," said Catle, roguishly. "But the reason I know more about grammar is because I had some one to teach me by talking to me. I thought the book was horrid, and I would me, I thought the book was horrid, and I would-n't study it a bit, till one day we had a teacher that just talked our lessons to us, and then it was

that just talked our lessons to us, and then it was real fun. But here we are at last, and not a mo-ment to lose. Now remember, don't whisper to Dick, and I ll help you lots when school is out." "Thus passed Catle's recess at noon; and what had she accomplished by her own pleasant, sunny ways? She had brightened the day for an old man by coaxing him out from the close room into the pure air and sunshine; she had bound closer about the hoys her sweet influence, and shown to them the folly of that bad habit—the use of words that are at least coarse, if not really wicked. them the folly of that bid indit—the use of words that are at least coarse, if not really wicked. Shall her influence reach further than to those two cousins of hers? Will not some child pause and think if he or she is beginning that bad habit of using profane words, and try at once to break themselves? She had also become a teacher of grammar. Next week we will find how she con-cluded this day. grammar. Nex cluded this day.

DEAR CHILDREN-The beautiful summer has gone and we have left to us only its fruit; I do not mean the rich grapes and luscious apples, but the sweet memories and blessed influences that have come with the golden sumshine, and the roses and pinks. How I wish we could all meet on one of these sunny October days, and show each other what we had really gained that was good and beautiful, for I trust we all have a little more love and a little more goodness than we had when the

and a little more goodness than we had when the spring began, and you know we carry about with us always all the riches of the spirit that we pos-gess, so that we should very soon know how much each had gained during the summer. Almost everybody thinks a great deal of earn-ing money, and even little boys and girls like to earn a few penpies by doing something to help others; and this is all very well, for it is pleasaut to be able to buy what money will purchase. It's capital fun to go out and buy a little candy, or some nuts, or perhaps a jackknife or doll, with money that you have carned yourselves, is n't it? You feel like men and women, and as if you were quite independent; but when you earn the riches of the spirit, it remains with you forever, and you carry about with you your treasures, and everybody knows that you have them because they feel them.

them. Let me tell you a little about these treasures. When I saw the glorious forests in their autumn dress, looking as if they were trying to gather up all the brightness of the summer, then I thought, "Oh, how perfect is the great spirit of nature; would that I might thus always strive to put forth beauty from my spirit." Thus you see that the forest leaves gave to me a beautiful gift—a holy wish.

wish. When I saw little children in the hot and dusty When I saw little children in the hot and dusty oity, holding up their hands begging for roses, then I thought, "Dear little ohes, God gives you a love of the beautiful; and in all your rags and dirt, there is in your hearts a beautiful treasure that no one can take away. Who shall deny you roses?" As I gave them in love, then I received riches in my spirit, and they also in theirs. Thus you see a very little thing may hell us to become row side while also we may be very poor and have about us all the things that money can buy; as I have known of two children lately, whose father gave them every good thing they desired—beautiful dresses, and costly books and toys-and yet so selfish were they, that they even took what be-

of benevolence ever with us.

### NARRATIVE OF A SPIRIT WHO ENTERED SPIRIT-LIVE

BAN NER

AT THE AGE OF THREE MONTHS.

BY HENRY T. CHILD, M. D., 634 Race street, Philadelphia, P

[Norn .- The first chapter of this parrative was given through Samuel II. Paist, (the blind medium). Soon after, Mr. P. left the city, and the child subsequently came to the writer to continue and complete it.]

### CHAPTER L

UNCONSCIOUS CONDITION OF EARTH AND SPIRIT-LIFE.

My guides request me to come to you and give narrative of my experience here, and they say they will assist and prompt me in doing this, so that you may have as full an account as can be givon. I am told that I was born in ----. My parents' names were ---- and ----. I was their eldest child. At the age of three months I passed from earth into spirit-life. I have heard it said frequently, that it is woll for young children to pass into the interior, for by so doing they are saved much suffering, escape the temptations and trials of earth, and pass at once to high and happy conditions; but such remarks only indicate an ignorance of the great law of progression. That every position gained must be labored for, and that earth-life is a school in which certain kinds of knowledge must be learned, either by living there, or coming back and seeking the knowledge through others, which is neither so easy or satisfactory as the former.

I am told that for a considerable time after I came to spirit-life, my desire for the maternal

nourishment was very strong, and "many a time," says the old lady who had me in charge at that time, "I felt very sorry for you in perceiving your helpless pleading for this.". They say they would occasionally take me to my mother, and that the magnetism from her body had a tendency, for a time, to satisfy this peculiar longing. But when a spirit is surrounded by new and different conditions, the attractions which formerly existed are divided and weakened, and gradually cease to exert their influences; and so it was in my case: new feelings, the result of my surroundings took the place of the old.

I was frequently taken to earth, and there allowed to mingle with children of my own age; and, I am told, that these were the first material objects which I perceived. I was carried into my own family circle, and partook of much of its influences and conditions; and thus I passed through all the little incidents, pleasures and trials common to childhood; but I have no more recollection of these than earth's children have of their early experiences, and if I did not see other child dren passing through this state. I could not realize what is told me in relation to it.

### CHAPTER II.

### BEGINNING OF CONSCIOUS EXPERIENCES.

The first recollection I had was of a visit to earth. Previous to starting, those who had me in charge prepared me, as they do earth's children when about to make a visit, and I experienced similar thrilling excitement to that I have since witnessed in earth's children on like occasions, and I indulged in similar anticipations of pleasure.

They disrobed me of the etherial garb in which I was clothed, and in its stead substituted one which they said was better adapted to me on this visit. I could see no reason for this, and was not particularly pleased with the coarse-looking garments which they had brought. I have since learned, however, that with the clothing worn by selfish were they, that they even took what be longed to others, so that people were unwilling to have them near them. They were really poorer than many a ragged beggar who does the best he can to keep his heart warm and loving. If we have these beautiful riches of the spirit, then we shall dwell in a perpetual summer; wo shall have the summer-land ever in our midst. There can be no cold winter for our spirits then, then we the best be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there can be no cold winter for our spirits then there the full here is the fourth to call her. I loved here dearth there can be no cold winter for our spirits then there is the full here is the fourth to call here is the fourthere to fourth t us here, it would be impossible to descend to earth and visit it, and that to do this we require something more nearly corresponding to earth,

As I was anxious to go, I said nothing, but submitted quietly to my nurse-for such I had been for we shall have the flowers of love and the fruits | taught to call her. I loved her dearly, and her every wish was to me as the command of an

still remaining to learn to walk and to possess some of the toys I had seen. On the following morning-for my connection with earth enabled dulged in when on earth; and when they are inme to realize the difference between day and night-I was taken into what seemed to be a large nursery in spirit-life. Here I saw a great number of children. The exercises were just about commencing as we entered. There were some persons who appeared to have charge of the children; they were holding up in their hands various attractive articles, and some of the children were thing either with or for them. In my own case anxious to obtain these, and were reaching out their hands, and seemed very much disappointed gers, when I was lost, and to repel from me all when their desires were not gratified. Those holding the articles were inexorable, and paid little heed to their requests, only saying, "If you come and get these you may have them." After a while there was one, who, as I afterwards learn. ed, had been taught to walk, started and procured one of the articles. The children present, thinking they were like her and could do what she did, not knowing that she had ever learned to walk, immediately commenced making efforts to do as she had done, and it was amusing to see their attempts. I observed a beautiful doll, and oh, how I longed to have it. I plead with my nurse to get it for me, but she told me that "if I wanted it I must go and get it." I replied that I could not, when she said smilingly, "Will you not try to do what you see these other children doing?" I at once made the effort. I held on to my nurse till I got fairly started; as soon as I let go I felt extremely awkward, and failed several others much unhappiness. This condition, I am times, falling down and getting up, but I reached the doll and took it in my hand, and felt a triumph | tion of my parents, there being, as I now know, such as I had never felt before. The doll was but little congeniality between them. And I thus mine, and I had fairly earned it. "There," said my nurse," this is the first lesson to teach you the nobility of labor. Learn from this, that no set on edge." To this fact I think I can trace many matter what you may desire to possess, if it be earned fairly it belongs to you, and your title to it is indisputable."

 $\mathbf{OF}$ 

LIGHT.

A spirit-friend of the doctor's desires me to say here that my experience differed considerably from that of many other spirits, and from children, in this that my mental nature was more developed than usual, while my physical was weaker and less developed on account of the disease that had passed me into the spheres. He wishes me to say this, that yommay not conclude that all children are alike here any more than they are on earth, and he adds that there is more difference here, because the time for development is unlimited, and the plans are laid accordingly. My nurse told me that I would soon have an important illustration of the fact that a thing is much more valuable to you when you have gained it by your own industry and labor, than that which is given to vou by others.

I was soon enabled to walk without difficulty around my spirit-home, but was entirely unable to approach the earth without assistance. I was often conducted to its spheres. Having learned something of the nature of toys through the possession of this doll, I found great pleasure in uniting with spirit-children near the earth, and mingling with children still in the form, in their plays. At such times it was frequently astonishing to the and uniform character, even in those who are spirits to see that when we ourselves would desire any certain thing to be done by the children either in the arrangement of their toys or the changing of their positions, it was immediately done in many cases. And this explains a fact which puzzled us often; that things seemed to move about without any person acting upon them. It is true there were some children with whom | cisely right, and hence, though they can and do we came in contact, that seemed to be entirely un. communicate, they may not be as reliable as conscious of our wishes or desires, and I am told others who are more careful and prudent. now that there were children that we could not see although they were playing with the others.

There were children who responded to our ness by the influence which I have at times exthoughts, and to these we were most attracted. I erted on children, and even persons much older observed that in all our movements while on than myself who were somewhat negative to me, earth, we were entirely dependent upon the chil- and therefore yielded to my influence. It is not dren with whom we were associated, and of course | necessary for me to enter more minutely into this. we were attracted to those whom we could control or give personal illustrations. I think I have the best; and then it was only necessary for us to given enough to direct the minds of all thoughtdesire to be moved from one position to another, ful parents in this channel, and awaken attention and then, without any conscious effort on their to a phase of mediumship and class of influences part, we would be moved, sometimes by their which are but little understood, though they are moving themselves, and at others without it. If among the most important that exist-for if these we could not find any one susceptible to our influence, we remained in the positions in which we were placed by our nurses, till they returned to take us away; for now they usually took us to these places and left us for a time, so that we might | ship, and thus grow up beautifully and harmonigain more confidence in ourselves, and be free to play. I will mention one thing that I noticed at this time: I was beginning to learn certain things, and would be near some person, and my spirit-guide would cause them to repeat a word or a sentence over and over, sometimes for hours, almost unconscious of the effort; in this way children learn many things, for we can hear the expression better when it is thus spoken by mortals. Thus I became familiar with much of the language of earth, which, I believe, all children are compelled to learn and use, for a time at least; and as a basis for their language in spirit-life. That which seemed to nernlex me more than anything else at this time, was to understand why there should be any sadness among earth's children, for they appeared to have everything they wanted, as far as I could see, and certainly could enjoy what they had much more than we could. I had not learned the causes of unhappiness; but there being within me inharmonious elements, there was a necessity that they should be outworked. Heretofore I had only looked upon things as they seemed to be; but now, in order for the development of my spirit, and, as I have since learned, more fully to unfold its sympathies and fit it for its mission, it was necessary that I should have practical illustrations of life on earth; hence I was not only brought into close connection with this, but also made to feel it in myself, and to pass through many phases which one would not suppose belonged to this life. In process of time I was enabled to move about freely in the sphere of earth, though never so much so as in our own sphere. After several attempts, I was enabled to come to earth from our sphere alone, although on these occasions I lost my way: this occasioned most intense distress and alarm to me, such as I have sometimes witnessed in earth's children when they have wandered from their homes and been lost. Soon, however, this distress of my mind attracted the attention of my guides and brought them to me, for though I could not see them, they were always within reach of me when any strong emotion filled my spirit. They came to me, but they would not take me back, but merely put me on the right track, and

with them. With such, the principal feeling is one of fear and distrust; feelings which they had induced to take possession of a medium, they are apt to pass around in quest of some one with whom they are familiar. When spirits of this character visit a circle, particular pains should be taken to ascertain who they are, and for whom they are seeking, for until they find some one whom they can recognize, it is almost impossible to do anythere was a strong disposition to shun all stranwho endeavored to come to me.

Whenever I was going to earth alone, for a while I experienced dread and hesitation; but after a time I became more familiar with the scenes: it come to be quite pleasant to make these visits.

Losing my way was the first real unpleasantness that I experienced. I had been neevish and fretful, at times, but this was a different condition, for in it I realized severe suffering; and it was only after this had passed away that I began to understand the true value of happiness; before this all had been sunshine, and I had not appreciated this until the clouds and storms came.

I now began to mingle more freely with the associations of earth, and my true nature was drawn forth by these and began to manifest itself. I possessed an exceedingly irritable, and almost uncontrollable temper, which very frequently got the better of me, causing me as well as many informed, was the result of the unhappy connecillustrated the saying in your blble, that "the parents ate sour grapes and the children's teeth were of the inharmonious conditions through which I was compelled to pass. Not that I wish to censure any, for each one has to answer for their own acts. But I am impressed to give these facts to earth's children and to endeavor to awaken in the minds of mankind a better appreciation of the weighty responsibility of the marriage relation.

An irritable temper is a condition which is not confined to a spirit: but is communicated to others with whom it comes in contact, and this is especially the case when such a spirit approaches young children, particularly where they are suscoptible. You may set it down as a rule, to which there are few exceptions, that those individuals who are possessed of a quick temper and an impulsive nature, are mediums. In the changes of condition which persons of this class experience there are more states in which spirits can influence them than where there is more uniformity of character and evenness of temper. It must not be inferred, therefore, that very impulsive persons make the best mediums. On the other hand, when the person of mild temper, who pursues the even tenor of his way," becomes mediumistic, it will be of a more pleasant and useful nature than in the former case.

The effort of spirits who have had experience in controlling mediums, is to bring about a quiet naturally impulsive, in order for more perfect control.

Spirits who retain this irritable temper until they come here, will communicate earlier and more readily to their earth-friends. Such persons being accustomed to having their own way, do not wait to see whether all the conditions are pre-

I know this from my experience even thus early in life, for I have been the cause of much unhappiwere properly understood, children would be so instructed and influenced by their parents and those having charge of them as to be enabled to retain the natural and healthy form of mediumously developed; whereas, at present there is no class of persons who suffer more from misdirection and ignorance than those who are thus early in conditions to be very readily influenced by spirts. I am not able to give you the proper instructions on these important points, but I perceive that some of your guides will, at some future time. I must continue my narrative.

### Criticism on Mrs. Hatch's Lecture on the Summer-Land.

3

MR. EDITOR-I am almost an entire stranger to the Banner, having very recently become a subscriber, and never having had an opportunity to read but a few copies before doing so. I am not at all in the habit of writing for the public, and of course you will do as you like about publishing this letter in the Banner. I shall not feel any offence in the least if you do not. I know it will be very imperfect in many points, but I am all interest in the cause of Spiritualism, and have drank in enough of its freedom to exercise reason and the principle within my own soul which tells me what to receive and what not to receive of the teachings of others. I have for several years availed myself of all the means in my reach to witness the phenomena of Spiritualism; but so far as theories are concorned, have paid little or no attention to them. I have, however, been interested in what those loved ones who have passed on have had to tell me of their state in the higher life.

In the Banner of Oct. 8th I find a lecture delivered by Mrs. Cora L. V. Hatch, on "The Summer-Land and its Characteristics," the reading of which prompted me to write this letter.

The invocation scoms to me a great deal like that of the Pharisce, and indeed the discourse itself savors a little of "God, I thank thee I amnot as other men." In the first place, the controlling spirit does away with the idea that there is a summer-land, because, forsooth, he considers it absurd that after we have passed into spirit-life we shall need to be in a place where "the sun having passed the vernal equinox, pours its rays upon some portion of earth, producing marked and reviving increase of light, heat, and vegetation," or that we shall need "to occupy a solid portion of earth surface." The lecturer does away with it, too, "because "the word Summer-Land strictly signifies only some region of the earth where there is perpetual summer."

I do not wish to limit God's power, nor do I think it heathenish to entertain an idea that we shall roam a region (not of earth) where there is perpetual summer. I believe God is able to give us a spiritual summer-land, spiritual sunshine, something that far exceeds the light of our natural sun; that he can give us flowers that are not subject to growth, maturity, or decay. I am not far enough advanced, neither do I wish to become so, as to assert that the immortal world has no flowers, no fruits. It is to my mind a consoling thought that the All-Creative Power has formed those beautiful types, such as trees, fruits and flowers, for us to enjoy in our spirit home. Yes, home-sweet sound-home for the weary spirit, escaped from the sorrows and ills that fetter the soul in this life. I do not suppose these things are anything tangible, any more than other spirit matter, but just as much a reality to spirits as the spirits themselves are a reality.

I believe the laws that govern mind are the same after we have passed through death, so called, as before. The mind is the lumortal part, and is, I think, possessed of the same longings, aspirations and desires which it had here, and I do not think it a lack of "spiritual insight" and "comprehension" to believe that God will give us placences and employments too to satisfy those compresension to believe that Gold will give us pleasures, and employments, too, to satisfy those aspirations. I do not expect we shall be soothed by them as a "child with sugar plums," or that we shall not have anything to do besides "pluck-ing blossoms and fruit from adamantine bowers." I expect and helieve that each child of earth will have a mission a work to nerform a fear the

respect and heneve that each child of each will have a mission, a work to perform, after en-tering spirit-life, will progress in goodness, in knowledge and in love. I do not expect to be confined to geographical limits; that my existence there will be anything like material existence;

but that mind "requires no place, no time," I am not prepared to believe. In one part of the lecture it is said, "We shall build no structures but the palaces of thought." It seems here the speaker has run into the same error seems here the speaker has run into the same error of which he has accused others; that is, using fig-urative language to express our intuitive theories in regard to the future life. All poetic types and figures are used in the same way, and I think the speaker must be sadly ignorant of the true mean-ing of some whose ideas have been given clothed in figurative language, if he thinks they mean any thing " physical or mortal " pertains to spirit-life. He says, "In a land of summer there must some-time he a sequence of winter". I believe God is able

I have received some very pleasant letters from some of you, my young friends. Will you not write to me again, and tell me what you think about the stories I write? And those who have not written, I trust will be willing to tell me how much they care for what I say to them. Direct to New York, 192 West 27th street, instead of to the office of the Banner. Your true friend, LOYE M. WILLIS. I have received some very pleasant etters from

192 West 27th street, New York City.

### Enigma.

I am composed of 18 letters. My 6, 2, 7 is what is used in schools.  $\therefore$  My 13, 4, 2, 11 is an aquatic animal of the Arctic

regions. My 5, 11, 12, 9, 7 is that, without which, man My 3, 2, 1 is an abbreviated name of a military

officer.

200

.....

1 91 1

My 10, 4, 8 is an animal. My whole is the name of a prominent and earn-est laborer for Truth and Reform.

Word-Puzzle. BY E. W. AND L. B. P. AARNGIA.

The name of a town and river in the Middle States.

### "ALL FOR THE BEST."

All's for the best! be sanguine and cheerful: All's for the best of sanguine and cheering. Trouble and sorrow are friends in disguise. Folly alone goes faithless and fearful; Oourage forever is happy and wise; All's for the best-if we would but know it; Providence wishes us all to be blest; This is no dream of pundit or poet-Heaven is gracious, and—all 's for the best.

All's for the best! set this on your standard. All's for the best! set this on your standard, Soldier of sadness, or pilgrin of love, Who to the shores of despair may have wandered, "A way-wearled swallow, or heart-stricken dove. All's for the best! be brave, but confiding; Providencetenderly governs the rest; The frail bark of His creature He's guiding, The frail bark of His croasure 40 b. Wisely and warily, all for the best.

All's for the best then banish your terrors, Meet all your fees, and your fears in the van; In the midst of your dangers, or errors, Trust like a child, while you strive like a man. All's for the best! unbiased, unbounded, Providence reigns from the East to the West, And by wisdom, and mercy surrounded, Hope---and be happy--that's all for the best.

THE INDIANS AND THE TELEGRAPH .--- It is a noticeable fact, that in all the Indian troubles in the Northwest, the telegraph lines have not been disturbed. When the line between Forts Kearney and Laramie, which are five hundred miles apart, was completed, the superintendent of the line carried me. The desire became so strong that I made arrangements for two influential chiefs of determined to learn; so I said to my nurse, "Will the Sioux and Arapaho tribes to have a talk over | you please to show me how to walk?" She made the wires, the Sioux being at Forts Laramie, and the Arapahm at Fort Kearney. After their talk, down where a group of children on earth were which pleased them wonderfully, they started on horseback, and after traveling two hundred and fifty miles each, met and compared notes, and found their talk of a week before was all real and substance, except the clothing worn by persons I no illusion. Since then no telegraph wire or pole has been harmed by Indian hands. The Indians these children and enter into their plays. I did know the wonderful power of this discovery, and so till evening, when their weariness was commuas they think it has something to do with the nicated to me, and I desired my nurse to take me Great Spirit. they dare not touch the lines.

earthly parent, and I knew nothing but to obey. The preparations having been made, she took me in her arms, and conveyed me to my former home on earth. My consciousness was dim and shadowy. Three things I remember to have perceived -little children at play, flowers, and some human heings of larger growth, who drew me to them by their love and attraction. I well remember seeing the children at play, and of having a desire to mingle with them, and of being surprised that they did not take any notice of me; but when I expressed some dissatisfaction at this, and began to fret and cry, I remember that a younger sisor who was then about the age that I was when I died, and who was laying on our mother's lap, began to cry, and I noticed a feeling of unhappiness in other children who were there playing, up to this time, very harmoniously and pleasantly together. "There," said my nurse, "see what you have done; your unhappiness has made them all feel very badly. We must return now to your spirit-home, and you should endeavor to learn a lesson from this." I could not understand this matter, and wondered how it could be, that because I was unhappy others must be.

I now began to realize the relations of those around me, though I had very dim concentions of these things, and was not enlightened until I had received many lessons of instruction upon them. I am told that if parents understood more truly the intimate relations existing between the two worlds, and especially the influences upon children, they would have far better ideas in regard to their government. I have seen in many instances punishment inflicted upon children where they have been involuntarily influenced by those around them to do certain acts. 'Like most spirits that I have met, my experience has led me to condemn corporal punishment, for I have never seen any good come from it, but often the reverse, by creating a desire for retaliation; and I believe it to be one of the causes why so many are induced in after years to lead lives in opposition to their highest and best interests. If a child be too young to be reasoned with, it resists the punishment; and if old enough for this, it feels degraded by such appliances.

On my next visit to earth, for which I was prepared in a similar manner. I was shown a num-

ber of children, who, though apparently much younger than myself, possessed the power of locomotion: this created in me a strong desire to learn to walk. I was now about three years old. and I had only moved from place to place as they no reply to this, but earried me and stood me engaged in earnest play with various kinds of toys. I was much pleased with these toys, and it was the first time I had noticed any inanimate had seen. I felt a strong desire to remain with . home. On arriving there, I found a strong desire

then sent me on, encouraging me to persevere. I may remark here that a spirit never loses it self in coming from earth to its home in the spheres; it is only in going to earth that they can miss their way, and this is because we are constantly pass ing into brighter and clearer spheres in going from earth. I have seen a number of spirits, however, who seem to have been lost for years in the murky atmosphere of earth, and who are wandering in quest of home and friends, resisting all advances made by spirits because, they are not acquainted [CONTINUED IN OUR NEXT.]

Written for the Banner of Light. LINES. TO MRS. W. P. ANDERSON, WIFE OF THE SPIRIT ARTIST.

### BY JUNIUS.

I dreamt that I was sated

With my lyre as with men-That my weary hand would never. Wake its trembling strings again. That to live was but to die, And to die was to escape From the littleness of friends And the buffetings of fate. Oh, my vision was as sad As the sighing of the breeze, When autumn's hectic flush Is enhaloing the trees. And what I dreamt was as false As the lying fruits that grow On the margin of the lake That commemorates the woe Of two cities that were blasted In the solemn long ago. For I know that there dwelleth On this sublimary sphere, Bright spirits that but linger To encourage and to cheer; And their smiles tint the gloom That encircleth our lives. Like the golden glow of eve On the cloudy summer skies. How the wan cheek will kindle. And the vacant eye re-lume, When the soft tones of woman Come stealing through the gloom, That pervades and depresses Like the foulness of a tomb! Then it is that o'er our sorrows. Hope's bright star unfading gleams, While each ghastly doubt and shadow Flies before its radiant beams. On her, O God, let pleasures fall All fadeless as the deathless stars, And health, and joy, and rosy love Fling favors from their viewless cars. And when Thy wisdom deemeth well To call her from all earth's alarms. Let angels from their starry home Enfold her with their loying arms.

time he a season of winter." I believe God is able to give us perpetual sunshine and joy in a land that knows no sorrow, no death, no decay, and to give us perpetual sunshine and joy in a land that knows no sorrow, no death, no decay, and where types of all that is lovely and good, can be given us in trees, flowers, and fruit, and I have no idea they will interrupt the communion of mind with mind, soul with soul; but rather add to the

loys of everlasting life. The lecture gives a detailed account of the dif-ferent theories which the nations of the earth have idens of Paradise. He then reaches the grand climax, by setting forth the theory of a man whom he sneeringly styles a "dreaming secr. lying in a state of passive inactivity." T. L. Harris, doubt-less, is the one at whom this shaft is hurled, and who is called the "head prophet of the New Dis-pensation." I have read somewhat of his writpenantion." I have read somewhat of his writ-ings, and have always endeavored to exercise reason in so doing. Perhaps there may be object-ionable points in all the theories advanced hither-to, but, it seems, the speaker has led us far out in-to the ocean of the future, where he has left us to exist as nothings; not even a point or line, but without place, time, light, darkness, sun, moon, earth, water, air, sight, smell, hearing, or touch; a vacuum indeed! annihilation itself!

vacuum indeed! annihilation itself! He snys we shall not need the ministering aid of angels; and truly we shall not, if this theory be true, for there will be nothing of us to minister to. I believe there is a spirit-essence, a form, so that we shall see and know each other,

My husband passed over the river to the Sum-mer-Land nearly two years since, from your city, where we resided at that time. Spiritual phi-losophy was his solace in his last days of extreme suffering. Some three months since our only child, less than two years of age, joined her father in the angel-world. My husband has often controlled a medium, and spoken to me sweet words of consolation and cheer; sometimes brought our little cherub with him. While here she was passionately fond of flowers-always plucking all she could find. She now brings flowers for "ma-ma," when she comes, and places them around ma, when she comes, and places them around my head. My impressional faculties tell me many things of her of like character. I love to think those who have passed away thus early to the an-gel world, wander through flowers and gardens, and from mossy mounds cull the violet and snowdrop; can cull, too, other flowers and fruits, and revel amid the beautiful things God's hand has created for his children in those "many mansious." Those little minds seek amusoments there the same as here, until they reach maturity. Then let us not in *imagination* (thank: God, we can in no other way,) rob the Summer-Land of those things that make it lovely for the little ones, as well as those of larger growth. E. HALLET. those of larger growth. Cabot, Vt. Oct. 17, 1864.

### The Power of God.

"What is it?" we ask. Simply this: The changes in nature produced by the great first cause-by the intelligence which has been from the beginning-God. Now, when we realize this great truth we are struck, as it were, dumb, in mute astonishment, and begin to inquire of ourselves, "Can this be?" But, by further investigation, we are led to believe this as truth, and feel that by the changes of Nature, called the power of God, all things are produced. Some may say this is infidelity in its worst form; but let us again ask you to investigate the first great cause, and you will see that all things proceed from that, and are termed by the populace, the power of God. Let not your minds be guided by popularity, but by the light of reason and reform. L. M. BRIGHAM.

### The Working Women's Bellef Assoelation. AN ACKNOWLEDGMENT.

4

Permit me, through the columns of the Banner, to return thanks in behalf of the "Working Women's Relief Association," to the many friends who have responded to my appeal published in the Banner a short time ago. Friends have not only sent us subscriptions but many words of cheer, demonstrating beyond a doubt-what I firmly believed from the first-that men are everywhere awakening to a realization of the fact that the times demand a reformation in the condition, education, and occupation of women, which I am now fully persuaded needs only persistent and UNITED effort upon the part of women themselves to effect. But I do not think that this effort is to be confined to working-women; NO! We must have women who can bring means, talent, eloquence and influence to the work. Neither do I think it will be limited to women alone; for, as the interests of both sexes are involved-as they inevitably are in all things-so will both engage in the accomplishment of this great good. We have co-laborers now among men, and when women generally become more interested and active, we shall be favored with a mighty man-force.

To those who have so sympathetically responded to our call, I will only say that the approval of their conscience and the happiness which ever accrues from the performance of a good deed, must be their greatest reward, whilst the gratitude of the Association shall flow in to fill up the measure.

I would especially speak of the interest in our cause manifested by gentlemen in the Treasury Department at Washington. Hither our little sheet-sent out o'er the land as a pioneer preparing the way for mightier laborers-found its way. interesting one gentleman, who, by presenting it to others and arousing their sympathy, has done our Association inestimable good;

I yesterday read a letter from a gentleman in that Department, offering to send five dollars per month to any needy and deserving working woman whom we might designate. To this, reader, would I call your attention. Think what a relief this will be to some poor widow now toiling through the late hours of the night to gain a meagre subsistence for herself and little ones. One dollar, twenty-five cents per week! about half the average earnings of a sewing-woman. I would urge all who can, consistently, to follow the example of this true-hearted man, not alone in the bestowal of money, but, like him, devise some plan whereby they may assist our Association and suffering working women. There are hundreds, nay, thousands, who might appropriate from their vast possessions much more per month than this. Others there are who cannot spare so much; but every little is a help. Ten cents will buy a loaf of bread, and that, simple as it is, will save a human life. Let us hear from all.

And now I blush to be compelled to write that which I am about to record: but the fact stares me in the face, and I cannot shirk from duty. Of the many letters which have come to my hand bearing messages of sympathy as well as subscriptions, not one of them have emanated from a WOMAN. Why is this? Is it that her heart is more callous than man's?-is it that she is more insensible to the cry of suffering and wail of want? Nay, I think not But it is the lamentable effect of a false education. Women have not yet outgrown this bondage. They do not yet generally realize that it is their divinely-bestowed right to mount a more exalted plain; to develop into a higher condition, socially, mentally, and physically; hence when a few who, fortunately, have caught the first faint glimmerings of the dawning light, call upon humanity to prepare for the coming day, and aid in the great reformation, women generally pass it by with little faith, some exclaiming, "'T is vain!" they cannot change the stern decrees of custom; others condemning these harbingers of a new, social order, pioneering in the wilds of conventionality, as bold visionaries or fanatics.

Women of Americal if this social cloud which

### BANNER LIGHT. OF

## This Paper is issued every Monday, for the week ending at date. J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG REEPS FOR SALE THE DANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS. Banner of Light BOSTON, SATURDAY, NOVEMBER 5, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., FUBLISHERS AND PROTRIETORS. For Terms of Subscription see Eighth Page. At

LUTHER COLBY, - - - - EDITOR.

STINITUALISM is based on the cardinal fact of spirit commun-ion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and deshup, and its application to a regenerate life. It recog-nizes 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 flod and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.-London Spiritual Magazine.

### Love in Life.

Love, in fact, is all there is to it. What we do for Love, we always do easily; it costs us no exertion, no waste of the faculties. When men think they will more cheaply win by trickery the goal at which they must arrive only after patience and honest courses, they cheat themselves greatly, and live to repent their folly afterwards. If they set an object, or a purpose, before their eyes because they burn with an inward love for its attainment, they are ready to endure heat and cold, to undergo privations and disappointments, and to make any and all sorts of sacrifices, in their progress forward to the accomplishment of their designs. A man with a loving wife and family to provide for will do a great deal more, and do it sooner, than if his exertions all centred in selfishness. Love is the most powerful of stimulants. In the warmth of its genial blaze the whole family of the moral sentiments start out into a new and vigorous life.

One person comes to our bedside in sickness, professing kindness, and really believing that he manifests it; and, indeed, so far as outward matters go, no one can say but that he is just as kind and good as anybody could be. Another one will come and set in the same chair near us, and will make no more demonstration 'than the first so far as can be externally seen; yet his presence is such comfort, so refreshing, so renewing, so wholly grateful to our spirit, that the delight cannot always find fit expression in words, but vents itself in tears. It is all because Love comes with one out does not come with another.

We all discard Love as a force, when there is to other force competent to take its place. We lay out our pains where we suppose much better returns will be secured us, when no cost at all would do a great deal more for us, with love regnant in the heart. A mechanic, for instance, can make a more perfect article if he loves to work at that particular manufacture, than if he wrought only mechanically. So in work of a higher character; what is done for love is done easily, seems to cost but a trifle of labor, has more heart and soul in it, and is better capable of perpetuating itsolf as a living thing.

What a life is that which has no spirit of love n it! Groping blindly everywhere-a ramble in the dark-a purposeless existence. Nothing to look forward to-nothing to look around upon. A state of isolation, cut off from human sympathies, selfish, grumbling, chilly, repulsive. Who would take such a life as a gift, if it is to be a thing of unmitigated evil? Who would live merely to make himself unhappy, and everybody else unhappy, too? On reviewing such a period, how

many reflect with anguish of spirit upon the rich

Mr. C. H. Foster, the Test Medium. This gentleman, who has occupied rooms at No. Buffolk Place for several weeks past, and still remains there, is undoubtedly the greatest test medium in the world. We say this without fear of contradiction. Within the past week numerous tests have been given through his instrumentallty of such a nature as to prove unmistakably to those present that their spirit-friends could return and identify themselves beyond the remotest doubt. Skeptics of the rankest kind have given in that they can assign no other hypothesis for the "mysterious" manifestations given through Mr. Foster's agency, than that claimed for them by believers, viz; that they are really of spiritual origin.

Here is one case in point. Mr. John Wait, a reliable gentleman from Ballston Spa, N. Y., called at our office Oct. 8th and purchased a book, tendering in payment a five dollar bill on the Union Bank, Sullivan Co., N. Y. Mr. Crowell handed him back his change, and the gentleman left. In two hours afterwards he returned, and requested to know if the bill he had given us was a good one, at the same time saying he did not know whether it was or not. We informed him that it was good, so far as we knew. With this he did not seem to be satisfied, and said, "I think I had better give you another bill for it." We assented, of course, wondering why the gentleman desired the bill. Finally he said, "I will go to a broker's and ascertain whether it is a bad one or not. He did so, and returned in a brief period, with the information that it was counterfeit.

"Now," he smilingly remarked, "I will state why I questioned you so closely about the bill. I have satisfied myself in the matter, and will explain. I have just had a sitting with Mr. Foster, the medium, who gave me some very satisfactory tests. Among other things he said: 'You passed a counterfeit bill at the Banner of Light office this afternoon.' I felt somewhat surprised, of course, at the remark, and answered that I had no knowledge of having had about me any spurious money. Instantly my spirit-son replied, 'You have made a mistake, father; go and get the bill you paid for your book. I think it is not good."

At the gentleman's suggestion, we examined the bank-note detector, and found the bill to be counterfeit. Before this we had no knowledge whatever that it was spurious, and we are also positive that Mr. Foster derived no information from any one in the form upon the subject

### The Beecher Heresy.

We learn from the Haverhill Publisher that the Essex North Conference has again taken action in the case of Rev. Charles Beecher and his church at Georgetown, and by a vote of ninetcen to eight has voted to continue the suspension of the church from the Conference, " with the hope that they will soon exchange their present teacher for one of a sounder faith." An earnest discussion preceded the vote, in which Mr. Beecher took part, arguing that the adoption of the proposition before the Conference involved discipline, which could not be exercised by a Conference or Association-only by a church. He claimed that his religious views were in correspondence with those entertained by the Orthodox church-that he stood somewhere between the old and the new school upon fundamental doctrines, and that he entertained no opinions (though some might be neculiar) which would lead him to renounce or undervalue such doctrines.

Dea. Merrill came to the aid of his pastor with much earnestness. He was persuaded that though he (Mr. Beecher) entertained some peculiar views, he preached Christ and labored hard for the salvation of his people, and he had been successful, forty having been added to the church. He assumed, too, that he had preached since his installation the same doctrines he had preached before. He urged that Mr. B. had the confidence of the people and their deepest sympathy in his difficulties.

### The Generals.

### When the war broke out, the rebels had all the

### Anule Lord Chamberlain's Scances.

We mentioned last week that this lady had recommenced her circles at Mr. Wing's, 40 Russell street, Charlestown. On the evening of Oct. 23d, we were invited, in company with Mrs. J. H. Conant, Mr. Crowell, Mr. Rich, and other friends, to a private scance, at which most unmistakable evidence of spirit presence and power was manifested. Mrs Chamberlain's medium powers appear to be on the increase. Many of the physical manfestations on this occasion were of a nature similar to those which have already been mentioned in our paper, but were perhaps of a more unmis- itual philosophy for upwards of ten years, (instead takable and convincing nature, owing undoubtedly to the perfect harmony of the circle-which has and has zealously endeavored to aid others in oba great deal to do with the success of any efforts of | taining the great spiritual truth and light he has this kind. One or two incidents, however, are received. In the work he has given to the public worthy of mention: The guitar which swept rapidly through the air over our heads, giving forth embrace Spiritualism. He sent forth the first delicious music all the while, dropped gently on Mrs. Conant's lap, and continued to be played second edition shared a like distribution, and now upon by a spirit hand which was plainly seen by he has issued a third, with an addition of over her. After it had ceased thrumming the instru- fifty pages of very interesting matter, thus makment, the hand touched Mrs. C.'s hand and face, also ing the work still more valuable. Among the latour reportor's hand and face, and gently pulled ter is a lecture on "Who is God, and what are his his whiskers. To him the hand did not feel like a attributes?" received impressionally by Mr. D. human hand-it was soft and delicate, but devoid and should command a thoughtful perusal; also of fleshly warmth. A tumbler of water arose an article entitled "Remarkable manifestation by over our heads, from which many were sprinkled embodied spirits," illustrating the "unmistakable in the face; as soon as the first one who felt the control of the mediums by the spirits of those drons spoke of it, Mrs. Conant mentally requested the spirits not to sprinkle her, which request they must have understood, for those on each side of tion. Besides two communications from the spirits she did not feel a drop. We might enumerate spirit of Theodore Parker, received in October, during the seance, but think the above are sufficient, as the reputation of Mrs; Chamberlain, as a reliable and truthful medium, is established beyond cavil. For the benefit of skeptics, we will state, however, that all present kept hold of each others' hands during the entire time, with one exception, and that person was engaged in playing on a violin; and when not thus occupied his hands were both placed on our shoulders, and the door of the room was locked on the inside, thus preventing any intrusion for the purpose of deception. All present were satisfied with the genuineness of the manifestations. We advise skentics to avail themselves of the present opportunity of

## Lycoum Hall Sunday Lectures.

witnessing them.

It is all-important that these lectures should be amply sustained by all good Spiritualists; and we trust they will be, ere the season is more advanced. Come up to the work willingly, friends. See to it that the inspired teachings, from normal and abnormal speakers, are not suspended for lack of material aid. The time has come when investigators-who are now numbered by thousands in this city-should receive all the light Spiritualists may be able to give them in regard to their future existence. They are yearning for more spiritual food, and are seeking for it outside of the "valley of dry bones"-the churches. Shall it be said we were unable to satisfy their craving, with our knowledge of the mighty truths incul-cated by the Spiritual Philosophy? We trust not. Let, then, no lukewarmness deter us from doing our whole duty as true laborers in the great spiritual vineyard.

### Moses Hull and the Adventists.

In the last number of the Progressive Age we find the following spicy and pointed sentences, from the pen of Rev. Moses Hull:

"Since our renunciation of Adventism we have "sisted not less than one dozen Advent churches, but not in a single instance have they dared to listen. Thus have they proved that their cry for free investigation is ad captandum vulgus." \* As the zeal of Paul led him to try to provoke the church to good works, so we would if possible provoke Adventists to come out of their deus, and mut Subritualism down in fair open, and honoraput Spiritualism down in fair, open and honora-ble combat.

We challenge the whole Brotherhood. They We change the whole brotherhood. They hardly be expected to regard it with seriousness may all come at once, or they may send one at a time, or they may appoint one who shall not for all. As we have given them the appointing of the time and place, so we will permit them to choose nation.

## NOVEMBER 5, 1864.

### "Why I Became a Spiritualist."

In our notice week before last of the book earing the above title, by Wash. A. Danskin, of Baltimore, we unwittingly classed him with " the legal profession," when on the contrary, he is on a more harmonious plane, being a quiet business man, pursuing the even tenor of his way, trying to disseminate among men a divine philosophy which will bring loving concord instead of hate and discord to their hearts.

We will here take occasion to say that Mr. Danskin has been an earnest believer in the spirof two, as misprinted in ours previous notice,) are narrated some of the facts which led him to edition in 1858, which was soon exhausted, and a who are yet dwellers upon the earth," which is a singular experience, and worthy of special attenher were sprinkled in the face several times, but of Mr. D.'s father and mother, is one from the many other interesting incidents which occurred 1860, in which, speaking of Spiritualism, he says: "Uncertainty seemed to surround those who claimed to be its exponents; therefore it did not come to me with that force and beauty with which

-

3

The entire communication is full of beauty and instruction. The volume closes with a poem from the spirit of Edgar A. Poe.

### John Bright.

This sterling Englishman has written a letter o Mr. Greeley on the aspect of American affairs at the present time abroad. He throws out some very sensible as well as liberal thoughts in connection with this country, and speaks of Mr. Lincoln thus: "It is not because they (the friends of the Union in Europe) believe Mr. Lincoln to be wiser or better than all other men on your continent, but they think they have observed in his career a grand simplicity of purpose, and a patriotism, which knows no change and which does not falter." \* \* "To us, looking on from this distance, and unmoved by the passions from which many of your people can hardly be expected to be free-regarding his presidential path with the calm judgment which belongs rather to his-. tory than to the present time, as our outside position enables us, in some degree, to regard it-we see in it an honest endeavor faithfully to do the work of his great office, and, in the doing of it, a brightness of personal honor on which no adversary has yet been able to fix a stain."

### Election.

We are to have another four years' general election, shortly. The citizens of this country will be asked to pass upon a grave question; and ought to do what they will conscientiously. The man who becomes a voter in a time of turmoil like the present, has a date upon which to fasten his maturity that generations of voters may not have again. These are important days in the. progress of the world, every one of them. Whoever regards his responsibility lightly now, can hardly be expected to regard it with seriousness

surrounds you, is so dense that ye cannot see the brightness of the nobler destiny which lies beyond, we will waive, for the present all discussion of this question, and tell you only of the sufferings of your sisters-the relatives of those men who stand upon the battle-field, a mighty barrier between death and you, men over whom, in your patriotic fevers, you go into ecstacies of praise, &c. but who would best appreciate your admiration and sympathy when manifested in care for their loved ones at home.

We tell you that they are suffering, starving up on the miserable compensation for needlework We wish to alleviate their sufferings, to enlarge their industrial sphere, to make them-not pau pers, but to inaugurate a condition of things which will make them well-fed, well clothed, and well paid dignified working women.

To do this we want encouragement, practical suggestions, and, above all, funds in the form of donations, yearly subscriptions, &c., &c. I am confident that my last article met the eye of women of nicans as well as men. 'I trust this will induce both men and women to extend a helping hand.

I am happy to state that Government has awarded another advance of twenty per cont. on the pay of work at the arsenal in this city, making in all an advance of forty per cent. on the pay, and an increase of two thousand hands-the result of our petition to Secretary Stanton. The second number of our paper, "The Women's Journal," is now issued, and we still solicit subscriptions. Terms, one dollar per year, in advance.

If I have not been sufficiently explicit, any information will be cheerfully given by our Secretary, Miss A. E. McDowell, 736 Arch street, or myself. ADDIE HITCHINS. 1028 South 3d St. Phil., Oct. 24, 1864.

### Appointments.

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

Mrs. Fannie B. Felton speaks in Charlestown next Sunday; N. Frank White in Taunton; Miss Susie M. Johnson in Plymouth; Mrs. N. J. Willis in Lynn; Charles A. Hayden in Foxboro'; Mrs. Mrs. Sarah A. Byrnes in Portland.

Austen E. Simmons will speak in Providence, B. I., on the first and second Sundays of Nov., and in Rochester, Vt., on the third Sunday of Nov.

Mrs. A. P. Brown will speak in Charleston, V Nov. 6th; in Milton, Vt., Nov: 13th and 20th.

RESULT OF THE LAST GREAT FIGHT .- The pursuit of Early's broken army has ended for the present. Three thousand six hundred of the enemy have been esstured. Robel prisoners say Early's loss will reach 10,000. Among the guns captured were twenty new brass pieces given Early only a few days previous. Twelve thousand small arms were picked up. The rebels had five infantry divisions and five cavalry brigades in the engagement, and a large portion embraced the flower of Lee's army.

oblivion-so much waste of the spiritual resources which we might have been all this while using for our growth and expansion.

The difference in families, in respect of the love which governs them, is too great to escape observation. We need not long wonder why it is there is so much unhappiness, and even so much mis ory, in family circles as there is; or why these cir cles are so often ruthlessly broken, not to be again reconstructed. If children bore so much love fo one another as to refuse to harbor a selfish thought about the property that is to be divided, how much less actual misery would there be in the commu nity. Now there is an absolute waste of power where, with more love, there would be an accumu lation. People selfishly rob themselves, not dream ing that even poverty and all its hard concomi tants is more to be desired, because it is spiritually so much more beautiful, than riches got at the cost of what is of priceless value.

We sneak of Love as an element that should en ter into all our relations with life-the practical and laborious as well as the spiritual and affectional Once bend a sky all cloudless with love above our heads-fill the air with sounds of love, gladden the eyes everywhere around us with sights of it, make the house, and the shop, and the office overrun with it-and heaven is upon the earth without any more waiting. We are not sanguine enough to suppose that this result can be brought about for the world in one generation, but we do know that individuals can come very near the realization of such a condition by a firm resolution and after daily striving. Oh, that more and more would be willing to try it even for a day! Oh, that such an experiment might even be begun, and persisted in long enough to make it fairly appear whether it was to be a failure or not!

### The British Provinces.

The Canadas have of late been taking steps to form a compact union, or federation, and the result seems to have been all that the most sanguing friend of union could wish. They will, for the present, probably be governed by a viceroy, as Ireland is, or India, the new power having an up per and lower house of parliament, and the whole government machinery deriving its power from the crown. We apprehend that they will not find their whole arrangement, however, to be so easy to perfect as they dream of: for they can hardly expect to combine the independence of an union with the flexibility of a vice-royalty. ... They will find that a written constitution, based on an absolute principle, is one thing, and a dependence on the system of the mother country quite another. They cannot have both, but must choose one or the other.

As many interesting articles from our talented correspondents have accumulated of late beyond the capacity of our sheet to contain them. and at the same time give our usual variety of matter, we have determined to suspend our literary department for a brief period, to give place to the essays in question.

So much treasure sunk in the fathomless deep of commanders. They knew it, and boasted of it; and they declared with much positiveness that their superiority in this respect would more than compensate for our superiority of numbers. For a time they got on well, and we tried commander after commander, to no apparent purpose. The rebels counted Lee, Beauregard, Johnston, Jackson, Longstreet, Hardee, Bragg, Twiggs, Pemberton; the Hills, and others; we began, two years ago, with Grant, who has shone out so brilliantly since, and along with him we may now number. Sherman, Sheridan, Rosecrans, "Baldy" Smith, Meade, Hancock, Hooker, Gillmore, Warren, Schofield, Thomas, A. J. Smith, and a host more. The rebel generals are well thinned out now; none of much consequence remain except Lee. He is the presiding genius of the military power of the rebellion, and to-day holds in his hands a power greater than that of Davis. So that the order of things has been exactly reversed within a couple of years.

Psychometry.

Professor Hitchcock relates that, during a fit of sickness, day after day, visions of strange landscapes spread out before him-mountains. and lakes, and forests-vast rocks, strata upon strata, piled to the clouds-the panorama of a world altered and upheaved, disclosing the grim secrets of geologic revolutions of ages and ages ago, and the unshapely and monstrous rudiments of organic being. He adds-in speaking of the influence of light upon bodies, and the formation of pictures upon them by means of it-

"It appears that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions that are performed in daylight. It may be too that there are tests by which nature, more skillfully than any human photographist, can bring out and fix these portraits, so that acuter senses than ours shall see them as on a great canvas, spread over the material universe. Perhaps, too they may never fade from that canvas, but become specimens in the great picture gallery of sternity."

### Rebel Finances.

Having yielded to the fascinations of an irredeemable paper currency in order to obtain ready money, the rebel finances have, some time since, collapsed utterly. It is all up with them so far as money is concerned. All that can be done now is to fix a price for such things as they need, and take them at that price, paying in almost worthless paper rags. The Rebel Congress has appointed Commissioners to fix upon a scale of prices for four States, at which figure the Government will be competent to seize-for that is just it-the property of citlzens, offering them the arbitrarily lawful compensation in rebel rags. The Confederate bonds are fundable in a six per cent., nontaxable stock. And such conduct is practised by the usurpation which professes, to the South of us, to be struggling for a greater share of public liberty. What an infamous fraud on the intelligence of the civilized world.

their own mode of warfare. All we want is the privilege of laying our views by the side of theirs.

### Late in the Day.

adage; but few are aware what rapid progress can be made when they take hold of a new study or a new pursuit, with the advantage of expetience and maturity of their powers. What is gained, too, is gained solidly and permanently. Dr. Johnson commenced a new language after 'he came sixty years of age. We have a good many other instances of late improvement, net in the acquisition of a single language, but in the general enlargement and culture of the whole mind. Let every one take courage, and not throw away valuable opportunities.

### Sugar Makes Fat.

A Mr. Banting, of England, advertises that he will reduce the excessive fat on people, and restrain their tendency to corpulency, if they will consent to purchase and follow his prescriptions. He is sustained in his theory by the famous agriculturist, Alderman Vechi, of London, who writes that he waxes and wanes in aldermanic propertions by the use or disuse of sugar. He says he lost fourteen pounds of flesh in six weeks, by leaving off an ounce and a half of sugar a day, This is an extraordinary statement. The alderman recommends agriculturists to fatten their cattle by the aid of saccharine matter. We should think the Sorghum, or Chinese sugar-cane, would answer this purpose.

### The Treatment of Prisoners of War.

In behalf of our common humanity we appeal o those in authority, both at the North and at the South, to alleviate as much as possible the sufferings of the prisoners of war, now in the hands of both the contending parties. Much complaint has come to us of late, of "rebel atrocities" to the unfortunate ones now in their prisons. And a similar complaint comes from the South, that prison ers in our hands are "in a dying condition" for want of proper treatment. We do hope that the tatements of the sufferings of these men are, on both sides, in a great measure untrue. If these prisoners are treated as bad as represented, certainly the evil should be remedied at once.

### To Advertisers.

The BANNER OF LIGHT publishers, just at this time, will insert a limited number of advertise ments at rates lower than any other paper in the United States, according to its circulation. Our paper is considered by those who have advertised in it and are still doing so, one of the very best in the country to bring trade to the advertiser. All we have to say, then, is, try us, and if you are not satisfied that you have been benefited thereby, Mr. Public, we will forever after remain silent upon the subject.

Keep Cool.

In these times of political excitement, we hope it is needless to remind any reader of the Banner We see many a man, and woman, too, who of the propriety of keeping perfectly calm and think that because they did not begin to improve | cool under all circumstances. A hasty word bethemselves early in life, they can do nothing if gets another hasty word. Feeling, which everythey begin late. Better late than never is an old body acknowledges to in connection with his favorite set of opinions, can never be of service in argument; and it is to be remembered that even argument itself is not of use in discovering truth, but chiefly in defending one's position. To get hold of a matter by the handle, one must search simply for the truth, without regarding the hurt or the advantage of any party. We cannot, to be sure, do all this in politics, but we can come very near to it indeed.

### W. P. Anderson, the Spirit-Artist.

Mr. Anderson writes us that he has received more orders, under his late call for spirit-portraits, than he can attend to, and that he has in consequence returned a great many; but they were ent back to him with instructions to keep them till he could find time to attend to them. He requests us to say to those friends who have asked for photographs of himself and wife, that they shall be remembered in due time. Persons writing to Mr. A. should be particular in giving the right address, viz : Station L, box 92, New York City.

### Advertising Agency.

T. C. Evans and A. F. Lincoln, for some years past favorably known to our basiness community, have formed a copartnership, under the style of EVANS & LINCOLN, and will conduct the business of an Advertising Agency, at the Boston Recorder office, 116 Washington street. We feel confident that any business advertisers may do through this firm will be promptly and faithfully performed. Their judicious selection of the leading religious and agricultural papers cannot fail to attract the notice of all those who are desirons of reaching the multitude.

### "Plain Guido to Spiritualism."

In noticing this book the Portland Daily Con rier says:

"We are indebted to the publishers for a copy of this, in many respects, remarkable book, which, as is indicated by its title page, is one to be read by all classes of people. Whatever of truth or error there may be in what is termed modern Spiritualism, it is certain that it is attracting pub-lie attention and candid appropriate as well as earn lic attention, and candid opposers, as well as earn-est friends, should be informed upon the subject, that they may know what they are opposing or advocating. For the use of such this volume is designed, and we think the author has succeeded well in presenting his subject in compact, compre-hensive form."

### Mrs. Sarah M. Thompson.

We are pleased to learn that this able co-worker is still in the lecturing-field, doing what she can to spread the mighty truths from the spiritworld. Her labors are mostly confined to the Western States. Her residence is Cleveland, O.

## NOVEMBER 5, 1864.

### New Publications.

THE TAILOR BOY. J. E. Tilton & Co., Boston. This is number two of the "Plymouth Rock Se- street, was mostly destroyed by fire on the 25th ries" of books for young readers, of which "The ult. The building was formerly the old Province Little Rebel" was the first. It is somewhat like House, having been occupied as a residence by the latter, only perhaps a little more full of start. the colonial governors of Massachusetts. The ling incidents and thrilling scenes. The hero of side walls and a part of the front remain, being the story is called Andy Jackson, who is now one of the foremost men in Tennessee. It is finely illustrated, and neatly printed, and no doubt will meet with a large sale.

THE ATLANTIC MONTHLY for November contains articles from the pens of T. W. Higginson, Francis Parkman, J. E. Babson, H. T. Tuckerman, Mrs. Stowe, Gail Hamilton, J. T. Trowbridge, G. W. Greene, Fitz Hugh Ludlow, J. D. Howard, and other able writers, giving the readers a feast of good things.

THE CONTINENTAL MONTHLY for November has come to hand with its usual store of good things from pens wielded by strong, patriotic and thinking men, on topics of national policy and general literature. The paper by Rev. Dr. Freeland is a very fine production. For sale by booksellers generally.

THE HISTORICAL MAGAZINE .- This useful bales had arrived at Nassau, all from Wilmingmonthly, devoted to historical events, is edited by ton. It is also reported that the pirates Tallahas-John G. Shea, and published in New York. It see and Edith left Wilmington on the same night has reached its eighth volume.

### New Music.

THE NATIONAL RALLY is the title of a new patriotic song, dedicated to all Unionists. The song was written by the popular author, Miss Eliza A. Pittsinger, of California, whose beautiful poems have so often graced our columns, and breathes the inspiration of true patriotism. The soul-stirring music is by Martin Simonsen. This noble song is just what is needed at the present time. It is for sale at all the music stores in the country.

### ... The Progressive Age.

From the last number of Rev. Moses Hull's paper, we learn that Mrs. H. F. M. Brown has become associated with him in the editorial department. Mrs. B. will prove a great acquisition from the experience she has had in that line, and her acknowledged ability as a writer. Success attend the Age and its editors.

### Mrs. Cora L. V. Hatch in Boston.

The many friends of this distinguished trance speaker will no doubt be pleased to learn that she is engaged to lecture at Lyceum Hall, in this city, during the month of November, commencing next Sunday afternoon. Of course full houses will greet her return to Boston.

### Law Business.

In this age of dishonesty it behooves those who are obliged to resort to the courts for justice, to engage the services of competent and reliable counsel-and such an one our friends will find in D. F. Crane, Esq., 23 Court street. He is courteous in his manners and efficient in his duties.

### ALL SORTS OF PARAGRAPHS.

We have been requested to reply in detail to the article on Spiritualism which recently appeared in the Salem Gazette. We shall do so with pleasure. Our reply will appear in the next issue of the Banner.

In the marriage notice, on our seventh page, by Mr. Jamieson, he made a mistake in the name. It should read Albert T. Williams, instead of Towers.

We shall print in our next issue another paper from the pen of Geo. Stearns, Esq., on "The Perpetrations of Depravity."

nice silk, ivory-top handle umbrella from our circle room on Thursday last, Oct. 27th, is requested to return it, and save trouble thereby.

### BANNER LIGHT. OF

Progression.

We extract the following from the London Spiritual Times, of Oct. 8: "Every principle of the human mind is strug-gling hard to gain its freedom, and will not be satisfied until freedom is obtained. It is useless for men to try to retard its progress; it has a pow-

for men to try to retard its progress; it has a pow-er far superior to kings and queens of ignorance. They may hold the sceptre of war and destruction; but mind, as it marches to the music of harmony, will wield the sceptre of joy and peacefulness over the whole earth. Ignorance, away with thy hideous weapons of war, and hide thy face behind the dark and dismal clouds of everlasting oblivion, and let the brilliant angel of wisdom and love march over thy runed kingdoms of terment and slavery. An thy ruled kingdoms of torment and slavery. An-gel of Love, spread thy goldon-fringed mantle over the poor and distressed! Mighty angel of Wisdom, throw thy flowers of beauty and ever-lasting grandeur into the expanded chambers of read with the first prior the distribution of the first good and philanthropic minds, and let the fra-grance flow through the souls of millions in after

This shall be as sure as the mighty wheels of time roll on. Progression is the propeling power or law that governs matter and mind. If not, then let man try to prove it otherwise, and by so doing he will find himself in the same dilemma as was the opposer of Gallileo, Newton, and many other modern truth-finders; and in the enlightened ago modern truth-finders; and in the enlightened age there is the same opposition shown toward all truth-finders; and bitter, indeed, is the opposing parties. But let the mind march enward and up-ward; let men think, let them study the laws of their being, and then will the flowers of truth bloom with an everlasting beauty upon the beds of spiritual cultivation." of spiritual cultivation."

### To Correspondents.

### [We cannot engage to return rejected manuscripts.]

We acknowledge the receipt of \$5.00 from "A Friend of Pro We acknowledge the receipt of \$5,00 from "A Friend of Pro-gress" at Mineral, Bureau Co., Illinois, who says, "The Ban-ner must not go down for want of support." We thank our friend for his substantial aid in our behalf; and can assure him that our friends in various parts of the country are working hard to sustain us in our glorious labors in behalf of humanity Have no fears that the Banner will be suspended. Such is not even among the possibilities. We have faith to believe that the friends will sustain their own paper under all circum

stances.

We have just received a letter from some unknown person written in pencil, and signed "Spirit." The writer requests that we copy for the benefit of certain people, part of the third chapter of Ezekiel. We decline doing so. The letter and money sent will be returned to the writer when he forwards to us his address, and names the amount sent.

O. B. S., WASHINGTON, D. C .- We have no information whatever in regard to the individual you refer to.

F. A .- Your poem is on file. It will be reached soon.

We have received a letter dated " Oct. 20, 1864," from no where, and signed by nobody, containing a sum of money for a book. All the clue we have to the matter is that it was post marked "Mount Preasant." If the writer really wants the book sent for, he must forward his address,

J. W., CHILI, IND .- We are not aware of any one in a condition to do as you desire at present. Prof. Anderson, of New York, has undoubtedly made spirit-likenesses; but he declines receiving any more orders at present.

F. R. L., HANNIBAL, MO.-Your article is received, and is on file for examination.

E. M. W., ROCHESTER, VT .- Money received.

THE BUY COPPER-TIPPED SHOES for children. One pair will outwear three without tips. Sold overywhere. 3m Nov. 5.

### ADVERTISEMENTS.

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

### JUST PUBLISHED.

### MORNING LECTURES. Twenty Discourses

DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

- CONCENTS: CONCENTS: Concents: Defeats and Victories, The Worki's True Redeemer, The End of the Workd, The New Birth, The Short at the Kingdom of Heaven, The Reign of Anti-Christ, The Spirit and Hs Circumstances, Aternal Value of Pure Purposes, Wars of the Blood, Brain and Spirit, Tuths, Male and Female, False and True Education.

### AN ADMIRABLE BOOK! New Edition Now Ready.

THE HABITS OF GOOD SOCIETY. A HAND-BOOK OF FTIQUETTE FOR LADIES AND GENTILEMEN, with Thought, filints and Anecdotes con-certing Social Observances; nice points of Tastes and Good Mauners, and the Art of Making oncself Agreeable. The wholo interspersed with humorous illustrations of Nocial Fredica ments; Remarks on Fashiou, &c., &c. One large 12mo; ele-gant cloth binding.

EXTRACT FROM TABLE OF CONTENTS:	
Gentlemen's Preface.	Dinner Parties.
Ladies' Preface,	Little Dinners.
Thoughts on Society.	Ladies at Dinner.
Good Hoclety.	Habits at Dinner.
Bad Soclety,	Carving, &c.
The Dressing Room.	Balls.
The Ladics' Tollet.	Dancing.
Dress.	Manners at Supper.
Fashions.	Morning Parties.
Ladies' Dress.	Picnics.
Accomplishments.	Evening Partles.
Feminine Accomplishments.	Private Theatricals.
Manners and Habits.	Receptions, &c.
Married Ladles.	Marriage.
Unmarried Ladies.	Engagements.
Unmarried Gentlemen.	The Ceremony,
Public Etiquette.	Invitations.
	Dresses.
Calling Etiquette.	
Cards.	Bridesmalds.
Visiting Etiquette.	l'resents.
Dinners.	Traveling Etiquette.

Dinners. Traveling Etiquette. Togother with a thousand other matters of such general in-terest and attraction, that no person of any good taske whatever can be otherwise than delighted with the volume. It is made up of no dry, stupid rules that every one knows, but is sensible, good humored, entertaining and readable. The best and wit-tlest hook on "Manners" ever printed, and which no one should be without. For sale at this office. Sent by mail, postage free, on receipt of price, \$1.75.

"One of the Best Books Ever Printed." JUST PUBLISHED, THE ART OF CONVERSATION, WITH

### DIRECTIONS FOR SELF-EDUCATION.

AN ELEGANT 1240 VOLUME, BOUND IN CLOTH, PRICE, \$1,50. A N admirably conceived and entertaining book-sensible, in structive, and full of suggestions valuable to every one who desires to be either a good takker or listener, or who wishes to appear to advantage in good society. Among the table of contents, will be found chapters upon-

Attention in Conversation.	Dinner Conversation.
Satire-Puns,	Silent People,
Sarcasm.	Timidity-Its Cure,
Teasing,	Modesty.
Censure,	Correct Language,
Fault Finding,	Self-Instruction,
Compliments.	Miscellaneous Knowledge.
Egotism,	Languages,
Politeness,	Vulgarisms.
Stories-Anecdotes.	Argument,
Questioning,	Disagreeable Subjects,
Libertles,	Selfisliness.
Impudence.	Sacrifices.
Staring,	

Staring, Every young and even old person should get this book; read It, and study it over and over again; and follow those hints in it which lead them to break up bad habits and cultivate good once. It is the most perfect and excellent work of the sort ever published. \*\* Copies of this book will be sent by mail, postage free, on receipt o price, by "THE BANNER OF LIGHT," Hoston, MASS.

A BOOK FOR THE CENTURY!

### WOMAN AND HER ERA! BY MRS. ELIZA W. FARNHAM.

Two Volumes, 12mo., nearly 800 pages.

Two Volumes, 12mo., nearly 800 pages. THIS REMARABLE and FOWERFUL WORK comprehends an exhaustive treatment of the Works QUESTION. The ar-gument embraces the following divisions: THE DROANIG. THE RELIGIOUS, THE DROANIG. THE RELIGIOUS, Also, the testimony of Popular Sentiment and Common Ob-servation; with a clear Aualysis of Worman's Nature and Ex-perfences; Her Affectional Qualities, Intellectual Methods, Artistic Powers, Capabilities in Evil, Worma in the Kingdom of Uses, Materniky, Spiritual Dovelopment, The Ideal Wo-man, Era of the Femilune, dc. &c., dc. The following are specimens of the notices already extended this work by the press: " A remarkable, original, powerful work."-Dufalo Courier.

"A remarkable, original, powerful work."-Buffalo Courier. "One of the most remarkable productions of the age."-N. Y. Dispatch

"One of the most valuable books of the century."-Daily New

Reso. "A book which is likely to attract no little attention."— Evening Post. "Unlike any of the works on Woman that has proceeded it, broader, deeper and more comprehensive."—New Coverant. "A very thoughtful and suggestive work."—Illus. News. "I has profoundly impressed us, both in regard to the gran-deur of its object, and the ability of its author."—Liberator. "Mrs. Farnham writes perspicuously and invitingly."-- Chicago Journal.

at this office. June 4.

### FOOTFALLS ON THE

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

Naples. "As it is the peculiar method of the Academy to interpose no personal ludgment, but to admit those opinions which appear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judg-ment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you pleace, we will adopt, as often as possible, in all our dialogues togother."—*Cicero*.

### IMPORTANT TO REFORMENS. JUST PUBLISHED.

5

THE HYMNS OF PROGRESS: BEING & Compliation, Original and fielect, of liymns, flongs, and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School,

D and licatings, designed to sneet the progressive wants of the age in Church, Grove, Hall, Lyceum and School, BY LEVI &. COOMLEY. This very neat and most excellent collection should be in every family whose feelings are the least interested in the de-velopment of the times. It is without the music, but inreely adapted to tunes in popular use. Where unusual music, is re-quired, reference is given so that it can be obtained. In the "Reasons for publishing this aid to Melody," the author says: "In traveling for the last seven years in various sections of our country, and attending Progressive Meetings, the want of more general singing to produce a onenexis of feel-ing has been very apparent. When offering, in such places, the work having the inusic extracted, the reply often comes: "We are not acquainted with music, give us a book of Hymns and Songs without music, adapted to familiar tunes and well-known metres, of Convenient size and comparatively low its price, and we should like it better. On the other hand, many of the Leaders of Choirs say they prefer the works to be used; that very frequently the works to be sung, as they wish, are in one part of the book and the music in sucher, so that two books become necessary. This work is issued to meet, in part, these deficiencies." Select licealings at the commencement and closing of meet-ings is a common practice, and gives a variety of exercises that cannot well be dispensed with in the present demands of societ?.

society. When any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be ob-tained, so as to give a wide-extended notice of such publica-tion.

made to where the music or work containing it can be obtained, so as to give a wide-extended notice of such publication.
 Nothing is given in the HYMNS of PROCEESS that can give offence to any true licformer in whatever department he or she may feel it a duty to labor. The first one hundred pages are nearly all occupied with the Hymns and abret of Tunes in common use throughout the country, and the rest of the work is classified as fullows:
 Ye Mast be Born Aquin-Being Hymns and Songs concerning the change from earling the splitchers. Miccellany-likeling selections adapted to a great variety of subjects and occasions, in various metres.
 Bondon and Fruita-Designed for the use of Lyceums, Behools and Festivities, in various metres.
 Songs-Offerings of the Affections.
 Discome and Fruita-Designed for the use of Lyceums, Beleci Readings-For opening and closing meetings, and for private or social gatherings.
 Fielet Readings-For opening and closing meetings, and for private or social gatherings.
 Private Songs Portagina Horous close. Jaces, Large Lype, cloth bound in various close. Price 75 cents, postage 12 cents. For sale wholesale and retail at this office. Jaces.

### An Original Book! JUST PUBLISHED.

### MAN AND HIS RELATIONS. ILLUSTRATING THE INFLUENCE OF THE

MIND ON THE BODY;

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE ELE-MENTS, OBJECTS, AND PHENOMENA OF

### THE EXTERNAL WORLD. BY PROF. S. B. BRITTAN, M. D.

BY PROF. S. B. BRITTAN, M. D. BY PROF. S. B. BRITTAN, M. D. For afteen years the author has been employed in researches extraorlinary book, covering the wide range of Vilai, and Men-tal Phenomena, as exhibited in MAN and the Animal World. It is, however, especially devoted to MAN-to the constitution and immortal exstence of the Soul; its present Relations to the Body; to the external forms and internal principles of Nature, and to the reating forms and internal principles of Nature, and to the reating forms and internal principles of Nature, and to the reating the superstitues of the single of the site of our present existence-which the learned have either re-garied as illusions of the senser, cr hallucinations of the mind, while they have nursed the superstitions of the ignorant-are here carefully classified and explained with peculiar aptness and great coplousness of Illustration; with singular independ-ence of thought, and rare pillosophical ability. In the lan-gage of one of our ablest literary reviewers, *The author has a* here present explese armeetly with the full station subject, that hey are comprehended by the common mind. The surrays grappies carmeetly with the full station the great-et woxdens of the mastery classification the great-ter woxdens of the MNATAL WOILD! In this respect his remarkable book is a COLLECTION ON RARE CUHOSITIES and must attract universal attention. At the same time, the Sudent of Vini Chemistry, Physiology and Medicine; the Divine and the Moralist, the Metaphysical Pul-bor of Vini Ander Contextry. TABLE OF CONTENTS :

### TABLE OF CONTENTS:

TABLE OF CONTENTS: The Tenant and the House; Electro-Physiological Discover-ices; Circuitation of the Animal Flukis; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and Involuntary Faculities; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovating Powers of the Human Mind; Mental and Vital Powers of Re-sistance; Evils of Excessive Proceration; Mental Electrotyp-ing on Vital Surfaces; Influence of objects and Ideas upon the Mind and the Morals; Relations of Mind to Personal Béauty; Relations of Mind to the Character of Offspring; The Sensees and their Functions; Psychometric Perception; Philosophy of Fascination; Aulmal and Human Magnetism in Surgery; Theresetie Agent; Importance of Magnetism in Surgery; The Phantom Creation; Psychological Hallincinations; Mental Telegraphing; The Faculty of Abstraction; Philosophy of Night; Somnambulism and Somniloquism; The Chairvoyant Vision; The Law of Prophece; Apparitions of the Living; States Resembling Death; Philosophy of Inspiration; Ration-ale of Worship; Natural Evidences of Importation; Ration-ale of Worship; Natural Evidences of Inmortality.

137 One elegant tolume, svo., inted laid paper-extra vel-lum cloth bev. boards-with Steel Engraved Fortrait. Price \$3,50, postago free. For sale at this office. Aug 20.

THE MISTAKE OF CHRISTENDOM;

THE MISTAKE OF CHIRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANTY. BY GEORGE STEAMS. "The Truth shall make you free." PART I.-What ice Church has had to do with Jesus. PART II.-What Jesus had to do with Christianity. PART II.-What Reason has to do with the Gospel of Jesus. "The author of the above work, after starting the precises how and character of the modern Christian Church, proceeds to argue that Jesus of Nazareth was not, and never professed to be, such a Christ as is claimed by his worshipers, and that the system of docrithes and of ecclesiasticism, commently called Christianity, did not originate with him, but with Paul and 

IN OCTOBER. A flush'd Cathedral, grand with loneliness, Gloomy with light and bright with shadow, seems Thy Catholic air, October. Holiest gleams A light like angels in each dim recess Through the stained oriels of the East and West: The store stand we have a stand we have the base and we Thy floors float radiantly with flutterings Of moving shadows, ghosts of glorious wings; Some organ's soul seem rising in the breast Of him who walks thy alses, in every bound; The stops of silence tremble into sound.

Lo, Nature brings her dead for burlal rites! Upon thy solemn altars, dressed for Death, She lays her beautiful; the mother's brow is bowed, while for her darling ones she grieves, And o'er their burial breathes her tenderest breath As o'er their baptism in the April light. And Autumn, gorgeous preacher, mourns now Sermons of dying flowers and falling laves. -John James Platt.

A portion of the public have the impression that a newspaper is always on the strain to obtain something to put in. Before steam and telegraphs had appeared this may have been in a measure The person (who is known) that took a is how to keep out. It is simply one of the impossi-ine silk. ivory-top handle umbrella from our bles to insert one-half the matter that reaches an editor's office; hence disappointments, erasures, inkings, pencilings, and scissorings-though of the last very little is really done. Many of the Poles engaged in the late revolution, intend to take service under the new Emperor of Mexico. The Austrian authorities give every encouragement to the scheme, and the central depot for the flual incorporation of the soldiers into the Mexican army, is fixed at Laybach.

forms of disease than the Doctor. His testimonials are numerous, and from persons in all ranks of life. His house is resorted to by invalids from the highest classes throughout this country. Some of the cases of radical cure he has accomplished would appear incredible; but the proof is too plain for doubt. He has a mass of testimonials from persons well known throughout the country, which can be inspected by any one who is suffer-ing from disease of any kind. We sincerely hope he may be spared to continue his services for the benefit of the thousands who are suffering from all mental and physical maladies. Major General Banks and wife are now at their residence in Waltham.

The Opera House of Messrs, Morris Brothers,

Pell and Trowbridge, rear of 171 Washington

very thick and nearly two hundred years old.

The estate belongs to the Greenough heirs. Some

fifteen years since the premises, with the addition

of one dwelling house on Province House Court,

were fitted up for musical exhibitions, and called

'Ordway Hall. Morris Brothers & Co. have oc-

cupied the place seven or eight years, and during

the last season entirely remodeled their Opera

House, and enlarged it by adding two dwellinghouses in the rear, at a cost of \$16,000. Their loss

is probably more than \$20,000, on which they have

The Baltimore American makes the majority

for the Free Constitution of Maryland four hun-

dred and ninefy-eight. The few remaining regi-

ments whose vote has not yet been returned, will

The blockade runner Little Hattie has arrived

at Bermuda, with 600 bales of cotton, and the

Hope with 1500 bales, and the Falcon with 700

THE WOMEN'S JOURNAL is published monthly,

under the auspices of the Working Women's Re-

lief Association, at No. 736 Arch street, Philadel-

phia. Price \$1,00 per year. It is well edited,

neatly printed, and ought to be extensively circu-

The number of cannon taken from the rebels by

General Sheridan, in his last victory (Oct. 19th,)

is 55; and the number of prisoners 7000, includ-

ing the wounded. The amount of other spoil is

great, and of various character. A dozen battle-

We take pleasure in calling the attention of our

enders to the advertisement of Dr. J. A. Neal, of

New York City. It would be difficult to find one

vho had been more successful in treating all

\$10,000 insurance.

increase this majority.

lated.

flags were taken.

with the Little Hattie, for a raid.

"SHODDY" ECLIPSED .- A New York paper has a great deal to say of the lavish expenditures of the Petrolia aristocracy, whose advent has just been made, who occupy the best apartments in the best hotels, who are just entering upon the fascinating field of fashion, who have just had a wedding at which a million was given and a million taken, and who are bestowing upon the people of New York the treasure which a bounteous earth, richer in liquid wealth than California or Australia, has poured into their reservoirs.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew.

All men have to act. The ideas which the thinker elaborates in his study, to be of use to the world, must be made facts, lived every day, or be organized in institutions. The great majority of men must of necessity be workers.

The Haverhill Publisher, speaks of Mrs. A. A. Ourrier's address in Haverhill, last Friday evening, on "The Ordeal of Fire, or the Great Crisis in the 'Destiny of America," as "intensely interesting." Mrs. C. is one of the finest lecturers in the Spiritual field.

Dr. Dio Lewis's Gymnastic Academy in this city, is a capital place to regain one's lost strength and develop the muscles. " Light gymnastics," as taught by him, are getting to be quite popular in various parts of the country. We cordially recom-mend Dr. Lewis's Academy to the patronage of the public.

Evil thoughts intrude into an unemployed mind as naturally as worms are generated in a stagnant nool.

Dr. E. A. Smith, clairvoyant physician, and his wife, Fannie Davis Smith, the well known lecturer, have returned to Milford, Mass.

Why ought women to have charge of Post Offices? Because they know best how to manage the males (mails).

If you love others, they will love you. If you speak kindly of them, they will speak kindly of ment. you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

The military style of dress is to be the ladies, only wear the coming season. They are to have tight sleeves, cont-tails, and fatigue-jackets buttoned and double-breasted.

A poor woman at Cincinnati lately gave birth to three seven-pound children. The triplets all survived.

Schenectady boasts a novelty in journalism. It has a daily paper with two editors, one Republican and the other Democrat, who each have a page of every day's paper. The second page is for McClellan and the third for Lincoln, and spirited controversies are constantly going on within the limits of a single sheet.

A foreigner, who had mixed among many nations, was asked if he had observed any particular quality in our species that might be considered universal. He replied: "Me tink dat all men love lazy."

Success to the Banner! and long may the light That streams from its folds o'er the darkness of night.

Illume the horizon, and herald the dawn Of a day when War's desolate sway shall be gone, And Peace, with her beautiful presence, again Send joy to the hearts of the children of men; / -S. B. Keach.

A French author says: " When I lost my wife every family in town offered me another; but when I lost my horse, no one offered to make him good."

"Cuffee, is that the second bell?" "No, massa dat's de second ringin' ob de fuss bell. We habn't got no second bell in dis hotel."

A female canary in Springfield, Mass., has laid forty-one eggs and raised fourteen singers this. season, Prolific.

The John Chinamen at San Francisco'recently dedicated an \$80,000 temple. The priests, who conduct what they call worship, shout, screech, yell, groan, spin around amid the racket of gongs, drums and fiddles, and smoke opium until they are quite drunk, when others relieve them. The finger nails of the chief priest are longer than his fingers, and are twisted up like an augur.

It is reported that about fifteen thousand men are constantly working on the machinery of the hundred or more new war vessels-wooden and iron clad-now constructing for the Navy Depart-

The strongest man feels the influence of woman's gentlest thoughts, as the mighty oak quivers in the softest breeze. So says some fine writer. Digby thinks it is all true about the quiver, and the breeze is very often.

They are now building for the through broadgage routes from New York to St. Louis (twelve hundred miles) one hundred and fifty locomotives, five thousand freight cars, and elegant passenger cars in proportion.

The Siberian telegraph has been completed as far as Irkoutsk, an important commercial point in Northeastern Asia.

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

- Truins, halo and Female, Falso and Truio Education, The Rqualities and Inequalities of Iluman Nature, Social Centers in the Summer-Land, Poverty and Riches. The object of Life, Expensiveness of Error in Religion, Winter-Land and Summer-Land, Material Work for Spiritual Workers, Ultimates in the Summer-Land, Ultimates in the Summer-Land,
- 1 Vol., 12mo., price \$1,75. Sent by mail, postpaid, on receipt of the price. For sale at this office. Nov. 5.

SCROFULA, AND ALL INHERITED DISEASES.

80B0FULA, AND ALL INHERITED DIBLASED, WM. R. PRINCE, Flushing, N. Y., assumes the above dis eases, which have been declared incurable by the Facul-ty, as hits stectALITY; and he GUARATERS A PERFECT CURR IN SYRIP CASE. HIS Remedials from Plants also cure Mercu-rial, Rheumatic, all phases; Consumption, Dropsy, Diabetes, Spermatorthea, Thront Diseases, Catarrh, Diptheria; all Liv-er, Kidnoy, Heart, Siphillito and Feinalo Diseases. A Treatise explanatory, price one dime and stamp, per mail. The Reme-dials in \$3 and \$5 packages, sent by mail or express. Nov. 5. Nov. 5.

"The Most Laughable Thing on Earth !" A GAME that can be played by any number of persons. It A GAME that can be played by any number of persons. It invariably produces the greatest Mirth, and is suited for FAMILIES, SOCIAL GATHERINGS, SOLDIRES IN GAMP AND HOS-PITAL, and for OLD FOLKS and YOUNG FOLKS, as an INNOCENT, CONSTANTLY ATTRACTIVE and AMUSING RECREATION. Malled, postpaid, for 25 cents. Address, BOX 458, BOSTON, MASS.

### "THE UNWELCOME OHILD,

OR, THE CHINE OF UNDESTRED AND UNDESTARED MATERNITY CONSIDERED, and its Laws under Legitimate Control." EXP Send two red stamps for a Circular to DR. D. D. LE-FOE, Philadelphia, Pa. 6w\*-Nor. 5.

MRS. FRANCES, PHYSICIAN and BUSINESS MRS. FRANCES, FITSICIAN HILL DUSINESS CLAINVOIAN, describes diseases, their remedies, and all kinds of business. Frice One Dollar. Has all kinds of Medi-cines. Her Ross ONTKENT, for Scrofula, Sores, Pimpled Faces, &c., &c., 25 cents a box. Hours from 9 A. M. to 9 F. M. DON'T RING. 4w<sup>4</sup>-Nov. 5.

DR. J. A. NEAL, No. 34 West 15th Street, New York, still continues his treatment of Disease by a plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied. He is prepared to receive boarders as patients. Nov.5.

M. L. SHERMAN, 62 Lawrence street, Lowell, Mass., has the remarkable with of construct, Lowell, IVI. Mass., has the remarkable gift of CORRECTLY FORESEE ING AND FOREFELLING the rise and fall in the prices of Gold Merchandise and Stocks. 4w--Nov. 5.

MRS. LIZZIE WETHERBEE, Healing Medi-um, No. 12 Lincoln St, (near Summer,) Boston. Hours from 9 till 12 u., and 2 till 5 P. u. No medicines given. Nov. 5.

MRS. MEARS, Trance and Examining Test Medlum, Rooms No. 27 Union St., Charlestown. Hours from 2 to 5 afternoon, and 7 to 10 o'clock evening. Inv Nov. 3.

MRS. L. F. HYDE, formerly of Boston, Test and Business Medium, may be found No: 29 Fourth street, New York.

THE BOWEN MICROSCOPE! MAGNIFYING 500 times, mailed to any address for 50 cents. Tinner Fon §1. Address, F. T. HOWEN, Oct. 29.-6m Box 220, Boston Mass.

### DR. J. P. BRYANT, PRACTICAL PHYSICIAN

FOR CHRONIC DISEASES, CURES the sick instantaneously. Rooms at the WAVERLY IJOUSE, Rochester, N. Y., till January lit, 1883.

MUSICAL CIRCLES.

MRS. ANNE LORD CHAMBERIAN WIll commence a series of CIACLES at the house of Col. C. H. Wing, No. Of Russell Street, Charlestown, on Trunsbar, Oct. 20th, at 8 o'clock, p. M., and continue every evening (Sundays excepted). Tickets admitting a gent and lady, 81.00. Single tickets for ladles, 50 cents, to be obtained at this office. tf-Oct. 8.

### UNION SOCIABLES

ARE held every TUESDAY EVENING, IN LYCRUM HALL, A 57 Tremont street, Boston, All Spiritualists are invited. Dancing to commence. at 8 o'clock precisely. Ticket admit-ting a Gentleman and two Ladles, 75 cents. 5m-Oct. 15. A RE nemotic Strength Strength

## CIRCLE.

HEALING AND DEVELOPING CIRCLE, No. 91 Harrison Avenue, every Tuesday and Friday evening, commencing at 7% o'clock. Admittance 25 cents. Conducted by Oct. 22.-4w\* MB. J. S. FORREST.

CONTENTS.

PREFACE.-List of Authors Cited. BOOK I.-P'RELIMINARY. Statement of the Subject Cited; The impossible; The Miraculous; The Improbable. BOOR II.-TOUCHING CERTAIN PLASES IN SLEEF. Sleep in General; Dreams. BOOK II.-DISTORBANCES POPULARKY TERMED HAUNTINGS. General Character of the Phenomena; Narratives; Summing

D. BOOK IV. OF APPEARANCES COMMONLY CALLED APPARI-TONS. Touching Hallucination; Apparitions of the Leving; upparitions of the Dead. BOOK V. — INDICATIONS OF PERSONAL INTERFERENCES. Re-

HOUR Y.-IADICATIONS OF FERIONAL INTERFERENCES. Re-tribution; Guardianship. BOOK VI.-THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

ndex. Price \$1,50, postage free. For sale at this office. June 11.

THIRD EDITION.

## THE LILY-WREATH

OF SPIRITUAL COMMUNICATIONS RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP

. .

OF MRS. J. 8. ADAMS. BY A. B. CHILD, M D. Go and whisper to the children of earth, and tell them that what they term the flecting vision, is but the soul's reality.— FLORA.

what they term the lecting vision, is but the soul's reality.-Front. Till: little buds that have in love been given, are now gath-of self-approval prompts the hand that scatters them to un-crowned brows. Ile gives, from "Love's bright bower, buds that have dally opened fragrant to his soul. Let them fail genity on the brow of many forms that come to angel-garlens, gathering Hone's bright wreaths. Even from spirit-choes, even from angel-penet, there come imparted from impy homes, where carth's children shall abide. To each and all, Love whispered in love, they have been breathed from inpy homes, where carth's children shall abide. To each and all, Love whispers, "Come," and the buds thou hast gathered from the "Lily-Wreath," bear with these on the breath of pure affect tion; and brighter, soler garlands shall crown thee, undying, to deck tup brow forever. Price \$1, postage 16 cents. For sale at this office. Ap'123.

THE WONDERFUL

STORY OF RAVALETTE; ALSO,

TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE, THELR DOUBLE DREAMS AND THE CURIOUS THINGS THAT BEFEL THEN THEREIN, O. M., THE ROSIGUICICAN'S STORT. By DR. F. B. HANDOLFH, author of "I're-Adamite Man," "Dealings with the Dead," etc., etc. The author, in his introductory, says, "In giving what fol-lows to the world, no one can be more alive to the fact that this is the latter half of the nineteenth century, and that the present is emphatically the era of the granulest Utilitarianism, Revolution, Matter-of-Fact, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale. He has no apologies to make for offering 1t-no excuses, even as a novelist, for departing from the beaten track of 'War, Love, Murder and Revenge;' 'Politice, Passion, and Prussie Acid, which constitute the staple of the modern novel." Price \$1,25, postage free. For sale at this office. May 28.

### LOVE AND MOCK LOVE;

OR, HOW TO MARRY TO CONJUGAL SATISFACTION. BY GEORGE STEARNS. This is the name of what the Bos ton Investigator calls "A very handsome little work," and of which the Boston Cultivator says—"A more unfaue, racy and practical essay has not often been written." Its leading topics

Price 25 cents; gilt edition 40 cents; postage 5 cents. For sale at this office.

### THIRD EDITION.

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

BALTINORE.

THIS popular work has already reached a third edition. Ev-ery one will be interested by a perusal of its pages. EP Price 75 cents; postage 12 cents. For sale at this of-fice. Oct. 15.

Oct. 15. WMr. L. JOHNBON, Dentist, NASSAU HALL, Wash-Ington street, entrance on Common street, Boston, Mass. Aug. 20. tf

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

JUST PUBLISHED.

MYSTERIES

LIFE, DEATH AND FUTURITY. Illustrated from the Best and Latest Authorities,

BY HORACE WELBY,

Author of Predictions Realized," "Signs Before Death," etc.

Tills aim of the writer is to render his book acceptable to make it attractive by the notes and comments of expositors of our own time, as well as from those sarced treasures of learning, and those studies of Scripture, which strongly roveal to us the relation of God to man. The most reverential regard for things sacred has been fostered throughout the work; and al-though the stores of classic thought and fancy have been occa-sionally resorted to for embellishment and illustration, these have been employed as subsidiary to the Spirit and the Truth.

CONTENTS: Life and Time; Nature of the Soui; Spiritual Life; Mental Phenomena; Bellef and Skeptician; What is Superstition? Premature interment: Thenomena of Death; Sin and Punish-ment; The Crucitkion of our Lord; The End of the World Foretold; Man after Death; The Intermediate State; The Constitut Resurrection; The Future States; The Recognition of each other by the Blessed; Adversaria; The Pilgrim's Pro-gress; Appendix. ress: Appendix.

A 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 Brido. The Haunted Grange, or The Last Tenant: being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood Life: A Fragment. Margaret Infelix, or a Narrative concerning a Haunted Man. The Pinch of Lowenthal. The Pinch of Lowenthal. The Pinch of Lowenthal. The Pinch of Lowenthal. The Pinch fousse. No. 1.—The Story of a Recluse. Haunted Housse. No. 1.—The Stanford Guest. Christmas Stories. No. 2.—The Stanford Guest.—An Incl-dent founded on Fact. Christmas Stories. No. 2.—The Stranger Guest—An Incl-dent founded on Fact. Christmas Stories. No. 2.—Faith; or, Mary Macdonald. The Wildfre Club : A Tale founded on Fact. Note. "Children and fools speak the truth." (FT\_Frice \$1,25; postage 20 cents. For sale at this office.

TF Price \$1,25; postage 20 cents. For sale at this office. Oct.15. tf

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. LT Price, plain 50 cents; half glit 63 cents; glit 73 cents, or sale at this office. Oct. 15.

TWELVE MESSAGES

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS, through Joseph D. Stiles, medium, to Josiah Brigham, of Quincy. This volume is embellished with fac-simile engravings of the handwriting of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Bichard Henry Lee, Stephera Hopkins, Thomas Jefferson, Samuel Adams, Lavater, Melano-thon, Columbus, Cromwell, Jackson, and others, Written through the hand of the medium. It is a large octavo volume, of 459 pages, printed in large, clear type, on stout paper, and substantially bound. It is, per-hans, the nost claborate work Modern Spiritualium has called out. Price, cloth, \$1.50; full gilt, \$2. Postage, 35 cents. For sale at this office. Feb. 37.

## 6

# Messuge Department.

Each Message in this Department of the BAN-MER we claim was spoken by the Spirit whose name it bears, through the instrumentality of

### Mrs. J. M. Conant,

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 verbalim. These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil: But those who leave the earth-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.

Thursday, Oct. 6. – Invocation; Questions and Answers; ndrew T. Frazer, of Charleston, S. C., to his brother Wil-am; Tom Stanwood, to his sitzer, in Kennebunkport, Me.; leorgiana Curtis, to her parents, George and Ann Elizabeth

Ham; Tom Stanwood, to his sister, in Kennchunkport, Me.; Georgiana Curtis, to her parents, George and Ann Elizabeth Curtis. Monday, Ocl. 10. — Invocation: Questions and Answers; Mary Stewart Wardwell, to her futher, Major Alexander Wardwell, of Blehmond, Va.; Patrick Donahue, to friends; Annie Higgins, to her friends, in St. Louis, Mo.; Lleut. Wil-Ham Quimby, to friends, at the Nouth, Mo.; Lleut. Wil-Ham Quimby, to friends, at the Nouth, St. Jonabour, Chr. I. Tuesday, Oct. II. — Invocation; Questions and Answers; Bamuel Scudler, of Boston, to his children; Alonzo Dreaser, to friends; Wm. Sampson, (coherel) to his wile Susan, in Cam-bridgeport, Mass.; Faunie Bullard, of Roxbury, Mass., to her parents.

bridgeport, Mass.; Fannie Bullard, of Roxbury, Mass., to her parents. Thursday, Oct. 13. — Invocation; Questions and Answers; Bill Glddings, to his mother, in Plattsburg, N. Y.; Dr. Geo. T. Garvin, of Macon, Ga., to his friend, Thomas Greenwich; Evelyn Sholes, to Catharine Sholes, of Dacatoh City, Iowa. Monday, Oct. 17. — Invocation; Questions and Answers; Capt. Parker C. Symonds, to his wife, at the South; Geo. W. Gaze, to his lather, and his mother in Canton, Mo.; Charles II. Johnson, to friends; J. B. Pricet, to his friend, H. W. Dyer, of Boston, Mass.; Annie T. Lougee, to her futher, Jerome Lougee, in New York. Taesday, Oct. 18. — Invocation; Questions and Answers; Col. Henry C. dilhert, to his wife, in Coldwater, Mich.; Hiram Tubbs, to his father, in San Francisco, Cal.; Abbie Jennings Rolfe, to friends, in Witton, Teun.; Philip Mardien, to Mr. John Gage, of Nashua, N. II.; Grace Sickles, of Georgetown, D. C., to her mother, and futher, Josiah Sickles, an officer in the Army.

the Army. Thursday, Oct. 20.—Invocation; Questions and Answers; Col. Nelson lilli, to his brother, John G. Hill, a member of Jefferson Davis's Cabinet, in Richmond; Jou Brown, to his brother George; Roxanna Elliotte, to Alfred T. Elliotte, of Jersey City, N. J. Monday. Oct. 21

Jorsey City, N. J. Monday, Oct. 24. — Invocation; Questions and Answers; Col. Pengram, to relatives in Richmond, Ya.; Charllo Wells, to friends; Daniel Arthur Chamberlain, to his parents, in this city: Alico Boyes, to Marlan Spenser, of St. Louis, Mo. *Twesday, Oct.* 25. — Invocation; Questions and Answers; Rudolph Seitzer, of Columbus, O., to his wife, Margaret; Tim MoCarty, to friends; Henry Glues, to his father, Col. Josiah Gilnes, his mother, and Lieut. Walsh, of a Rhode Island regi-ment.

### Invocation.

Our Father, the Sabbath of the external world has just passed. The pulpit is vacant, and temples dedicated to thy worship one day in seven are silent and deserted. And because thy children have gone out from these temples, they have laid aside their garments of Christianity, and too many of them are walking the earth clothed with injustice, seeking to overcome their brother man by virtue of might, not right. Oh thou Spirit of All Time, whose dwelling-place is everywhere, we beseech of thee to send forth thy ministering spirits to teach these thy children that all places are sacred, because of thy presence; that all days are thine, for thine Infinite presence hallows all alike. Oh, teach them that it is necessary that they ever wear the garments of Christianity, not that Christianity that folds itself up to rest save one day in seven, but that Christianity that flows out from good acts, kindly deeds; that Christianity that has its foundation in Eternity; that never had a beginning, and can have no ending; that which has no need of temples of Time; that which has no need to be fought about; that which is a strong tower of itself. Oh, teach thy children that this Christianity-which belongs to the soul -is what they have need of, and the only mantle that will securely guard them against the storms of life. Spirit who art the Saviour of the nations, we would invoke an especial blessing upon our brother, thy son, the President of these once United States. Give to him that magic staff of Eternal Justice-Justice as it means in thy kingdom-to lean upon through all life. May he know no other strength. May he lose all his weakness in thy strength, and when darkness is around him from without, may the clear sunlight of an honest purpose ever shine within. When the wild waves of political strife rush madly over him, may he fear no evil. May he know that thou art with him, that thou art expecting much at his hands. Insamuch as he has been called to fill an office altogether divine, may he feel the importance of faithfully performing all duties, whether small or great, as though thou wast with him. Oh give him, Great Spirit of Love, that undying fervor that he has so much need of to strengthen him in the evil hours that are fast coming upon him; and when the voice of discord with its many tones shall clamor at the outer door of his being for entrance, may he heed them not, but listen only to the still small voice of thy angels, knowing that they will guide him unto all truth; that though they now lead him in darkness, they will soon bring him unto light; though the storm rages wildly in the present, in the future the same Spirit that said, "Peace, be still!" to the warring elements eighteen hundred years ago, is able to say, "Peace, be still!" when peace is needed in the present. Oh God, to thee, this hour, as on all other occasions, we offer thee the undying homage of our souls, knowing that thou art our strength, that thou art our Saviour, thatthou art our all Oct. 3. forever.

embodied spirits subject to pains and diseases ? and if they are, are mortals competent to relieve them by temporal means ? Possibly, all this needs no explanation to the fully initiated, but all are not able to comprehend its significance."

A .-- The disembodied spirit is not subject to disease incidental to time and the body. Every, discerning mind will at once perceive that all those diseases that belong to the body, the physical form, are known no more after the spirit has separated itself entirely from that form. It so Imppens, that when the returning spirit desires to take control of your medium, it finds itself laboring apparently often under, or afflicted with, the same disease that it was afflicted with in earthly life; but it is only the reflection of that disease, not the disease itself, that they experience. It is the memory of the pain, and not the pain itself that they now live over again. True, for a time it is very intense, and the spirit feels that it is plunged again into the suffering and misery attendant upon its last hours here.

It is precisely analagous to the condition of your subjects when under the control of a mesmerizer: he telling them that they are drowning. passing through death, or have been shot, and they being, at the time, not only impressed with the belief, but with the reflection of the sufferings, it flows over them like a reality, and, relatively speaking, it is a reality, though by no means permanent

It is claimed by certain individuals who call themselves investigators of the Spiritual Philosophy, that they have redeemed many spirits from that peculiar condition of drunkenness that has followed them in shadow, if not in substance cortainly, to the spirit-world; that by administering ardent spirits to the mediums used by them, they immediately become sound and healthy spirits, freed from that peculiar psychological condition. Now that there is a degree of truth in their assertion we will not pretend to deny; but it is our opinion that the same results, and, perhaps, far better results might be obtained in some other way. We cannot believe that it is absolutely right to load down the physical of the subject you style medium with that poison, for it often comes under the head of ardent spirits, when another course might be pursued with the same results. We say we cannot believe it is right. These subjects have rights which we should not trample upon. Many of them are extremely adverse to taking such liquors. Would it be right for the spirit, in its abnormal condition, to force that element upon it when the medium used is adverse to such a thing? We cannot think it is right. We are aware that the course may be pursued in all honesty, and certainly is justifiable to a certain extent, if the one who pursues it knows of no hetter course. Then certainly it is justifiable. We would recommend that you seek out a better course. Nature's laboratory is very extensive, and her remedial agents are vast. It has been said that Nature has but one remedial agent for one

specific disease, one peculiar disease, but we cannot believe it; for her supply would soon become exhausted. Therefore it is we believe, yea, more, we know, that Nature provides liberally to all the ills flesh is heir to.

Q.-Will the controlling spirit inform me whether man prior to his advent into this world existed as an angel, unconsciously waiting for the birth of its mortal body?

A.-That depends upon what the inquirer considers an angel to be. If he considers an angel to be a distinct spiritual entity, then we shall say that the soul did exist as an angel, prior to its entering the human body.

Q.-In what sense is man a little lower than the angels?

A.-In no sense.

Q.--Is not this the way that God will judge the world, by making every man's conscience sit in judgment on all the acts of his or her earth-life; as St. Paul says, "either accusing or else excusing," shortly after the death of the body?

A .- Yes; we believe that each individual possesses the power of judging itself, of passing justice upon itself. It is so organized that it must continually pass judgment upon all its actions; and rest assured no act will pass unobserved by this keen, critical judge. You have no need of any; have no need to go up to any general seat of judgment, for that individual judgment is quito judgment, for that individual judgment is quite as much as you can all bear.

# means? If not, what does he mean ? Are dis- somewhere beyond the grave, I could not fell ex-

 $\mathbf{OF}$ 

BANNER

somewhere beyond the grave, I could not fell ex-actly where, into which I should be ushered and well cared for by a loving Principle that watched over all life generally, and particularly soul life. Well, it was so ordered that I should fall in the battle of Great Bothel. I have never seen the time since my death that I have regretted the course I took; I only regret that I did so little for my country, that I did not exert a greater in-fluence in helalf of justice and right. I certainly do not regret what little I did do here, and I now arm grateful for the blessed privilege of return. am grateful for the blessed privilege of return, And although I expect to encounter many diffi-culties in reaching my friends, still adverse as they are, they are sacred and God-given, and I feel to thank the Great Spirit for the gift thereof. I would inform my friends that I have succeed of the method state of the same free for the second of the same sacred state of the same succeed.

I would inform my friends that I have succeed-ed in making arrangements with the mediumistic capacities of one Mr. Foster, by which I hope to convince them of my existence—that is to say, if they will visit him—of my presence, of the truth of this great Philosophy, beautiful light, that has come so opportunely, striving through darkness, and making itself all the more brilliant and beau-tiful when we perceive it. Theodore Gregory, to the friends that have asked that he might return. Oct. 3.

### Charlie Hayes.

Charlie Hayes, of the Palmetto State, and who served under the Palmetto flag; but by no means a stranger to your Spiritual Philosophy. [How did you find the way here?] Oh it's very easy to find it. My friends have been waiting ever since the battle of Soren Pines to hear from me and here

battle of Seven Pines, to hear from me, and here I am; can't say I have just gained power to talk, but I've just got the opportunity to use what I

I have a father in that old rebellions State, South Carolina, that would be very glad to hear from me. He's made various attempts to get some news from me, but has always got a me-dium that I could n't use, or there's been something wrong, always. I know there's some difficulty in doing this.

I know there's some difficulty in doing this. Then again, I know I'm on Yankee ground. It may be all very good, but when you think that you may be rather intruding, 'taint very pleasant. [Do you think you intrude?] Well, no-no, not with you; but then I may be with folks here generally. [You are entirely welcome.] I suppose so, as far as you are concerned; if I had any doubts about that, I should not have come. [You've get over fighting yow]. Yes I've get [You 'vo got over fighting, now.] Yes, I've got over it in one sense, and in another I have not, for I hope I shall always keep on fighting for the right. I don't know as it's right, I don't want to say it is, for the South to still contend with the say it is, for the South to still contend with the North, I don't want to say that this war is right, but if it had n't been right, and God has the pow-er that he is said to have, why did n't he stop this war at the outset? [He will when he thinks it's time.] That's my opinion. I believe it was just as necessary for the South to rise in robellion, just as necessary to a better state of things North and South, as it was necessary for you to fight her when the did rise.

and South, as it was necessary for you to fight her when she did rise. Now there was a something to be done on both sides, and that could be done only through war; and if both North and South think they are right, I say fight it out, and the end will show which is right and which is wrong, for I believe that this civil war is founded on principles that are deeper than your human intellects can fathom; consequently I believe the side that is most right will conquer, and I don't care a whit whether it's you Yankees or our folks. If we are wrong, I hope you will conquer; if you are wrong, I hope hope you will conquer; if you are wrong, I hope we shall conquer. That's all I want. [That's honest.]

I was told ten years ago, when quite a boy, that we should have this war. I was told by my spir-it-friends that war would come, that the negro question would be one of the leading elements to produce war, but that it would be by no means produce war, but that it would be by no means the only element, as some say, but one of the lead-ing elements. And so the war came, and we got wiped out; that is to say, we got wiped out of the body through war. [Then you think this war had to come?] Yes, sir; if that was n't the case how could I be here to-day talking to you from this ere spiritual side. I knew it long ago for a certainty, for my spirit-friends told me that it would come. [What other questions beside the negro question do you, think produced this war?] Oh, this inharmonious, unnatural state of aristoc-racy. You needed to be leveled off. It was n't right that one side should rise up so much higher than the other; but the South did rise, however, in her own estimation, and needed to be put down —needed a knife to cut their gas-bag to let the -needed a knife to cut their gas-bag to let the

gas out. I do n't care if it has come to some of my folks. I do n't care if it has come to some of my loiks. I'm glad of it. I was always one of your free thinkers from a boy; never could see the justice in these things; could n't see it was right. My fa-ther used to think the spirits were wrong in pro-dicting this war. "My son," he said, "it won't be in your day or mine." I said, "Father, the spirits say so." "Oh, they do n't always get everything right," he replied.

again that he did, hoping L'd come and os able to speak to him, perhaps I can do so. I suppose my folks are looking out for something from me, hop-ing for it. Now, all I shall have to do is to do the best I can to run the blockade with my paper. [Can you do it?] Do n't know; I can try. Good-day. Oct 3.

### Invocation.

LIGHT.

Invocation.
Holy Spirit, If of all things, as this autumn day lays its golder offering at the feat of Summer, in return for the warm sumshine, refreshing in return for the warm sumshine, refreshing its source of the source of the provides of future good, at thy feet. Other is source of the source of the the good, at thy feet. Other is source of the source of the two with which thou hast crowned us, in return for the numerous blessing with which thou hast crowned us, in return for the humilation? Oh Life, the source of and strength and raiment to the source of and the soul and the soul cand the source for whatever we may do. The temple, the the past, and we know that the use ward, as the sumshine, holds within its heart a blessing to specific the life, like all things in thine outer temple, the sould and the source the source for whatever we may do. The temple, but the rest did. I (You tried to helicvel it and the source for whatever we may do. The temple, but the source all the specific the work that we we have source the source of the source of the through thy wast temple. We have source the source of the so boson; that we are atoms floating in the sumshine of thy love. We know that we must ever revolve round thee as our mighty centre. We know that we can never, never fall from that position in which thou hast placed us. We know that we which thou hast placed us. We know that we must ever render obedience to thee, ever walk in thy way, for oh Life, Life, thou art law, thou art immutable, unchangeable, and yet, in thy mani-festation, ever changing law. Oh thou who art our Father and our Mother, thou hast faught us to pray. When we have wandered in the outer labyrinths of thy temple, there we have seen thy creations praying unto thee. The little flower prays when it droops its becautiful head and closes its fair petals. It prays that the shower may come, that the warm supshine may revive it. And when that prayer is answered, as if in thanksgiv-ing, the little flower lifts its head heavenward and sonward. Oh what a beautiful losson we may learn from thine outward creations. Turn where-soover we may, there thou art talking to us, there solver we may, there thou art taiking to us, there thou art writing lessons for our use, there thou art preaching to us in thine own proper language. Oh Life, here upon thy sacred altar we lay our offerings, humble though they be. We know thou wilt not reject them. Oct. 4.

### Questions and Answers.

SPIRIT.—The friends are now at liberty to pro-pound whatever questions they may desire, that we give our opinion concerning. QUES.—Is due reckoned in the spirit-world as

here?

Ans.—No; time belongs to the material world. The spirit has no need of time. Q.—When a spirit returning, says it has been in the spirit-world a definite number of years, does

A. Spin according to our time? A.—According to your time? A.—According to your time. That is a necessi-ty of the case. They are obliged to consult your time in order that you may understand them; that they may identify themselves to your human con-

sciousness.

Q.—Is the spirit of my sister here? A.—We are informed that she is, but of ourselves we do not know.

Q.--Could you tell her name? A.-That is a question that could be better an-swored privately, as it is of a personal nature en-tirely. All such questions you can place within an envelope, lay upon the table, and they will re-ceive due attention. For the benefit of those per-sons who are ignorant as regards this matter, we would say, that these letters are answered with-out money or without price. All have the privi-lege of placing one, certainly, and porhaps more of these letters, if there is a necessity for their placing more than one, upon the table here. But if more than one question is asked in one envelope or letter, the answer will be likely to be confused, as we have not at our command a great amount of leads, the answer will be inkey to be contasta, as we have not at our command a great amount of time, your time, that is necessary in the answer-ing of long questions, or many questions. We are obliged to change control, or change that peculiar magnetic influence very rapidly, and that cannot be done successfully where there is more than one or two questions at the most in one appendent

or two questions, at the most, in one envelope. Q.—Do spirits sleep in the spirit-world as here? A.—The spirit has its seasons of rest that are equivalent to sleep, even in the spirit-world. Q.—Are individual tastes carried out and per-fected in the other world?

in the oth

### NOVEMBER 5, 1864.

### Samuel Ross.

for me to come out of that file-to come into new and better conditions. Now I'm not agoing to make any particular re-quest to my folks to meet me; but if it is any use to them that I should come and tell my folks about this beautiful spirit-land, where I have lived, and shall continue to live forever-some of 'em say so--if it is of any use for one to come and tell them about it who's lived there nigh seven-ty years, why I'll come; and if they do n't care about it, why then I do n't care to come. [You think you can get along, if they can.] I think I can get along. I have done my duty in coming; been thinking all along it was my duty to come here. Now I think if they feel as if I should do them any good by coming and talking to them, I'll do it. But if they do n't, I can stay away. That is as I was when here on the earth, and I'ye not got a great ways from that same place to day. Samuel Ross, sir. Good-day. Oct 4;

### Jock Bowditch.

How d' ye do? [How do you do, sir?] Well, well, well we all have something to do. There don't seem to be any drones in the hive of life

do n't seem to be any drones in the hive of life where I'm living. Everybody seems to be active, and most of 'em are active to some purpose. [All do something.] Yes, yes. Well, now, there's a very good man in your city that is occupying a public position. He's a man in pretty high standing, and he wants to know something about this ore Spiritual Phi-losophy. And so he's got an idea-well, a'few thoughts, sealed up in about a half a dozen en-velopes, and hid away in the south-west corner of his desk: And he asks that some spirit that he knew when on the earth, will come and answer his questions, "but do n't you give my name in public." nublic.

public." Oh, what fools folks are! Oh yes, I'll comply with it. I don't want to comply with his request, but maybe he'll consent to have me give his name when he finds that some good can come out of Nazareth. Well, well, to the old envelopes, and the questions contained therein: Question No. 1. "Can any spirit tell my exact age?" Oh, what a foolish question to ask. Now I had to travel round a good deal to got the information I wanted, and, last of all, I run afoul of his mother, and she's supposed to know. The mother says he is, or

looiish question to bask. Now I mut to invertionate a good deal to get the information I wanted, and, last of all, I run afoul of his mother, and she's supposed to know. The mother says he is, or was, sixty-one years old on the 7th day of last August. There's so much for that. Question No. 2. "Where was I born?" Answor. In Dedham, Massachusetts. Question No. 3. "Have I any children?" Answer. Yes, two. Question No. 4. "Where was I when these questions were penned?" Answer. In the old building at the top of the hill, called the State House. Better not asked that question. However, it was asked, and I 've an-swered it. [We shall be likely to find out who he is.] Maybe, if you try hard. You're Yankees. Woll, I believe that winds up the worsted. Now I'm going to tell him who I am. I'm old Jock Bowditch, that used to keep a hotel in Dedham, some, let me see, twenty-five years ago. Woll, he used to call me Jock Bowditch when he knew me in Dedham. In later years I used to keep sort of a grocery and liquor stand here in Boston. Now it aint to be supposed that any one here saw those questions. 'T aint to be supposed that this ere little subject of yours saw those questions. 'T alit to be supposed that I was here in the body and saw them, either. Now what is the most ra-tional supposition in regard to the matter? Why, that I, Jock Bowditch, in spirit, living, did really see the purport, and what's more, the real ques-tions themselves; for I saw them before they were written, while in his mind. Now that's the most rational conclusion to arrive at. Now he 'I be likely to say it sounds like Jock, but if it is, he has n't progressed much since he passed on. Well, ho 'II hit about the right nail on the head if he does say so. But you know there's different kinds of progress. There are a good many kinds of in one way, or you may run up the mountain side and progress. There are a good many kinds of progress; and others need to be started up with a good hard lashing from the Almighty, sometimes, before they can progress at all. But you'll all find that real progress is not confined to one par-ticular way Well, well, now, I wish I could wind up this little bit of worsted with that man's name, but he says, "Don't give my name in public." So I suppose I shall have to desist. Good-by. Oct. 4.

### Questions and Answers.

SPIRIT .- The friends are now at liberty to pronound their questions.

QUES.-B. B. B., of Greenfield, Mass., sends the following question : "What effect has arsenic (Fowler's Solution) upon the human system, used as a medical agent ?"

ANS .- The effect depends upon circumstances governing at the time the solution is used as a remedial agent. It is impossible to tell what the effect would be only as a generality. Differont circumstances would produce different effects. We presume that the individual merely wishes to know whether it is a good remedial agent or not. In our opinion, under certain circumstances it is good; and under certain others, it is very bad. It becomes a remedial agent only by virtue of circumstances; and the opposite also, by virtue of circumstances.

Q.-I have in hand a letter, in which the writer wishes to know if her child, who was taken prisoner, is dead or alive. He was a volunteer in the 36th Illinois Regiment, Company C, and his name, Lafayette Bute?

A.-No doubt she will hear from him. Place the letter repeatedly upon the table until you shall receive an answer to the same.

Q .- A friend writing from Saint Francis, Minn. says: "In the Banner of Light of Sept. 19th, over the date of July 14th, under 'Questions and Answers,' it is naturally inferred that the inquirer was in the habit of administering to the diseases of disembodied spirits, in which he claims entire success, by the aid of stimulants. Is this what he

Q .- The Egyptian Sphinx has been a puzzle, and is now, to most people. Can you tell when and for what purpose it was made?

A .-- It is our belief that it is merely an externalization of the religious element prevailing at the time of which history gives you little or no account.

Q.-What, with your superior perceptions, do you perceive that it illustrated of ancient religion?

A .- The religion entire; that which belonged to that peculiar grade of life; not one faculty alone, but all.

Q.-How long before the Christian era was the sphinx made?

A.-It is impossible to tell, there being nothing from which to gain a correct data. Oct. 3.

### Theodore Gregory.

It is with reverence and with feelings which we cannot describe, that we again tread the past, or that which in its material sense is the past to us. that which in its material sense is the past to deal nate in convincing the one past to deal ing to try anyhow. It is impossible to convey any accurate idea of ing to try anyhow. The profound sacredness that seems to cling around these temples of flesh. We possess our-around these temples of flesh. We possess our-shall believe in Modern Spiritualism." The fine selves of them again, after having been called higher, with that feeling of reverence that we used to feel when walking the so-called cities of the dead. We feel the greatness of our own spirits and their near relationship to that Great Spirit filling all life.

We learn upon coming back that the soul has capacities that are boundless, that time nor space can have no effect upon. But oh, while we feel this sense of reverence at taking on these mortal temples again, we also feel as Columbus and his followers felt when their feet first pressed the soil of the New World, like lifting up all the powers of their being in thanksgiving to the Great God that had sustained them through all their voyage.

We, too, feel like thanking the Great Giver of every good gift for having endowed us with power to return, power to speak again through mortal lips, power to inform our friends that we still live, that Death has not annihilated us, that we still love, that the cold waves of Jordan have not cooled our love, that the darknoss has not been so dense but that we could soo our way back.

Early in the morning of this wicked rebellion I laid down my pen and took up the musket to serve God and my country. I felt a stern necessity resting upon me, as one of Columbia's chil-dren, to go forth and do something to save her from destruction. I felt it as much my duty as it was to think and talk. I believed in the force of arms, backed up by that strong sense of justice that every one may be possessed of if they will. You may call it patriotism, or whatever you please to term it, and although I might be sacrificed upon the altar, yet I felt it would be well even should I be sacrificed; that there was a world of souls

### Robert Somers.

Thomas Pendleton, an old Quaker in Pennsylvania, says if any spirit will return and answer a question that he wrote and scaled up four years ago, hoping to get an answer to it, he shall believe in Spiritualism. It's one thing to say what you'll do, and another thing to do it; but, letting the case be as it will, I shall do my best to perform

my part of the work. It sonly little better than a year since I came to the spirit-land meself. I was employed by the old Quaker; worked more or loss for him, eight or nine years; and I knew how he wanted to get an answer to the question herore I came to this land meself. Now, in the first place I'm agoing to tell him that his old servant, Robert Somers-not so very old, eithor—the one that was with him eight or nine years, proposes to answer his question. It's possible he may say that I knew something about it when here, and so I may not be so fortu-nate in convincing the old gentleman, but I'm go-

Thomas Pendleton was induced to become a Quaker because of her death. And furthermore, she proposes to convert him—as she was the prominent means of his uniting himself with the Quakers—to Spiritualism. Sho'died, and ho rush-ed madly about for some sort of an ism to make

himself comfortable with for after her death he himself comfortable with, for, after her death, he became very unhappy. And so he fell in with the Quakers, and he became, as he thinks, a staunch believer in their faith. But this good lady says that he only thinks he believes it; and she it was that induced him to write that ques-tion, with the hope that she might be able to come into communication with him thereby. But she bas failed not having that userling never neceshas failed, not having that peculiar power neces-sary to come into rapport with him. And so the thing waited for this old Scotchman, meself, to come; and, praise be to God, I'm able to help the lady. And all I ask for me reward is that Thomas Bardleton will even that I've any even of the user

lady. And all I ask for me roward is that Andrew Pendleton will own that I've answered his question. There can't be no mistaking it, for I pre-sume there has n't been a'day since the lady came to the spirit-land that he's not thought of her. [How long ago since she left here?] It is forty-three years and ten days since she left him on the earth, she says.

the earth, sho says. Come now, Thomas Pendleton, and acknowl-edge the truth of this new light. I believe I have done my work—all I intended to do by coming here. Good-day. Oct. 3.

### John Howarth.

-Oertainly they are; and fortunately for the individual, there are no such barriers to prevent porfecting as you have on earth, for that is one of the peculiarities of the individual in the spiritland

Q .- Do spirits of similar tastes mingle, as it

Q.—Do spirits of similar tastes mingle, as it were, in families, or in society? A.—Yes, in groups. All minds who have simi-lar tastes naturally gravitate together, just as they do here. Although society, with its iron bands, prevents ofttimes the natural flow of life here, yet in the spirit-world, where you cast off the restraints of society, and suffer the spirit to lead each indi-vidual in its proper sphere of action, then all minds that are harmonious in their tastes gravitate tothat are harmonious, in their tastes gravitate together. It is a law that is good with you, and

A second in our land. Q.—Is there a personal Devil in the spirit-land? A.—No; except he lives in bad acts, unkind words. At all events, we have found no other con-dition of life in which we would dare to look, hop-ing to find a personal Devil.

Q.—In time do all members of a family unite; that is, after they have progressed sufficiently? A.—We have known many families, or the porand the second s their proper position. Perhaps, spiritually gravitate to their proper position. Perhaps, spiritually speak-ing, they will be thousands of leagues apart, and never dwell together. Oct. 4.

### Albert Griffin.

I'm Albert Griffin, of the 10th Connecticut. I'm from Fair Haven. I have been trying ever since I lost my own body to find one I could use to send

I lost my own hody to find one I could use to send some sort of word to my folks. I was wounded at Gettysburg; died shortly i after; and I can't tell you how long it's been since then—how much time has passed; I can't tell you. I suppose I might have been here possibly, now in the body, if I'd had care at that time; but I did n't have it—could n't have had it. [Where were you wounded?] In the right hand, side and hip. I was twenty-one years old—twenty-one the April before I died. I do n't know as I can do much by coming back; but all the boys want to come, and I wanted to come. I should like to go little nearer home if I could. [You'll find the way there.] Well, I'm quite as well off as I expected to be in the spirit-world, for overything is so different there from what I thought it would be, that I do n't know what to make of it; it's not what I how have the first and the way the set of t

### Dora Lee.

I'm Dora Lee. I was eight years old. I lived in Castleton, Pennsylvania. I've got a mother and a brother, and a father down South. I've been dead since, and an inter down South. I ve away yesterday, to see if he could n't get out down South to my father. Georgie's fifteen years old. Tho rebels have got my father. [They have?] Yes, and my mother's most crazy about it. [Can't Yes, and my mother's most crazy about it. [Can't you help him get away?] Yes, after I was comed here. I can't till after I comed here. [Are you going down South then?] Yes, sir. I was aftaid of that great big man. Ite hollered, sir. [He would n't hurt you.] He stid he would n't. He said "Come here, little girl, and I'll help you," but I was kind of afraid to come. I want my mother to know I 've got well. [Do n't she know anything about these things?] No, sir; she do n't know I can come. [You've got a good home now, aint you?] Yes, only she aint there. [She will be, sometime. She'll come to you.] My father's lost his hand. [That's unfortu-nate.] Yes, that's how he was tooked prisoner. [Wash e an officer?] Yes; he was lieutenant. I wish I could go home. I wish you'd give me a ticket. [You could n't use it, if wo did.] Yes, I could give it to the conductor, and go. [With this medium?] Yes. [You could n't hold control

 $(\cdot, \cdot)^{+}$ 

a ticket. [100 could it use it, if wo did.] Yes, I could give it to the conductor, and go. [With this medlum?] Yes. [You could n't hold control of her long enough to get out of Boston. She'd die, and you'd feel bad.] Will I never go? [Oh

A was would can't eld you how long it's been since them—how much time have been here possibly, now is supposed might have been here possibly, now in the body, if I'd had care at that time; but if the have been here possibly, now is twenty-one years old—twenty-one the April before I died.
A int Lucy used to the tables. [Perhaps you do the tables.] They said I must come here forse in the body was to come, and I wanted to inter the body was to come, and I wanted to come. I should like to go little nearer home if I to go twell, won't you? Tell her I've go twell. (We'll tell her you're very happy new.] I aint—not now I aint. [You might make her untroph ti twould be. [What did you expect?] I don't know, what you call, I suppose a personal God, rather than a Principle. When you got there they tell you that God lives in all high seem to be mightly changed around.
I should like to have a talk with my dear old grandmother. She's a good, plous old hady, was always studying the Bible, thinking to go to heavy for wars to go home. Yet here they tell you that God lives in all high seem to be mightly changed around.
I should like to have a talk with my dear cold grandmother. She's a good, plous old hady, was always studying the Bible, thinking to go to heavy for wars to go home with ther, i should tell her some wonderfuithings that I've hear of the bible. I don't want to that a hard tor the to the dege of the fire for the arout heighed to you sit. Oct 4.
I should like to have hor give me a chance to talk with her, I should tell her some wonderfuithing the bard to have hor to the dege of the her for a good while that she loves prety woil. But I guess I won't say too much, for I may frightmen here so that I shan't get a chance to talk to har an it git a chance to talk to here a there a good while that she loves prety woil. But I guess I won't say too much, for I may frighthen here

## NOVEMBER 5, 1864.

### Married.

At Hopedale, Millford, Mass., Oct. 21at, by Rev. Adin Hallou, Mr. William F. Reynolds and Mrs. Mary E. Billings, both of Millord. On Wednesday morning, Oct. 19th, 1864, at the residence of L. 8. Hurdick, Texas, Miole, by W. F. Jamisson, of the Religio-Philosophical Modelay, Mr. Albort T. Towers, of Michmond, Vt., to Miss Adelia J. Bieldin, of Texas, Mich.

### Obituaries.

Passed to the angel-home, from East Stoughton, Mass., Oct. 17th, of croup, Carrie Belle, aged 22 months, only daughter of Oron T. and Sarah Thayer. Three little sons remain to the bereaved parents, while "one in heaven" is companion for little Carrie Belle.

Heaven's gate was loft ajar one day, And to our home an angel came; Wandering from that blest land away, She took from us an earthly name. We called her little Carrie Belle-And loved her with parental love, Oh! who that mystle power can tell Save those who in it dwell above?

Bave filoso who in it dwell above? But oh 1 they called her back again, To dwell up on that unscen abore, And tell us she is free from pain, And cannot suffer any more. So as we truly loved the child, We give her up to angel care, And soothe our grief, so strong and wild, That for that life we may prepare. (Darlestoon, Mass., Oct. 22, 1864. M. S. Tow M. S. TOWNSEND.

Borne to Spirit-Land, Sept. 13th, 1864, Dilla E. Pierce, wife of Wm. Pierce, of Danby, Vt., and daughter of Steph n Dil-

of Wm. Pierce, of Danby, Vt., and daughter of Steph n Di-lingham, of Pawlet, Vt., aged 33 years. Mr. and Mrs. Pierce were both birthright Quakers, yet both became interested in the Spiritual Philosophy. At an early date they were fully convinced of the immortality of the soul through spirit-communion. Mrs. P. was a woman of rare merit, in whose soul dwelt the well developed qualities which constitute the true woman. Agreeably to her previous arrangement, the writer served as an instrument through which the angels discoursed words of comfort to the husband and the numerous friends who con-vened to pay this last tribute of respect to the earth-form of the flued laved one. Many encomiums were uitered by the romaining earth friends. The poor who had so often been blessed by her benevience; the friendless who received kind words of encouragement; the rich who were taught lessons of charity-all scenaed to blend with the angel voices in saying, "Well done," and praying that she still continue her mission to earth to ald the many who need her inhistrations.

On the 14th of Sept., the spirit of little Josephine, daughter of Mr. and Mrs. A. W. Houghton, of Rutland, Vt., passed to the home of the angels, ere the cold winds of one winter had passed over its delicate frame, at the age of months.

Henry W., son of William and Paulino Gardner, of East Dor set, Vt., from the camp of the 11th Vermont Regiment, Washington, D. C., March 11th, 1862, aged 19 years.

ington, D. G., March 11th, 1862, aged 19 years. Henry was patriotic, and possessed a fine poetic nature; was a great admirer of the beautiful; self-sacrificing for friends and commemorate the demise of this noble boy, and to extend their sympathics to the parents, who had made such a noble offering to their country's call. The angels spoke upon the Resurrection, not of the decomposed body, but of the spirit possessing all the active elements of the "Higher Life;" giv-ing and loving, will oft return to cheer the parents and brother, assuring them that their sacrifices—with the thou-sands of other-shall not be in vain. S. A. HONTON.

Departed for the higher life, from Sickles Hospital, Alexandria, D. C., Oct. 8th, Walter Foster 2d, of South Scituate, Mass., in the 41st year of his ag ..

Mass., in the 41st year of his ag. It is with feelings of sadness I take my pen to chronicle the crit of the departed, Mr. Foster was a soluler in Company D, 42d Regiment Mass. Volunteers, being naturally sensitive and conscientious to his conviction of duty, the calls of the Presi-dent for soldiers to replenish and increase the Union Army to put a speedy end, if possible, to this most iniquitous rebellion, induced him-his particitam being all all ve to the cause of his country-to enlist in its service. Not being robust in his physi-cal nature, his strength proved inadequate to his nobleness of purpose-toil, exposure, and the tumuit of war prostrated his powers-heil a vicini to discase, and his body lies a broken sacrifice upon the altar of his beloved country. *Hanover, Mass., Oct.* 24, 1864. T. J. GANDWER. (We have not room for the neetry which accommanded the

(We have not room for the poetry which accompanied the above.]

Boston, Oct, 15th, passed to the Spirit-Land, Mrs. Jennio II Freemantic, aged 23 years, without one moment's warning while in the morning of life, and hoping for years of enjoy ment.

On the following Monday, Oct. 17th, her husband, George S, Freemantle, aged 29 years, followed her to the spirit-world,

Freemantle, aged 29 years, followed her to the splitt-world, loaving two orphan boys to the care of A grandmother. Truly, in the mildst of life we are in death. By this sudden and sad calamity, a mother and sister weep over their bereave mont; but they feel that our leavenly Father doeth all things well. May they be the faithful instructors to these little chil-oren, and teads them that their parents still live. And the pa-rents and sisters of the son and brother, may, they be autained through this trying amiletion by the power and wisdom of God. The writer was called to officiate at the functual of these two, and, as they lay side by side in their coffins, he, while looking around over the large crowd that was present, thought how much we need that firm faith and trust in God that will enable as to been up under any affician. SAMUEL GROVEL.

### 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 appendiments of Lecturers gratul-tously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

Mns. Cona L. V. HATCH will lecture in Lyccum Hall, Bos-ton, during November.

ton, during November. DR. L. K. COONLET will lecture and heal in Fulton, Ill., Nov. 7; in Quincy during December. Address, St. Charles, Ill. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light. Mrs. Sarah A. Coonley's address is Newburyport, Mass.

of Reptember and during fictober, visiting other places during the week, if desired; in Uncinnati during November, W. F. JAMINSON, trance speaker, Albin, Mich., will speak in St. Johnsone-half the Hundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS: (Under this heading we insert the names and places of restdence 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."] REV. D. P. DANIELS will answer calls to lecture, solemnizes marriages, and attend funerals. Address, Lafayette, Ind. sepi0-3m\*

sepi0-3m\* Mns. N. J. Willis, tranco speaker, 24% Winter street, Bos ton. Mass. sepi7-3m\* Ina H. CURTIS speaks upon questions of government. Ad-dress, Hartford, Conn. nov21-1y\* IIENNT C. GONDON, medium, 66 West 14th street, corner 6th avenue, New York. octl-3m\*

wenue, New York. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. oct8-3m\*

MRS. SARAH M. THOMPSON, speaker, post office box 1019, Cloveland, O.; residence, 36 Bank street. nov5-\* C. AUGUSTA FITCH, trance speaker, box 4295, Chicago, Ill.

MISS A. P. MUDGETT will answer calls to lecture, and attend funerals. Address, Montpeller, Vt., care of L. L. Tanner. 0ct22-6w\*

funerals. Address, Montpeller, Vt., care of L. L. Tanner. oct22-6w<sup>2</sup> Mrss, A. P. BROWN, inspirational speaker. Address, St-oct22-6w<sup>2</sup> Mrss Lizzte M. A. CARLEY, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services aro desired. Will take subscriptions for all the apiritual papers. Mrss JENNE LOLD, musical medium, care Erastus Stebbins, Chicopee, Mass. mins. C. FANNIE ALLEN'S address is Scarsport, Me., care of M. Balley. Sho will now receive calls to lecture for the au-tum and winter, and attend funerals when desired. Jyl6-1 Mrss JENNE CLIANBRUALN, musical medium. Address 40 Russell street, Cliarlestown, care Col. C. H. Wing. Jun4 Mrss. FRANCES LORD BIOND, caro of Mrs. J. A. Kellogr, Am-herst, Mass. Sup0-1 SAUUE LI. FAIST, the blind medium, will answer calls to lec-ture and sit for tests. Address IGNT, Child, M.D., 634 Ince street, Philadelphia, Pa. F. L. WADSWORT's address IS 274 Canal street, New York. Mis. I. F. M. BROWN may be addressed at Kalamazoo, Mich.

F. L. WADSWORTH's address is 274 Canal street, New York. Mus. II. F. M. BROWN may be addressed at Kalamazoo, Mich. J. L. POTTER, irance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wher-iowa, care of Lewis Lucas, Esq. aug27-3m<sup>\*</sup> MISS L. T. WHITTER, Bansvillo, N. Y. octio-t REV. STEPHEN SPEAR, Braintreo, Vt., offers his services, as lecturer, to those who will pay his expenses. octi-t Moszs HULL, Kalamazoo, Mich. Jan-E. L. U. and LOUE M. WULLS 102 Wast 70th street New

MOSES HULL, Kalamazoo, Mich. jan9-F. L. H. and LOVE M. WILLS, 192 West 27th street, Now York City. jan2-7 DR. JAMES COOPER, of Bellefontaine, O., will answer calls to speak on Bundays, or give courses of lectures, as usual. † MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5-† L. JUDD PARDEE, Boston, Mass., at the "Boston Hotel." † MRS. SOPHIA L. CHAPPEL will answer calls to lecture in any part of the country. Address, caro of Mrs. A. Patterson, No. 269 Walnut street, Cincinnati, O. 200

REV. ADIN BALLOU, lecturer, Hopedale, Mass. apll-† MR. and MES. H. M. MILLER, Elmira, N. Y., caro of Wm. B Hatch. jan23-†

J. S. LOVELAND, Willimantic, Conn. apl1-4 H. B. STORER, Foxboro', or 4 Warren st., Boston. jel8-t MRS. LAURA CUPPY, Dayton, Ohio. marl2-4

New Books. SECOND EDITION! RAPID SALE! THE BOOK OF THE AGE. CLARK'S PLAIN GUIDE

SPIRITUALISM I TEXT BOOK, REFERENCE BOOK, BAND-BOOK, COM-

PLETE COMPEND, THOROUGH GUIDE FOR ALL WHO WOULD KNOW SPIRITUALISM IN ITS HUNDRED PHASES, FORMS, AND APPLICATIONS.

BY URIAH CLARK.

## BANNER OF LIGHT.

# New Books.

### SECOND EDITION 0¥ A SPLENDID VOLUME, ENTITLED,

POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first collition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and in-trinsic ment of the Poems are admired by all intelligent and liberal minds. There had long been an entrest call for the re-publication in book form of the Poems given by the spirit of Poe and others, which could not be longer unleeded, hence their appearance in this spiculid volume. Every Spiritualist in the land should have a copy.

A Word to the World (Prefa-tory); The Prayer of the Borrowing, The Barg of Truth, The Borng of Truth, The Burlan of Webster, The Burlan of Webster, The Burlan of Sigurd and Gerda, Kepler's Vision, Love and Latin,

PART II.

PART II. The Spirit-Child, (By "Jen-Ile.] The Revelation, The Revelation, The Excile of Freedom, The Lagie of Freedom, The Lagie of Freedom, The Single of Freedom, The Single of Freedom, The Single of Sing

GT BOOKSELLERS throughout the Loyal States and the British North American Provinces are hereby notified that the Publishers are ready to receive orders at the usual discount to the Trade. Retail price of the full glit edition, \$1,75; postage free. Re-tail price of the edition in cloth, \$1,25; postage free. Re-tail price of the edition in cloth, \$1,25; postage free. Re-Publisherd by WILLIAM WHITE & Co., 168 Washington street, Boston.

A New Poetle Work.

### BLOSSOMS OF OUR SPRING, BY HUDSON AND EMMA TUTTLE,

### Just Published.

IN this elegant volume of two hundred and twenty-eight pages, will be found some of the finest Poems in the lan-guage. All lovers of becautiful poetic thought will find a rich treat in their perusal. The splittual harmony which per-vades most of them will find a response in the hearts of believ-ers in the Splittual Philosophy.

TABLE OF CONTENTS:

America : a National Poem.	A Hope.
Vision of Death.	Spirit-Volces.
The Course of Empire.	A Dream.
A Visit to the Ocean.	Light.
The Snow.	The Three Patriots.
Pet.	Memories.
Loulou.	Wby Dost thou Love Me?
Bodings.	Leonore.
Weary.	An Indian Legend of the Al-
The Second Wife.	leghanies.
Heaven.	The Old Bachelor.
Nutting.	Bridal Musings.
I've Been Thinking.	Lele
The Destitute.	The Dying Robin.
Sleighing.	Death of the Year.
Weep.	Lights and Shadows.
Strange.	My Home.
Love.	On the Sen.
How She Came.	An Invocation,
Everallyn.	The Undeceived.
Joan D'Are.	Life's Passion Story.
Commissioned.	1
	& CO., 158 Washington street,
Published by WM. WHILE	or CO., 100 washington street,
Boston, Mass.	

Price, in cloth, \$1; postage, 20 cents. For sale at this Office. March 26.

### THIRD, EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

BY HUDSON TUTTLE. Carefully rovised and corrected by the author. CONTENTS: PAR I. CHAPTER I-A General Survey of Matter. Chapter II-The Origin of the Workls. Chapter III-The Theory of the Origin of the Workls. Chapter III-The Theory of the Origin of the Workls. Chapter IV-III be Earth, from the Gaseous Occun to the Cambrian. PARTIL. Chapter V-Life and Organization. Chapter Y-The Ilistory of the Earth, from the Gaseous Occun to the Cambrian. PARTIL. Chapter V-Life and Organization. Chapter XI-The Distory of Life sandstone Series. Chapter XI-The Ilistory of Life through the Silurian Formation. Chapter X-The Old Red Sandstone Series. Chapter XI-Carboniferous of Coal Forma-tion. Chapter XII-Fermian and Trins Periods. Chapter XIII-Oolite; Likas; Wealden. Chapter XXI-The Creta-ceous of Chalk Period. Chapter XV-The Tertlary. Chapter XVI-A Chapter of Inferences. Chapter XXI-The Chapter XVI-A Chapter of Inferences. Chapter XVII-Origin of Man. PARTIII. Chapter XV-The Hard and Nervous System, Studied with Reference of the Origin of Thought. Chapter XX-The Source to their Legitimate Results. Ap-pendix-An Explanation of some of the Laws of Nature, their Effects, &c. Price, 81.25; postage, 18 cents. For sale at this Office. Price, \$1.25; postage, 18 cents. For sale at this Office. May 17.

## SECOND EDITION-JUST PUBLISHED.

Second Volume of the Arcana of Nature. OR, THE PHILOSOPHY OF APIRITUAL EXISTENCE, AND OF THE SPIRIT-WORLD. By HUDSON TUTTLE. Heaven, the home of the immortal spirit, is originated and sus-tained by natural laws Miscelluneous.

THE POSITIVE AND NECATIVE POWDERS I **THE FUNITYEAND** AND ADVAILVE INVIDENCE IN TAILS AND ADVAILVE ADVALUES AND ADVALUES the

GREAT FAMILY MEDICINE OF THE AGE!

CHEAT FAMILY MEDICINE OF THE ACE I THE POSITIVE POWDERS CURE: THE HEGATIVE POWDERS CURE: 1. All Negative Fevers: as the 1. All Negative Fevers: as matic, Intermittent, Searlet, the chill which precedes favers small Pox, Measles. 2. All Negative Nervous Dis-cases: as Neuraigia, Ilcainche, teates: as Yalsy, Amaurosia, Toothache, Qout, Mt. Yitus or Bilindness, Deathers, Hun-Dance, Lockjaw, Fits, Dell'stroko, Houbib Vision, Weak rium Tremens, Ilysteria, Colic, Sight. Catalepay, Hysterical Cramps, Convulsions, Bieep-lessness. 3. Positive Female Diseases: 1. All Negative States: as in

Continuous, Bicerreinandus, Bicerreinandus, Apopiexy.
 J. All Negative States : as in-asali Menatrual Derangements, dicated by Coldness, Chilliness, Leuchorrhan, Threatened Ab-Leuchorrhan, Threatened Ab-Nausca, Cramps and Paindi Urination of Pregnancy.
 Positive Diseases of the Sexual and Urinary Organs, Sexual and Urinary Organs, and of the Stomach and Bow-els.

Circulars with fuller lists and particulars sent free to any

address. Malled, postpald, on receipt of the price. PRICE \$1,00 per box; 85,00 for six; 88,00 for twelve. Call on, or address, AMANDA M. SPENCE, No. 97 St. Marks FLACE, New York City. Sept. 17.



## MISS C. E. BECKWITH, Trance and Writing Medium, No. 28 Camten street. Hours from 9 to 12 and 500-0ct. 15. D<sup>P</sup>R.GOODALE'S CATARRH SAMUEL GROVER, HEALING MEDIUM, No. 13. DIX PLACE, (opposite Harvard street.) Aug. 27. MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET. Boston, Mass. 3most Aug. 13. MADAME GALE, Clairvoyant and Test Me-Oct. 27 REMEDY.

AND MODE OF TREATMENT IS

THE ACME OF PERFECTION.

It Cures Hay, Rose and Periodio CATABRH,

It Oures OATABRH in all its Types and Stages.

It Oures OATABRH and averts Consumption.

The Sense of Taste and Smell Restored,

No Violent Syringing of the Head.

sneaks well of it.

Oct. 15.

Or Psychometrical Declineation of Character. MR. AND MRS. A. B. SEVERANCE would respectfully Mannounce to the public that those who wish, and will visit them in person, or send their autograph to lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical discase, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and blints 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 will-ing to testify. Skeptics are particularly invited to investigate. Everything of a privato character kerr structure as succ. For Written Delineation of Character, \$1.00. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, MRL AND MRS. A. B. SEVERANCE, Aug. 20. ff Wiltewater, Walworth Co., Wisconsin. No form of Catarrh can withstand its searching power, and no mode of treatment ever afforded such immediate relief, or gave such universal salisfaction. It penetrates to the very scat of this terrible disease, and exterminates it, root and branch, forever.

[From the Commercial Advertiser, New York.] HAT, ROSE AND PERIODIC CATARUI. - Dr. R. Goodale'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

Band wen of it. Band a stamp for the new Pamphlet on Catarrh, its Mode of

Treatment and Curo. Information of priceless value. NORTON & CO., SOLE AGENTS, 75 Biceker street, New York. Sold by respectable Druggists generally. Oct. 15

STONINGTON LINE!

Summer Arrangement! .... Inland Route !

NEW YORK, VIA GROTON !

Cars leave Station of Boston and Providence Railroad for "COMMONWEALTH," CAPT. J. W. WILLIANS, MONDAYS, WEDNESDAYS and FRIDAYS; for Steamer "PLYMOUTH ROCK,"

"PLYMOUTH ROOK," CAPT, J. C. GEER, TUESDAYS, THURSDAYS and SATUR-DAYS, at 5.30 o'lock, p. u., landing in New York at Pier No. 18 North River, foot of Curliandt street) connecting with all Raliroad and Stamboat lines for the North, South and West. Tickets furmished and Baggage checked to New York, Phila-delphia, Pitteburg, Pa., Baltimore, Md., Washington, D.C., Dun-kirk and Buffalo, N.Y., and the West. Passengers for Philadel-phia, Baltimore and Washington, make connections with the Raliroad without Charge or Transier at New York, in season for passengers taking the cars for the above phaces. Recurning, ono of the above boats leave Pier 18, New York, at 5.p. M. Freight taken at lowest rates. Steamers' Berths and State Rooms obtained at 76 WASHINGTON STREET, and at the BOSTON AND PROVIDENCE R. R. STATION, Piensant street, foot of the Common. JOHNO. PHENSTREY, Agent, Boston, July 23. To WASHINGTON STREET,

4w\*

N. Frank Wirrs will speak in Taunton, Nov. 6 and 13; in Lynn, Nov. 20 and 27; in Quincy, Dec. 4 and 11; in Chelsea, Dec. 18 and 25; in Troy, N. Y., during January; in Spring-field during March. Address, Quincy, Mass.

Mins, S. E. WARNER will speak in Chelsen, Nov. 6 and 13; in Providence, Nov. 20 and 27; in Portland, Mc., during De-cember. Will speak week evenings, if desired. Address, caro of Dr. 11. F. Gardner, Pavillon, 51 Tremont street, Boston. MRS. N. J. WILLIS will speak in Lynn, Nov. 6 and 13.

AIRS. N. J., WILLIS WIII SPEAK IN LYNN, NOV. 6 AND 13. MISS MARTHA L. BROKWITH, tranco speaker, will lecture in Philacelphia during Novembor; in Taunton during Janu arry; in Springfield during February; in Worcester during March; in Lowell during April. Address at Now Haven, care of George Beckwith.

ad Georgo Beckwith. J. II. RANDALL and HENRY B. ALLEN will be in Utlea, Nov. S and 13; in Winchester, N. H., Nov. 20; in Montague, Mass., Nov. 27. Address accordingly. Mus. E. M. Workort will speak in South Wallingford, Vt., Rov. 8; in Mount Holly, Nov. 11; in Danby, Nov. 20; in Mount Holly, Nov. 27; in Leicester, Dec. 4; in East Middlebury, Dec. 11; in South Hardwick, Dec. 18; in Morrisville, Dec. 20. Ad-Ireas, Rochester, Vt.

Iress, Rochester, Vt. ISAAC P. GREENLEAP will speak in Bucksport, Mo. Nov. 80 and 21, and Dec. 18 and 25; in Gienburn, Nov. 6, and Dec. 1; in Excter, Nov. 13, and Dec. 11. Address, Excter Mills, Mo. Mass. S.A. Honrow has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend func-rals. Will speak in Haverbill, Mass., Nov. 6 and 13; in Bridge-water, Nov. 30. Address, Rutland, Vt.

water, Nov. 30. Address, Rutland, VI. M185 Lizzie Doren will speak in Chelsea, Nov. 20 and 27. Address, Pavillon, 87 Tremont street, Boston, Mass.

MRS. SARAH A. BYRNES will speak in Portland. Nov, 6 and i in Malden, Nov. 20 and 21; in Lynn, Dec. 4 and 11; in lymouth, Dec. 18 and 25.

MRS. FRANCES LORD BOND will lecture in Washington during November: in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass. Cranetor 4

CHARLES A, HATDEN Will speak in Foxboro' during Novem-ber; in Washington, D. C., Dec. 18 and 25; in Lovell during January and May; in Chelsea during February; in Haverhill during March; in Phymouth, April 2 and 9; in Providence, R. L., April 23 and 30.

MRS. M. S. TOWNSEND speaks in Stafford, Conn., during fovember; in Troy, N. Y., during December. Address a above.

J. M. PERLES will speak in Portland, Me., during January; in Washington, D. C., during February. Address as above.
 MISS SUSIE M. JOINSON will lecture in Plymouth, Nov. 6 and 13; in Taunton, Nov. 20 and 27. Address, Bradley, Me., Care of A. B. Emery.

WAREN CHASE will lecture in Sturgis, Mich., Nov. 6; in Goauga County, Ohio, Nov. 13, 20 and 27-address, Chardon, Ohio in Washington, D. C., during January, and irom there make a tour East, via Baltimore, Philadelphia and New York, trom which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light.

Mus. Augusta A. CURRIEN will speak in Milford, N. H., Nov. 13; in Randolph, Mass., Nov. 20; in Chicopee, Nov. 27; in Philadelphia during December; in Worcester during Jan-uary; in Lowell during February. Address, box 815, Lowell, Mass.

WALTER HTDE loctures every week in the "Electro Thera-poutic and Medical Institute," No. 244 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend funerals. See advertisement. Address as above.

Mas. E. A. Buiss, of Springfield, Mass., will speak in Troy, N.Y., during November: in Cincinnati, O., during December; in Charlestown, Jan. 22 and 29, and Feb. 5 and 12; in Plymouth Feb. 19 and 26; in Lowell during March.

Mins. ALCINDA WILLIELM, M. D., will speak in Ohio and Pennsylvania the latter part of October and November. Will give political lectures on the route week evenings, until Nov. 8. 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.

Mas. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on weck-day evenings, if wanted.

JAMES M. ALLEN WILLED. JAMES M. ALLEN WILLS for Notes, Starsport, Me., Counties, Me., until further notico. Address, Scarsport, Me., oare of M. Balley. He will receive subscriptions for the Ban-ner of Light; also attend funerals.

ner of Light; also attend funceals. J. G. Fisu will speak in Grand Raphis, Mich., during Novem-ber; in Providence, R. I., during January and March; in Worcester, Mass., during February in Van Buren and Alle-gan Counties, Mich., during April. May and June. Address, Ganges, Allegan Co., Mich., or according to appointments. W. K. RirLER will speak in Somers, Conn., during December: in Stafford. Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Ad-dress as above, or Snuw's Falls, Me. Mns. SUSIE A. HUTCHINSON will speak in Montpeller, Nov. 6; in Portland, Me., Nov. 20 and 27. Miss EMA HOUMERS WILL speak in Worcester, Mass., dur-

. .

AND APPLICATIONS, BY UBIAH OLARK. "Excellent" \*\* both the informed and uninformed spiritual Magazine. There is no dissenting voice, either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The first large either from the press or the people. The set is a shaulbook for constant use, for centre tables, confer-ences, chrices, conventions, the arena of discussion and public rostrums; a reform book to which to turn on all eccasions of need: a text-book for believers, finds, neighbors, skeptics, Inquirers, editors, ministers, authors; an ald to the weak in faith, the doubthil, the unfortunate, the failen, the despondent, the faile embracing the press and cons: theoretical practi-cal, scarbing, furk, free, foreless: offersive to none but the persistently blind and infatuated: liberal and charitable to all; and house the heat has fail to chaste, eloquent and at-tractive style, distinct in the presentation of principles and pointed in the rapplication, and over the studies and laborer of persistently fills all the Northers. Eastern, Middle and labors of years. It is the first and only book going over the whole ground. Mange the varied contents of this volume are numerous prongers, startling statistics, cloring medium, such arge you the term circles, develop mediumship, and endors or spiritual terturing field, huring been annog the earliest phoneer cham-prongres, startling, st

ago 300 jarge pages, superior type, cloth, \$1,25; postage, 15 cents. CIF Address the Publishers, WILLIAM WHITE & CO., Jan. 9. tf 168 Washington St., Boston, Mass. Jan. 9. tf

JUST PUBLISHED. " "PECULIAR."

A New American Novel.

TVIIIS WORK, having passed through Eleven Editions in as many weeks in this country, is now aunounced for repub-lication in London. The Atiantic Monthly says of it: "Everybody is reading or meaning to read it."

The Atlantic Alonthy says of it: "Everyboay is reading or meaning to read it." The Continental Monthly says: "It will make its own way, as it has the elements of success." The Universalit Quarterly says: "It is not possible within our limits to speak of the work as it deserves. It is not fiction, but fact!"

The Universalist Quarterly says: "It is not possible within our limits to speak of the work as it deserves. It is not fiction, but fact: The New York Tribune says: "For variety of incident, naturalness and force of description, and intense dramatic effect, no candid judge will deny it the possession of eminent merit."

effect, no candid judge will deny'it the possession of eminent merit." The celebrated Prof. Newman, of London, writes: "The va-riety and novely of character seems to me admirable. The book absorbed me too much for my other studies and letters, so I saw it best to stick to it and dhish it off." The Philadelphia Press says: "The prominent idea is gigan-tic." The New York Evening Post says: "This novel has remark-able power-ethe power of truth outspoken, with the voice of a man who is in carnet." John G. Saxe says, in the Albany Argus: "The story is one of great power, and will be found extremely entertaining." In addition to these features of rare attraction, we need bat remind our readers that this work is boid and strong for Spirit-talism. The eminent author leaves no doubt as to his views. EVENT SFIRITUALIST SHOULD BEAD IT. That it will form an important instrument in calling increased attention to the Spiritual movement, no intelligent reader will fall to precive. It should lie upon the table of every progres-sive family. One beautiful izmo.. 804 marcs. cloth bound. Price, 81.75

one beautiful 12mo., 504 pages, cloth bound. Price, \$1.75 Core beautiful 12mo., 504 pages, cloth bound. Price, \$1.75 Core and the set of price. Por sale at this office. March 26 March 26.

THIRD EDITION-NOW READY.

## WHATEVER IS, IS RIGHT.

### BY A. B. CHILD, M. D.

bor; in Providence, R. I., during January and March; in Worcester, Mass., during February in Van Buren and Alle-gan Counties, Mich., during April. May and June. Address, Gauges, Allegan Co., Mich., or according to appointments. W. K. RIPERY will speak in Somers, Conn., during December; in Stafford. Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Ad-dress as above, or Show's Fails, Me. Mass. Suste A. HUTCHINSON will speak in Montpeller, Nov. 6; in Portland, Me., Nov. 20 and 27. Miss EMAA HOUSTON will lecture in Worcester, Mass, dur-ing November; in Taunton, March 5 and 12. Address as above, a Musrgy E. Sinkons will speak in East Bethel, VL, on the fourth Sunday of every month during the coming year. Ad-dress, Woodshock, VL. Miss Lizzig CARLEY, Tpsilanti, Mich., will be in Brecks-ville, Richicleid, Hinckley, Chagrin Falls, O., the last two weeks

Ileasure in a nanourcial spirit, is originated and sus-tained by natural laws. The publishers of this interesting and valuable work take world, that the second caltion of the second volume is now ready for delivery. CONTENTS: Chapter I-Evidences of Man's Immortality, Drawn from Illis-tory; Spiritualism of the Nations. Chapter 11-Proofs of IllI-Evidences of Man's Interesting and modern Spiritual HILE Vidences of Man's Interesting for the second solution of the second calter of the second solution of the second solution of the sory; Spiritualism of the Nations. Chapter 11-Proofs of IllI-Evidences of Man's Interesting for the second solution of the World, bin i the second edition of the second volume is now really for delivery.
 Chapter I.-Evidences of Man's Immortality, Drawn from History, Spiritualism of the Nations, Chapter II-Proofs of Immortality, Drawn from Materiality, Drawn from Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spiritual Flenomena, and their Distinction from such as are not Spirit, concluded. Chapter VII-Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter XIV-Philosophy of Change and Death. Chapter XII-Philosophy of Change and Death. Chapter XVI-A Chairvoyant's View of the Spirit Spirit Spirit XVII-Philosophy of the Spirit Spirit Spirit XVII-Philosophy of the Spirit Spirit Spirit Spirit XVI-Published by WLLIAM WIITE & Co., 168 Washington street, Joston. Frice \$1,23; postage 18 cents. The usual discount made to the trade. For such at the side at this office. Mary 3.

### JUST OUT.

### Spiritual Sunday School Manual!

For Sunday Schools, Homes, Circles, Confor cuces, the Closet, etc.; An Easy Plan

for Forming and Conducting Sunday Schools.

By the Author of the "Plain Guide to Spiritualism."

By the Author of the "Plain Guide to Spiritalism." THE great demand for some book for starting and conducting Spiritual Bunday Schools, and for the use of the young at home, is at last met by this Manual. The style and plan are so plain and easy, children themselves can form schools or classes, and yet the book is entirely free from the silly and the stale, the dogmatic and the sectarian. The old as well as the young cannot fall to find this book attractive and exceedingly sugges-tive. Teachers and pupils are put on the same level. No tasks are imposed; no "catechism" spirit is manifest; no dogmas are presented in the most simple and attractive sile. The book contain a brief Introduction—How to use this Manual—a series of rich, original Readings, Responses, &c., for opening and closing schools—Lessons and Questions on every practical and important subject, the lessons and newtone of the stone of the dom from ancient and modern authors—Infant Lessons and Questions—a variety of Little Spiritual Stories, mest touching and exquisite, and a closed, new collection of the funest Spirit-ual Song and Hyms, with familiar tunces. One hundred and forty-four comparet pages. Sent by mall free for 30 cents. Liberal discount to the Trade and to Sunday Schools. EF Address Publishers, WM. WHITE & CO.

ichools. Address Publishers, WM. WHITE & CO. BANNER OF LIGHT OFFICE, April 23. 159 Washington street, Boston, Mass. 3 SIXTEENTH EDITION.

## SCENES BEYOND THE GRAVE TRANCE OF MARIETTA DAVIS, FROM NOTES BY REVEREND J. L. SCOTT.

REVEREND J. L. SCOTT. THIS very interesting book has already reached its sixteenth coliton, which is sufficient evidence that it is a work of merit. The following is a list of its Contents: Introductory Statement; Man at Death; City of Peace; Pilgrint's Address; The Gilory of the Cross; The Child's Nar-ration; Aritstic Order of Infant Paradise; The Paradisical Nursery; Infants Received by the Saviour; Infants Restored to llarmony; Christ Rovcade as Suffering on the Cross; The City Viewel from a Superior Plain; Scenes of Revolving and Living Thought; The Form of the Saviour in the Cloud of Night; The Pinatom Sphere; Address of the Palse Philoso-pher; The Pandemonium-Mock Worship; Marietta Arises to the Sphere of Harmony; Centre Dome of Infant Paradise; Marietta's Unflues Revealed by Contrast, Song of Infants before their Chief Guardian; The Fordorn and Doomed Bieing; The Babe of Bichelehem; Justice and Mercy; The Bietrayal; Cruelites inflictied upon Jesue; Apolyon; The Tribunal; The Dream; desus ied out to be Cruelici; Judas Repenting; Cal-vary; Thice Al, nostpaid. For sule at this office. April 23.

Price \$1, postpaid. For sale at this office. April 23.

## THE KORAN; CONNORLY CALLED

### THE ALCORAN OF MOHAMMED.

TRANSLATED into English immediately from the original Arabic. BY GEORGE SALE, GENT., to which is prefixed The Life of Mohammed; or, the History of that Doctrine

Which was begin, carried on, and finally established by him in Arabia, and which has subjugated nearly as large a portion of the globe as the religion of Jesus has set at liberty. Price \$1,25; postage 20 cents. For sais at this office. \$\$ fb.13 NEY.

A MAN OF A THOUSAND.





SEWING MACHINE The MOST SIMPLE and PRACTICAL SEWING MACHINE OFFICE 228 WASHINGTON STREET, BOSTON. 8w-Sept. 17.

ADELPHIAN INSTITUTE.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will commence its Winter Assion on TEESDAY, Oct. 25th, instruction in the new system of Parlor Exercises. The loca-tion is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norristown Mont gomery Co., Pa. +-Oct. 8.

AT THE OLD STAND, NO. 654 WASHINGTON STREET, may be procured every variety of pure and freah Medicinal Roots, Herbs, Olis, Extracts, Patent and Popular Medicines, together with all arti-cles nstually found in any Drug Store. A liberal discount made to the Trade, Physicians, Clairvoy-ants, and those who buy to sell again. Aug. 20. OCTAVIUS KING.

VERMONT BOOK STORE. S. & O. B. SCOTT. EDEN MILLS, VERMONT. Books of all terms. A supply of new and popular works as soon as issued. Also, for sale, any of the works advertised in the "Hanner of Light."



MINSS L. HASTINGS, TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, (Italian Method.) and FUENCH and LATIN LANGUAGES, will visit pupils at their residences, or receive them at her own, 33 Lowell street, Boston. Terms reasonable. tf-June 18.

### Walter Hyde's Specialty

CONSISTS in Teaching the Art of Healing by the Laying or velopment. Send for Circular. Address, 244 FULTON ST. BHOOKLYN, NEW YORK. Aug. 27.

DIARRHEA CORDIAL THOSE desirous of procuring a superior article for the cure of Diarrhose-for children as well as adults-can do so by forwarding \$2.00 by letter to DR. J. T. GILMAN PIKE, (Boom No. 2.) Hancock House, Boston. tf+-Oct. 1.

BOOKS!

BELA MARSH, at No. 14 BROMFIELD STREET, keeps con-stantly for sale a full supply of all the Spiritual and Re offmatory Works, at publishers' prices. EST ALL OBDERS PROMITLY ATTENDED TO. Aug. 20.

SOPHRONIA FLETCHER, M. D. SIGHT REJUVENATOR AND PHYSICIAN FOR LADIES, Oct. 22, 248 Washington Street, Boston. 4w\*

MRS. M. J. WOODS, 8 Avon Place, successful-ity treats all Diseases of the Blood, and all other dis-cases known to the human system. She also restores the har. 4w<sup>2</sup>-Oct. 22.

MR. & MRS. S. PLUMB, Magnetic, Business, charges moderate. The poor considered. 4w\*-Oct. 29. MRS. M. TOWN, Magnetic Physician and Medi-moderate, The poor considered. Two-Sept. 24.

Mediums in Yoston.

HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, is now open as

A heretofore for the successful treatment of diseases of every class, under DR. MAIN'S personal supervision Patients will be attended at their homes as heretofore; those

desiring board at the institute will please send notice two or three days in advance, that rooms may be prepared for them.

Those requesting examinations by letter will please enclose

\$1.00, a lock of hair, a return postage stamp, and the address Linky written, and state sex and age. ET Medicines carefully packed and sent by Express. A liberal discount made to the trade. if Aug. 20.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN.

No. 6 Pine Street, Boston,

No. 6 Fine Street, Moston, CONTINUES to heal the sick by laying on of hands, as Spirit Physicians control her. The blek can be cured; mir-acies are being wrought through her daily. She is continually benefiting suffering lumanity. Examinations free. Call and see for yourselves. All medicines furnished by her wholly composed of roots and herbis from the garden of Nature. F. S.-Mirs. C. having so much business to attend to she will not be able to examine locks of hair by letter. If-Aug. 20.

MRS. CHARTER.

CLAIRVOYANT AND TEST MEDIUM, will give instruc-tions about Business, and describe Absent Friends. Hours from 9 A. M. to 6 F. M. Ternis-Ladles, 50 cents; Gents, 01,00, CIRCLE Sunday and Thursday Evenings, 7% o'clock. No. 11 Lagrange Fince, Boston.

Il Lagrange Place, Boston. 3w<sup>\*</sup> Oct. zz. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all dis-enses that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JEPPEBSON PLACE, (leading from Bouth Bennet street), Boston. Sept. 10.

MRS. J. S. FORREST, PRACTICAL, MAGNETIG LVI and CLAIRVOYANT PHYSICIAN, 91 Harrison Avenue, lst door from Bennett street, Boston. Office hours from 9 A. M. to 4 P. M. 7w\*-Oct. 22.

MRS. LATHAM continues to exercise her gift of heating at 292 Washington street. Oct. 29.

SOUL READING,

Or Psychometrical Delineation of Character.

DR. H. A. TUCKER,

CLAIRVOYANT PHYSICIAN.

CLAIRVOYANT PHYSICIAN. Office Hours: WEDNESDAYS. Bosron-Mariboro Hotel, 227 Washing-ton street, from 10 & M. to 4 P. M. THUESDAYS. TAUNTON-13 Porter street, from 1 to 5 P. M. FRIDAYS. TROUBENCE-Corner. Broad and Eddy streets, from 1 to 6 P. M. SATURDAYS. N. BRIDGEWATER and E. STOUGHTON-The Ist and 3d of each mouth. BRUOKLYN, N. Y.-Tho Instin each month, from 12 to 5 P. M. MONDAYS. E. ATTLEBORO-Commencing Sept. 12th, 1864; once in two weeks, from 3 to 8 P. M. WAIFOLE and South DEDIAM-Every alternate week. TUESDAYS. N. ATTLEBORO-Commencing Sept. 12th, 0060 In two weeks, from 3 to 8 P. M. SUNDAYS, TUESDAYS and FRIDAYS-At his residence, FOXNOLO, from 8 to 11 A. M. EFF All advice graits after the first examination. MEDICINE INVARIABLY CASH.

DR. J. R. NEWTON, Practical Physician for Curing the Sick,

WASHINGTON BUILDING,

CORNER OF CLINTON AND MAIN STREETS,

PSYCHOMETRY. B' sending me an AUTOGRAPH or a LOCK OF HAIR. I will describe Diseases and Delineate Character, give Instruc-tion for Business and Marriage Life. Terms 81.00. Address, J. B. MILLES, Forksville, Lake Co., Illinois. 8w-Oct. 1.

Oct. 1.--6w\* ROCHESTER, N. Y.

DPFICE HOURS from 9 A. M. to 5 P. M.

\_ DR. MAIN'S

### NEW AND STANDARD WORKS ON SPIRITUALISM.

ALSO, PAMPHLETS, NEWSPAPERS, ETC., FOR SALE BY

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.

ALL 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. DE Subscriptions taken for the BANNER OF LIGHT at 17s. per annum. Sample copies always on hand, tf---Oct 1.

## SCENES IN THE SUMMER LAND! NO. 1.-THE PORTICO OF THE SAGE. BY HUDSON TUTTLE.

THE Artist has endcavored 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 limitscift of that mys-terious land beyond the guil of darkness, he has published if in the popular Canre be Vistre form. Single copies 25 cents, sent free of postage. Large size pilotograph, §1; large size colored, §3. Usual discount to the Trade. For sale at this office. June 25. June 25.

### **PROGRESSIVE PUBLICATIONS.** WESTERN DEPOT, No. 356 STATE STREET, corner Harri-son street, Chicago, 111.

Agency for the "Banner of Light,"

AND ALL

LIBERAL, SPIRITUAL, PROGRESSIVE AND

REFORMATORY BOOKS AND PERIODICALS.

A fine assortment of STATIONERY, NOTIONS, PHO-CORAPHS, &c., will be kept constantly on hand. Address, TALLMADOL & CO., April 30. Box 2222 Chicago, III.

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 Biladness and Deaf-ness ever known, without instruments or pain.

CAN CERS 1-DR. KN1611178'S new treatment for Can-cors surpasses all others now in use; it cures without knife, plaster or pain, and heals without a scar. Every kind of disease treated with great success. Humors of every kind endicated from the system. No charge for consul-ation. Office 239 Tremont street, Boston. 3m-Sept. 10.

The Great Indian Catarrh Medicine

IS the cheapest and most reliable remedy for the Catarrh or Cold in the Head. One box will last a person two or three weeks when taken three times a day. It only needs to be tried

become popular. Sent by mail on the receipt of 50 cents and a 3-cent stamp. Address, DR. A. J. HIGGINS, Box 1905, Chicago, III.

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

TT Men, Women and disabled Soldlers desiring an Agency, will please address, for further particulars, MRS. F. A. LO-GAN, Station D, New York City. July 9.

5000 AGENTS WANTED !

A GOOD AGEATS WANTED I A GOOD, reliable AGENT wanted in every county to take the entire control of some of the BEST and MOST FEOFITA-BLE ANTICLES ever presented to the public. The right WAN or WOMAN can make money easily. For Circular, with full de-scription, address JACOB LEWIS, 62 Nassau street, New York. Box 3391. 3m Aug. 20.

York. Box 3391. Sim Aug. 20. DR. LISTER, only Astrologer and Botanic Phy-sician in the State, 25 Lowell street, Boston, Masz. Terms-Oral, a few questions answered, 80 cents: a reading through life, \$1,00; a written nativity two years to come \$1,00; a Aul nativity, ladies, \$3,00; gents, \$5,00; a minute writ en nativity all through life, ladies, \$5,00; gents, \$10,00. Time of birth necessary. Sm-Oct. 1.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Squar BOSTON.

Oct. 15.

### Written for the Banner of Light. OUTOBER.

### BY A, P. M'COMBS.

October is here, the queer manuered elf, As cold, rough and boisterous as Boreas himself, Or pleasant and smilling as June; With soft azure eyes, and a brow of repose, With a voice sadly sweet that harmoniously

flows, Till suddenly angered, to a flerce passion grows

Most wofully, quite out of tune. With dark-clouded mien, and a terrible frown,

He stalks through the forest, the valley and town. With visage most sullen and grim;

Then, with bland summer airs, and the brightest of days.

He spreads o'er the landscape an amethyst haze, While gossamer tissues encircle the gaze, All around the horizon's rim.

When calm he gets up from his Orient fold, And rolls back the curtains all tasseled with gold,

And unto day raises the latch, And over the woodlands most lavishly strews A flood of rich sunshine that spangles the views With colors so blended with heavenly hues, No artist need venture to match.

When thus pleasant he smiles, how enrapturing • then

To ramble o'er mountain, through woodland and glen,

'Long the river that borders the lea; The birds are all gone, save a loitering few, Who sweetly are chanting their yearly adjeu: The brook softly tinkles it's silver bells, too, As it glides away unto the sea.

Such glorious sights and hallowing sounds, As now o'er the face of all nature abounds,

'T is only October bestows; Where brightens the scarlet and lingers the green, With amber and crimson soft melting between, And the tints of the rainbow wove into the scene-A scene that no other month knows.

al instinct of unity.

litical bands, and new ones are to be discovered

I do not admit the truth of these assertions, but

are to make within the next five years. Recon-

struction must come. Mon are to be the working agents in the work. Who should these agents be

but those who have been enlightened by commun-

ion with and by inspiration from the spiritual

world? Who have made such professions of light

and wisdom as we? Who claim the sublimest

philosophy, the truest religion, more confidently

than ourselves? Do we not declare the old insti-

tutionalism unfit for the new-born era of spiritual

illumination? What vantage ground do we pos-

mold the institutions of the future in accord with

the vaunted glories of our dispensation? The

mournful fact is, that we are the most disorgan-

ized of any class of men who acknowledge a com-

crisis, we are not even a power. Jealousy, dissen-

And what is worse, and most to be deplored, the

leaders, the public teachers of Spiritualism are.

sess, in this period of disorganized transition, to

heterogeneous impracticables.

Go forth to the fields in the still afternoon, For quiet reflection. All nature's in tune, And the soul in unison sings,

The chestnut, from out the red-bearded burr, drops, The chirping squirrel stores, 'gainst winter, his crops,

And the jay alone calls from the silent tree-tops Ere he spreads for the tropics his wings.

The emerald-leaved holly its red berries displayed.

'Mid the patches of sunshine that flecker the glade,

And dapples the yine-bowered glen; But how foolish and vain to attempt to indite The grandeur of scenes that now ravish the sight; They're to rich and too varied, too numerous to write,

Or picture by pencil or pen.

So now we'll retire, for the sun sinks to rest, In the purpley down of his couch in the west, And softly day draws to a close;

And far up the heavons rides the Queen of the Night,

Her vesture of pearls so silvery bright, That the stars dimly gleam through the luminous

That girdles October's repose.

light

## The Danger of the Present Hour, and How to Avert It?

The Lecture Room.

A Discourse Delivered by J. S. Loveland, in Lyceum Hall, Boston, Oct. 23, 1864.

(Reported for the Banner of Light.)

"Mr. Loveland gave two very able and unusual ly interesting discourses in this city last Sunday. He is an excellent speaker, and on this occasion displayed much earnestness. In the afternoon he spoke as follows:

BANNER OF LIGHT.

and his coadjutors in the so-called reformation. [ anny, bondage, liberty, etc., should be imagined In opposition to Catholicism, which affirms the | to be contending for human welfare, and oppossupreme authority of the Church in matters of ing insidious efforts for the subjugation of hureligion, the protest affirmed the supreme authori- man thought. But, the loudest declaimers against ty of private judgment in that respect. The indi-vidual conscience was made superior to the uni-if they did, they could never charge upon the adtary judgment of the whole. It required no vocates of reconstruction the wild idea of seeking great culture, or natural greatness of intellect, to to establish a creed, a finality of expression, an experceive that if the indicidual has an inherent haustive statement of the absolute truth; for such God-given right to worship as he pleases—to take counsel of himself alone in his interpretations of Who could dream of proposing an amendment

God's will, he becomes an irresponsible sovereign to a creed? The idea of Progress destroys forof his actions in all respects. Ills responsibility is ever and entirely the possibility of creed, while at to God alone-not to his fellows. The whole Pro- the same time it demands a careful examination testant Church is built upon this specious sophis- and exact statement of principles as bases of try. Logically, it is, therefore, only the exponent action. Here, then, is the full extent of our danof disintegration. Historically, this is the fact. ger. A reconstruction of our national institutions The almost countless sects of Protestantism are is inevitable. That reconstruction must be made the inevitable sequences of its foundation princi- either by the politicians-the time-serving trickple. The logic of Protestantism is the logic of ab- sters, who, destitute of principle, incapable of straction divorced from its cognate concretionphilosophy, will, in the very nature of the case, it is particularization without generalization; and be incapable of performing that great work in acwhile apparently true, as an abstraction, is prac- cordance with the wants of the age, or it must be tically, historically and monstrously false. Start- done by those who have been favored with spiriting with this abstract postulate of individual in- ual illumination, who are in communion with the dependence and right, joined with the necessary wisdom-spheres of angel-life-who have, in the disavowal of all binding responsibility, save to the stilly depths of their own reason, wrought out the individual's own notions of God's claims on him, mighty problem of the present crisis. But the or her personally, what could possibly follow but people who occupy this foremost place, are torn, disintegration and decay? What could be ex- and distracted by contention, beguiled by shallow, pected but endless dispute and strife? But for artful teachers into the dangerous position of anthe action of the silent, uncomprehended centripe- | tagonism to all forms of unitary action. We, as talism of innate, spiritual unity, all society would | Spiritualists, are in the fulse position of opposition be a wreck of desolution, instead of what it is. to all real organization, at the very period when We have society and nationality in organic form. oneness of action is most imperatively demanded. To be sure, it is organic, or organized anarchy; Numbered by millions, holding the balance of poyet there is, after all, the form of order in exist- litical power, and possessing, if we choose to use ence; which is so much tribute paid to the spirituit, the spiritual power of the age, as a body we are doing nothing-preparing to do nothing in the fu-The present fearful war is an instance of the

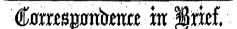
ture. Rather, I should say, we are directing what energy we do exert, in direct conflict with the workings of these two great forces. The Southern basic principles of our dispensation. Thus we are leaders represent the intensified culmination of Protestant anarchy and sophistry. They are the in danger of perpetuating the old falsehoods, of embodiment of disintegration and disunity. The being ourselves, as a movement, absorbed back into the effeto systems we have professed to North, partially blind as it is, represents and emabandon, thereby lending a pseudo vitality therebodies the spirit and principle of unity. One is to, and enabling them longer to hinder the free discord and anarchy, the other order and hargrowth of the human mind. The danger is clearmony. This strife has riven asunder the old poly outlined. There is no obscurity, hence, no excuse for blindness. and applied. The great danger is, that in the re-

But in stating and defining the danger, we have construction we shall still preserve the old fallaat the same time revealed the means to avert it. cies, build the iron of truth with the crumbling Organic unity alone can save us. The power of clay of falsehood. This danger is, in my estimathe multitude must be exerted as the power of a tion, fearfully augmented by the condition of our single person. Spiritualists must rise to the subspiritual movement, ' We are the highest and lime position of appreciating and acting in accord last blown flower of the Protestant movement. with the principles of their own philosophy, or Hence, as would naturally follow, among us is to their candlestick will be moved out of its placebe found the most extravagant expression of ulweighed in the balance we shall be found wanttra disunity. To such an extent has this sentiing, and the kingdom will be taken from us and ment obtained that many have declared it an imgiven to a people who will bring forth the fruits possibility to find two Spiritualists who could thereof. Great opportunities impose great reagree; and still more impossible to ever secure sponsibilities: and great responsibilities violated any unitary organization among such a mass of involve fearful condemnation and corresponding retribution. Eternal justice cannot be thwarted order cannot be disregarded with impunity. The I do see the prevalence of the Protestant fallacy to such an extent as to fill me with profound grief opportunity is before us-the duty upon us, and the consequencies of doing, or not doing, are in and alarm for the future we are now making, and

the treasured destiny of the future. This is no time for petty jealousy or private griefs. Personal ambition should be compelled to sleep, and private interests buried in the moving tide of present events. Each man, in his own conscious ness, should become in this great, destinating hour, the race entire; should embrace the whole eternal future in his conception of the colossal duty imposed upon him. If extraordinary conditions call out or make the mighty men of the ages there should be giants now. And if such are to be expected, where, but from the sacred cloisters of living inspiration, should they come?

Look well to these great truths. Ponder well the peril, and suffer not the ready means of safety to lie unused.

mon principle. Instead of being the power in this In the evening, the theme of the address was The Genius of the Age, as manifested in Amerision, scandal and anarchy absorb and waste the can Civilization." We have a report of it, which mighty energies which should be sacredly consewe shall publish soon. crated to the vast and glorious work before us.



we would like to. But now we are both engaged in attending to the wants of our patrons, and hope to be fully able to give satisfaction both in our "delineations" and in our promptness. A. B. SEVERANCE. Whitewater, Wis., Oct. 21, 1864.

### A Book of Tests.

A Book of Tests. I beg the privilege of responding to the call of Bro, G. Adams, in the Banner of Oct. 8th, calling for a book (such as can be given) filled with the theusand test facts, proving that spirits can and do communicate now, as well as in the apostolic days. Such a book I have long looked for. So long ago as Bro, Hewit conducted the Era, I urged upon him the importance of such a work. He was confident it would appear sometime. Now let the facts be at once collected by some compe-tent person and published in book form, I pledge let the facts be at once collected by some compe-tent person, and published in book form. I pledge my word for ten or more copies. Mampton Falls, N. II. JOSEPH CRAM.

### Two Days' Spiritual Meeting, Fond Du Lac, Wis.

A two days' Spiritual Convention will be held A two days' Spiritual Convention will be held in Spencer Hall, Fond Du Lac, Wis., on Saturday and Sunday, November 5th and 6th. Among the speakers engaged are Uriah Clark, author of the "Plain Guide to Spiritualism," Moses Hull, the late convert from the Second Advent ministry, and Miss Julia J. Hubbard, the young trance speaker. A cordial invitation is extended to the public, the Spiritualists of Wisconsin, and visitors from a distance. The friends in Fond Du Lac will from a distance. The friends in Fond Du Lac will do all in their power to render the meeting happy and harmonic, and a season of unusual interest is anticipated. Per Order of Committee.

### Bread for the Destitute Poor.

Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the *destitute* poor on tickets issued at the Banner of Light office.

### NOTICES OF MEETINGS.

NOTIOEB OF MELTINGS. BOSTON.-Meetings will be held at Lycoum Hall, Tremont st., (opposite head of School street), every Sunday, (commencing Oct. 2.) at 24 and 74 p. m. Admission, filten cents. Lecturers engaged :--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 Striktrong FreeDow will hereafter held their meetings at Girard Temple, 554 Washington street. There will be a Sab-bath School every Sunday, at 14 p. M. All interested are in-vited to attend. C. L. Vezzle, Superintendent. Du. C. H. RINES.

CHARLESTOWN.—The Spiritualisis of Charlestown hold meet-ngs at City Hall, every Sunday afternoon and evening, at housual hours. The public are invited. Speakers ongaged :--Mrs. Fannie B. Felton, Nov. 6 and 13; Mrs. Jonnio S. Rudd, Nov. 20 and B. Felton, Nov. 6 and 13; Mrs. Jonnio S. Rudd,

Nov. 20 and 27. CHRESEA.—The Spiritualists of Chelsen 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. Chelsen, Mass. The following speakers have been engaged: —Miss Lizzle Doten, Nov. 20 and 21; N. Frank White, Dec. 18 and 23.

21; A. Frank White, Dec. 18 and 25, QUINOT.-Meetings every Sunday in Rodgers' Chapel. Ser-vices in the forenoou at 109, and in the afternoon at 2% o'clock. Speakers engaged:-Mirs, M. Macomber Wood, Nov. 6 and 13; Henry C. Wright, Nov. 20; Ezra H. Heywood, Nov. 27; N. Frank White, Dec. 4 and 11; Mrs. Susio A. Hutchinson, Dec. 18 and 25.

18 and 25. TAUKTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7% P. M. Speakens engaged .—N. Frank White, Nov. 6 and 13; Miss Susie al. Johnson, Nov. 20 and 21; N. S. Greenleaf during December; Miss Mattle L. Beck-with during January; Mirs. Anna M. Middlebrook during Feb-ruary; Miss Emma Houston, March 5 and 12.

Purspay: anse remains Houston, March 5 and 12. Purspourt, Mass.-Spiritualists hold meetings in Leydon Hall, Sunday afternoon and evening, one-half the time. Speak-ers engaged :-Miss Susio M. Johnson, Nov. 6 and 13; Mrn. M. A. Byrnes, Dec. 18 and 25; W. K. Bipley, Jan. 15 and 22; Chas. A. Haydon, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

LowerL.-Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lyceum" meets at 10% A. M. The following lecturers are engaged to speak afternoon and evening:--Nellie J. Temple during November and December: Chas. A. Hayden during January; Mrs. Frances Lord Bond during June

during stille. WORCESTER, MASS.—Meetings are hold in Horticultural Hall every Sunday afternoon and ovening. Speakers engaged:— Miss Emma Houston during November; Mirs. A. A. Currier during January; J. G. Fish during February; Miss Beckwith during March.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bossot street, "Sundays, afternoons at 3 and evenings at 73 o'clock. Progressive Lyccum meets every Sunday torenoon, at 103, o'clock. Lecturer engaged :—Mrs. 8, E. Warner, Nov.

20 and 27. OLD TOWN, MR.—The Spiritualists of Old Town, Bradley, Millord and Upper Stillwater hold regular meetings every Sun-day, afternoon and evening, in the Universität Church. PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Con-gress and Casoo streets. Free Conference in the forenoon-Lectures afternoon and evening, at 3 and 7 o'clock. Speat-ers engaget:-Mirs. Sarth A. Byrnes, Nov, 6 and 13; Mrs. Susie A. Hutchinson, Nov. 20 and 27; Mrs. S. E. Warner during De-cember; J. M. Peobles during January; W. K. Ripley, Feb. 19 and 28. New York - Ethica 19-11

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

manent speaker. THE FRIENDS OF PROGRESS AND SPIRITUALISTS of New York hold their meetings at Dodworth's Hall, No. 806 Broadway, every Sunday, at 10% and 7% o'clock. Seats free, and the pub-lic generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 r. M. THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, ev-ory Sunday. Circles, wonderful diagnoses of disease, and pub-lic speaking, as per notices in the daily papers. BROOKLYN, N. Y. "Dive Felorate of Fraverse meet avery Sund

NOVEMBER 5, 1864.

## PROF. DENTON'S NEW WORK!

THE SOUL OF THINGS:

PSYCHOMETRIO **RESEARCHES AND DISCOVERIES,** 

By William and Elizaboth M. F. Denton. " "Enter into the soul of things."- Wordsworth.

PART I.-Psychometrical Researches and Discoveries, FART 1.- Programmetrical Researches and Discoveries. CHAPTER I. - Pictures on the Retinn and Brain. Pictures formed on the Retina when beholding Objects; These Pictures Endur-lug; Pictures seen with closed cyes; Visions of the Billnd; Visions of Objects seen and before by the Sick and Hentiny; All objects once seen are permanently retained in the Brain. Charter 2.- Pictures on Surrounding Objects. Daguerrean Pictures; Pictures taken in the Dark; Pictures taken on all Hodge continually, and enduring as those bodies; All past History thus Recorded.

CHAPTER A.-Paychometry. Dr. Buchanan's Experiments; Ef-fects of Medicines upon Persons when held in the Hand; Characters described from Unseen Letters.

CHAPTER 4.-Experiments. Experiments with Geological, Me-teorie, Miscellancous, Geographical, Archeological and Metal-lic Specimens.

CHATTER 5.-Remarkable Phenomena Explained. Spectral Illusions; Apparitions; Visions.

Husions; Apparitions; Visions. CHAPTER 6.—Utility of Psychometry. Utility of Psychometry to the Geologist, the Paleontologist, the Miner, the Astrono-mor, the Physiologist, and the Anatomist; Its Eunoloyment in the Cure of Discusses; Its Benefit to the Artist and the Historian; Radiant Forces passing from Human Beings and Influencing Others; Influence of Country on the Gougity in which they live; Influence of Country on the Feople; Woman more susceptible to Psychometric Influence than Man; Psychometry as a Discoverer of Crime.

CHAPTER 7.-Mysterics Revealed. Fortune-Telling; Dreams; Relics and Amulets; Hallucinations.

Силтен 8.-Conclusion. Psychometry reveals the Powers of the Soul; As the Body becomes Weaker it becomes Stronger; Evidence of our Future Existence.

Evidence of our Future Existence. Paur II.-Questions, Considerations, and Suggestions. How Objects are seen Psychometrically; Seen best in Darkness, and with closed eves; Why called Sight; Mesmeric Influence not needed to induce the necessary Sonsiliveness; Where the gazo is Directed; Why the Psychometer is unable to see some Objects; The Nature of the Light hy which Objects are Seen; How the Psychometer Travels, or Appears to Travel; How Account for the Hearing of Nounds; Going Backward in Time; Continued Effects of Influences; Departed Spirits; Predominant Influences; Conclusion. Effects of results office. Price, 81,50; postage, 20 cents. July 25.

A Voritable Autobiography !

ELIZA WOODSON :

A STORY OF AMERICAN LIFE.

A STORY OF AMERICAN LIFE. THIS book has met with the readlest sale, and received the most favorable notices of any recently published anony-mous factor. The conviction generally expressed by the critics, that it is an autobiography, is well founded. The talented author is now appearing before the public in other books, which are securing for her a wide and taylable reputation. Mean while the public are erger to learn the particulars of the carly history and life-stringdes of one so gifted, all of which are to be found in ELIZA WOODSON. Mean the following extracts from recent opinions: "No one can take the volume in hand without being im-pressed by the deep experience in which it must have had its origin, and the minuteness and fulcity of touch with which the accrets of a remarkable interfor life are brought to the sur-mean the solution. "The book is very powerfully written, and without any of the advectit. "The book is very powerfully written, and without any of the advectitions alide usually employed to give interest to a work of fiction, succeeds in exciting the deepest sympathies of the reader. "When book is very powerfully written, and without any of the advectitions alide usually employed to give interest to a work of fiction, succeeds in exciting the deepest sympathies of the nave been deeply interested in this book."-Lyons Re-publican... "It is a quainit, original book, full of pure teachings and good,

"We have been deeply interested in this book."—Lyons Re-publican..." It is a quaint, original book, full of puro teachings and good, noble thoughts, from cover to cover. All its tendencies are for good."—*Freeport (11.) Journal.* "Eliza Woodson is a work superior to most of its kind."— *The New Nation.* One elegant volume, 425 pages. Price, \$1,25, postage free. For sale at this office. June 4.

### INTELLECTUAL FREEDOM:

Emancipation from Mental and Physical Bondage. By CHARLES 8. WOODRUFF, M. D., author of "Legal-ized Prostitution," etc. This little book of one hundred and eighteen pages is the carnest testimony of an inquiring splitt, in Evore of a more perfect emancipation from intellectu-al bonc Aze, as well, too, as from the servitude under which the body of man labors. If it shall assist even one truth-seek-ing mind in taking another step forward into the light, it will have answered a good purpose. Price 50 cents. For sale at this office. June 4.

### THE APOORYPHAL NEW TESTAMENT,

BEING all the Gospets, Episites, and other pieces now ex-itant, attributed, in the first four-centuries, to Jesus Christ, its Aposites, and their companions, and not included in the New Testament by fits compilers. Sent by mail on receipt of price and postage. Trice, \$100; postage, 16 cents. Address, BANNER OF Light, Boston, Mass.

BANNER OF LIGHT:

Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Phil-

osophy of the Nineteenth Contury.

Published weekly at 158 Washington street, Boston, Mass., by WILLIAM WHITE, ISAAO B. RICH, and CHARLES H. CHOWELL. LUTHER COLBY, EDITOR, assisted by a large corps of the blest writers.

rom the French and German

The men of this generation occupy a prouder eminence of great opportunity and sublime possibility than any which have preceded them. The present crisis in national and humanitary life teems with such momentous issues as never before challenged the wisdom and effort of man. The present, being the resultant of all past ages and conflicts, focalizes all their elements into one gigantic struggle, more prolific of immense and far-reaching effects than all which have gone before it.

The motions of planetary bodies are said to be a resultant of, or a mean between the extremes of two opposite forces, the centrifugal and centripetal powers of Nature. The motions of humanity, in the development of civilization, are equally the result of opposite powers, or tendencies. The contrifugal force is the repellant power of selfishness, or individual propensity and passion. This is the over-existing, over-acting power of disintegration in the very heart and structure of human society. The centripetal, attractive, unitizing power inheres in and flows from the spiritual nature, as its opposite does from the earthy-the animal of man. Equilibrium of these forces produces the harmonic motion of the planetary universe. In the human world it would produce an orderly and harmonic evolution of the mighty capacities of man. But, if that just balance be overthrown, and the power of one exceed that of the other, then there is confusion and every evil work. If the contribugal predominate, then we have division, strife and bloodshed. War is the product of controlling selfism. The great danger of the present hour lies in the direction of selfish, individual aggrandizement. Indeed, there never has been much peril in any other direction. The senses of man are so acute, the objects which excite them so near and powerful, while the spiritual is so overshadowed, and its stimulants so apparently remote, that danger in that direction is hardly possible. There has never been any great danger of men being too much united, too loving, or too much concerned for each other's welfare. The danger of the present hour is not in the direction of the spiritual or unitary nature of man; but it looms fearfully in the horizon of destiny from the selfish animalism of the outer, earthly nature. Our nation is rent and torn by a frightful, desolating war-split into almost countless religious sects, embittered by mutual jealousies and animosities, while the social state is one vast seething cauldron of jealousy, slander and recrimination. The cement of order and harmony crumbles in increasing ruin. But the danger would not be so imminent, so appalling, but for the fact that it is honored as one of the cardinal principles whereon our religious and governmental systems repose. And to comprehend the peril of our situation more fully, let us briefly glance at the historical antecedents of our present situation-trace the inception and development of our present tlanger.

<sup>8</sup> It is sufficiently accurate for our purpose to say, What we find its inception in the protest of Luther | creeds, changes rung upon the words freedom, tyr- | ous calls and letters we receive as promptly as 1.1.1.1.1.1.1.1.1.2

nt

very many of them, adherents and advocates of the demora izing anarchy of our present conditions. The devotees of Spiritualism are estimated to number from two to five million persons in the United States alone. United, organically combined, we could mold into forms of glorious use the entire institutionalism of our nation.

But while we ourselves are anarchists, how can we work for unity in the national reconstruction? As we are, we are simply powerless. But we might hope to surmount these formidable difficulties with comparative ease, were it not that this hideous monstrosity is baptized with the holy name of freedom; and the advocates of anarchy impudently and blasphemously claim to be the champions of liberty! "Oh name, once sacred, now trambled upon!" Speciously, artfully they pretend great concern for individual freedom. What is freedom? Harmony. What is liberty but unity? Is the present discord, scandal, crimination and strife, so rampant among Spiritualists. evidence of a large-hearted and generous freedom? What do these praters of liberty mean? They mean liberty-rather license over law; scope for the exercise of passional selfishness contrary to the principles of eternal justice; liberty to rant without argument; to denounce without proof, or knowledge; to dismember the foundations, and tear down the framework of society, without substituting others in their place.

True freedom is but another name for order; and order is the exponent and the expression of law. Law is the term expressing the method of the Universe's evolution and motion. Applied to man, it is the boundary circle, which "circumscribes and keeps him within the due bounds" of right and love "with all mankind." This circle is the measure, not the limitation of his freedom. This measure is law, or the absolute right and good. It is the centripetal force of human nature, and, therefore, is the effluent instinct of the spiritual of man. That effluent instinct is conscience in its primary sense; while in a larger sense, comprehended in the reason, it is intelligentially expressed as the principle of absolute and eternal justice. I ask for no liberty which overrides the sacred principles of eternal justice-of positive law.

But multitudes are deceived. They mistake this bastard imp, born from the incestuous union of passion and egotism, for the true Goddess of Liberty; and, in the fascination of wanton dalliance, forget the high demands of principle, and the imperative claims of crushed and suffering man. Mistaking thus the very foundations of truth, and conceiving that they are par excellence the devotees of freedom, and assuming to be "Reformers," though mere negationists, destructives, their egotistic assumptions put forth with such assurance. lead astray the unwary, and present the most insuperable obstacle in the way of a true reconstruction. Inflated, declamatory harrangues' are mis-

taken for philosophical disquisitions; and turgid

A Good Test.

I wish to inform the readers of the Banner of a test I received at the close of a course of lectures delivered in this place by Wm. K. Ripley, of Maine, the well known lecturer and test medium, an Sunday evening, Oct. 23d, while he was eluci-dating the subject of "Blending." During his re-marks he turned to me and said :

"Ask that soldier who has been upon the field of battle and often met with his comrades at the campfire, if he has not an interest now in 'Orlan do Bell, Norton and Spencer, who stood with him at 'Gaines's Mills' and 'Malvern Hill,' and sacrificed their lives in defence of their country, and he will tell you that he is hopefully looking for the time when the clouds shall be swept away which now obscure his vision, so he will see them-meet again with them-and not only rehearse the past, but listen to their experience now going on spirit-life."

Let me here state that Mr. Ripley had not the Let me here state that Mr. Ripley had not the slightest acquaintance or knowledge of the above named persons, who were well known to me, and were my old comrades in camp-life and on the bat-tle-fields above named, where they lost their lives. This test of their spirit presence is a good one, not only to me, but to the survivors of the compa-ny to which we belonged. It is more especially satisfactory, inasmuch as it was given at a time when I least expected it, being taken completely by surprise when Mr. Ripley mentioned names and incidents which I knew he was not acquaint and incidents which I knew he was not acquainted witch, and which, at the time, were not on m mind. Yours truly, ISAAC SMITH. Lockport, Col. Co., N. Y., Oct. 24, 1864. n my mind.

### "My Religion."

## You must allow me the use of a brief space in the Banner for explanation: The essay was writ-ten in August, of last year, not for publication, but for the benefit of my children, to be found after my decease: quotation marks were therefore unnecessary. About four months thereafter, the spirit of my grandfather directed mo to publish it in the Banner. The object he had in view I think I understand, and so revealed to you when I sent on the manuscript. In copying it for the press, I could not then have named the authority to whom I had been indebted, but to relieve myself from of plagiarism, the following words the charge wero introduced

"My practice has been for some years to cut om the papers whatever struck my attention, from and also make copious, extracts, culling here and there wherever I found anything that accorded with my sentiments, and from a little book, the

title of which is forgotten." This, I think, should have satisfied Mr. Denton and Dr. Randolph. As to Mrs. Gray, she gave no signature to her article, and how could I refer to it better than "the printed article from which I

copy." The essay I have no doubt has done good. The arguments will tell, come from whom they may. It gives in a condensed form much on a subject which now disturbs thousands, and on which my mind was unsettled for a long time. It would have been a great blessing to me had I met with such years ago. I have taken the proper steps to effect my grandfather's purpose. Whether or not the end will be accomplished, time will show. FRANK.

taken for philosophical disquisitions; and turgid rhetoric deemed the acme of logical reasoning. No wonder, then, that a senseless clamor against family his prevented our attending to the numer-

BROOKLYN, N. Y.-The Friends of Progress meet every Sun day ovening at the Scientific and Progressive Lyceum, No. 13 Washington street, Brooklyn, N. Y.

Washington street, Brooklyn, N. Y. CINGINNATI, O.-The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of ProgressiveSpiritualists," and have secured Motropolitar Itali, corner of Ninti and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. Speakers engaged --Mirs, Laura Cuppy, oi Dayton, O., during October; Mirs, E. A. Bilss, of Springfield Mass., during December.

Washington, D. C.-Spiritualist Meetings are held every Sunday, in Smeed's Hall, 49 9th street. Speakers engaged :-Miss Nette Colburn, Dec. 4 and H1 Charles A. Hayden, Dec. Hand 25; Warren Chase during January; Rov. J. M. Peobles during February. luring February.

### THE HISTORY OF THE

SUPERNATURAL

IN all Agos and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWIT!. "Thore are two courses of Naturo-the ordinary and the ex traordinary."-*Julier's Analogy.* "Thou canst not call that madness of which thou art proved to know nothing."-*Teriulian*.

### CONTENTS OF VOLUME I.

CONTENTS OF VOLUME I. An Apology for Faith in the Ninetcenth Century, Spiritual-ists before the American Development; Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural in Germany-continued; The Supernatural in switzerland and France; The Supernatural in the Bible; The Supernatural of the Apocrypina; The Supernatural of the New Testament: The Supernatural in the Ancient Nations; The Supernatural in Assisting the Supernatural of the New Testament: The Supernatural in Ancient Supernatural ral in Ancient Egypt; The Supernatural in Ancient Supernatural China; The Supernatural in Ancient Supernatural in Ancient Rome; The Supernatural in Ancient Sandinavia; The Supernatural Rome; The Supernatural anongst the Ancient In-Rome; The Supernatural amongst the Ancient In-Matural of the Nee-Platonists; The Supernatural of the Super-matural of the Nee-Platonists; The Supernatural of the Nee-man Catholic Church.

### CONTENTS OF VOLUME II.

CONTENTS OF VOLUME II. Magic in its Relation to the Supernatural; The Supernatural ral in the Greek and other Eastern Churches; Supernatural ism in the Waldensian Church; The Supernatural amongst the So-called Heretics and Mystics of the Middle Ages; The Splitualism of Luther and the Early Reformers; The Super-natural and the Church of England; Present Materialized Condition of the Church of England and of General Opinion; The Miracles in the Churchyard in Paris in [13] and Subse-quently; The Supernatural and the Church of England—con-thuad; Spliritualism in North America; Spliritualism in Eng-land; Opposition to New Facts; The Fuhadeiphian Brethren; Spliritualism amongst the Discenters; George Fox and the Creennes; The Wesleys, Whitefield, and Flotcher of Madeley; Bohme, Swedenborg, and Irving; The Moravian Brethren; Unitas Fratrum; A Chapter of Poets; Miscelianeous Mat ters; Conclusion. Two volumes. Price \$3,00. For sale at this office. June 11

crs; Conclusion. Two volumes. Price \$3,00. For sale at this office. June 11

### THE EMPIRE OF THE MOTHER OVER

## THE CHARACTER AND DESTINY OF THE RACE.

### BY HENRY C. WRIGHT,

Author of "Marriage and Parentage," "The Unwelcom Child," "A Kiss for a Blow," "The Self-Abnegationist, or Earth's True King and Queen."

or Earth's True King and Queen." The Health of Women-the Hope of the World. IN considering Man and his Destiny, I view him in three states:-(1) in that which intervenes between conception and birth, which I call his pre-natial statis; (2) in that which intervenes between his birth and the death of his body, which I call his post-natial state; (3) and in that which begins at the death of the body and nover ends, which I call his disembod-ied state; or, his if exithin the eril. Trice, colth 50 cents; paper 35 cents; postage 8 cents for voloth, 4 cents for paper. For sale at this office. 1f-Sep. 12.

### SOUL AFFINITY. BY A. B. CHILD, M. D.

THIS BOOK breaks through the darkness and afflictions of eartily allances, and tells each and every one who his and her own other half is. It transcends the tangle and wranglo of *Free-Loveium*, that fails with failing matter, and tells what Spiritual Love is, that shall grow brighter and purer forever. This book is warm with the author's life and carnest feeling. It contains tere, hold, original, startling thoughts. It will bo solace to the afflicted and downtrodden of earth. Price, 20 conta: mostare, 2 cents. For sale at this Office.

Price, 20 cents; postage, 2 cents. For sale at this Office, Nov. 15.

MESSAGE DEPARTMENT. — A variety of Spirit-Messages from the departed to their friends in earth-life, given through the instrumentality of Muss. J. H. Consar, from the educated and the uncluented, the vicked and the holy, which as to reveal direct subtriving but when between

LITERARY DEPARTMENT.-Original Nov-

EDITORIAL DEPARTMENT. -- Subjects of ceneral Interest, the Spiritual Philosophy, Current Events, intertaining Miscellany, Notices of New Publications, etc.

OHILDREN'S DEPARTMENT. - Original Stories, Poetry, etc., suitable for children's reading, by blas. Love M. WILLS, one of our most gifted correspondents. ORIGINAL ESSAYS - Upon Spiritual, Philo-sonbiela, and Scientific Subjects.

scientific Subjects REPORTS OF SPIRITUAL LECTURES-

By Tranco and Normal Speakers.

All which features render the BANNER OF LIGHT a popular Family Paper, and at the same time the harbinger of a glord-ous Scientific Religion.

CONTRIBUTORS:

CONTRIBUTORS: HENRY T. CHILD, M. D., 634 Raco street, Philadelphia, Pa. HON. WARKEN CHASE, of South Pass, Union Co., HI. HUBSON TUTTLE, Eq., of Herlin Heights, Ohio. GRONGE STRAINS, ESG., of West Action, Mass. HON. FREBERIC ROHNSON, Of Marbielend, Mass. C. D. GHIED, M. D., of Cleaveland, Ohio. A. B. CHILD, M. D., of Cleaveland, Ohio. A. B. CHILD, M. D., of New York City, HORAED DRESSER, LLD., of Washington, D. C. REV. FRED. L. H. WILLIS, of New York. UBLAH CLARE, of Auburn, N. Y. W. W. H. MCCHEDY, of Albany, N. Y. MISS EMMA HARDINGE, of New York. MISS EMMA HARDING, OF New York. MISS EMMA HARDINGE, OF NEW YORK. MISS EMMA HARDINGENER, OF NEW YORK. MISS EMMA HARDINGENER YORK. MISS EMM TERMS OF SUBSCRIPTION, IN ADVANCE,

Bubscriptions discontinued at the expiration of the time paid

for. Subscribers in Canada will add to the terms of subscription 26 conts per year, for pre-payment of American postage, Post-OFFICE ADDIESS.—It is uscless for subscribers to write, unless they give their Post-OFFICE ADDRESS and NAME OF

unices they give that a bar of their paper changed from STATE. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent. The Subscribers are informed that twenty-six numbers of the MANNER compose a volume. Thus we publish two volumes a year.

the BANKER compose a volume. Thus we product the a year. A by an end of the second second subsequent insertion. The second second second subsequent insertion. The second seco

"BANNER OF LIGHT, BOSTON, MASS.," WILLIAM WHITE & CO.

Attention is called to the plan we have adopted of placing figures at the end of each of our subscribers' names, as printed on the paper or wrapper. These figures staud as an index, showing the exact time when the subscription expires : e., the time paid for. When these figures correspond with the number of the volume, and the number of the paper itself, then know that the subscription is out, and that the paper will be discontinued, unless a remittance is made previous to this time. The adoption of this method renders it unnecessary for us to send receipts.

WHOLESALE AGENTS FOR THE BANNER:

JOHN J. DYER & Co., 35 School street, Boston. A. WILLIAMS & Co., 100 Washington street, " C. THACHER, 9 COURT Street, "THE AMERICAN NEWS COMPART, 121 Nassau street, New York City. JOHN R. WALSH, Madison street, Chicago, 11. JOHN R. WALSH, Madison street, Chicago, 11. TALLMADGE & Co., No. 356 State street, Chicago, 1111nois,

RETAIL AGENTS:

W. D. ROBINSON, No. 20 Exchange street, Portland, Me. J. W. BARTLETT, Bangor, Mo. C. H. ANDERSON, 459 Soventh street, (opposite the Post Office), Washington, D. C. E. E. ROBINSON, No. 8 Market street, Corning, N. Y.

Publishers who insert the above Prospectus three times and call attention to it editorially, shall be entitled to a copy of the Banner one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.

# "Soul Reading."