NARRATIVE OF A SPIRIT

WHO ENTERED SPIRIT-LIFE AT THE AGE OF THREE MONTHS.

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CHAPTER III.

I continued to visit earth in the manner described to you for about six months after my first successful visit alone; and it must not be understood that these visits were useless and without an object. I soon became able to act as a guide for others to their earthly homes, and I say without a desire to take undue credit, that I have made many spirits happy by aiding them in this

Sometime after this, in company with a number of others, I visited one of the large churches of your city, on what I have since learned you call Sunday, or the Sabbath. I was much pleased with the arrangements and decorations of the building, yet there was a sense of restraint and unnatural solemnity about the people that repelled me, and made me feel rather uncomfortable. I noticed a similar feeling on the part of my companions, who were not much older than myself, and we were about leaving, when the notes of music fell upon our ears. This was a new thing to me. I had never heard such music, and, for a time, I stood spell-bound. I listened until the notes faded away, and an individual appeared, dressed apparently in female attire, though I perceived that it was a man. With a solemn and sanctimonious voice, he read something which I did not comprehend, but could see that it was a mere mechanical, parrot-like operation with him. By some signal, which I did not understand, most of the audience fell upon their knees, and after the confusion had somewhat subsided, one of my companions declared that this was what they called worship. I heard them say something about praying, and about "lost sheep," and of their exceeding great wickedness. I could not see this-but their stupidity was very apparent. This being over, they arose, and after a reading by the minister, the choir struck up a beautiful chant -I say beautiful, for to me it was the only real and natural thing in the church. The forms and ceremonies of the minister and the people seemed to me almost entirely without meaning, and all my observations since that time have confirmed me in this.

At the close of the service the organ sent forth its neals, and as the audience moved slowly away, the hum and bustle of their voices-which was more natural and true than their worship (socalled.) was not entirely drowned, and we could hear the expressions of the people on the current topics of the week, and even the subjects of ladies' dresses, and of companies that had been, or were to be held; and you will pardon me if I say that these, being the real expressions of their minds, were, to us, more like worship than the ceremonies of the Church.

I was about five years old when this occurred. I had noticed on my visits to earth, that on certain days the people seemed to look nicer, and but few people were at their regular work. I came to the conclusion that this day was set apart for the purpose of meeting together and hearing music. I was surprised afterward to learn that this day was set apart as more holy than the others; and when I was told that these hollow and empty ceremonies, and this assumed sanctity which had been so repulsive to my feelings were the evidences that this was set apart as a holy day, you may imagine better than I can describe my feelings of disgust at such an arrangement.

I have met with spirits here since, who hold to this idea, and who have attempted to give some better reasons for the sanctity of the Sabbath; but I think it is hardly possible to palm off such ideas on those who have not passed through the crude notions and conditions of earth. These were generally driven to the position of appealing to the necessity of having one day in seven appropriated for rest and worship, which does not accord so well with the laws of life and health as to have a portion of each day devoted to these im-

portant duties. When I returned to my spirit-home, I related what I had seen, in my childlike manner, to my nurse and some others. They were interested and amused at my narrative. I asked many questions, and I learned that an idea prevailed among mankind, founded on an old tradition that the world had been created in six days, and that God, becoming weary, had rested on the seventh day. And now I learned that the ceremonies which I had witnessed, were performed in commemoration of that rest. I could not understand these things, and the question of creation began to agitate my young mind. Said I, "Did God make the world in six days? and of what did he make it?" Said my nurse very kindly, "I may say no to the first question; the other involves much more than I have ever been able to comprehend, and, of course, I cannot explain it to you. Matter is doubtless eternal and coexistent with God-of the origin of either of these our finite minds will probably ever be ignorant. We do not endorse the absurd ideas that God made matter out of nothing, or that matter ever has existed distinct from, and independent of the great central source of Power which we call God. You will hear many strange ideas advanced both here and in your visits to earth. Let me caution you as to the manner in which you listen to these. Do not accept anything that you hear, unless you find a conviction in your own mind that it is truth. As a child you have been, and still are in a condition to receive on authority many things. Your mind is now becoming sufficiently unfolded to measure many truths for yourself. This childlike condition of receiving things upon authority is common to humanity, and is well enough in its

as narrow a limit as possible, by awakening your | age I was able to speak quite fluently, though individual judgment, setting you to examine I had no knowledge of spirit intercourse. everything, doubting, if you will, many of the statements that you hear. The transition from the confiding, trusting, childlike state which accepts and leans upon authority, to one which intercourse with intelligent spirits here. I now perplants its foot and proves everything, is sometimes | ceive that there is a vast difference. This, howevtrying, and mortals are very apt to shrink from it and cry, 'Leave, oh! leave me that which has been the stay and support of my life!"

Turning to my nurse I said, "You have spoken frequently of a God. Before you throw me upon my own resources, can you not tell me what and where he is?"

"Ah, my child," she replied, "that is the question of ages. That which has called forth deeper and more earnest thought than any other question. All that I can say to you is, that I only know Him as I can feel him in my soul, and see him and understand him in his works around me. That He is, I accept as a profound truth-and that He is Omnipresent, everything around me attests in the most positive and certain manner, to my spirit. But I feel that for a finite being to comprehend an Infinite One is and ever will be an impossibility. I therefore leave that and rest in peace in the consciousness of the former."

I howed in acquiesence, feeling that deeper foun-tains of thought than I had been before realized had been stirred within me. Sometime after this. the question of creation still revolving in my mind, I received the following lesson from my teacher. I was very fond of flowers, loved to linger where they were though I had never examined them critically. Taking one of them she said, "Do you see the small leaves and organs of this delicate flower? You must learn that each one of them is important to the flower, and if you pluck away even one of the least of these you produce deformity." Then explaining the stamens and pistils, petals and leaves of the flower, she showed me that upon the perfect regularity and order of these the student of Nature had been enabled to classify and arrange them into orders, species, etc.

The beauty of the flower was enhanced greatly, and a feeling of worship and reverence for the Being, who, while He planned a universe, could descend to the minute of the little flower. Its perfection spoke to me of God's perfection. I delighted to dwell upon this theme; my mind was fed by it. I felt new impulses springing in my soul; aspirations after further knowledge; and I saw that the fields were everywhere opening around me. I became deeply interested in the study of nature,

My nurse said to me, "I told you that I knew God so far as I understood him in his works. You saw in the formation of the plant, harmony and order. The same will be found throughout the universe. A Being who has planned and brought forth a universe so full of harmony and beauty, them you will use similar language. must be in himself harmonious and beautiful."

At this time a number of spirits had gathered around us who put numerolis questions to my nurse and preceptor. As they were older than myself, I listened to the questions and answers with deep interest and learned something further in regard to the attributes of power, wisdom and goodness of the Creator, as exhibited in His works.

In answer to one of these questions, she said, Mark you sunbeam as it rests on the bosom of the ocean. See how it drinks up the vapor that rises under its influence, and, combining with this, they are carried up to form those wonderful reservoirs whence descends the gentle showers and the refreshing rains that furnish food for plants and thus cover the earth with a beautiful carnet, which not only gladdens the eye but furnishes food for animated beings, exemplifying the heautiful law of compensation, which in itself is JUSTICE, the highest principle which we know

Turning to me she said, "You have seen much to encourage you to pursue your investigations. Go on as you have begun, and as your capacity is unfolded, new truths will be presented to you You will learn this, that to each individual there is a peculiar condition depending upon their surroundings, and their internal state. You have been deprived of the associations and observations which ordinarily belong to children, and you will find many truths will break in upon you suddenly, which, under other circumstances, would have dawned gradually upon your mind, hence you need the care and instruction of those around you here, and the association with friends, and es ecially children about your own age on earth to correct any false impressions which this sudden flashing of truth might make upon you, and to familiarize you with the ordinary occurrences of life.

I had now a great desire to study, and the Book of Nature was spread out before me, with its endloss variety of interesting lessons, following each other in a beautiful order, one opening the way to another, and each shedding a light on all around. and revealing the wisdom and harmony of crea

Problems in this book were presented to us, and we were requested to examine them and try whother we could solve them. After we labored a time, if we did not succeed, some one would come to our aid, give us a brief explanation, and set us on the way to discover the deeper meanings These lessons were accompanied by practical illustrations from the objects in Nature around us.

At the age when earth's children are tolling over the alphabet, we are studying that which enables us to acquire similar knowledge. We learn the use of language here, because all who come here use it at first, and because even those who come here, as I did, before they have any idea of earthly language, are compelled to go to earth and learn many things there which involve this is exhausted by the changes through which it a necessity of understanding language. By my, associations here and on earth, I became quite indicate that its power should be augmented by familiar with the English language at as early an the exercise of its functions, and there are those

At this time I supposed that you saw these objects just as I did, that mortal vision and spiritual vision were alike. But from observation and from er, is not realized at once, even by those mortals who have been accustomed to earthly vision, as I was not; hence you will readily comprehend that it was more difficult for me to understand the listinction. I must therefore give you the lesson that was given to me by my kind instructors.

Among the first objects which attracted my childish attention, were flowers and birds. I saw earth's children attracted to these—the former they delighted to pluck. I was with you when your little Willie, then three years old, was riding with you, and as you passed a large clover-field, in full oloom, I heard him exclaim in childish ecstacy, Oh, papa, let me get out; I want to pick all those beautiful flowers!"

The birds, whose beautiful forms and songs and plumage attracted the children of earth, could only be seen by them at a distance. It was not so with me; they either came to me or I went to them whenever I desired. They were tame, and fond of me, and I enjoyed the intercourse very much. The reason for this will be explained.

After I had become quite familiar with these objects, I felt that there was some difference between the manner in which the children still on earth and I, realized these things; and as I was meditating upon them, my kind instructor said to

"I see that you need instruction, and are now prepared to receive a lesson that will unfold to you a new field of observation, in which you will be enabled to cull many flowers of immortal beauty. Each object in nature is dual; it has an external, or visibly material form, perceptible by human beings; and a spiritual, or interior form, invisible to most mortals, and never very clearly perceived by any of these-seen in various degrees of distinctness by the dwellers of our sphere.

This interior, or spiritual nature, in plants and animals, gives to each its peculiar form, and maintains them as individuals. The connection of this spiritual form with the external, mankind call life. We see that life is but the effect or action of a spiritual principle, which is, to us, a more tangible and interesting reality than any of its effects.

Do you not perceive now that when one of your little playmates on earth, and you, are looking at flower or a bird, she sees it on and from the exernal plane, while you see it on the spiritual plane? The ideas conveyed to your minds will liffer in proportion to the perfection with which the latter has outwrought itself in the former, and each of you will suppose that you have seen precisely the same things, and when you describe

ence, common to all living beings, that the appearance of all objects depends upon two things; first, their intrinsic and peculiar form and character; second, on the impression which they make upon the ensitive plane of the receptive being, which, of course, is peculiar and distinct for each."

"Well," said I, feeling a little discouraged at the discovery of my ignorance, "how shall we know who sees the real and who the imaginary?"

"Ah," replied he, "that is the question of the ges, and throughout eternity you will be asking that question with deeper earnestness and significance as the cycles roll on and you draw unto yourself knowledge and wisdom from the depths of the Infinite. There is a logical and imperative necessity that all things should have an inherent and eternal basis of reality; but this reality is only known to and comprehended in its fullness by the Infinite God.

Man has realities upon every plane of life, and in proportion as he approximates in these realities oward the divine and eternal, does he approach the Infinite God of All. The high road to the divine centre of all things, is paved with realities, and man travels on that road just in proportion as he onquers and acquires a knowledge of them.

But, my young friend, let us not launch out too far upon the wide ocean of philosophy. If we'do, we may encounter storms which your frail bark may not be able to outride.

I will now explain something further in regard to the flowers and birds which awaken such a lively interest in you. Here, as on earth, you have noticed that at times the flowers and birds fade and disappear. This would confirm your opinion

that they are just the same.

The external form, which is seen by mortals, has its stages of birth, growth, maturity, decay and dissolution; all resulting from the action of spiritual forces, and their control over the physical elements. You have witnessed all these changes without comprehending the laws by which they are carried on.

The spiritual forces seize upon and control certain elements, under favorable conditions, and a birth ensues. If the conditions continue favorable growth and maturity are attained, in which still more perfect control of the elements is obtained; but there comes a period in the history of all living things, when this control of the spiritual over the physical begins to be weakened, and generally by slow degrees the scentre of its power passes away, until, losing all control, death ensues. The physical elements, no longer controlled and restrained by the living spirit, yield to other laws, and pass, more or less rapidly, through various transformations of interest in the domain of chemistry and natural philosophy.

What of the spiritual organism? If it could gather up elements and build a physical form at one time, there is no evidence that its power to do has passed; on the contrary, all analogy would

John Strand Billion and a contract of

effort at organization that the wonderful phenomenon of instinct is produced.

The young animal manifests the functions pe-

culiar to its family, without any instruction, and varying this, as local conditions may have influenced its parents, as in the case of some wild animals, which, after a few generations, become fearful of man, although the offspring can have no distinct outward knowledge of man's destructive agency on their ancestors. This theory of the cause of those wonderful repetitions of peculiar habits called instinct, seems

to be more reasonable than that they are altorether the result of peculiar structures or organizations, though these have a modifying influence. The spiritual forms that have passed out of plants and animals when the change called death comes to them, remain for a time in a quiescent state; but being without a conscious identity, the distinguishing trait of immortals, they gradually dissolve and pass into the grand reservoir of spirits; not to be lost, for there is nothing lost in the uni-

The point to which I am particularly desirous of calling your attention at this time, is that there are certain forces belonging to human beings, and more especially to spirits, which are positive to those spiritual forms, and which, when directed toward these, will arouse them into a state of activity in which they will exhibit all their peculiar characteristics, even more strikingly than they did while occupying the external form. Hence the plants and animals that we see in spirit-life, are, first, the spirits of those which still live in the form on earth, and which are grosser and less attractive than the second class which are those that have passed from their earthly tabernacles, and are endowed with a new life by the action of the will-power and magnetism of that spirit whose love for and attraction to them leads thus to an awakening of their energies.

There is a third class of plants and animals here, which I will merely refer to at present. Those who become deeply absorbed and interested in this field, acquire a power of combining the spirit forms of plants and animals so as to form new organizations. This is only an extension of the plan of culture and propagation pursued with plants and animals on earth. These new forms are more perfect here, and the spirit magnetism infused into them may enable them at times to outwork themselves on the external physical plane, and thus add new species and genera to the families of plants and animals on

My recollection of these lessons is very clear though, like earth-children, I had a very superfl cial understanding of thein. Lessons thus given to us make a deeper and more lasting impression than they do on earth-children. Though they are not recorded in books, records here are kept somewhat after the primitive or barbaric style, in which has a nortion ass which it is their duty to remember. Here, however, we are led to remember by the peculiar impression that any idea makes upon us. and thus the acquisition of knowledge is pleasant and spontaneous. Our teachers are inspired with lively emotions, and, in presenting these truths, they illustrate them in a free and familiar manner. often very amusing, awakening in us a sense of mirthfulness which excites the faculties, and instead of diverting the mind from the facts present ed, actually impresses them upon it.

I was early impressed with the difference beween the earth-sphere and this—that here no one sets themselves up for more than they are really worth; while on earth the case is often different, as I sometimes saw, to my amusement, for soon learned to measure and to pity these little

There is nothing that pleases a child more than natural and spontaneous actions, even if they are not quite so graceful and polished as some that ire assumed. Children progress much more rapidly here, because our time is not taken up in learning the polite descriptions and false habits and customs that occupy so much attention in earth-life. We learn here the language which you use on earth; but we find a great difference in it when we come to mingle with earth's inhabitants. One of my teachers told me that a learned Frenchman had said, the chief use of language is to conceal the ideas that you have; and we are often shocked when we hear persons using language on earth, and see, as we always may, their thoughts and actions, and discover that very often they say one thing while their language means quite another. When I began to make these discoveries, I was so repulsed that I felt almost willing to forego the advantages which must accrue from my association with those on earth, who were to aid me in my development. And wish to impress this fact upon all who love chil-Iren, for this it is which attracts us to you; and when we find you are not spontaneous, and natural and true, we are chilled and made to feel very sadly. Don't you remember that it took you a long time o get accustomed to these false conditions?-and the only way you could at all reconcile yourselves was to persuade yourselves that you would only do these things for a little while, forgetting the lesson of one of your poets, that

"Vice is a monster of so frightful mein, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace." It is more repulsive to those of us who have no

earth experience.

When I had been here seven years I could had very little knowledge of the means by which spirits control the inhabitants of earth; appropriate place; but we desire to confine it to age as any of earth's children. At seven years of who advance the theory that it is by repeating the presence of such as were negative to me, they everything else they accept the saying of Bishop

would soon become in harmony with the thoughts and often utter the words I was using.

Children here usually look upon this as a piece of fun, and call it making persons on earth say and think what we think and desire them to. In this manner a spirit often gets a by-word or an expressive sentence of prose or poetry, and will keen an individual, still in the form, repeating it unconsciously for a long time, neither of the parties being aware that there is a deep philosophy involved in it.

[CONCLUDED IN OUR NEXT.]

Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS. SIXTEENTII PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS. SECOND SECTION CONTINUED.

The Perpetrations of Depravity.

The foregoing glance at my own experience indicates to my mind the principle, as, well as the method, by which the Christian faith is propagated, and the ecclesiastical system prolonged, fromgeneration to generation., The majority of churchgoers are Christian-born and nurtured to the popular religion. Some, however, without either Christian birth or breeding, are brought under the sway of ecclesiastical agencies by virtue of their constitutional susceptibility to personal demagnetism. Nearly all of this negative temperament are drawn into the vortex of religious excitement; or Christian pathetism, during protracted meetings and other intrigues of clerical interest in churchly revivals. But converts made in this way are often precarious. Their faith is unstable according to the fluctuating zeal of the Church. and they cannot but backslide in the absence of. extra "means of grace." If the clergy only understood their work in this particular, and were: as corrupt in motive as priestcraft is in name, they would contrive to k ep their converts perpetually Christianized, by guarding well the pathetistic tether of Christian fellowship. But the pastor's only policy, which demonstrates both his. ignorance and uncraftiness, is to allow none of his lambs to glide out of the fold of puracy, without being caught and thrust out with a black mark and a formal declaration that the wolf may have it. This prospective proceeding deters many. a meek captive from leaping the figurative walls, of Zion, instead of remaining as quiet worshipers, affecting a belief which they can never realize. This is the ultimate condition of all Churchdom which all human sheep are graduating unawares; though a lurking presentiment of their unwilling destiny, which becomes to every believer a haunting fear of losing one's fuith, is the principal reason why there is so much fidgeting bout it. For this slippery faith is much sustained by what Paul calls "the unity of the spirit," which is no other than the sympathetic accord of unified devotion, or the communion of each with, all, and all with each, in any association of worshipers, who in their assemblage often constitute a mediumistic circle for the descent of "the Holy Chost," alias the inspirational zeal of disembodied religionists. Thus the Church is en rapport with all its members, which makes all more or less sensitive to the lukewarmness or defection of any. This weakens the pulse of communion, and then a relaxing of faith is individually felt. The believer is alarmed by this experience, and knows not what to make of it, but calls it a "trial." or imputes it to a want of devotion, he knows notwhy. He is under a cloud and quickly resorts to prayer; and if one is ignorant enough, which too often happens, this subterfuge is pacifying and safe. But such as are naturally intellectual are forced at last to entertain a doubt in the shape of an honest inquiry after the esoteric "evidences of Christianity." Now Christian Protestantism encourages, in so many words, this reasonable demand of an awakened soul. But I tell the wouldbe believer, in the name of religious experience, that this road leads straight out to Rationalism, and as surely as he pursues it he will find no resting-place until he comes to the mortal end of faith, which is the beginning of religious knowl-

Now every Christian sect seems to have an inking of this interest of Reason and consequent 'danger of infidelity" which its devotees incur by investigation. Leading churchmen see in fact the same issue of free inquiry that free-thinkers do, only in a different light-the twilight of superstition. In reference to so much of antique Christianity as is obsolescent in Christendom, modern Christians see in the light of Reason. Regarding the prolonged errors of the old Church from which her later sects have recovered-as to such enormities of their "Holy Mother" as have fallen into disrepute in their own minds and are rejected by the "schismatics" of papal and episcopal authority-these reformatory churchmen see not the danger, but the use, of investigation. They are aware that "the Mother of harlots" became: such by her repulsion of Reason; and they know, too, that all Protestant forms of Christianity were born of a partial exercise of REASON IN RELIGION -that without this the Reformation would never converse quite freely in the English language, have begun; and that the original Romish Church remains unreformed simply because its adherents are either unable or unauthorized to investigate. still, I had unconsciously influenced many; in the grounds of their faith and devotion. These fact, no spirit can approach another, either in semi-rational believers know one thing moreor out of the form, and not exercise an influence that a perfect working of Reason among the dogupon them governed by the positive and negative mas of faith would dissipate the sacredness of conditions of each. I had often observed, when I every mystery. Therefore they advocate a "limitwas communicating my thoughts to others in the ed use of Reason" in religious matters, though in

Butler, that "Reason is the candle of the Lord within us." Yet, strictly speaking, they do not limit the use of Reason, but only its deplication. When they consent to reason at all, they do so in carnest and as freely, if not as shockingly, as their burlesque of "Tom Palne" himself. But there is a cortain essential part of their religion to which they say Reason does not apply; and that is, the premises of their creed. They reason always from these, never of their consistence. They are ready enough to show up the absurdity of transubstantiation and priestly absolution; but will tolerate no question of the Divinity of Jesus, or a literal Word of God. All the bickering sects are willing to argue with each other the paltry points of their creedal differences; but none of them will admit the application of Reason to the underpinning of ecclesiastical authority itself-those stark assumptions of Christianity which support "the man of sin" with his "mystery of iniquity," no less firmly than the least odious form of the misnamed "mistery of godliness."

Go to, ye zealots. Reason, howsoever ye list, is the world's leading reformer, and so the Church's tutor. It was the working of Reason in the World, not in the Church alone, which brought about the Reformation. And what is that? Webster tells us it is "the change of religion from the corruptions of popery to its primitive purity, begun by Luther, A. D. 1517." But where is the end of that which Luther began? If the work have reference to the corruptions of popery only, it may have terminated in the days of its leading agent; but if it includes popery itself, then it must continue to unfold until that corruption is abrogated; unless the Chair of St. Peter was among the primitive arrangements of the Church. But in common acceptation the Reformation compasses no less than Protestantism assirms. What then is

Referring again to Webster, I find a Protestant was "one of the party who adhered to Luther at the Reformation in 1529, and protested against a decree of the Emperor Charles V. and the diet of Spires, and appealed to a general council." This is a correct definition of an original Protestant, but not of a later advocate of the same principle, which, when carefully looked after, is identified with Religious Liberty. This is the very antitheton of ecclesiastical authority. I know that schismatic Christians, alias the reformatory daughters of Zion, have inherited from their haughty mother the disposition to arrogate religious orthodoxy, whereby they claim to be the only saints-the special favorites of their triune Godhead. In this spirit they have denominated themselves Protestant Christians in distinction from their Catholic cognominators; as if quite oblivious of the fact that there are any other Protestants but such as venerate some priestly mark of religion. Yet it is plain that no Christian is a Protestant in effect of what one believes in common with a Catholic. but by virtue of that wherein one differs from the latter in devotion. In truth, Protestantism does not involve any designation of faith, but rather a degree of intellectual and moral development which institutes independence of thought and action in religion. Therefore he is the truest Protestant who protests most staunchly and astutely against all arbitrary authority; and insists on the absolute supremacy of individual Reason and Conscience. Thus it appears that Christianity is essentially opposed to Protestantism, and the more a mind participates in that, the less it can compass of the spirit of this, or the more a Christian the less is one a Protestant.

Luther was once a devoted Catholic, and grew a Protestant on meeting a mad bull of the Vatican. He protested against the priestly merchandize of belial and traffic in the grace of God; but, though excommunicated therefor, he took good care of his episcopal credentials, and even magnified his authority as a bishop, assuming the pontificate of a new Church baptized in his own reverend name and conserving the doctrine of transubstantiation, together with other sacred mummeries of "the man of sin." That he afterward superseded by consubstantiation, and finally this also has met the ban of a more rational protest by his later

So also the whole Anglecian Church was once a limb of the Pope, and might have been to this day, but for the lawless will of Henry VIII., who became a Protestant with no religious scruple and for no principle other than marital infidelity. Wesley was a more respectable, because a conscientious Protestant against the shameless simonv and general immoralities of the English prolacy; yet he also clung to the bosom of his mystical mother, as an unweaned child, and prized the droppings of no sanctuary without an "Apostolic Succession." But Orange Scott was a more exemplary Protestant in the same line, though less venerable by age of reputation, in seceding from, as well as protesting against, that hierarchal form of Wesleyanism, whose bishops had sanctified what the first Methodist denounced as " the sum of all villanies."

John Calvin, too, was a Protestant; but not worthy to be named in the same breath with Servetus, though he often is by way of contradistinction. The Puritans all were Protestants against their own oppressors, and of the same lineage as the Quakers; but how it disparages the former to think of their intoleration and persecution of their betters. George Fox and Roger Williams were as lights shining in darkness, but the darkness comprehended them not. Of these and other greatly more than Christians, let the believer, him that hath ears, hear what the spirit of Protestantism saith unto the churches: "Thou hast a few names even in Sardis which have not dedefiled their garments [with bigotry]; and they shall walk with me in white, for they are worthy.' But as to the great body of Christian Protestants, whose race is some centuries junior to the Rational, they are greatly more Christian than Protestant, being more reverent than righteous, loving lordship more than liberty and serving sect rather than self-hood. Hear what the pastor of Plymouth Church says of their policy and its issue:

"There is nothing imaginary in the statement that the creed-power is beginning to prohibit the Bible as really as Rome did, though in a subtler During, the whole course of seven years' way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one acquainted with human nature need to be told that he studies under a tremendous pressure of motive? Is that free opinion—the liberty wherewith Christ maketh free? Rome could have given that. Every one of her clergy might have studthat. Every one of her clergy might have stud-ied the Bible to find the Pontifical creed, on pain of death. Was that liberty? Hence I say that liberty of opinion in our theological seminaries is a mere form, to say nothing of the thumb-screw of criticism by which every original mind is tor-tured into negative propriety. The whole beasted tured into negative propriety. The whole boasted liberty of the study consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuffs, Baptist, Methodist, Episcopal, or other evangelical handcuffs. Hence it has now come to pass, that the ministry themselves dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber; or, if they do study and search, they cannot show people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them."

He who thus speaks to the world from the constitution. On the other hand, to appropriate proudest pulpit in Christendom (not the valuest). is the Luther of the nineteenth century. This is no fulsome praise; for there were greater than Luther in his own day; but they were out of the Church, and wore other laurels than his. So only among believers. The Rational Protestant of that ex-Reverend, unsected, de-Christianized, and so-called infidel preacher, late of the Boston Music Hall, but now among the angels, to represent the full-grown Protestant of every brainwrought pedigreo:

"The teacher of Religion must seek to make all

"The teacher of Religion must seek to make all men noble. He is not to make any one after the likeness of another—in the image of Beccher or Channing, Calyin, Luther, Peter, Paul or Jesus, Moses or Mohammed, but to quicken, to guide, and help each man gain the highest form of human nature that he is capable of attaining to; to help each become a man, feeling, thinking, willing, living on his own account, faithful to his special individuality of soul. I wish men understood this, that their individuality is as sacred before God as that of Jesus or Moses; and you are no more to sacrifice your manhood to them than they theirs to you. Respect for your manhood or womanhood, how small soever your gifts may be, they theirs to you. Respect for your manhood or womanhood, how small soever your gifts may be, is the first of all duties. As I defend my body against all outward attacks, and keep whole my limbs, so must I cherish the integrity of my spirit, take no man's mind or conscience, heart or soul, for my master—the helpful all for helps, for despots none. I am more important to myself than Moses, Jesus, all men, can be to me. Holiness, the fidelity to my own consciousness, is the first of manly and womanly duties; that kept, all others follow sure."

These carnest words were uttered with no reference to the shallow sentiment of a shabby democracy, that "one man is as good as another," but with pure respect to the principle of human development, which is the end of all natural uses. The right to think and speak one's thought, to have an opinion and enjoy it, has had many obstreperous advocates; but few of these have understood so well as THEODORE PARKER why this right is superlative and should be sacred. It is all because the chief end of Man is to grow; and all growth proceeds from Endeavor to the end of Aspiration, which is the law and order of Inspiration whereby God educates all his creatures. This truth was set forth to the best of my ability in the fifteenth paper of this series. And this is the reason for my protest against implicit faith-the pediment of every creed: it hushes inquiry, damns the doubter, and so effectively suppresses every yearning of rational aspiration, as to prevent the growth of mind, procrastinate the birth of character, and retard the social Wheels of Progress. Christianity wars with Reason to this whole effect. But the end of this warfare is not doubtful. Protestantism is its commander-in-chief on Reason's side; and as surely as that was victorious in Luther's day, and has been in every later battle of creeds, so it will be to the end-end of the Reformation and end of the Church; for the last triumph of Protestantism will be the death of Christianity.

[TO BE CONCLUDED.]

THE POOR. NUMBER.TWO. BY B. N. KINYON.

We have said that the evils of poverty-the sufferings and crimes produced thereby, cannot be eradicated by the practice of the virtues of temperance, industry and economy, because poverty originates in the institutions of Church and State and can therefore be eradicated only in their abolition or reformation, so as to abolish the root of the evil. By institutions of Church and State, we mean the rules of action prescribed for men's conduct, written or unwritten, by legislatures, customs or fashions, by which men's actions are controlled and molded differently from their own free inclination and assent, amounting to coercion. By these, all property, real and personal, is appropriated, and the ownership in the living generation particularly prescribed. All children born after such ownership is prescribed and fixed as there is nothing for them to own, and no property Church, and Earthless by the State. The Church monopolizes Heaven, and the State the Earth; and the rope and the cross, and the faggot and the stake, are monuments of the vindictiveness of their

Here, then, is the origin of poverty, in the institutions fixing the title of all property and wealth in the living generation: so that the children born after such institutions, are established, are born poor. Now they must forever remain poor, unless they obtain property and wealth from the owners thereof. The laws of descent generally give the property of wealthy parents to their children, but such parents can generally dispose of it otherwise by will if they see proper. This is one way that property and wealth pass from one set of owners to another.

It passes also by gifts; but this mode is seldom resorted to in this selfish age of the world. Another mode is to earn it by labor, another to steal, and yet another, and that is robbery. All children are, therefore, born poor, after all property is appropriated, and can get rich by inheritance, if so lucky, in some few instances by donation, can generally make out to live by labor, and may get rich by stealing, robbing, cheating and defrauding. It is thus seen that temperance, industry and economy,

have little to do with avoiding poverty. The children of rich parents have a chance fo inheriting property, but the children of the poor have not. Poverty, to them, is inevitable, unless they can procure property by labor, as that is the only thing they have to exchange for it. There is not a foot of earth upon which they can stand without being trespassers; nor are they at liberty to supply a single physical want, except breathing the free air of Father-God and Mother-Nature. While it is indisputable, that the earth and its fruits, and all that contributes to the welfare of mankind, are as free and as untrammeled in the laws of God and nature, to the wants of their children. as the air we breathe. Institutions of Church and State have made distinctions, monopolized to themselves and their favorites, the earth, its fruits, and all else beneficial to man, and shut out much the largest portion of mankind from the bounties of Nature. It is in vain to search for the rights and authorities assumed by Church and State, in the field of Nature's laws, or God's ordinances.

The only title man has to the earth, its fruits, and the stores of Nature, is his ever present needs, and his right to a supply of these out of Nature's stores is divinely sanctioned in his own constitunothing, and to this extent he may rightfully ap-

propriate whatever is within his reach. Man is not self-created, but is the product of God and Nature, without consultation, option, or choice. He comes forth with a certain constitution, having certain needs, about which he had no choice. If these needs are not to be supplied, or God has not provided a supply in the stores of ed as men and as brothers, and the barriers that Nature for them, then God and Nature are at fault, | cupidity, meanness and dishonesty have raised in endowing man with tantalizing needs in his about them will soon fail, never to rise again.

more than his needs require, would be not only useless but perhaps criminal, as depriving some

others of a proper supply.

But here Church and State come in and plead, that to regulate supplies to needs is their chief Henry Ward Beecher is the best living Protestant | function, and the necessity for them is so great and pressing, that they are not only not criminal, is otherwise declared. Take the following words | but instruments of the greatest good. Let us try you upon your merits, and see how you stand, First, then, why do you monopolize Heaven and Earth, and all of Nature's stores in your own and favorites' hands, to the exclusion of much the largest portion of mankind? You stand convicted of shutting up Nature's stores in the hands of the few, leaving the supply of the needs of the many at their option. But again:

Your plea of necessity for Church and State, is a charge against God and Nature, in the formation and endowment of man, that the work is imperfect-man not fitted for his condition and station upon the earth; and to finish the job, and perfect the work, man, the creature of such imperfect and unfinished workmanship, must superadd Church and State. Either man is imperfect, or there is no need of Church and State; and if imperfect, then God and Nature are at fault as his creator. Church and State are, therefore, direct charges of fault in God and Nature, to the extent their government goes, either of omission, in not providing in man's constitution laws therefor, or of commission, in ordaining them wrongfully. If God and Nature have provided in the constitution of man all he needs, in any condition in life he may be placed, then man's government is not only useless, but a warfare against them, in so far as it controverts their government. If they have failed in the provisions of the constitution of man, they are in fault, and if they have not, then Church and State are in fault, and 'unmitigated evils. Now, Church and State, escape from this dilemma if you can! Inherently in you is the assertion that God is a fool and you very wise, or that he is weak and you strong, for if he has not made laws in man's constitution for the exigencies that you assume to provide for by your laws, He is a fool: and if he has, and you think to displace or overcome them by your laws, you must think Him

Church and State are, therefore, conceived in blasphemy against God, and are a continual warfare upon his divine laws, implanted in the constitution of his creature, man. Believing that man is endowed and fitted by the Creator for all the exigencies of this mundane life, that he is directly responsible to God, and must atone for his own demerits and sins, all coercion of Church or State are wrong, and the cause of the evils mainly afflicting humanity. Man's needs, ever actual and present in his constitution, are the measure of his rights, and the divine sanction for their supply.

Thus far he has the divine right to appropriate Nature's stores; beyond that he may not go, and would not, if this position were universally recognized. All would then labor to produce supplies, and rejoice to see the needy appropriate them. Des Moines, Iowa, 1864.

A FEW WORDS FOR THE INDIANS.

BY JANE M/ JACKSON.

To a feeling and reflective mind this warfare against the Indians is painful in the extreme. No backward look is east upon their former condition by their oppressors; of the uprooting of their forest trees, of the destruction of wigwams and hunting-grounds. Lands and rivers have been taken from them by violence and dishonesty, claims overlooked, promises broken, the very soil upon which God himself had placed the red men refused them even to bury their dead. When, even like worms, they turn upon the heels that have crushed them in their own paths, or when like men they battle for their rights, a hue and cry is raised to put them down, crush them into oblivion, or out of existence, forgetting that they are human beings, with attributes to aspire to, and assert their liberty. While thousands are aforesaid, are born poor from necessity, because turning their eyes toward the negro, pouring out money and sympathy for them, the Indians are they can claim. They are Heavenless by the left helpless, to perish, or to remain the savages the papers report them to be. If they are bloodthirsty and cruel, teach them mildness; if drunk ards, reform them by education and good examples. Reforming these men will be of more benefit to mankind than to exterminate them as a race. If they cannot be blotted out of life, or driven out of their native land, make the best terms possible with them. Try the power of kindness. Give them the reservations they are entitled to from the Government. As owners of the soil, they will be induced to cultivate and improve it. It is not by murder and violence that they are to be made better or more gentle. They are ingenious, and will work, if paid for it, and have many interesting traits of character. All through the history of Indians we read of noble acts; their kindness to prisoners is well known. Black Hawk said When the steamboat warrior approached them, he pitied the women and children, and began to make preparations to surrender to the whites, and for that purpose sent out a white flag to meet the boat, which immediately fired upon them. Then, said he, "I fired, too." Was he to blame? and are the Indians of the present day to be blamed for turning upon their oppressors, who are hunting them as if they were wild animals, until they can find no refuge but starvation or death? Can we wonder if they "fire, too"? Up to the year 1774, Logan remained a friend to the whites; but when his whole family were murdered in cold blood, he returned vengeance for vengeance. This same spirit still prevails, blood for blood, and will continue until we treat them differently. Not at once can the Indians be taught habits of industry and prudence; but it can be accomplished. I have lived near the reservation of the Seneca tribe, and seen much that interested me. I have been present at their sacrifices. The attention and respect they pay to the old, the perfect obedience of the young men to the old chiefs, their dancing, chanting and exhibitions, were very impressive. They certainly understand true eloquence. I have corresponded and conversed with Dr. Wilson, Chief of the Six Nations, lately surgeon in Alexandria. He is accomplished, gentlemanly in behaviour, and will do all in his power to restore peace among his people. We read in history what Col. W. said of the Chief Cornstalks; "When he aroso, he was in no wise confused, but spoke in a distinct voice, with peculiar emphasis. His looks while addressing Dunmore were truly majestic, yet graceful and attractive. I have heard the first orators in Virginia, but never have I tion. Beyond this he may rightfully appropriate heard one whose powers of delivery surpassed those of that Chief." Should we not educate these Indians, now demanding our sympathies, give them a chance for life and subsistence. They surely have claims upon all friends of progress and humanity. Let such come forth as their champions, resolved to see justice done them. Write and speak for them, that they may be treat-

NUMBER THREE.

DY WARREN CHASE.

Christianity rests on faith, abjures nature and tive of Christianity by Constantine, and since that of. only those are admitted by each sect that occur inside its creed-bound circles. In fact Christians and Christianity have no philosophy and ask no science to furnish facts or proofs of its truth-they rest wholly on faith, and that supplied mostly by hope or fear. Such religion cannot be adapted to an intellectually developed people, and hence education and the sciences were steadily developing the people of this country out of Christianity and into Pantheism or the icy doubts of existence after death; out of which the phenomena, and more, the philosophy of Spiritualism is now rapidly regaining them, and settling their minds on a firm, consistent, rational, natural and philosophical basis for the belief of life beyond this ephemeral and unsatisfactory state. We have no miracles to believe in, and class all alike, old and new, of Jewish or Heathen origin-Christian or Pagan We require no faith or belief except enough to induce the mind to examine our facts and philosophy, which are amply sufficient to establish all, and more than Christians could offer, and of far better quality for rational beings. It is NATURE, not grace, that saves us and carries us over the grave. It is fact, and philosophy, not revelation, supernatural and especial, that enables us to know that death is not the end of existence, and that we may fill out the measure of our unsatisfied capacities in another and better sphere of ex-

We can now lay aside the foolish vagaries of the six hundred different creeds of Christianityabjure its fables as authority and all its especialities of God's favoritism, and accept a sound philosophy resting on science for our religion, and at length furnish a religion that rational and intelligent beings can adopt. With us nothing is to be taken on faith or trust, and nothing can be true that is contrary to nature or natural law. Everything unreasonable is to be rejected till our reason can comprehen and explain it.

We claim to know as much of God and revelation as any being whose intellectual powers does not exceed ours, and we can only see, hear, and feel God in and through NATURE, which our Christian friends tell us is totally depraved. To us she is perfect, and furnishes us the proof we need of another life, and the road to happiness there. The fact of continued existence after death is the greatest, grandest and best discovery science ever made, and meets with a proportionate opposition by the savans, and especially by the wise ones of the churches, who claim to hold and deal out for considerations all the evidence man needs or is to have on that subject, and then a large and most intelligent portion of them tell us it is "by grace are ye saved, through faith, and that not of your selves; it is the gift of God."

No wonder such absurd sentiments drove thousauds to skepticism, from which our philosophy is rescuing them; for we teach-it is by nature ye are saved, and that by your own aspirations, through your own efforts; and that " want is the garner of our bounteous sire, and hunger the promise of its own supply;" that the thirsting soul shall find its nectar and the starving breast its bread of life and love; that an answering note shall surely and soon come from the Christians' echoless shore" with tidings of recognition and waiting by loved ones gone before; and "this bourne from whence no traveler returns," to Christians, sends many a loved and loving soul back to us to cheer and encourage us on our lonely way, and assure us of their safe arrival there, and of the beauties and joys that await the good and the pure—those who are good and pure by nature's laws, not by Christianity, Mormon or Shaker, Methodist or Calvinist standards, but those who have in spite of creeds "dealt justly, loved mercy" and lived truly to the greatest good of each and all in their brief trial life.

WARREN CHASE. Elkhart, Ind., Oct. 18, 1834.

ORGANIZATION.

BY G. A. B.

Sensing as best I could the general feeling among Spiritualists, respecting the increasingly if not all-important subject of Organization, before the National Convention met at Chicago, I found there was a wide-spread desire, not to say expectation, among the friends of the cause that it would present some specific plan of organization; or, at least, some practical suggestions or a system of management adaptive to the wants of the numerous gatherings of Spiritualists throughout America, to the end that more unity of heart, and action—the source of strength—might ever after characterize them as a moral and religious body; thus giving them a greater portion of that power in the land which righteously belongs to them. But, however common this feeling was before the Convention came together, no one who was present, or who has since carefully read the proceedings, the different views held and expressed by the different speakers, now regards that occasion as the golden opportunity for definite action respecting the adoption of a comprehensive plan which was likely to become, either immediately or ever, generally acceptable to Spiritualists throughout the land

It was evident from the first, that the proper time had not arrived for the favorable launching of this ship. A sense of prematurity prevailed. But more than all, it was felt, at least by a few, that the master-builder was not there. An unusually large-hearted, clear-headed, inspired, practical, organizing mind was wanting to guide and govern as by natural right. And so the Convention did not agree upon the adoption of any plan for the addition or multiplication of Associations of Spiritualists; did not unite upon prescribing some general form, rule, or order, to be followed

THE PHILOSOPHY OF SPIRITUALISM, in due season we shall rejoice in partaking of the

The hour is approaching when the subject of Organization, assuming its proper proportions, can no longer be ignored or postponed, but must be met. It will of necessity force itself to a satisrepudiates reason: takes marvelous stories on factory settlement. Spiritualists have got to ortrust, if in its favor and related by its advocates, ganize sooner or later, if for no other reason than and calls all others of similar character, illusion, for mutual protection and defence. We are pracdeception, or the works of the Devil; admits the tically much nearer this condition than a year most absurd miracles, if related by Jewish or ago. A year hence we shall be "marching on." Christian authors before the carrying away cap- To no one is given to fully reveal the things there-

Washington, D. C., Oct. 28, 1864.

INTUITION.

BY J. H. DEWEY.

I wish to express my gratitude to you, Mr. Edior, and those connected with you, both in and out of the body, as well as to Dr. H. T. Child, for the publication of his able and interesting lecture on "Intuition." I have long felt a hope that he would give to the world the results of his investigations and experiments in this interesting field of inquiry, of which that lecture is but an introduction. trust, also, that other spiritual philosophers will give more special attention and thought to this interesting theme which has hitherto been treated by them in too vague and indefinite a manner, to reveal its practical benefits to man. I trust this ecture will be followed by others, or by essays from those capable of handling the subject.

Dr. Child's definition of Intuition, that "it is a neans of perceiving truth outside and independent of the ordinary channels of the senses," I know from experience to be correct, and hence believe its exercise in the various departments of: life to be of great practical importance, not only as an agency for the relief of human sufferings, both physical and spiritual, but especially in the higher departments of spiritual culture. And I: believe it is important, also, in its bearings upon: spiritual science, and, when once demonstrated. it will forever set at rest all doubt in regard to the independent power of the spirit over its material connections. Libelieve Intuition is the key which will unlock all the mysteries of soul-life, which will establish a true spiritual science as well as reveal those inestimable treasures of spiritual experience now hid from external memory, which, if man leads a double life, belong to each human soul. Who that has ever felt the baptism of angel-ministry can doubt this truth?

If intuition is a power of mind, its functions and laws may be ascertained and scientifically arranged. This done, its practical results, for the. good of man, are incalculable.

Worcester, Mass.

[Original.]

EVE'S LAMENT ON LEAVING PAR-ADISE.

[FROM AN UNPUBLISHED DRAMA.]

BY MISS A. W. SPRAGUE.

Oh, how desolate is Eden! I have made it lone; None are left to love it, Darkness hangs above it-Our sad lives will prove it. Once it was our own.

Why in hours of glory Had I such unrest? ... Why such wild, deep yearning? Why desires so burning? Why forever turning Them to know the blest? Had I not one being

More than all to me, By the Father given Ere our hopes were riven, Cast from out our Heaven Into misery? How could he forgive me?

God forgives me not; All his wrath is glowing, All his curses These, his gifts, bestowing-Grief is now our lot.

Is there nothing, nothing Left me in this hour, But this bitter weeping, But these vigils keeping, Eyes that know no sleeping, 'Neath his eye to cower?

Only this is left me On my weary way: Tis to hide my sorrow, And glad smiles to borrow-'Tis to make the morrow' Brighter than to-day.

Will he, as in Eden, Cheer me with his tone? Will he never leave me? on i nomental. Will he still believe me? And the thought that grieves me Am I still his own?

I can bear the darkness, Dwell upon this sod, If he holds me ever, Strong in my endeavor-Leading me forever Back again to God.

Pork and its Injurious Effects.

The medical faculty have at all times denounced: the use of pork as the chief cause of most of the impurities of the blood, which appear in various forms not only upon the surface of the skin, but; in fatal ulcers and scrofulous sores upon many of the internal vital organs. At the present time, when the high prices of pork and lard compel a limited use of them by the people, it seems a favorable opportunity for considering a few suggestions on the subject of pork eating, which we find in a work entitled "Medical Common Sense." The writer says that as an article of diet, pork exerts most pernicious influence on the blood, overloading it with carbonic gas, and filling it with scrofula. The hog is not a healthy animal. From its birth it is an inveterate gormandizer-and to satisfy its eternal cravings for food, everything in field or gutter, however filthy, finds a lodgment in in conducting these societies—leaving it still open for each community to pursue an independent course with reference to the establishment and maintainance of progressive meetings, the selection, transportation and payment, etc., of speakers, the providing for their social necessities and comfort—an item, by the way, too often thoughtlessly overlooked, though ever a consideration of more importance to them than almost any amount of pecuniary compensation—all this, and more, is left to the business of everybody, which proverbially is the business of nobody.

Yet the Convention by so persistently agitating. is the business of nobody.

Yet the Convention by so persistently agitating the subject of Organization, unconsciously did far more than what appears on the surface toward developing the minds of Spiritualists for the speedy accomplishment of the deject in question. The soil was prepared, the seed sown, and

Written for the Banner of Light. LET ME DIE WITH AUTUMN LEAVES.

BY MRS. ANNA H. WEED.

Were I allowed to choose the time when I would pass away. It would not be when earth appears in glittering array; Nor when the first green leaves are seen upon the forest trees, Making the greenwood fresh and bright for the tired vernat

When violets and arbutus blooms smile in the morning ray, I would not then, when all is fair, pass from the earth away.

Oh, not nor when in spring-tide beauty the hills and vales are Bogem'd all o'er with buds and flowers dropped by the Floral

Glowing in all the various hues, touched by the Artist's hand

That Artist who is everywhere—yet dwells in Spirit-Land; Nor when rings out the wild bird's song, and all is bright and

gay, When Naturo blushes o'er and o'er—I would not pass away.

Nor even when the robin's song is heard throughout the day, The sesson when the Rose reflects the sunbeam's reseate ray When Summer lingers in the steps of fleeting, dying Spring, Profusely scattering on my path her wealth an offering; Waking the woodland harps, and song-bird's sweetest lay, Chieering my sad and lonely hours—I would not pass away.

Nor later still in Summer's reign, when softly sighing winds Are breathing sweet molian strains among the tasseled pines, And stirring deep-hued flowers which near the streamlet grow Whose rippling waves grow less and less, as slowly on the

When Ceres, bending 'neath her wealth of fruits and golden Is gliding, like an angel fair, o'er every hill and plain;

Nor when the first autumnal month comes with her gorgeou

Whose blended tints are gathered all from Summer's waning

When Nature's hum grows fainter, and shadows fill the dell, And the harvest-moon's clear rays fall on the murmuring rill, Bathing in silvery radiance the frost-flower's azure spray-Not then, oh, not not then would I pass from earth's joys AWBY I

But when is borne on every breeze the breath of drying flow ers, And hushed the melody of birds, that sung in summer hours;

When clinging vines are withering, their clusters purple Together with the ripened sheaf are borne in gladness home:

When Autumn comes in regal robe, with gold and crimson Of polished leaves, with here and there a leaf all seared and

When Nature's music softer grows, and fainter, fainter still, Is borne upon the dying breeze that lingers mong the bills, The last sweet note, the farewell song, the lonely warble

For her silent, fair companions—the fading, dying leaves— Then, when my work is finished, I'd linger not, but pray That I, with Autumn's fading leaves, might gently pass away. Carmel, Me., 1884.

Children's Department.

BY MRS. LOVE M. WILLIS, 102 WEST 27TH STREET, NEW YORK CITY.

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

SUNSHINE:

ONE OF CATIE ROBERTS'S DAYS.

PART THREE.

EVENING.

Robert and James are in the sitting room alone, and Catie is helping Sallie wipe the supper dishes.

"I tell you what it is," said Robert, "I had made up my mind to go after suckers to-night; it would be capital fun, and I have been contriving a whole week how to do it and not let father know, and now, you see, Catie has upset all the plans by making me want to stay at home. If it was n't for being ruled by a girl I 'd stay, for just see what a brisk fire she has coaxed grandpa to build, and then she ran out and gathered as many as a quart of chestnuts, and is going to paring ap-

"Well," said James, "I'm putty much of your is in Catie to make me want to do right, I do n't know; but I believe she is just the smartest girl that ever lived. Somehow the house do n't seem as it used to before she came. It seems as if there was more light in it, and I feel just as I do when I sit down on the bank a summer's morning and feel the sunshine. Do you suppose boys can be as

good as girls?" "I reckon we aint made just alike, but I don't see why boys can't make other people happy as well as girls. I tell you what it is, Jim, I'm going to give up trying to be mean, for I do n't believe it's smart as I used to think it was. I've been thinking about what grandpa said about the apples. I'd like to be sweet and mellow clear through; but here comes Catle. Let's pretend we are going out, and see if she'll get vexed."

"Come, Rob," said James, " you 'most ready?" "See here," said Catie, "who's going to tend the chestnuts?"

"Guess I can 't," said 'Rob, "I thought girls knew how to cook best."

"I suppose they do," said Catie, "but boys can eat just as well as girls; and see what a nice lot of chestnuts here is to be eaten; and I was just

thinking that for fun I'd take your pictures." You do n't know how," said Rob. "Oh, but I have all the directions in this paper

Pin a sheet of white paper against the wall, grandpa has promised me six sheets of large paper—'adjust the lamp or candle on a level with the centre of the paper. Let the one whose picture is to be taken, seat himself so that his shadow will fall on the paper in profile. The one who is to serve as artist must then trace carefully the outline of the head, being especially careful about the eyes and mouth. Then with a sharp pair of scissors cut out the head, and also across the bottom leaving the front a little deeper than the figure behind, as you will see in medallions. Pin the paper that has been cut from on to a dark shawl suspended in the room, have rather a dim light, and you will find yourself possessed of a yery good likeness of the one who sat for a picture.' Isn't that splendid? I understand it all, and Sallle has promised me her dark brown shawl, and grandpa has agreed to sit first, and then you will, won't you, Rob? and I have some real sharp

"But we thought of going out," said Jim. "To think of a thing is one thing, and to do it another. I would n't have you go for the best six-

"Would n't you, though," said Robert. "Well, I guess we'll stay!" and he gave a sly wink to James, as if to say, "There's no such thing as getting that girl vexed."

"But first the apples; you know I promised to help Sallie pare some, and I picked up a heaping basket full before supper," said Catie.

"But I hate paring apples," said Rob. "Well, you need n't pare; you can quarter and Jim can core; and then I coaxed grandpa to tell us a story, and while he 's getting ready we'll just correct each other. Say now, will you?"

"Of course we will," said Jim, "I would n't be effect of an evil habit. As to Tomahonta, he

hired to go. Here's my paper with my notes. First, somebody said, 'I do n't want nothing.'" "That was me," said Rob. "It should be, 'I don't want anything.' I knew better, and half the inistakes I make are from carelessness."

"The next is by Catle who said, 'It's me.'" "And what should she have said, I'd like to know?" said Robert.

"Why, it was only this afternoon that I learned about it," said Catic. "It should be, 'It is I,' and I shall never forget again, because I thought about what I read about Jesus when they thought he was a spirit, and he said, 'It is I, be not afraid!' What made them think that he was a spirit if there are no spirits. I guess they used to see spirits in those days just as I do now." "You do, Catie?" said James. "Do tell about it.

I'm half frightened to death thinking of it,"

"You need n't be; it was only my dear mother that I saw, just like the sunshine, and I didn't really see, either, only I felt, and I grew so happy that I laughed out loud; and I had only time to say, 'Dear mother, help me to be good!' And I 've felt just as good ever since as I could feel. But I did n't mean to interrupt the lessons."

"My list is short," said Robert: "First, by Jim, 'putty much,' for pretty much, ''t'aint,' for it is n't; secondly, by Catie, 'if I wan't glad,' for, if I wasn't glad. Now, Catie, let's hear your report."

"' Apples is sour,' for apples are sour; 'won't do it for nobody, for will not do it for anybody; 'go long, for go along; 'go round by the brook,' for go around by the brook. There, I have no more; and here comes grandpa, and he's all ready to tell us his story; and here's Sallie with the rest of the apples. Oh, what a nice time we are having!" and Cativ's face looked as bright as the star that shone in at the eastern window."

"So we are," said Rob; "it's a darned-oh, do excuse me, Catie. I'll never use that word again if I can help it; but, you see, I've got so in the habit of saying wrong things that I can't break myself in a moment."

"Let me give you an old man's advice," said grandpa; "never gain bad habits, then you will have none to break yourself of. And, if you please, children, I'll take that for the text of my story. You know when I was a boy I lived on the frontier. My father was a good, kind man, and was on very friendly terms with the Indians who used to bring him venison and wild game. and in return he used to purchase beads for them when he went to the town, and he would occasionally give a nice blanket to some squaw. In this way I saw much of the red men and learned to love instead of fear them. I was quite at home in their wigwams, and was always welcome; and nothing pleased me better than to be permitted to go and spend a few days with them.

There was one young Indian a few years older than myself, with whom I delighted to associate. He was brave and fearless, and was quite the pride of the older men; but he had already began

to gain the habit of drinking fire-water." 'What's fire-water, grandpa?" said Catie.

"Why, it's rum, or whiskey, or some kind of intoxicating drink that the Indian very soon acquires a taste for, and that makes him a most wretched being. Tomahonta, for that was the name I always called my young Indian friend, had first been enticed by some bad white men, that he might supply them with furs; and to make him give them a very good bargain, they had in-duced him to drink some whiskey, and his senses became dull, and he let them do with him as they

pleased.

Poor Tomahonta! I shall never forget how ashamed he looked when the old chief, his father, asked him concerning his bargain. The old man suspected something wrong, but said not a word. A few days afterwards the same thing occurred again, and it was evident that Tomahonta was extited in the payer of the had your wide yields.

again, and it was evident that Tomahonta was getting in the power of the bad men who wished to make a tool of him. He went often to the cabin of those who traded in furs, and he never looked like himself when he came out. We all felt sorry for him, and especially my father.

One day the old chief presented himself at our door and entreated that I might go and stay two weeks with Tomahonta. He said I should have the best venison, the warmest blankets, and that he would send me home with some of the best skins of the country. I heard him say, also, in a low tone to my father, that Tomahonta had promised to remain at home for two weeks if I would go and be with him, and that if he could not o and be with him, and that if he could not teach him to do better in that time, he would send the lad to the furthest tribe in the North, if it broke his heart. My father assented to my going though I felt for the first time a little afraid to go I thought that it must be that Tomahonta was to be punished in some way severely, in order to break him of his bad habit; but my father was so break him of his bad habit; but my inther was so anxious to have me go, and the picture that the chief gave of the forests, gayer than any blanket, with their autumn leaves, and of the chestnuts, brown and glistening, and of the beech-nuts, thicker than the pebbles in the brook, made me forget all else; and I gladly followed him as he walked with his stately trend in the shortest direction to the Indian settlement the Indian settlement.

Tomalionta was waiting for me, and a merry day we had of it. We fished and hunted, and in the evening roasted chestnuts and planned our pleasures for the next day. We did not rise very early the next morning, for we had wearled our-selves with our sport. After we were ready for the morning meal, the old chief entered from the forest, and we were much surprised to see strap-ped very closely on his back a small piece of wood; but we did not dare to ask any questions, and after breakfast we went about our sports. At noon we found that another piece of wood was bound on the back of the old chief, which he did not attempt to remove, but as they were small they did not seem to burden him much; but what was our surprise at night to find still another closely bound on, and that he did not remove the burden when he lay down to sleep. Tomahonta was so distressed that he could not fall asleep, and we talked of the strange conduct of his father, and wondered what it could mean, but we could not unless to did not a large to the strange conduct of the strange conduct of his father, and wondered what it could mean, but we could not unless to did not a large to the strange conduct of the strange conduct of the strange conduct of his father. not understand it at all. In the morning we found still another piece was added, and although each one was small, yet with all the straps they made

most singular appearance.

Day by day we found the burden of the old man growing greater, as stick after stick was added to his back, and bound closely on. At the close of the week it had increased to a great pile, so that the poor man must have been greatly distressed by it, and I was sure he could not rest by night So troubled was Tomahonta that he begged me to ask his father to allow some one to remove his burden; but when I approached him he looked so stern that I was afraid to say a word, and I felt sure from his manner that no one but Tomahonta would be permitted to speak to him concerning his conduct. He became worn and haggard, and sometimes seemed to totter under his load, yet

still it kept increasing.

On the tenth day, as Tomahonta saw him enter the wigwam, and beheld him scarcely able to stand under the huge burden on his back, he went up to him, and placing his hands on his breast in the back respectively. token of respect, entreated to know why he might not loosen the burden, or at least bear a part of it himself. The old chief looked up with a smile of love toward Tomahonta, and said, 'Do you not see what Mawonna, your father, would show to you? See what a bad habit is. See how it grows, and never leaves one; see how it wears and chafes and bows down him who takes it up.'

I saw Tomahonta's head bend, and his lip quiver, and for some time he could not speak. At last he told the old chief that if he would allow him to unburden him, he would forsake forever his evil habits, and in token of his determination token of respect, entreated to know why he might

his evil habits, and in token of his determination to keep his word he gave the solemn pledges of his nation. His father trusted him entirely, and allowed him to loosen one by one the cords, and remove the luge burden. It had already worn into his flesh, and Tomahonta bathed his back, and showed him cover tender attention. I think and showed him every tender attention. I think I never had such a lesson shown to me. All the punishments that could have been given to Tomanonts would not have shown to me so clearly the

broke himself entirely from that time of the habit of drinking intoxicating drinks, and I, for many years after, never began to indulge in any injurious habit, that I did not see the vision of the old chief, bowed down by his self-imposed burden. I am afraid, however, that for a few years past I have forgotten the lesson, and that I have been carrying a heavy load. What a habit I have had of scolding and fretting, and yet I remember when I scarcely spoke a harsh word. I have been taking up a burden harder to bear than that of the old chief. Will you not help me to unbind it, children? Already Catle has loosened some cords."

"Dear grandpa," said Catle, "I am sure we will—all of us; and you must n't let us get any burdens. I'm sure I shall always think about the wise old chief when I begin to form any evil habits."

"Did you have a good time the rest of your visit?" asked James. "Oh yes, excellent; and after that Tomahonta grow so good and brave and dutiful that the whole

tribe were proud of him. It was a sad day for me when they all went to the far west,"
"How good it was though," said Rob," that they

didn't scold him or whip him, but treated him like a man." Mr. Roberts had come in from his labors, and

Mr. Roberts had come in from his labors, and had heard the story of Tomahonta, and also Robert's remark, and it was noticed that he scolded his boys less ever after.

"Now grandpa," said Catie, "we are to take your picture, for the apples are all done, and the hands of the clock are flying around toward nine. What a nice time we have had! I feel as if I had hear away visiting the most heaptiful place and been away visiting the most beautiful place, and had come back to the best home in all the world. It seems just like summer."

It seems just like summer."

Catic followed the directions for taking the profiles, and soon had a family gallery, much to the amusement of all. When the cordial good-night had been spoken by all, and Catic laid her head down on her pillow, it seemed to her that the beauty and goodness of all the day was floating about her, and as the words of her simple prayer were spoken, "May I sleep in peace, and awake to be very good and very happy," it seemed to her that the loving angels heard and gave her a blessing.

ing.
Thus ended one of Catie Roberts's days. What had she done? Made an old man happy, kept her cousins from evil, made them love their books. and helped them to begin to reform their bad habits; and yet she did It all as the sunshine sheds its blessings, by letting her love show itself, and she did no more than any little girl or boy can do who will cherish a loving, sunny disposition.

[Belected.] THE ANGELS.

"Where are the angels, mother? Though you have often said
They watched at night around me,
And safely kept my bed;

Though every night I listen
Their voices low to hear,
Yet I have never heard them-Where are they, mother dear?

And when the silver moonshine Fills all my room with light, And when the stars are shining, So countless and so bright,

With their fair forms, to me: Yet I have never seen them— Mother, where can they be?

I saw a cloud this evening. Red with the setting sun;
It was so very lovely,
I thought it might be one;

But when it faded slowly, I knew it could not be For they are always shining— Why come they not to me?"

"My child, when through your window Shines down the moonlight clear— When all is still and silent, And no kind friend is near—

Are you not glad and happy,
And full of thoughts of love?
Do you not think of heaven, That brighter land above?

These thoughts the angels bring you; And though the goitle tone Of their sweet voices comes not When you are all alone,

Yet they are always leaving,
For earth, their homes on high;
And though you cannot see them,
You feel that they are nigh."

Answer to Enigma in our last-James M.

Answer to Word-Puzzle-Niagara.

LABOR IS HONOR.

Labor is honor! God's spirit hath spoken: This is the song that His universe sings; Through the yast halls of creation unbroken, Loudly and clearly the glad echo rings; Up from the hills and the green valleys stealing,
Seeking the light of the bright sky above,
Rises the song to the blue heavens pealing, Labor is honor, and labor is love!

All the great deeds that are grandest in story,
Living through centuries cherished and bright,
All the great lives that are dearest to glory,
Filling the world with flashes of light; Words from whose utterance ages are dated, Thoughts that have held the whole world in con

Names on whose echoes the proudest have wait-

Are but the offspring of labor and soul!

Not to the eye that glanceth there lightly Doth the bright book of the heavens unfold; But to the spirit that turneth there rightly, Are all its wonders and mysteries told; And at each step to the soul upward springing, Cometh new radiance, new light from above, While in the heart is an angel voice singing,
"Labor is honor, and labor is love!"

Not on her brow doth the earth bear all bright-

ness; Deep in her breast do the rich diamonds shine, Down in the wave is the pearl's soft whiteness, Hiding the gold is the dust of the mine! Beauty and power, and riches and pleasure, Safe in their bosom lie hidden to-day; Toil is the key that will open her treasure,

And at its touch she will give them away.

Light to the mind that in darkness was clouded. Strength to the spirit that weakness had touched, Joy to the soul that in sorrow was shrouded, Life to the heart when its life-springs were hushed.

Truth as their foothold who seek it sincerely,

Skill to the hand when it tolleth to live, Eyes that can look up to heaven's light clearly, These are the honors that labor can give!

From the Spirit of Andrew Low. We received the following communication from reliable medium a few days since, with a re-

quest to publish it: I want to communicate with my mother. I promised three years ago, when I was sick with inflammation of the bowels, that if I died then I would come back to her. I have now fulfilled my promise. Can I talk with her? She is a believer;

I was not, quite. I was the only son she had. I think she is now visiting around among her friends, as I don't see her at her residence. I died about three months ago. This is the first time I have been back. I find it hard to control the medium. My father is not living; he died when I was small. I had no brothers or sisters. I was twenty-nine years of age, and was temperate—never drank. I thought a great deal of my mother. She used to say she had rather I would die young than become a drunkard. I was her only comfort while living, and now she is hoping to hear from me through the aid of friends. I hope you will tell her I am happy, and have not forgotten her; that she must keep up a good heart, for she will soon meet me in the better land. My name was Andrew Low. I wish you would have this printed in the Banner, so my mother will see ANDREW LOW.

Written for the Banner of Light.

THE FAIRY RING OF HOME.

BY JENNIE VALERIA.

Ohl sigh not for the lofty halls, Where wealth and splendor reign; For statued niche, or frescoed walls, Or fashion's lordly train: Though oft for gentle kindness' sake, We bid those gay ones come, They often break, but never make The fairy ring of home!

Though low the cottage walls may be, Thy hopes may further fly; And unto thine and unto thee The heavens may be as nigh, And well 't will be, if hearts that love Crowd every nook and room, So from such love, thou ne'er mayst rove, This fairy ring of home!

Correspondence.

Overland Sketches-No. 3.

Almost home! How gladly I welcome the thought, that after the weary travel and tedium of camp life for nearly five months, I am nearly at my journey's end.

We are now in the village of Chico, in the beautiful valley of the Sacramento. Here fruits of all kinds grow in abundance, and we have feasted the physical, and rejoiced like the prodigal son that there was enough and to spare. It is now allthat there was enough and to spare. It is now almost a week since our arrival here, and I have had a slight attack of the fever that prevails in the valley at this season of the year, but with the assistance of kind spirits, I am almost myself

again, and able to resume my pen. In my last letter I promised to write you from Carson City, but we changed our course and came Carson City, but we changed our course and came via the Humboldt River and Honey Lake route instead. We stopped two days in Susanville, the chief town in Honey Lake valley, and county seat of Lasson county, situated at the foot of the Sierra Nevada mountains, whose pine-covered sides gave rest to the tired eye that had looked so long upon barren mountains and desert plains. We were received by the friends here with a heart-warm velcome: we could not feel like We were received by the friends here with a heart-warm welcome; we could not feel like strängers, for they visited our camp with baskets filled with the rich viands of their valley homes. May the choicest of heaven's and earth's blessings ever be theirs, who know so well how to minister to others. Let me mention as foremost among them, Hon. Wm. J. Young, Dr. Chamberlain and lady, Father Craig, and Mr. Johnson. These friends, with many others (but it would take too much space in your valuable paper to mention) are active workers in the cause of spiritual reform, and members of one of the most prosperous and progressive spiritual societies I have perous and progressive spiritual societies I have ever seen East or West. They are developing some fine mediums for the various phases of manifestations, some of whom will ere long do honor to the cause as public speakers. They also have a Lyceum, where they meet weekly to discuss the various questions of referred and progress.

Lyceum, where they meet weekly to discuss the various questions of reform and progress.

I gave here one lecture. The Union Club, which had an appointment for the same evening, freely adjourned, that I might occupy the stand. I stayed the next evening, and heard the Hon. J. R. Bugbee, editor of the Quincy (Plumas Co., Cal.) Union, deliver a speech before the club, and felt myself well paid; and I wish there were more such Union man. Mr. Bugbee is also an extracting Union men. Mr. Bugbee is also an earnest investigator after the truth of our glorious Philoso-

phy.

I never could talk or write in a straight line, or tell a story without commencing in the middle and telling both ways. So with these sketches. I should have commenced with Salt Lake, the place where I concluded my last letter.

Salt Lake City, although a very pretty town, situated in a beautiful valley surrounded by lofty but barren mountains, is the seat of an institution more blighting and more degrading than that which is now-deluging with blood the fair fields of the "sunny South," for it degrades and en-slaves woman. The Mormon theory is that a man may have as many wives as he can support; but the Morman practice is for a man to have as many as he can get, and make them not only sup

our short stay in Salt Lake City and passage of an hundred miles through Mormondom, gave me an opportunity to observe and judge somewhat of the workings of this many-wife system. In conversation with a woman who was wife number three, and latest addition to the harem, she freely confessed that she did not love her husband as she thought she should was she his only wife; still she believed polygamy to be right—was ordained of God. The Bible taught it, and the Latter Day revelations through the Mormon prophets commended it, and therefore it must be obeyed I asked another woman, who said she was the fourth wife of a seven-wifed man, if, under the system of polygamy, the domestic circle was gen-erally a harmonious one? She replied that that husband. O woman, how art thou humiliated and degraded! depended altogether upon the government of the

In the rural districts I found that almost every farm, or ranch as it is called here, had from one to five tenements upon them, according to the number of wives owned by the proprietor. Occa sionally there would be only one large one, the proprietor of which, of course, must be one of the "good government" husbands. It was harvest time, and everywhere we saw woman the co-laborer in the field with man—a very healthy employment if voluntary, but when in addition to presenting to her lord and master annually a

presenting to her lord and master annually a young Latter Day Saint, in obedience to the command of their Latter Day prophet, she is forced to do the labor of a field-hand, as well as the drudgery of the household, I think it is demanding too much of her nature and constitution.

But enough of Mormonism. The country between Salt Lake and the Sierra Nevada mountains is conspicuous most in its barrenness, alkaliwater, hot springs and sinking streams, or streams tains is conspicuous most in its barrenness, alkali water, hot springs and sinking streams, or streams that rise in the mountains, wend their way through the valleys, and disappear altogether. The Humboldt is the largest of these valleys, and affords an abundance of grass for the stock of the emigrant, which has, by this time, become thin and enfeebled. This valley is being rapidly settled, and these surrounding mountains that looks abarren, are rich in mineral wealth, which is heing barren, are rich in mineral wealth, which is being fast developed by the untiring skill and energy of man. This mineral wealth is bringing into exist-

Lancaster, on the Humboldt, the first town we came to after leaving Salt Lake, is one of the towns thus called into existence, and glad were we to find in it a people like ourselves, with whom we could freely talk and feel seef. They were we could freely talk and feel safe. They were very pleasant, social and intelligent. We found Mr. and Mrs. Bethell, formerly of Newburg, Ind., and Mr. Fred. Rohrer, of Petaloma, Cal., all Spiritualists. We spent a very pleasant evening with them. Mr. and Mrs. Bethell were acquainted with a number of the spiritual leatures. with a number of the spiritual lecturers, and were earnest in their inquiries after them. Mrs. B. mentioned F. L. Wadsworth, Laura De Force Gor-

don, and many others, with much love.

I have now an engagement for a course of lectures in this place, after which we go to San José, where we shall probably make our future home. I shall again, after resting awhile, take the lec-I shall again, after resting awhile, take the lecture-field, as my services are demanded. When we get settled so that we can tell the publishers where to address us, we shall again gladly welcome that long-missed sheet, the Banner of Light. When I learn more of this country—something interesting to your readers—I will communicate it. Ever yours for Truth and Right,

MRS. O. M. STOWE.

Chica Butte Co. Cal. Sert. 23, 1841.

Chico, Butte Co., Cal., Sept. 23, 1864.

The Contest of the Age.

Never in the history of man's existence upon this planet was there ever a time so deep with interest as the present! Behold the immortal power as it bursts forth from every human spirit! And woe, won, woe is being reflected back to almost every household, and the mourners are filling the streets ladened with grief for some darling object. The great Battle between Civilization and Barbarism is now being fought, or in other words between Animal and Spirit life!

Let the Bauner of Light unfold its wings over heathen monuments throughout our land, until

the flod of Devils shall leave the followers of the lowly Nazarene, and make room for the Angels of Mercy, Peace, and Quietude; when love and harmony shall abound. Soon, very soon the subtle elements of death will leave our beautiful earth; and the glowing inspirations of immortal beauty will east a radiance around that shall fill the souls of men with love. Then the Millennial day will dawn, and we shall have war no more. It will be by a regular process that the earth will be purified; but the day will surely come when there will be no subtle elements of death arising from our earth; no thunders nor lightnings; the stench gases and combustible matter that pro-duces disease will be destroyed. Let us search for knowledge, and try to elevate ourselves in the scale of life, and I am convinced we shall then

Physical Manifestations in Brooklyn. New York.

enjoy life and be satisfied with our condition.

Spiritualism is moving along, and underlying all the elements of life. Keep the ball rolling.

Napoli, N. Y., Oct. 24, 1864. A. BUSHNELL.

A number of letters having been addressed to me, (and I presume many others will follow) in re-lation to certain manifestations occurring at my house in Brooklyn, will you permit me to give our friends the facts through your excellent pa-

per?

For weeks past we have had physical scances at my house, the principal mediums being Miss Jennie Lord, (now in Philadelphia,) Mrs. Ferris, of Toledo, Ohio, and the Eddy Family, consisting of Horatio G., William H. and Mary E. Eddy, from Vermout, and also some three partially developed mediums. Of their manifestations the press and the public generally have spoken in the highest manner, and as part of them are given in the light, they carry conviction with them.

Some two weeks since, after our usual nightly scance and all had retired to bed, we were aroused by the beating of drums, the slamming of doors, and the crash of breaking furniture. Supposing burglars in the house, we left our beds, got lights and made a general search. The house, however, was perfectly secure, every door and window

and made a general search. The house, however, was perfectly secure, every door and window fastened, and no possible way of gaining access from without. As the noises came principally from the Circle Room, I examined it more carefully and secured it anew, locked the door and took the key out. We had scarcely reached our rooms, however, when the noises were renewed with greater violence, but in this instance extended all over the house. Since that time up to with greater violence, but in this instance extended all over the house. Since that time up to the present they have continued with more or less violence, accompanied by the displacement of articles of furniture and apparel, through the day, and in parts of the house where no one could have access without my knowledge. Some of our friends have remained after the circles to test their truth, and are satisfied that they are produced by some other agencies that ours. Of the duced by some other agencies than ours. Of the messages received from spirit-friends about them and their cause I at present say nothing. We would all, however, feel grateful if the subject could be brought before your Circle and fully

explained.
With respect, gentlemen, yours truly in the cause,
DR. FITZ GIBBON.

1388 Washington street.

Brooklyn, N. Y., Oct. 27, 1864.

Timely Suggestions.

In a late number of our weekly visitor, I read an article from a kind brother, who did a good thing for the Banner by way of a contribution. Our brother alludes to the custom of bygone days, of making donations to sustain the "Old Ship Zion afloat," that its sails might be made more attractive; while it is now well known that the members of the several Orthodox Churches, in addition to the salaries maked dition to the salaries paid to their ministers, make liberal donations for their support and to sustain

liberal donations for their support and to sustain the cause in which they are engaged.

The Banner, to me—and, I trust, to all of its patrons—is not only a minister, but a first class lecturer, a good family visitor, and, I might say, a thousand good things more to us, which we ought to duly and properly appreciate. Cannot Spiritualists meet in their respective towns, villages and rural districts, and agitate the subject of donations? make choice of some suitable person to receive and forward whatever may be given to sustain the Banner and its Free Circles? As mall, sum from each Spiritualist would amount to a big sum from each Spiritualist would amount to a big thing in supporting the cause of Truth and Liberty in which we are bound to lend a helping

Sudden and unexpected changes are liable to smaller and the response to thinges are made to come upon us unlooked for in these exciting times, seriously affecting business of all kinds. In such cases something to fall back on is not only desirable, but very convenient. The Herald has gone down, at least for the present. To every true Spiritualist it would be indeed mortifying to have your constants and beautiful short fall to make its excellent and beautiful sheet fail to make its

I am not ignorant of the fact that there are not few true and good-hearted Spiritualists in easy circumstances who do not natronize the Banner. Friends and brethren, let us do all we can to sustain this most interesting and valuable paper.

Then, in addition to the blessing of our Heavenly Father, we shall receive the approbation and smiles

J. D. ALDEN.

Darien, Wis., Oct., 1864.

of the angel-world.

Intuition against Intuition. Dr. Child, in a tract on "Soul Affinity," testifies, from intuition, that for every individual soul—malo or female—born into this world, there is a soulor lemite—soul affinity, of opposite sex, born at the same time in the spirit-world. These are each one's true and eternal mate. The Doctor does not try to prove this. I understand him to admit that

try to prove this. I understand him to admit that he cannot prove it. I here testify from intuition, that there is no such soul born there.

I might stop here. What is gained? Simply nothing. We all should know that intuitive doctors disagree. I will add—on my plane of intuition—I see the laws and principles which make his statement mentally and morally impossible. I can give these laws—so can give proof of my negative proposition. I would like to do so; but as I think you may not like to give place for it in the Banner, I will close by asking the Doctor to define "soul affinity."

fine "soul affinity."

The Doctor makes this "soul affinity" always of the opposite sex: Then it is sexual. Doctor, is it simply all of the amative or is it all of all the faculties? If "the connubial," then what is the connubial? Is it simply the sexual? and does not the amative comprehend all the sexual, and so connubial? Or is this exclusive "soul affinity," more or less than the amative or sexual? Of course souls are negative and positive—are male and female—and, in this sense, sexual and connubial. Will the Docthis sense, readon tor please define?

Respectfully yours and his,

AUSTIN KE

AUSTIN KENT.
P. S. Is this "soul affinity" a union of the mental and affectional, or of the affectional only?

From H. P. Fairfield.

In keeping my promise, Mr. Editor, and in compliance with the request of my numerous friends, I take this favorable moment to inform them that I have nearly recovered from the severe injury received by the upsetting of a stage-coach while on my way home from the late Convention held in Maine, which so disabled me that I could not fill my engagements in Taunton, Foxboro' and Portland. It caused me much trouble

boro and Portland. It caused me much trouble of mind to disappoint the faithful friends of humanity in those places, but I could not help it, and they will understand the real cause of my absence so long from the lecturing field.

As soon as I was able to ride, I visited my relatives and friends in the West. Here I find that the cause of Spiritualism is rapidly progressing, and the love for the Banner, which gives so much light and truth on the subject of man's immortal spiritual nature, is constantly increasing; and another fact I notice, that wherever it is taken and read, I find an carnest, faithful, cooperative people in all that is good, noble and spiritual. All unite in saying that the light of the Banner which has so illuminated their minds, must never, never be permitted to go out.

be permitted to go out. I have some engagements in Illinois, and am now ready to answer calls to lecture and heal the sick. My address is Crete, Will Co., Ill., care R. M. Mellen.

H. P. FAIRFIELD.

Beaver Dam, Wis., Oct. 25, 1864. M. Mellen

Men are like bugles—the more brass they contain the further you can hear them. Women are like tulips—the more modest and retiring they appear the better you love them.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON FOAD, REEPS FOR SALE THE BANNER OF LIGHT AND OTHER BUIRTUAL PUBLICATIONS.

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LUTHER COLBY. - - - EDITOR.

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

Spiritualism.

The Spiritualists ought to make some explanations of points which must have frequently struck the unblased observer. We cannot help wondering, in the first place, why spirits take the trouble of coming back here at all, if they have nothing more intelligible and important to communicate than what we are shown as the substance of their remarks; and in the next place, we are prone to inquire why they make their presence known by the very undignified, not to say positively silly and disagreeable methods commonly adopted. There is something inexpressibly dismai in the thought that any portion of our eternity is to be employed in thumping on tables, tilting chairs, unsetting vases, ringing hand belis, playing on the accordeon, and assisting to carry a medium about the room, as the Parlian rabbie bear Musard in triumph on their shoulders after a favorite quadrille at a masked ball of the Porte St. Martin theatre. Pass in review the whole programme of what are called spiritual manifestations, and you find the actors engaged in planing together the dresses of two ladies, taking the combout of the hair of a third, tweaking some man by the nose, hanging a fiddle around the neck of a judge, tying a handkerchief in knots, throwing a Bible upon the floor, and dragging tunes out of an accordeon, muscal taste in the spirit-world being apparently at so low an ebb that this instrument is the favorite of the disembadled. Our friend the Spiritualist says, when remarks like these are made in his presence, that it is much more easy to cast ridicule than to make a satisfactory argument, and that handly any sketch may not be drawn in ludicrous distortion. But we reply that we take the simple statement of their own books, and reproduce them without exaggeration; this every one acquadated with the literature of Spiritualism knows.

statement of their own books, and reproduce them without exaggeration; this every one acquainted with the literature of Spiritualism knows.

But when these spirits have succeeded in making their presence feit, why do they not say something which shall at least be worthy of their cartily intellect? We could refer to a book published nine years ago, and filled with what purported to be the words of Swedenborg, Bacon, Clay, Webster, and various other great men. The language put into their mouths would have done discredit to the lowest graduate from a school for feeble-minded youth. This world is a somewhat cramped and unsatisfactory place at the best; but if the next is to see us confined to the mean and purple round of spirit-life as developed by the teachers and disciples of Spiritualism, the doctrine of Immortality has within it the seeds of hopeless misery, and annihilation would be a priceless boon. The Spiritualist says the communications of the ghostly visitants sound like non-sense to us because we are not in a mental state smile entity advanced to comprehend their sublime meanings. But have we been idlots litherto? Have we been applying certain standards and rules to spoken language all in valu? Is the future world to see an upsetting and destroying of all our notions here, instead of an improvement, a development, and a leading on? To two and two make four hore and twenty-seven in the next life? Is the rule that a verb must agree with its nominative case in number and person, good only for our present weak state, and are spirit utterances to be parsed on a new basis of syntax? It is an insult to fell us that the Jargon and gabble of an illiterate "trance medium" is wisdom in a concentrated form, and that our low spiritual condition alone makes it disguishing to us.

It night also be pertinently asked of Spiritualism that at should show fruit of its growth worth the plucking. What are the fruits of this belief, religion, science, mystery, deusion—chilit by any of the names given by fittend and foe? We nee

The above article appeared recently in the Salem Gazette, whether as editorial, communication. or clipping from some other journal, is not manifest. Our attention was called to it by a friend, who requested us to notice it in our columns, on its merits. (?) We at first were disinclined to bestow upon it any special regard, as similar flings at Spiritualism recur so frequently in the public journals, that, were we to devote our time and space to answering them all, we should be guilty of sadly neglecting our more legitimate duties, and fail of the better purpose of our labors-which are constantly devoted, from week to week, all the year round, to a varied and comprehensive enlightenment of the mysteries of this theme, for the benefit of all who choose to avail of our service, and who have honest desires to exchange their ignorance for an intelligent understanding of the great principles, marvelous phenomena, and exhaustive truths of Spiritualism.

A respectful and thoughtful perusal of our weekly offorts in this direction-feeble though they may be-would be found and acknowledged; by candid minds, to offer a wholesome and irresistible refutation of the fragmentary, carping criticisms, which crop out in the public presses-religious and secular-ever and anon, in bristling phillipics and contemptuous interrogatories, that in self-constituted judicature, presume to rebuke and expose what they style, our high-handed outrages upon innocent credulity; thus compelling the mercenary authors of the spiritual phenomena (as they affect to esteem us) to undergo the penalty of condemnation without appeal: for these journals, commonly, show little disposition to admit to their columns any refutation of their own theories, or reversals of their final judgments, and their readers and patrons are least likely to resort to ours for countervailing testimony.

This Salem production manifesting a somewhat better temper of inquiry than is usually indulged by the opponents of our great idea, we have thought to make it serve a useful purpose, by printing it here as a text to some reflections, that we desire to be a standing answer to all similar representations of Spiritualism, and possibly be the means of securing its claims and merits a more

respectful recognition. We take this occasion to declare, that we are altogether too manfully proud of our adoption of Spiritualism, (with all the glory that, we are most solemnly convinced, attaches to it, and all the shame that the abuse of its high and holy purposes, by ignorance and charlatanry, has brought to its charge,) to stoop to the level of controversy, which the disgraceful attacks of its enemies strive to provoke; and we only grant our opponents the indulgence of our notice for the purpose of inciting them to adopt a manner of treatment more worthy of their manhood, than the captious, narrowsonled and distorted cross-examinations and pettifogging special pleadings, which are the constant burdens of their utter misapprehension of the spirit and purpose of the grandest dispensation ever vouchsafed to benighted man.

We do not flatter ourselves that the task we have undertaken will be so satisfactorily accomplished, as to fully secure the result we may desire to attain-the theme is altogether of too vast proportions to be successfully limited to the columns of a newspaper-but we hope to be able to place our subject in a light where its difficulties and present necessary crudities will appeal with such force, to minds who have only hestowed a superficial investigation upon its unfoldments and providential purpose, as to prove its grand features worthy of profound consideration.

The exceptions taken, in the foregoing article, to Spiritualism, in its varied phenomenal phases, revolutionary aspects, and epochal significance, are, mostly, exceedingly shallow, and the whole article, | quire the greatest harmony-especially in large seems to us

"To dive at stars, and fasten in the mud!"

"Spiritualists are called upon to make explanations," &c. Well, why has n't the writer called upwithout doubt, of entertaining his interrogatories, and of answering them pro bono publico? Our Spiritualists, can be drawn upon, at sight, for an The same characters spirits in the earth-life have intelligence upon these matters—the spirits themselves—what then? Must Spiritualism be pronounced null and void—a mere illusion? Eccle slastical bodies have been, for hundreds of years importuned to solve the mystery of the Trinity with all its train of irrationalities, by respectable and intelligent skeptics, but have confessed their utter inability to do so, and have cast the burden of proof on the skeptic's "want of faith." Is the doctrine of the Trinity the less accepted and proclaimed in consequence? Nay, all the more!

Spiritualists are quite willing, and perhaps too ready to relieve the doubts and misgivings of any who respectfully question them upon the obscure points of their faith, to which exceptions may be taken. But very few, comparatively, who are Spiritualists by profession, are therefore philososuperficial view of spirit intercourse so readily discovers. But we are reminded that our Salem critic calls upon representative Spiritualists only, for enlightenment upon the uses, for illustrations of the purposes already accomplished, and to cnow the ultimate value of Spiritualism.

We might here indirectly reply: the whole matter has not yet had the co-operative efforts of able minds to systematize and solidify the multifarious and diverse experiences of individuals into a homogeneous form for the popular understanding -which may be laid hold of at a single grasp, as a scientific treatise upon the shelf of a library though sundry attempts have been commenced in this direction. It takes time to accomplish this organization of scattered materials into concrete system. Even the great body of Spiritualists themselves, have not yet been gratified with such an exposition as demanded-which they would be exceedingly thankful to possess. Still we do not confess, by this admission, that there is not already extant a sufficiency of intelligent evidence and philosophy to overwhelm the entire entegory of objections that have been raised—as if the very Devil was to be encountered in personal onsetby the really terrified, though unblushingly impudent revilers of Spiritualism and Spiritualists, who would, by their vociferous howlings, lay the iconoclastic ghost that so recklessly dethrones their own darling spiritual idols.

The reality of spirit-intercourse is not denied by our critic, except, perhaps, by implication. The very dubious utility of what he characterizes as the sum of Spiritualism, would rather lead one to infer that, though he might acknowledge the fact of some remarkable hocus-pocus called spirit manifestations, he ignored any reputable Spiritualism as attaching to or growing out of them. The point he would enforce evidently is: Spiritualists, by what are called circles and mediums, and through the instrumentality of various publications, affect a superior knowledge and wisdom to the rest of and the common sense of mankind, outside of their flash out intelligence in such lines of lightning vividness, that all mortality must, at a glance, be overwhelmed with the reality, and almost miraculous changes be wrought in the human character in consequence! We shall take it for granted, that the discussion of the grounds of evidence that spirits do communicate with us, is not required, in this instance, and proceed upon the supposition of a tacit admission of this preliminary truth.

The acknowledged difficulties, by spirits themselves, of contact with gross material elements. cannot, even yet, well be appreciated by us, with all our careful study of the means and principles they employ; much less can those who look only upon the bald phenomena, form any reasonable estimate of the delicacy and fine conditions attending the processes spirits must adopt, in order to bring their powers to bear upon the human mediums, through whose organisms alone they can produce effects appreciable by the senses. It is necessary to be acquainted, to no inconsiderable extent, with the laws of the imponderable elements, before any understanding can be gained of the obstacles spirits have to encounter, and which often render their communications liable to misconception and erroneous interpretations, from imperfect control.

It ought to be a matter of unbounded astonish ment to mortals—at this late stage of human progress—that spirits can produce the singular manifestations of power we witness, in the various physical activities shown to our senses through their unmistakable intervention. And it is not manifesting very grateful advances of hospitality, on our part, toward our departed friends, to be unwilling to allow them to exercise their own choice of the mode and manner of making their presence known to us. It should be remembered that, having been deprived of the medium of their own physical bodies, they must be somewhat restricted nearness to us, palpable to our senses. And again it should be borne in mind that, without the materialistic modes which they adopt, they could have would be an almost impossibility for us. Even though our "illiterate" mediums were inspired with sublimest conceptions, and their utterances powers, yet, without the preliminary accompaniextraordinary afflatus of mediums—as in Coleridge's "objective" and "subjective" mystification, in explanation of apparitions - and spirits

would be as really distant from us as ever. So it need not matter to us-if the phenomena we witness through "physical mediums" do seem, in themselves, "puerile" and "silly "-what is their character so much, as whether or not they are genuine. Spirits constantly advise us that they re- their claims to the better order of our fellowship,

to an intelligent Spiritualist, bears the stamp of un- and promiseuous circles-to exercise their powers initigated ignorance of the entire matter. Yet here- in the handling of material objects; and to secure in we find the substance of what is commonly of- this harmony and maintain it-that mental equifered by the uninitiated, as a comprehension of its librium which is the attendant of cheerful good developments and grand design; and we will en- humor and unprejudiced attention-they resort to deavor to sweep from the murky horizon and the very "ridiculous" manifestations, so excepclouded firmament of our casulatic critic-some of | tionable by the over-fastidious, well knowing that the cobwebs that so obscure his free vision, that, | laughing good-nature, though excited by apparent like all others on his piano of observation, he trivialities, is much more conducive to the success of their experiments, than such dismal sanctimoniousness as is the usual concomitant of sectarian conferences and prayer-meetings. Moreover, the change spirits have undergone in the other lifeon us, for instance, who have the largest facilities, especially those who have more recently departed from our midst, and who are thereby most ready and freest to communicate with us-is not what large corps of correspondents, the ablest among death has commonly been believed to produce. exposition that will meet the demands of the most | formed, distinguish and identify them for a long exacting questioner. And suppose he should call, time after their disembodiment; and when they and we confess our inability to satisfy some of his return to us, through our mediums, they necessarinquiries, even by a resort to the best source of ily re-present themselves. And as not the larger proportion of mankind, at death, descend to the lowest hell, nor rise to the highest heaven, but attain an average middle condition of spirit-life. according to moral, accountable development, we have no reason to expect of spirits greater exhibitions of intellectual power or moral exaltation, than should naturally ensue upon their earthly cultivation.

If a circle seats itself in a private dwelling for the purpose of entertaining spiritual guests, these latter, on grounds of common politeness, avail themselves of such material for physical manifestations, as their hosts provide. Were they to propose an elaborate programme, and engineer the supply of mechanical appliances, not entirely simple and obvious to any observation, the skeptical cry of "collusion" would be raised without phers enough to settle the deep problems involved stint, and prejudicial allusions to necromancy and in the seeming antagonisms and absurdities that a prestidigitation would be the ready refuge of the more obdurate. When the resources at hand are not obnoxious to the charge of complication, but are limited to the common articles of household utility or ornament, the reality and convincing evidence of the spirit manipulation of these is all the more manifest and cogent. For example, in often repeated instances, when flowers adorn the place of entertainment, these "silly" visitors have astonished the circle by magically extracting their odor, and dissipating the perfume to the gratified senses of all present; and upon inspection of the said flowers, their previous fragrance is found to

have utterly departed. "Pass in review the whole programme of (physical) spirit-manifestations," and it will be found that no more positive and convincing evidences could be afforded-with the materials at command of the power of disembodied intelligences to demonstrate their actual presence to the most exacting materialist. And "the part of their eternity" that is thus "passed" by them, must be exceedingly satisfactory and delightful; for they, in this overwhelming manner, prove to the dwellers in mortality, what no other power of intelligence, through any "revelations," has, in the ages, succeeded in establishing, that Immortality is a fixed and unmistakable reality for the human mind. Look upon the labored efforts of the centuries, that crain the great libraries of the world, to settle this mighty truth, and consider the practical atheism that rankles in the lives of millions, blest even with the highest civilization; then look upon this other picture of these "ridiculous" and 'silly " exhibitions of spirit-power, that force upon the most stubbornly atheistical minds inevitable and lasting conviction of the glorious truth, that 'if a man die, he *shall* live again."

The less developed, and therefore more materialized spirits, those who have not emancinated themselves from the external influences of the earth-life, possess the greater facilities of coming into immediate relations with, and of controlling mankind, as derived from the supernal world; gross matter; and such spirits fulfill their part of the great mission of penetrating the barrier that diring, falls to discover any valuable fruits resulting vides the spiritual and "natural" worlds. As from communion with that higher order of life- their offices in this direction are still demanded. which ought to startle the world, if brought into and will be till the whole world comes to acknowlconnection with it, by revelations which would edge the fact of spirit-intercourse, they will undoubtedly continue their demonstrations, till they succeed in forcing the generality of mankind up to a higher plane, where the higher efforts of more advanced spirits shall become more universally operative.v

"Why do not spirits say something worthy of their earthly intellect?" It must be remembered that the spirit-world is peopled by every grade of intelligence and ignorance, of spirituality and infernality, which this earth has sent onward as fruits of its cultivation or degradation; and thatthe avenues of intercourse being open alike to all -the undeveloped elements of this life being carried into the next, must continue to work out the legitimate products of their imperfections: and therefore we should expect to meet with the same features of character-in indiscriminate intercourse—as are common on the earth. As the disembodied, from their impalpability to normal vision, have greater facilities for imposing deception upon us than mortals even, it need not be surprising that we should be under certain conditions, subjected to the wicked practices of malicious spirits—especially in their attempts to palin themselves off upon us in assumed personifications; and that these, obsessing our mediums sometimes give utterance to such unmitigated nonsense. as "would disgrace the lowest graduate from a school for feeble-minded youth"! All we need say upon this point is: it is a notorious fact that such impositions are possible, and much more common than they need be; and it behooves the investigator, and experienced Spiritualists also, to be on their guard against them, and not allow themselves to be befooled into the delusion that they are holding converse with great earthly intellects, who register their own condemnation in every sentence they utter. There are methods, and of easy application, to remedy all such impostures, and to secure against their repetition. As in their powers to indulge us in evidences of their you sow, so shall you reap—which signifies in its intended application here, that the same spirit which characterizes the investigator, or any communicants with spirits, will be most likely to meet little hope to make any impression upon us; for its counterpart in the communing spirits—on the we are so utterly unspiritualized, ourselves, so principle of the great spiritual law, that "like atthoroughly materialistic in our philosophies and tracts like." Be right-minded and honest yourself, manner of thinking, a purely spiritual communion | and you will find little occasion to complain of the spirit-company you will be apt to encounter.

No intelligent, or even common sense Spiritualist, is so indiscriminate in his acceptance of exhibited wonderful versatility of intellectual spirit revelations, as to submit his mental digestion to the assimilation of such unpalatable trash ments of physical phenomena, such inspirations | —as literature—as many misguided, ill-judging, would rarely be attributed to their real source. over-zealous and credulous individuals have en-Philosophies would spring up from the fertile im-| couraged and perpetuated through the printing aginations of men, to plausibly account for the press, simply because coming from the spiritworld. Such weakly exhibitions of intellectual, as well as moral power, may serve the purpose of evidence to prove that spirits become, on their inception of the new life, just what they have made themselves in this; but because they can speak to us in our vernacular, is no reason why we should accept their representations, or follow their ill-advised teachings. Spirits who prove

and manifest superior cultivation in their commuliability, by every rational testimony we could ask own individuality, and to exercise our most critistructions and adylce from the spirit-world. They always, and insist upon it as our duty, in holding own convictions to their arbitrary dictations. All duty. concurrent evidence of reliability should determine the acceptability of any spirit production for truthfulness and authoritative excellence.

We should think our critic had limited his acthis "puerile round" embraces, in his view, without it be limited to the "manifestations" which life and immortality to light to a benighted world the highest accepted source of whose spiritual knowledge is confined within the compass of a single book, whose advocates, even, confess themselves unable to comprehend it. Well, we will not but feel how adequate a pupilage the world offers, in the shallowness of its spiritual wisdom, to need such "ridiculous" and "silly" evidences to convict it of God's purpose in creation, endless and progressive life for all mankind. Even such a "puerile round of life" were infinitely preferable to the commonly received idea of infernal and heavenly existence in the future;—the former, an teeth in the flames of hell-fire—the latter, an endless "round" of psalm-singing and undisturbed rest, as the final state of the soul's repose.

and on our veracity—that he will not fail to disand with a worthy spirit of inquiry—a panorama of the "better land," and its round of life, that, in attractive loveliness and desirableness of possession, in diversified activities of all that is possible in the utmost reach of the spirit's capabilities for exercise and enjoyment, would immeasurably transcend the conceptions of any soul on this earth. He would moreover learn, that the spiritual sphere of remoree was only limited, in its dispensation, to a righteous compensation for all the broken laws" of God-which spirits represent as being " hell enough for any one."

With regard to "spirit literature"-which our Salem Solomon stigmatizes in such absurd manner, by allusion to some "nine years old" production, which he willfully or stupidly "reproduces" in order to exhibit "without exaggeration" its representative character—we have to observe, that, though the field has not been occupied, but to a limited extent, by publications of the "better sort" of revelations from the spiritworld, yet there is not lacking a goodly array of samples of what sparkling gems of spirit wisdom and celestial beauty lie in waiting for any one who will undertake the labor of 'securing and reproducing them. We need not here furnish a catalogue of our spiritual library; another portion of our paper is wont to call attention to the claims of many of these specimen productions to popular favor; and the flattering, though reluctant notices of some portions of the press and critical reviews, have already measurably acknowledged their remarkable merits.

Perhaps the most instructive portion of spirit literary contributions has been furnished publicly, through our best trance, speaking mediums; too many of these efforts being unavoidably suffered to rest where they fell, upon the minds and in the memory of the listeners. If the best productions of this sort, to which we have many a time listened with deepest interest and intense satisfaction, are "jargon" and "gabble"—though passing mechanically through the mental and vocal organism of illiterate persons, often-then we know not what constitutes fine composition-in prose or poetry—rhetorical beauty, or the elegances and refinements of true oratory: we know not what to regard as masterly analyses of the grandest truths of Nature, and the elucidation of the interior and comprehensive principles of her government-such as the deepest soundings of our wisest philosophers and ablest savans have utterly failed to fathom. We are entirely satisfied that the world may be safely challenged to produce more splendid literary efforts, than these unwritten sermons display-and this through all the difficulties of "spirit control" before promiscuous audiences, greatly detracting from their perfectness, otherwise, under finer external conditions; spontaneous and unstudied, often, from the very fact that the audience is allowed to select the theme of discourse, and afterwards to critically interrogate the speaker at will upon any point suggested by, or relevant to the subject matter of the address.

These messages from the upper world admonish us, in thunder tones of eloquence, of our spiritual lethargy, of the base ends of our living, our narrow and unworthy views of God and the future life; they strive, by all the worthy artifices of word-pictures and insinuating logic, to awaken in our dormant souls enthusiastic aspirations for a nobler devotion of our privileges and powers to the high purpose of our creation, the spiritualization of our earthly being, fit to be transplanted into the realm of immortality. It is unnecessary to amplify encomiums upon the exalted merits of these spiritual admonitions and revelations: they are above all praise, and only need to be heard, or read—as many of them may be, for all are not lost to our literature—to command the admiration of the most fastidious and critical opponents of Spiritualism.

And now, finally, we are asked "to show some fruits of the growth of Spiritualism worth the plucking." We will endeavor to at least hint at some of the practical good ensuing from this terrible "delusion." It inculcates a pure and unadul terated natural religion, free from all superstitious reverence for ancient, time-honored mysteries; and while repudiating the priest-hallowed juggleries of mystifying rites and external ceremo nies, that pass current as "divine worship," it enjoins a pure and simple living in obedience to the laws of Nature, dependent upon the cultivation of all the powers, faculties and affections of body, mind and heart; and their every-day exercise in works of usefulness and deeds of brotherly charity and benevolence, under the prayerful recognition of a God of infinite wisdom and unbounded love. Spiritualism sanctions no authoritative creeds, nor religious formularies, as bindindividual—in a word, utterly repudiates all sectarian rituals, and restrictions of individual liberty to worship God in the singleness, but endless diversity of the individual conscience. Conscious | much after their own fashion.

of the baneful prejudices which ecclesiastical polinications, and who constantly illustrate their re- ty has ever, in the past, engendered against an neknowledgment of the universality of truth, for, over admonish us to assert and maintain our Spiritualism would steer its bark clear of all organized limitations of religious worship: for a cal discrimination and judgment, in receiving in- true religion is the essential and sacred birthright of the individual, and no compromise of its myriad enjoin upon us to employ our own best reason phases of expression can be justly exacted, or conscientiously indulged, without restricting inintercourse with spirits, never to blindly yield our dividual freedom, and restraining individual

Spiritualists do not ignore the utility of cooperative efforts, in all the divisions and sub-divisions of community and societary relations; but they refrain from all constitutional orders that have quaintance with "spirit literature" to the very any other purpose, in combination, than mutual limsiest publications extant, and which Spiritu- self-enlightenment, encouragement and protecalists would be the last to recommend, as at all tion, or may serve efficiently to bring before the representing the grand revelations of spirit-life world the claims of Spiritualism to universal rewhich have been opened to us; for he thinks that spect and acceptance. It can hardly be expected annihilation would be a priceless boon, com- of so recent a movement, that it should effect a pared with immortality under such a puerile reorganization and reconstruction of the social ound of spirit-life," as he seems to have become | fabric, at once, on the new bases of its principles, dvised of. We have no means of knowing what by "founding schools and asylums;" more especially, as in the communities where it is most freely espoused, the greatest opposition to its innovaspirits are constrained to make, in order to bring | tions prevails, and almost to the extent of intense hatred, and excommunication of its adherents from the pale of civil privileges. Moreover, since organization is greatly deprecated by Spiritualists, from the present immaturity of the new dispensation, and particularly from fear that the admit the puerility, but at the same time we can- present diversities of opinion that divide their own body, may ultimate in reënacting the dreaded restraints of sectarianism, but a limited external progress has been accomplished-hardly commensurate with the extent of internal development, and the secret and silent, but steadily increasing conviction and acknowledgment of the realities of Spiritualism.

"Does Spiritualism clothe the naked, feed the everlasting weeping and wailing and guashing of hungry and heal the sick?" The great body of Spiritualists are poor, so far as material wealth is concerned-poverty ever rocks the cradle of great reforms-and although the most unbounded charity But we take the liberty to assure our unsatisfied and benevolence are among the solid foundationbehowler against the crudities of Spiritualism- stones of their entire religious structure, and though the heart is not wanting in the genuine cover-by diligent search in the right direction, and devout believer, the treasury needed for the promulgation of great enterprises is empty; and what we would do in this direction we cannot. But to the extent of our limited means, we may confidently affirm, that our good offices to the needy and unfortunate, like the widow's mite, will not suffer by comparison with the liberalities of our wealthier cotemporaries.

Christ, on earth, is esteemed and specially lesignated as the great Physician—not only of souls, but of bodies, also. Spiritualism claims to embrace followers more closely in his glorious footsteps, in imitation of this latter characteristic especially, than any professed disciples of his since his life among men. If he, in the fulfillment of his glorious mission, performed (so-called) miracles, so do the wonderful "healing mediums," in the agency of Spiritualism. Before the marvelous powers of the spiritual physician, the blind see, the lame walk, the deaf hear, and those seemingly dead are resuscitated to the activities of former vigorous life. And these modern "miracles" are not isolated, nor subject to the misrepresentations and misconceptions of narrators the world knows nothing of; but are performed in open day, and by the thousand, beneath the closest scrutiny of unimpeachable witnesses; and the entire public may behold the living evidences. in its very midst, as they come forth in throngs physically regenerated, from the treatment of the itinerant healing mediums. And the poor receive these ministrations without money and without

What are the fruits of Spiritualism worth the plucking?" Emancipation from occlesiastical bondage, from blind faith in "infallible" interpretations of "revelations," that are utterly incomprehensible by the understanding, while equally repugnant to the reason; knowledge of God's government through the light of Nature, and not from the blind guides of self-sufficient, despotic councils, or pontificial "bulls;" wisdom from the upernal world, through spirit intervent vealing unto us the mysteries of our being, and lifting the veil which has hitherto hidden the realities of the life beyond. If those to whom such privileges and revealments have been granted. fail to avail of them, they are no Spiritualists, and the fault is their own, and not that of Spiritualism. If professed Spiritualists do not live the lives marked out for them in the glorious magna charta of spirit revelations, they so far fail of accomplishing the full fruition of a glorious destiny: 'tis their own loss, and detracts nothing from the merits of their cause, The exceeding solicitude spirits evince to assure

us of their living presence and ability to hold intercourse with their friends, is sufficient, of itself. to warrant us in indulging their visits, even if no practical good came to us, otherwise. No human being, however restrained in foreign lands, and secluded from all communication with distant, beloved friends, ever experienced more intense heartyearnings to return to the scenes of endearment at home, than characterize the longings of spirits to be recognized, and again admitted to free converse with the earthly circles from which death has sundered them. None but the most callous and dehumanized hearts could resist the appeals which spirits are constantly sounding in our ears, for recognition of their presence, and the indulgence of the necessary means to enable them to renew their former communion with their brethren in the flesh. Hearken unto them, and welcome them again to the loving hospitality of your now sorrowing family circles, and there shall be unbounded joy in the spirit-land, which must reflect a grateful influence on your own lives, and mutually bless the receiver and giver. Those who really desire to see any good in Spir-

itualism, never fail to find it, and to an unlimited extent, if they have common sense and common honesty; while those who will not see any good in it, have, of course, no difficulty in not seeing what they deliberately shut their eyes from beholding. If Spiritualism did not happen to terribly infringe upon "popular religion," the intelligent expounders of that religion would make the welkin ring with enthusiastic choruses of rejoicing, that the golden portals of the skies had been opened to earth, and the angel throngs had reached down the generous right hand of renewed fellowship with their brethren in mortality. And all the people, with one accord, would shout, AMEN!

Failures Abroad.

There is a good deal of shakiness among the mercantile and brokerage classes of England, and the number of failures is decidedly on the increase. Some fears are entertained lest something like a panic may ensue, and wide-spread mischief be done. The influence of our American war is felt abroad. The Bank of England has put up its rate ing upon or restricting the utmost freedom of the of discount as high as nine per cent., and ten is occasionally charged. The failures in London are affecting mercantile houses in Brazil, so that in Rio Janeiro they are really having a panic pretty

More Hereny.

Heresy is so prevalent among the clergy at the New England, the North and the West, and now those said to have occurred in ancient days. we hear of its advent on the Pacific coast. Truththe bigoted disciples of Church creeds and dogmas are trying, by every conceivable means, to convince them to the contrary. It is a powerful argument, and when judiciously used will break the fetters and chains with which false teachings have bound the soul, and let it go free to grow and expand in the genial warmth and sunlight of eternal truth as revealed to us in this era of the Spiritual Philosophy or the New Dispensation.

of the "North Conference" in regard to the "heresy" of Rev. Charles Beecher, and now we find a similar case in California, in the person of Rev. S. S. Simonds, of the Methodist Episcopal Church. In the San José Mercury of September 30th, 1864, edited by J. J. Owen, Esq., (who, we should judge, was enjoying a slight attack,) we find the following statement of the case. The editor says: "Rev. S. S. Simonds, one of the ablest preachers on the Pacific coast, a presiding elder in the M. E. Church, has been arraigned before the Methodist Conference, now in session in San Francisco, charged with heresy and immorality. We do not know what phase of immorality he is accused of. but if it is anything derogatory to his personal purity, we believe, from our knowledge of the man, it is a trumped up charge, without the least foundation. His heresy consists in his entertaining rational and progressive ideas with regard to religious matters, not prescribed and laid down by the "old fogies" of the Church. He discards the idea of a literal lake of burning brimstone for lost souls. He refuses to locate heaven in some undefinable region of nonentity, "beyond the bounds of time and space," but brings it down to earth, and within the scope of man's comprehension. He believes in progression, both in this world and in the next. and that death does not change the spiritual nature of man. In short, he entertains many ideas in common with the believers of what is known as "Spiritualism," advocated by such men as Robert Dale Owen, Judge Edmonds, Epes Sargent, Dr. H. T. Child, and believed by the late Starr King, and many other distinguished minds. As these doctrines are heretical, and in no wise to be tolerated, we suppose Elder Simonds will be found guilty, and have to stand aside."

Return of Emma Hardinge.

From the San Francisco Golden Era of Oct. 2d, we learn that Miss Hardinge, who has been creating a lively sensation in California for the last year by her able lectures on the Spiritual Philosophy, was to sail for the States on the following day, (Monday, Oct. 3d,) in the steamer Golden Age. The Era says, "Miss Hardinge's career in California is in every way remarkable. She possesses oratorical powers rarely equalled, and has won the admiration of immense audiences in San Francisco, and throughout the interior of the State and Nevada Territory." On the Wednesday evening previous to her leaving, Miss Hardinge gave a free lecture in Pratt's Hall, on the subject of "The Coming Man; or, the next President of America," which drew an immense con-course of people. One of the lady writers of the Era, who signs herself "Florence Fane," thus humorously comments on the address:

"Now, if instead of an odd fancy about Odd Fellowship, I had been thinking about the 'Coming Man,' the whole reverie would have been less odd—indeed, would have been in some danger of being even. I am glad Emma Hardinge regards my venerable friend, Abraham Lincoln, as the Coming Man; it shows good taste, as well as a clear insight into the national sympathies. Since my unfortunate disagreement with somebody who shall hereafter be nameloss, I cannot clearly see my coming man. During all my idle reveries not my coming man. During all my ldle reveries not once did his vision cross my mental view. The next time there is a great mass meeting where front seats are reserved for ladies, I am going. If Miss Hardinge stumps the State, I shall offer myself as aide-de-camp. One thing will then be certain, I shall have an opportunity to witness the coming of a great many men to hear her addresses. Long live Abraham Lincoln! As long live Emma Hardinge! Vale."

Miss Hardinge appears to have made many warm friends in the Golden State. In the Era we also find the following poetic tribute addressed to her:

"Adicul the parting hour has come; We bid thee now farewell; Good angels guard thee to thy home, And over with thee dwell.

We fain would have thee with us stay, And yet it cannot be; To happier scenes you must away, In climes beyond the sea.

How oft we've listened to thy voice,

With feelings of delight; No more its tones our hearts rejoice With words of living light, Farewell! God speed thee on thy way

Across the briny foam; Where one, now watching, kneels to pray That He may bring thee home.

Farewell, and should we meet no more Upon life's troubled sea, Thine image graven on our hearts Shall ne'er forgotten be."

A warm and hearty welcome awaits her on her return to her old fields of labor in the Atlantic

Storing Up.

The most delightful of all the feelings excited by the approach of the present season is that which is associated with the laying in of the winter stores. It so suggests snugness, confort, warmth and plenty. The farmer heaping up tan bark about his cellar walls, or getting in his potatoes, or making tight and stauch his pens and stalls, brings the whole picture before us. City existence does not require such forecast as this, yet it, too, has its own the 16th. It would be difficult to tell what he feels peculiar demands. We look at these preparations only to dream of long evenings in winter, bright and cheerful fires, reading and chatting, and delightful hours of quiet and contemplation. The man of the Northern latitudes bears greater love for these things than he of the far South; because he is more domestic, and cultivates social feeling more assiduously, and cherishes those peculiar sentiments which belong to the soil and atmo-

Sewing Machines.

The manufacture of sewing machines absorbs advanced, mechanical skill of the country. Commachinery, with great rapidity and precision, each part gunging to the thousandth part of an inch. So that should any part of the machine be lost, it could be at once made good without any fitting or

The Davenports in London.

The Davenport Brothers are still "the observed present time, that many think it contagious; and of all observers" in the British metropolis. The since it broke out afresh some ten or twelve years | modern manifestations through them seem to be ago, it has spread with astonishing rapidity over as puzzling to the English mind generally as were

We find in the last number of the London Spirseeking people, however, need not apprehend itual Times a very interesting account of two sit-danger if attacked; for, by a long and close study tings which took place on Oct. 8th, at the Hanoof the nature of the disease and its results to the ver Square Rooms. On this occasion a party of patients, we have found that they invariably re- Spiritualists were invited to witness both the "cabcover, happy in the conviction that their souls inet" manifestations, and those which usually were purified by the infliction, notwithstanding take place without the cabinet. Among the persons present, were Mr. and Mrs. Howitt, Mr. B. Coleman, Mr. and Mrs. Watts, Rev. J. M. Bellew, Rev. Mr. Ellis, Lady Helena Newnham, Mrs. De Morgan, the late Editor of the Westminster Review. Mr. R. Cooper, and Miss Cooper, Mr. and Mrs. Gibbons, Mr. Thomas Brevior, &c.

During an interval that elapsed between the settings-which were entirely satisfactory-Mr. Coleman passed a high eulogium on the Daven-Last week we had occasion to notice the action ports for their kindness in giving the Spiritualists an opportunity of witnessing their powers, etc., and moved a vote of thanks, to which Dr. Ferguson briefly replied.

At the close of the manifestations, Mr. Howitt rose to second the vote of thanks which Mr. Coleman had moved. After referring to the general state of the scientific mind respecting spirit facts, Mr. H. said:

"Not only was he glad the Davenports were in this country, for the sake of showing the conjur-ors falluding to Prof. Anderson and his coadjutor, Tolemaque,] something beyond them, but the men who take the lead in material philosophy must learn something from them. He had no doubt, in his own mind, of the honesty of the Davenports, having for the last ten years read ac-Davenports, having for the last ten years read accounts about them in the most respectable American papers. There was now a good opportunity for scientific men to witness these phenomena. They must not only witness, but attempt to solve the problem. There was a law of matter demonstrated in the taking off Mr. Fay's coat without rent and blemish, and leaving his hands still fast tied behind him, which none of our physiologists or scientific men had yet ever hinted at or even dreamed of. When they explained that enigma, they would onen up a new era in material philosodreamed of. When they explained that enigma, they would open up a new era in material philosophy, more splendid than all the past, and pregnant with incalculable consequences to society. Bishop Berkely had propounded a theory, that there was no such thing as matter—our philosophers held the opposite view, that there was no such thing as spirit. We are coming to perceive the error of our philosophers, and are getting nearer to Bishop Berkely's idea. It would be time enough for our scientific men and gentlemen of the press to laugh, when they have explained of the press to laugh, when they have explained the modus operandi of these phenomena. If they were illusions, it was a sacred duty to expose them; if they were real, they had a still more sacred duty to perform."

After Mr. Howitt had concluded his remarks, Mr. Coleman put the vote to the meeting, which was carried unanimously. The Times says:

was carried unanimously. The Times says:

"Thus ended one of the pleasantest and most interesting meetings of Spiritualists we have attended. We prophesy success for our cause; who could not, from the shadow of coming spiritual events, which the present facts produce? The Wizards have backed out, and the philosophers must either do the same, or the people will lose faith in them. Here are mediums asking for the strictest scientific scrutiny—willing to go into any gentleman's private house, and to submit to any test, providing it puts them to no torture, and does not exing it puts them to no torture, and does not ex-clude conditions which the spirits demand, and clude conditions which the spirits demand, and which they cannot refuse. Let our wise physical science men enter the arena against them; the darkness of their minds, we know, will be less easy to destroy, than the darkness necessary to the Davenports; but the test should be applied, nevertheless. To Spiritualists we say, watch and wait; the truth shall yet make us free, and the world will gain by the spiritual; more than it loses by the material."

Lee and Grant.

A correspondence has been held between the rebel commander and Gen. Grant, on the subject of the black soldiers who may be captured in the ordinary process of war. Gen. Lee, it appears, has finally consented on behalf of the Confederacy to consider all blacks which are captured, as prisoners of war, and to treat them accordingly; conditioned, however, that in case they are claimed and proved to be the previous property of Southern owners, they shall be held as slaves instead of prisoners, and be employed in the rebel service accordingly. This is different from the former rule, which treated all black prisoners alike, and treated them as slaves at that. We do not see. even now, that the colored prisoner is in all cases safe, or in a majority of cases: but the new rule is a great improvement on the old one.

Another Free State.

By the vote of the citizens of Maryland, the result of which has been duly proclaimed by Gov. Bradford, that State in which was shed the first blood of this revolution, has been declared henceforth a Free State. Before the war, it did not seem possible that such a result should be accomplished in two generations; the tumults and turmolls of the present conflict have combined to secure in two years what otherwise might not have been done in two centuries. This comes from the infatuation of men who verily believed they were commissioned to conserve the institution they were specially commissioned to destroy. We welcome Maryland, therefore, into the family of the Free States, and hope, as we believe, that at least four more of the Slave States will be ready to come in soon.

Thanksgiving.

The President has appointed Thursday, the 24th, as the day of our annual Thanksgiving, which thus makes it a truly national institution. There will be a general observance of it, this year, through all the loval States. It has for many years been the purpose of certain influential persons to induce all the Governors to appoint the festival for the same day, but it has never yet been observed by them all together, some one or two States having been either hasty or laggard. But the appointment this year, over the certified authority of the President, elevates it into a national festival at once-just what has so long been sought for. Jefferson Davis has set his Thanksgiving for particularly thankful about.

The Female Medical College.

From the sixteenth annual report of the Female Medical College, in this city, we learn that the institution now has a productive fund amounting to \$30,000, and bequests amounting to several thousand more. Since the foundation of the college, two hundred pupils have attended, and forty-eight have graduated. The work the trustees have now in hand is the nurchase of a lot and the providing of a college building. Our city gavernment has offered them a square of forty thousand feet of a large amount of capital and a good deal of the land, near the new city hospital, for the college, for the sum of fifteen thousand dollars, or onepanies with large capital are now embarked in half its estimated value, payable by the first of the undertaking, and the different parts of the January next. Of this sum about one-half resewing machine are constructed by self-acting mains to be raised, and then a subscription for the building fund will be commenced.

> Do n't forget the Sociables at Lyceum Hall, on Tuesday evening, all you who are fond of dancing and good music.

New Publication.

MORNING LECTURES; TWENTY DISCOURSES;
Delivered before the Friends of Progress in the
city of New York, in the winter and spring of
1863; By Andrew Jackson Dawls, New York;
Mrs. Felton speaks in Charlestown next Sunday; C. M. Plumb & Co.

We can commend and recommend these dis courses of Mr. Davis, confident that they will work wide good. It is to be remembered by the literary critic who reads them over, that the same rules of criticism are not to be applied to them which he would apply to productions professing to be more purely literary in their character; they are purely religious in their scope and spirit, and the language in which they are clothed, as well as the ideas running everywhere through them, was the gift of the inspiration permitted during their delivery. In fact, even the themes of the various discourses, with their line of argument and mode of treatment, were oftentimes not thought of before the speaker rose to address his audience.

We have perused several of these lectures, and find them "Morning" lectures indeed; full of bright thoughts, pleasant illustrations, and happy suggestions. The spirit of them all is cheerful and hopeful-as how could they be otherwise? They will be found to quicken thought in every mind, starting up to the surface of the soul, as the spring sun starts the tender spouts in the soil many priceless sentiments which might for a long time have lain cold and lifeless in the darkness Some of these discourses are on the following themes; Defeats and Victories; The Spirit and its Circumstances: False and True Education: Truths -Male and Female, (a capital lecture;) Poverty and Riches; Material Work for Spiritual Work ers: and The Object of Life. The Morning Lectures are just such reading as will do a great ser vice among Spiritualists and those spiritually in-

"Broken Lights."

. The popular work by Frances Power Cobbe, on the present condition and future prospects of religious faith, is creating an unusual stir among all classes of religionists. We noticed the book at the time of its appearance, a few weeks since, and refer to it again at this time to show in what light it is held by the religious press, by copying the remarks of the New York Observer in regard

"The writer of this book of doubtful title pre "The writer of this book of doubtful title presupposes that all the foundations of religious faith are unsettled, and that they are so in her mind is made painfully apparent by a perusal of her volume. It is the natural development of a mind educated to regard the teachings of Theodore Parker and the vagaries of Ralph Waldo Emerson as of equal weight with the words of holy men of old, who spake as they were moved by the Holy Spirit. The creed which she proposes for humanity is, 'The absolute goodness of God; the final salvation of every created soul; and the divine authority of conscience.' On this religious platform it is proposed to build an 'eterreligious platform it is proposed to build an 'eter-nal religion' which shall be 'fit for humanity'— the Gospel scheme, like all others, having, in the opinion of the writer, become obsolete and being upon the eve of dissolution."

J. S. Loveland's Lectures.

On Sunday, Oct. 30th, Mr. Loveland closed his course of lectures in this city, in Lyceum Hall. Both of his closing addresses were of a high order, and will interest our readers, as we intend to print them in due time. In the afternoon he spoke of 'The Immense Resources of Spiritualists, and the uses to which they could be applied," dividing the subject into three parts: the material, the intellectual, and the spiritual. In the evening, he ably treated the subject of "Man's Relation to the Deity-to God."

We invite the attention of our readers to his previous Sunday evening lecture, which will be found on our eighth page

Meetings in Woodstock, Vt.

We learn from a note from Thos. Middleton, Esq., that the Spiritualists of Woodstock, Vermont. have organized under the title of "Woodstock Spiritualists," and intend to hold meetings in Union Hall every Sunday during the year.

Mrs. Sarah A. Horton and Austen E. Simmons ere the speakers at their first meeting, three most excellent discourses, which seemed to give great satisfaction to the audience. The hall was filled morning, afternoon and evening, and the prospect is good for an increase in numbers. If they meet with the success they anticipate they will soon be able to build a hall of their own.

Rev. J. M. Peebles.

This eloquent and able speaker recently lectured in Kalamazoo, Mich., to the general gratification of his audiences. From a brief report in the Progressive Age, we clip the following sentence: "A wild Arab wandering o'er Asia's sands, was asked how he came to know there was a God: 'In the same way,' he said, 'that he knew by the footprints in the sands, whether man or camel had passed before him.' So by the footprints and finger marks manifest through the vast Arcana of Nature, we know there is a divine existence—an Infinite power governing all things, by fixed and eternal laws. We could not comprehend the Infinite; nor could we even our own existence."

The Two Fays.

The Toronto Globe published an article about the time the Davenport Brothers went to England, stating that Mr. Wm. Fay, the medium who is connected with the Davennorts, had been deone Rev. M. Dobbs, &c. The story reached England about as soon as Mr. Fay did, and obtained eye of Mr. Fay, who replied to the unfounded charge, and clearly proved that he was not the order to enjoy the larger part of her income. man referred to, as he was on the ocean at the time the occurrence took place.

Meetings in Clyde, Ohio.

The Spiritualists of Clyde have obtained the use of a hall for the purpose of holding meetings; and they invite speakers to give them a call promising a hearty "welcome, and pay into the bargain." Clyde is situated on the railroad route from Toledo to Cleveland, and from Cincinnati to Sandusky, Speakers desiring further information can address A. A. French, Bradley Tuttle, or George Stanwood, as above.

Operatic.

The opera season has opened this fall, both in New York and Boston, with great eclat. The stream of opera goers is unbroken. Europe has supplied us with the very latest celebrities of a musical sort, who fill the walls of our Academies of Music almost nightly with the echoes of their melody. It is a great matter, they say, to be educated up to the enjoyment of the opera. How long before we get up there, it is impossible to say.

Spiritualism in Paris.

The Paris correspondent of the London Morn ing Star says there are at this moment no less than fifty thousand people in Paris who believe in Spiritualism, and intimates that it is spreading with "alarming" rapidity!

Appointments.

Mrs. Felton speaks in Charlestown next Sunday Mrs. S. E. Warner in Chelsea: Mrs. S. A. Horton in Haverbill; Miss Johnson in Plymouth; Mrs. Currier in Milford, N. H.; Mrs. Townsend in Stafford. Conn.

Warren Chase lectures the last three Sundays of Nov. in Genuga Co., Ohio, (address Chardon); the four Sundays of Dec. in Syracuse, N. Y.; the five Sundays of January in Washington, D. C. He will also speak week evenings on the war, the currency, reconstruction, the origin and destiny of the races, &c., &c. He will receive subscriptions for the Banner.

Gerard Temple Levees.

A series of social entertainments are being held every Thursday evening in the above named hall, under the patronage of the Society of Spiritualists who hold regular meetings there every Sunday. These reunions, (which are conducted by Dr. C. H. Rines,) consist of speaking, social conversation and dancing, thus affording food and recreation for all classes, old as well as young. We looked in upon them the other evening, and were pleased to see the large party present, of both sexes, enjoying themselves finely.

Jennie Lord.

We learn from a correspondent that Miss Jennie Lord has been holding her seances for physical manifestations, in Vincentown, New Jersey, with the most satisfactory success.

Mrs. Cora L. V. Hatch.

This popular lecturer will occupy the desk in Lyceum Hall on Sunday next, afternoon and evening.

Dr. J.R. Newton.

We learn that it is the intention of Dr. Newton o remain in Rochester, N. Y., healing the sick until the 20th of December.

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.

ALL SORTS OF PARAGRAPHS.

We have a great variety of interesting orizinal matter on file for our next number.

See notice of the Progressive Annual for

A NEW STATE.—Nevada having formed a Constitution and adopted a State government, has, by proclamation of the President, been admitted into he Union.

THE DANISH QUESTION.—The consideration of some minor questions still delays the final conclusion of peace. It is officially announced that Austria and Prussia will conduct the preliminary administration of the Duchies until the assembly of legal advisers can finally determine the question of succession.

The Methodist Musical Convention in New York has resolved that the assignment of singing in church to a few, practically to the exclusion of the congregation, is at variance with the spirit of divine worship, and subversive of its purposes.

The Brazilian papers say that wealthy Southern planters are emigrating to that country

We hope people who vote on Tuesday, will go to the polls, and deposit their votes as becometh good, orderly citizens.

"What! are you drunk again?" "No, my dear, not drunk, but a little slippery. The fact is, my dear, some scoundrel has been rubbing my boots till they are as smooth as a pane of glass.

The Richmond Enquirer admits that Early lost

An old woman in a little German town, who had lived a life of poverty, almost want, astonished the neighbors at her death, by proving to have been a most successful miser, leaving no less than two million guilders.

Happiness grows at our own firesides and is not picked up in strange gardens.

The useful and the beautiful are never apart. It is a blind man's question to ask why those things should be loved and worshiped which are beautiful.

A very diminutive specimen of a man lately solicited the hand of a fine, buxom girl. "Oh no. said the fair but insulting lady, "I can't think of it for a moment. The fact is, John, you are a little too big for a cradle, and a little too small to go to church with."

The Postal Money-Order System went into operation on the 1st inst.

Jo Cose having become interested in a Moral Reform Society, is wishing the coming of snow to cover the earth, so that he may go about and leave

The communication on Insane Asylums, which appeared in the New York Post, some weeks ago. tected in cheating in the rope-tying business, by is still attracting considerable comment. The writer charges that some of them are mere prison houses, in which a man incarcerates his daughter considerable circulation there. It finally met the or wife when he profers to have her out of his way, or daughters imprison their aged mother, in

Why had a man better lose an arm than a leg? Because in losing a leg he loses something to

THE HAPPY MAN.—He who is strong, and does a man's work; he who in going out to his daily toil, leaves at home a beloved creature that loves and thinks of him alone, is by that very fact inspired in cheerfulness, and is happy all the day. A blessed thing it is to have by your hearth-stone a trustworthy and loving woman, to whom you can open your heart, and always be happy in her

Can any one tell why butchers are ever of rosy cheeks and large girth, and yet are remarkable for smallness of appetite. This is a problem for anatomist or surgeon or physiologist to unravel.

MISS ANNA RYDER, trance medium, has returned to this city, and, for the present, may be found at No. 80 Warren street, where she will be happy to receive her friends.

A chaplain in Arkansas says that a man buying furs was conversing with a woman at whose house he called, and asked her if there were any Presbyterians around there. She hesitated a moment, and then said she guessed not-"her husband hadn't killed any since they'd lived there!"

A machine has been invented in Springfield which washes dishes.

Jo Cose at a dark circle the other evening, when it was stated that though the absence of light prevented us from seeing anything our spiritriends could, quietly remarked to Digby that ho was reminded of a place noted in Scripture. Dig. naturally inquired, "What place?" "The Dead Sea," replied Jo.

Fanny Fern says, "I am getting sick of people. I am falling in love with things. They hold their tongues and don't hother."

EXTRAVAGANCE VERSUS MEANNESS.—George Augustus Sala says: "I have heard of an Earl's daughter-to be sure she was one of seven-who was allowed by her noble papa but forty pounds a year for her toilette, and she was passing rich even at that. Forty pounds! In greenback currency, even, and with gold at 186, it would not suffice a New York belle for a single week's dressing at Saratoga Springs."

The child who cried for an hour, one day last week, did n't get it.

A policeman on night duty says it seems to him hat with many young men the most approved method of winding up the night is reeling it home.

Captain Ericsson has invented a new gun, which is said to surpass anything now in use. It projects a ball eight miles. Jo Cose remarks, in view of Rosecrans's reduc-

tion of the rebel General's army in Missouri, that our forces in that locality must now be going at a reduced Price." MAJORITY WINS .- A few weeks ago the Marshal of Nevada arrested a citizen for violating a town

ordinance. The Marshal and another swore they saw him commit the offence; three others swore they did not see him commit it. The majority carried the day, and the man was acquitted.

What is the difference between a duck with one wing and a duck with two? It is merely a difference of a pinion.

A Spanish photographer has discovered a varnish which gives an astonishing brilliancy to the prints to which it is applied. He keeps his invention secret, but the varnish is believed to consist of albumen. M. Matthays has also produced a similar effect by means of a thin coating of collo-

Courage does not consist in feeling no fear, but in conquering it. He is the hero, who, seeing the lions on either side, goes straight on, because there his duty lies.

A regiment of soldiers passed through Covington, Ky., a few days ago, the members of which were worth \$1,500,000, when our currency was at par value with gold. It was the 117th United States colored regiment.

A German wrote an obituary on the death of his wife, of which the following is a copy: "If mine wife had lived until next Friday, she would have been dead shust two weeks. Nothing is possible with the Almighty. As de tree falls, so must it stand."

A pretty girl of Digby's acquaintance says that no one falls in love with her unless they are "dreadful wicked or awful plous." Is there no young man between these two extremes that would like to try his luck?

PARABLE.

(From the Swedish of Vitalis.) A pilgrim is tossed on the mighty stream;
Wild round him the waves are rushing;
From the verdant banks like a happy dream,
The incense of flowers is gushing.
To touch the roses, how great the bliss!
He is flung by the storm to the deep abyss.
Then he gazes up to the promised land,
Where the stars march on forever;
They are guided by love's own holy hand,
And dimmed is their glory, never.
But when clouds rise over his weary gaze,
The stars send no calm, consoling blaze.
Then he gazes down in dumb desnair A pilgrim is tossed on the mighty stream;

Then he gazes down in dumb despair To gulf where mystery dwelleth; Io beholds the sun's benignant glare,

Each ray of rapture telleth. Then he seeks the gulf which he strove to shun in the hear READING. - "We frequently meet with men whose erudition ministers to their ignorance, and the more they read the less they know."

Paris has 21 mayors and 1,696,151 inhabitants. Last year there were 15,195 marriages, 42,135 deaths and 52,312 births.

Little Nannie is a close student of the Bible, but not very clear as to some points. "Ma," said she, one Sunday evening, after having sat like a good child all day in the house, "have I honored you to day?" "I do not know, Nannie; why do you ask?" said her mother. "Because," said little Nan, shaking her curls sadly, "the Bible says, Honor thy father and thy mother, that thy days may be long;' and this has been, oh, the longest day I ever saw."

When God contemplates some great work, he begins it by the hand of some poor, weak human creature, to whom He afterward gives aid, so that the enemies who seek to obstruct it are overcome.

Some writer says thought is all there is of life. Thought shows the deep abyss, the space between the finite and the infinite.

The Boston Post has again; been "sold" on another acrostic. Digby thinks it must be a decidedly green paper.

THE SOUL.

One thinks the soul is air; another, fire; Another, blood diffused about the heart; Another saith the elements conspire,

And to her essence each doth give a part. But, as the sharpest eye discerneth nought,

Except the suppeams in the air do shine. So the best soul with her reflecting thought, Sees not herself without some light divine Extravagant wives often serve their husbands as children do their dolls—caress them and then

break them. An Irishman in describing America, said, "I am told that ye might roll England thru'it, an' it would n't make a dint in the ground; there 's fresh water oceans inside that ye might dround Ould Ireland in; an' as for Scotland, ye might stick it

in a corner, an' ye 'd niver be able to find it out." To ridicule old age, is like pouring in the morning cold water into the bed in which you may have to sleep at night.

GREEN, THE MALDEN MURDERER.-We understand that some legal questions have been raised in the case of Green, the Malden murderer, and that the Governor and Council will ask the opinthe Supreme Judicial Court as to the legality of his conviction.

If we are correctly informed, there are two points of difficulty—one as to the authority of a single judge to sentence for murder, and the other as to the effect of a plea of "guilty of nurder in the first degree"—it being urged that this plea does not remove the necessity of having a jury pass on the question of degree, under our present statute, before sentence of death can be passed.—

A sixty-four year old horse died at Philadelphia the other day. So the papers say.

called the spirit and state.

Q.—Is the spirit affected by any mutilations which the body may receive in this life?

A.-No.

A.—No.
Q.—Does it not retard the growth of the spirit?
A.—No, not as a spirit.
Q.—Do spirits have power to tell what their mortal riends are thinking of?
A.—Very often.
Qu.—This power is confined, I suppose, only to the higher sphere of spirits?
A.—No, it is a power, we believe, that is broadcast among all.
Q.—Are you, as a spirit, able to discern the oc-

Message Department.

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

Mrs. J. H. Conant,

while in an abnormal condition called the trance.

while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

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

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.

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MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 11.—Invocation: Questions and Answers; Samuel Scudder of Boston, to his children: Alonzo Dresser, to friends: Wm. Sampson, (colored) to his wife Susan, in Cam-bridgeport, Mass.; Fannio Bullard, of Roxbury, Mass., to her

bridgeport, Mass.; Fannic Bullard, of Roxbury, Mass., to her parents.
Thursday, Oct. 13.—Invocation: Questions and Answers;
Thursday, Oct. 13.—Invocation: Questions and Answers;
Bill Giddlings, to his mother, in Plattsburg. N. Y.; Dr. Geo.
T. Garvin, of Macon, Ga., to his friend, Thomas Greenwich;
Evelyn Sholes, in 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.
Gage, to bis inther, and his mother in Canton, Mo.; Charles
II. Johnson, to friends; J. B. Priest, to his friend, H. W. Dyer,
of Boston, Mass.; Annie T. Lougee, to her father, Jerome
Lougee, in New York.
Tuesday, Oct. 18.—Invocation: Questions and Answers;
Col. Henry C. Gilbert, to his wife, in Coldwater, Mich.; Hiran
Tubbis, to his father, in San Francisco, Cal.; Abbie Jennings
Rolfe, to friends, in Wilton, Tonn.; Philip Marcien, to Mr.
John Gage, of Nashua, N. H.; Grace Sickies, of Georgetown,
D. C., to her mother, and father, Josiah Sickies, an officer in

the Army.

Thurday, Oct. 20.—Invocation: Questions and Answers:
Col. Nelson Hill, to his brother, John G. Hill, a member of
Jofferson Davis's Cabinet, in Richmond; Joe Brown, to his
brother George; Roxanna Elliotte, to Alfred T. Elliotte, of
Jersey City, N. J.

Monday, Oct. 24.—Invocation: Questions and Answers;
Col. Pengram, to relatives in Richmond, Va.; Charlie Wells,
to friends; Daniel Arthur Chamberdain, to his parents, in this
city; Alice Boyce, to Marian Spenser, of St. Louis, Mo.

Tuesday, Oct. 25.—Invocation; Questions and Answers;
Rudolph Scitzer, of Columbus, O., to his wife, Margaret: Tim
McCarty, to friends; Henry Glines, to his futher, Col. Josiah
Glines, his mother, and Lieut, Walsh, of a Rhode Island regiment.

Thursday, Oct. 27.—Invocation: Questions and

ment.
Thursday, Oct. 27. — Invocation; Questions and Answers;
Hans Von Vicet, of Harlem N. Y., to lifs wife, Frances Von
Vicet; Mary O'Connor, to her mother, Mary O'Connor, of
Plattsburg, N. Y.; John T. Traverse, mate of the ship "Orient;" Thomas Kane, of London, England; Charles Arlington
Gates, of Gravesend, England, to his friend, Thomas Warrington.

ton.

Monday, Oct. 31.—Invocation: Questions and Answers; Richhen Field, to his wife, Jane, in Oglensburg, N. Y.; Susio Jonkins, of Washington, B. C., to her father; Capt. Alexander Uleo, to his wife and friends, in Georgia; Georgie Fay, of Tonnessee, to Capt. Goss, of the Federal Army,

Tuesday, Nov. 1.—Invocation; Questions and Answers; James II. Brooks, to Thomas T. Brooks, of Macon, Ga.; Bill Cauningham, of the 15th Georgia Regiment; Joseph Thompson, to his friends; James T. Cullen, to Mary Anna Cullen, of Now York City.

Invocation. Soul of all things, wondrous ocean of Life, in

which we like atoms do float, may thy blessing like gentle showers descend upon these thirsty spirits. Standing as they do upon the shores of thine Infinitude, they are asking perpetually to know what thou art? and where thou art? and how they shall render thee acceptable homage? Almighty Spirit of the Present Hour, we would trample under our feet all forms of idol-worship trample under our feet all forms of idol-worship like dead letters of olden time; and we would adore thee in spirit. We would worship thee not as a Person, but as a Principle, a Power, that is everywhere manifesting itself; that rounds the mighty world rolling in space, and that rounds also the tiny diw-drop. Oh our Father, whose name childhood reverently lisps, to whom the red man and the pale-face offer their prayers, oh we praise thee for that worldrous past over which the soul has wandered for the glorious present, by which we are surrounded, and for that mighty fuwhich we are surrounded, and for that mighty fuwhich we are surrounded, and for that mighty fu-ture which stretches out before us. Ay, for all things we praise thee; for every manifestation of life whether it be of day or night, of sorrow or of joy, 'tis, all the same. Each and all of thy manifestations are glorious, are hallowed by thy life, for there is no place in which thou art not present, no form in which thou dost not dwell. Oh, then, all things are sacred. Even the falling rain-drop is a manifestation of thy power, thy presence.

The changing seasons, that seem to come and go a manifestation of thy power, thy presence by virtue of some grand Intelligence, speak of a God, talk loudly of an immutable Presence, a something that is marching through the Universe in grandeur and beauty. Oh Great Spirit, who art alike manifest in war and in peace, we know that out of this desolution and wild confusion that that out of this desolation and wild confusion that wilt bring forth the White Dove of Peace, and the is walking with these American children, thou Goddess of Liberty, with a living soul in it, triumphant over the ruins of slavery. Oh thou who art the Soul of Liberty we would even now lift our voice to thee in a song of thanksgiving, in unison with the grand halleluiahs that are sounding out on Eternity's plane, because of that which is to come. Oh our Father, for that glorious day of freedom that America is to witness, we praise of freedom that America is to witness, we praise of freedom that America is to witness, we praise thee; for those mantles of mercy and justice that are to be thrown over America's shoulders, we praise thee. Oh God, we praise thee for the sword that is now unsheathed to give liberty to this American nation—liberty for black and white—liberty for all. We praise thee, oh God, that the mighty thoughts that are flowing from minds in the present are now being gathered un-to thy great grapary in yonder spheres. Oh Fato thy great granary in yonder spheres. Oh Fa-ther, Spirit, though the summer has been long, yet the harvest is near at hand, for the rains have descended, midnight dews have lent their aid, and the warm sunshine will bring the harvest to its perfection. Oh the germ is coming forth in beauty, and thy life, thy presence is manifest there. Oh grant that the nations may better know thee. Grant that this people, in its hour of adversity, may feel that thou art walking with them in this Eden of America, and that they need fear no cyll. To thee we commend all their aspirations. That thou wilt guard them we feel sure. We know that thou wilt never forsake them; we are assured of it by the universe of mind. Therefore we thank thee for that future we cannot see, as for that past whose experiences are a part of our na-

Questions and Answers.

SPIRIT.—According to your custom we are ready to consider whatever questions may be propos Ques .- An eminent female writer of the pres ent age seem to urge, as a fundamental truth, woman, by nature, occupies a higher plane than man—that woman especially symbolizes the spiritual nature, and man the material nature. Will the controlling spirit speak on this subject?

Ans.—Woman by virtue or her peculiar organization or spiritual combination of powers is more gifted spiritually than man. She is more intuitive. She can read the language of the angels much easier than man can, for he is compounded

in his physical and in his spiritual body far dif-ferent from woman. He stands, as it were, the representative of uniterial unture, while woman stands as the representative of the spiritual. In this respect she is higher than man, but in no

other,
Q.-Is there any absolute standard of right?
If so what is it?

A.—We believe there is none. Inasmuch as no two can think alike, so no two can act alike Therefore, in our opinion, there is no absolute standard of right. Each mind must erect a standard for themselves.

Q.—Then any attempt to coerce our views, either in polities or religious matters, is wrong, is it not?
A.—In our opinion it is. You can educate men A.—In our opinion it is. You can educate men into your belief if they are capable of being educated, and then they come therein by virtue of their persuasion. Believe us, when persons are widely separated from you in thought, it is hard to bring them to your belief. The poet says: "He that is convinced against his will, is of the same opinion still."

We cannot believe it to be wrong to try and educate persons to our belief because it is natural. But we believe it is wrong to try to force them to it, for then you are striving to enslave their na-ture, and that is wrong.

Q.—In what attributes of spirit does accountability rest? A .- It is our belief that you are ever accountable to the law of your own being for every act of your lives; to no God outside yourselves; that your fives; to no continuate yourserves; anale power that will judge, you sooner or later for every act. If you burn your finger, the law governing physical life straightway informs you of it with pain. Therefore you must pay the penalty thereof. If you do a wrong act, conscience inmediately reproves you, and you suffer in consequence.

Q.-Does not conscience depend upon educa-

A.—Externally it does, but internally, spiritually, it does not.

ally, it does not.
Q.—Are we not all creatures of circumstances?
A.—In outer nature you are. Man is two-fold in being. In the outer he is but the child of circumstances, was born of circumstances, and is subject to human circumstances; but in the spiritual, the divine, you are subject to the divine.

vine.

O.—Is the intuitive faculty substantially the we believe that the powers of intuition have been in all ages past like this—subject to change.

Q.—Will you give the distinction between soul and entit?

A.—One may be called a principle, the other the body of that principle. You may call either soul or spirit the principle, it matters not, for both soul and spirit are only terms used to signify con-

Q.—If governed by circumstances, are we ac-

A .- Yes, to yourselves you are, and in the outer to circumstances, to a great extent.
Q.—What is the distinction between right and

wrong? A.—It is impossible to draw a line between the two, a distinct line, for what is right to one may

on the so to another.

Q.—Is there no absolute right?

A.—We cannot believe there is except so far as the individual is concerned. There is absolute right to you, there is to me, but only so far as we are concerned as individuals.

Q.—Is there no absolute truth?
A.—Yes, to you and to me.

Q .- Is there absolute error? .—In the same sense.

-Whatever is, then, is right, personally considered, is it not?

A.—All things are right and proper to the legitimate, to the producing cause.
Q.—Are the answers you render to questions given here to be considered as the wisdom and philosophy of the spirit-world uniformly?

A.—No, certainly not; simply our individual opinion.
Q.—Where is the local construction in man of

A.—It is said to be the brain.

QR.—I question it. I think the brain the definite tube of action. I believe the receptacle is the soul for all the attributes of spirit.

A.—It is our opinion that inasmuch as the body entire manifests the soul, so that soul has no local dwelling place. Soul manifests no more through the brain than it does through the hand or foot. Q.—Would there not be a centre through which all those fibres or little tell-tales of the brain would concentrate?

would concentrate?

A.—A certain writer upon the subject of soul, advances certain new ideas, or what to some are new. He says that the dwelling-place of soul is in the sympathetic nerve, and endeavors to prove

his theory correct.

QR.—The soul is located at the base of the brain,

A.—In a soul is located at the base of the brain, at the top of the spine. He is right,
A.—In his own estimation he is, certainly.
QR.—He can prove it by all Nature, too.
Q.—Among what people, at the present time, is the intuitive faculty most largely developed

A.—We believe it to be the most fully developed with the Anglo-Saxon. Which family of the Anglo-Saxon?

A.—Well, it is our opinion—perhaps however we may be wrong—that the American is more gifted than all others. Q.—Can you state any physiological causes that have conduced to make the American people more intuitive than other nations?

A.—Yes, the amalgamation of mind as well as hody; of thought, interchange of thought. America has beckoned to her shores the wanderer from all other lands, and they have generally come be cause weary of the servitude to which they have been subjected in their own country. Mind in their land was enslaved, so they sought to free themselves. Not being able to do this in their own land, they have come to dwell on American soil, and to interchange their thought with American thought: and the two have begotten larger thoughts, grander ideas, freer modes of thinking, until in the present hour, the American mind is unwilling to be chained even to a multitude of leas. You ask for infinity, and, in answer to the call, it would seem that the great world of mind was thrown open to you. It is for these causes we are prone to believe the American people the most intuitive nation of the present day

Then, again, the climate has much to do with it even the breezes and the soil all feed this intuitive or visionary power. It is said that those persons living on the highlands of Scotland are more intuitive than the rest of their fellows; but we en no evidences to cause us to believe that

this is true.

Q.—Is Deity a being to be looked upon only with the spiritual eye?

A.—We can see him everywhere and in everything. You can look upon the beautiful flower and see Deity mirrored there in beauty. You can look upon the ocean and hear his voice in the roaring and surging of its waves. Everywhere you turn your eye you may behold Deity.

Q.—It is said we are created after the image of the Father?

the Father? -Rut is it said, also, that nothing else was A.—But is it said, also, that nothing else was created in the image of the Father? Can you find any passage in the Biblical Record that tells you man is the only thing created in the image of the Father? although the Record says that man was created in the Father's image.

Q.—To whom, or what was your prayer of this afternoon addressed? A.—To that Power by which you and I live, by which you and I act, to which you and I ever

Pray.
Q.—Is that anything but an idea?
A.—No, certainly not, nor can it be aught else for the soul ever measures its Deity by itself,
Q.—It addresses itself, then, does it not?

Q.-Prayer, then, is the address of a being to

A .- No, not exactly that, either. Man's outer sense fails to recognize the power that dwells within him, otherwise fails to understand his own Within him, otherwise falls to understand his own Godhead, because he cannot analyze God; but as he is endowed with those attributes that belong to God, he very naturally worships that which to him is good, great and powerful. The Indian does the same; the Bushman the same; and the highly educated Anglo-Saxon does the same.

Q.—If we speak of God as a Principle, Father, Thee, Thou, then to speak of a principle in mathematics and in astronomy is also proper, is it not?

A.—No: these terms are only used to signify a

A.—No; these terms are only used to signify a presence, a power, a something which we as finite principles cannot fully understand.

Q.—Is it proper to call it a principle?
A.—Quite as proper as in the other case to pray

to a personal God, or Delty, when we feel that there is none at all.

Q.—Have we no Father in heaven? A.—Where is heaven?

A.—Where is heaven?
Q.—Have we no Father?
A.—Where is heaven?
Q.—No spiritual Father—He, Him, It, Thou?
A.—You may give him that cognomen if you please, but if you refer to a personal God, we shall answer that it is our belief that we have

Q .- Is it intelligible to pray to a principle? -We cannot see that it is not.

Q.—Is n't it natural always to pray to a personal God? Is not there a principle in Nature to gratify our idea that there is such a being as a

personal God?

A.—Because you have made false inductions, we cannot believe that as a result thereof you are to find in the future a personal God. This idea of a personal God had its origin in Heathen mythology—nowhere else. It is only another form of idol-worship. You might as well offer your yows to a golden calf, as a personal God. We address ourselves to a Principle that lives in you and me, in all things in the universe, but which is more clearly manifested through the soul, that lives in the human form; and because God is more clearly manifested through the human form than elsethe human form; and because God is more clearly manifested through the human form than elsewhere, man vainly supposes that his God, like himself, is a personality, clothed like himself, and having human attributes.

Q.—Is that Principle intelligent?

A.—Have you intelligence? We believe you have; therefore we believe that Principle you call God is an intelligent Principle.

and the first of the contrary it takes on all forms. It has as many forms as there are objects in life—

life in any first of the contrary it takes on all forms. It has as many forms as there are objects in life—

life is human and life in cruder Nature. Can life in human, and life in cruder Nature. Car you declare that there is not life in the little peb

Q.—But the pebble has not intelligence? A.—But it has God within it, has life, else what In the first God within it, has no, ease which holds the particles composing that stone together? Is it the opposite principle of evil, some call the Devil? or is that principle of good that you call God? If God holds these particles together, then has is in the public. he is in the pebble.

QR.—His power is there?

A.—His power is there, and each particle has some portion of God's life in it, and all these parts go to make up the grand whole. The power is only more to fully manifest in intelligence in the human form; but it is our belief that the human is the great body of that principle you call God. The world in which you five is a member of God's body; the grain of sand, the rolling ocean are both members of God's body. Everything, it matters not whether it be in this world or in the small travels and particular of God's spirit-world, are all parts and portions of God's infinite body.

Lieut. Andrew T. Frazer.

I am from Charleston, South Carolina. I understand you make no distinction between North and South as regards visitors here? [None what-

I have a wife, two children, a brother and sister, and many other friends at the South I should

ter, and many other friends at the South I should he very glad to open correspondence with, if there is any way by which I can. I should like to identify myself as clearly as possible. I suppose you want name, age and such things? [Yes.]

Well, the name I bore here was Andrew T. Frazer. My age, between thirty-six and thirty-seven. I suppose I would be called a cotton speculator. At the time of my death, I was serving as a Lieutenant in the 9th South Carolina, under General Early. I have been in the suirider General Early. I have been in the spirit-world, if I am correct in my judgment, about two The attempts my friends made to recover my

body were unsuccessful, from the fact that it was on Federal ground. They supposed it to be other-

I am quite confident, sir, I don't know why, that my letter will reach my friends. My brother William would be very likely to be in a position to obtain it, if any one would. If he should, I wish he would make all investigations necessary to friends in the matter, and give me ample privilege of saying what I would say now were I talking to my friends, Good-day.

Tom Stanwood.

I'm Tom Stanwood, of Kennebunkport, Maine, I'm Tom Stanwood, of Kennebunkport, Maine, and I do pretty well. [How did you find the way here?] My gracious! I followed the crowd. [This crowd?] 'This handful? Not by a good deal! Well, Mr. Chairman, I'm here for the purpose of getting a chance to talk to my folks at home, if I can. I'm from the 6th Maine, sir; a soldier in the army of Abraham Lincoln. I suppose he's on your side yet. Well, my folks don't know anything about this

business. I don't know much about it myself. But I'll tell you who showed me the way here, particularly seeing as you wanted to know. Captain Jim Creddeford, of the same place, once mas ter of a merchant ship. He's been on the other side a good many years. He's never been here himself, but he showed me the way, and says, "Mayhe you'll get a chance." [Tell him to come.] Well, he is n't one of the kind that likes to put

themselves forward. Well, I should like to have my sister Lucy Well, I should like to have my sister Lucy know that I can come and talk. She's a Methodist; they don't have much to do with spiritual things; not as I understand it. They deal in the letter, not in the spirit. There's where they'll split when they come on the other side. [Will Lucy get mistaken] Oh, yes, big; she will that's a fact, though she don't think so now. I don't want her to come to the spirit-world with Bible in one hand and prayer-book in the other, for they wo n't do her any good. The Methodists are all good folks enough, but then there's no need of their burdening themselves unnecessacily, you know. [It's like carrying more in your knapsack than you require.] Yes, like a good many boys than you require.] Yes, like a good many boys thinking they could eat a good deal more than they've got, and after cooking up a lot of food, have to throw it away on the march, or eat it up

Well. I'm just about the same as I was when here. [Do you miss your physical body much?] I take it, I do now, particularly that I have to don this sort of a uniform. [You won't be so likely to run off with this one.] Maybe you're safer to give us this [Some went to carry this off] [Got course.] us this. [Some want to carry this off.] Got courage, have n't they, to want to do it? [We do n't know.] Why, I should think it was much easier to age, haven't they, to want to do it? [We do n't know.] Why, I should think it was much easier to face rebeldom. [Why?] Why, I should n't want to carry the uniform, to begin with; and then. again, I should n't know how to go home with it. What's the use of starting on a voyage that you do n't know anything about? Oh, no. sir; I aint a Columbus. He went out to seek a New World that he'd never heard of. He's different from me. I should n't have had the courage to do as he did, for I like to know how I'm going to a place before I start. I can sit here and talk very well, but I shouldn't want to travel far.

I'm now just in the mood of showing my

I'm now just in the mood of showing my friends all there is to be be shown from this side, if then all there is to be be shown from this side, if they'll only give me one of these kind of bodies at home. I'd rather have one I can talk through I'll do the thing up in good shape. And as for crying because I've lost my body—it's useless!

Oh, tell Lucy not to mourn because I've gone away from her, for I'm all right. I tell you you need n't worry about me at all now. And as to the drinking part—they used to think I drank a little too much. Suppose I did, but I've got all over it now. I haven't got a body that hankers after it. [How do you occupy yourself now?]
Traveling round to see what's best to pitch into for work. [Is the spirit-world a large place?]
Yes, sir, it's bigger than all the State of Maine. I used to think that was the biggest place in the world until I come to go out of it. I used to think Moosehead Lake was Heaven, particularly when we were lucky enough to get a good shot.

Well, I've throwed out my line to my friends, and when I get a bite, I'll draw it in. I'm a fisherman, sir, by occupation, generally: what do you think of that? [It's an honest one.] You know and they must have hear pretty good sort of followers were most of 'em fishermen, and they must have hear pretty good sort of followers. if they'll only give me one of these kind of bodies

think of that? [It's an honest one.] You know Christ's followers were most of 'em fishermen, and they must have been pretty good sort of fellows else he wouldn't have been likely to have picked them up. I'm honest, sir, although I might not have been had I stayed in the army much longer. I tell you they put you through a course of sprouts there. There's not much chance of rising there, for they'll let you stay forever in the ranks unless you're greased with good opinion; that is, if you have—are blest with friends who'll use their influence in your favor.

Well, a fair wind to you, sir, when you embark the experiences of that second state of existence, on this unknown ocean. Just tell the folks. I'm called the spiritual state. happy, will you? [Yes, and that you can go home and talk.] That's so, . If they don't believe it, just give me a chance to prove it to them. Goodday to you. Got my name, aint you? [Yes.] All right. Oct. 6.

Georgiana Curtis.

Georgiana Curtis, sir, from Fortress Monroe. I wish to send some word back to my father and mother. I was twelve years old—twelve years in May, I passed away in July. I was the daughter of George and Ann Elizabeth Curtis. [Does it hurt you to talk much?] Yes, I died of lung fever; was unable to speak, the last four days I lived here. The superintendent here told me I should not think of my sighness, but I could not help it. [It will all pass off when you go away.]

My mother wishes, if there is any truth in this return of the spirit, that I would come; but I do not know as she'll expect it. I wish my mother to give all my things to Aunt Mary's children, Aunt Mary is a widow and not well off. Tell my father to pray earnestly to know what the right way is, and God by his good angels will lead him into it. Tell my mother I love her still, and my father.

and all. I should n't have come here if I could have gone home. [You will go home by-and-by.] I should like to say to my mother, that I was present when my blue dress was put on to me. I little thought that dress was being made to lay me out in. And my mother said, "Oh, if I had thought when I made it that this was to have been Georgia's wedding garment, I believe I never could have lived to see this day." [Burial garment you mean.] She said wedding garment, because she thought I was wedded to Death. My mother has peculiar ideas in regard to death. My mother, sir, is a Swedenborgian [Then she'll be very happy to get your letter. She believes in spirits.] Yes, in the guardianship of angels, but don't think they can talk. My father feels, sad to don't think they can talk. My father feels sad to think he can't believe as she does, particularly since my death; and so he says, "Oh, I wish I knew the right way!" and that's why I told you to tell him to pray earnestly to know the right

[Are you happy in your new home?] Yes sir, Tell mother that there is a great truth underlying Swedenborg's ideas of heaven and hell. My Swedenborg's ideas of heaven and hell. mother always felt there were things about him she could not understand. Tell her when I grow things about him in this beautiful land I'll come back and give her more wisdom. But I've been told that there's a great truth underlying his ideas of heaven and hell. Good-bye, sir. [Come again.] If I can; yes. Oct. 6.

Invocation.

Our Father, the great ocean of mind from which we have been evolved, and by which we are con-trolled, thou who hast ever been our Infinite Power, manifesting thyself everywhere, we praise thee through love; we lift our glad utterances to thee because we do not fear thee; because we are possessed of that perfect love that castell out fear. We praise thee because we know that thou art our best friend; that as thou art our parent so our best friend; that as thou art our parent so thou art our protector. Though the ocean of life be stormy, though there be two nights to one day, still we will praise thee; still we will love thee; for, studying thy law through thy countless manifestations, we have learned to love thee. We have learned that there is no need that we fear thee. We have learned that thou art a Principle, over working learned that they may never must him. ever working harmoniously, never punishing, ever abiding thyself as becomes an Infinite Prin-ciple of Love. Oh, we know that we do not al-ways recognize thee as a Principle of Love, for when gazing through ignorance and the tempestclouds of doubt, we see thee as a something we should fear. But as soon as those mists are cleared away, and the soul stands out, talking with thee, then fear vanishes; then the clouds pass away before the sunshine of wisdom, and the soul away before the sunshine of wisdom, and the soul knows it is safe with thee; safe not only to-day, but forever. Oh, why should it fear when it is part of our own great self? Why should the soul look forward to eternal damnation when it is linked so closely to thee? Oh, it is because its experiences with mortality have been dark, not light. It is because it has wandered where ignorance has cast its shadow upon it, and not because it has in its own self degenerated, or ever become it has in its own self degenerated, or ever become less thy child. Oh Source of all things, we can but love thee when we look out and see thy manint love thee when we look out and see thy man-ifestations of beauty and greatness, for then we realize that the soul has a right to use them all. Oh what love is thine! Surely it is large enough to sweep away all fear, to track the soul ever in its proper course to thee. For that greatness, that beauty, that perfection, that wisdom, we praise thee, oh our Father.

Oct. 10.

Questions and Answers.

SPIRIT.-What propositions have the good friends in mortal to offer this day?
QUES.—Shall we ever arrive at perfection in knowledge, in futurity?

ANS.—In the absolute, it is our opinion, we never shall. We believe that the soul is constantly perfecting itself through the experiences of life. It is also our belief that those experiences will never cease, but must ever pass on from one legree of life to another. Each one will furnish us with new food, new thought, new power, now strength, and yet there will be an eternity still

Q.—If an individual has not used the means of development offered it in this world, will the spirit fee this life? eel any regret from having passed from

A.—Yes; it cannot escape those regrets that follow as a natural consequence upon misspent time here. In looking back, as it is able to over the record of its mortal existence, the spirit finds here and there a desert spot; and the contrast is so very striking, when compared with those green spots where they have done as well as they could do when they have made the best use of all opportunities offered them for improvement here, that they can but mourn the contrast—can but regret that these desert spots are found in the record of their mortal lives. And yet even these regrets will be stepping-stones to lead them higher, to more perfeet unfoldment; for, seeing how they have made mistakes here, they will know how to avoid them in that life in which they dwell.

Q.—Are spirits capable of knowing the whereabouts and the occupations of their friends on

earth? A.—Yes, under favorable material conditions the disembodied spirit is able to possess itself of knowledge of the whereabouts of those friends it is attached to by the laws of spirituality. If your riend in spirit was really your friend in the true sense of the term, he or she cannot forget you, and so make use of your material conditions to return and find out what you are doing, how you are spending your time, and what progress you are making toward right. But there are conditions your which the disambodled suitt cannot possibly making toward right. But there are conditions over which the disembodled spirit cannot possibly have control, and in that case it is not able to approach friends in mortal. For instance, some loved one may wish to communicate, but he is not able to come within your sphere of action or life here, as all return by virtue of your own law, which they cannot trespass upon with impunity. Every manifestation of life, if a perfect one, is of law, and the disambodled shrift must observe the law, and the disembodied spirit must observe the laws of your physical form, as well as the laws governing the universe, in order that it may be

is a speaking body.

Q.—Does the spirit have locality? A.—Relatively speaking, it has, Q.—Can the spirit go to a sick friend in Missouri and see how that friend is?

A.—That can be done, certainly, by making the request to those spirit-friends who are most interested.
Q.—This spirit do n't do it, then?
A.—That would not be possible, and at the same time hold control of the physical subject.
CHAIRMAN.—I suppose the lady wishes to know if the spirit will do so?

A.—Make known your request to some friend you have in the spirit-world. They will doubtless do their best to understand it.

Q.—Are you, as a spirit, able to discern the oc-cupation of those below you? A.—I am with all those to whom I am attract-Q .- Are you acquainted with the occupations of

those above you?

A.—In the same way. I understand their condition by virtue of the law of attraction.

Q.—Could you give a description of the two conditions, one above, the other below?

A.—Not unless you give us a point from which to analyze. Specify some individuality, some one whose condition is above and some one whose condition is below, and we will tell you how we find them.

find them. . Q.—I only ask these questions because there seems to be a vast difference in the reports of spirits who return. Some say their friends are doing what others say they are not. Such contra-

doing what others say they are not. Such contradictory statements led me to believe that the disembodied were not always familiar with the conditions of their friends above and below them.

A.—No, they are not always familiar with the conditions of spirits dwelling above and below them, any more than you are familiar with the conditions of all on the earth. You, in all honesty, may affirm that Abraham Lincoln is an honest, true man. Another may in all honesty affirm that true man. Another may in all honesty affirm that he is the greatest rascal living. Now if the two declarations be brought for sentence before one declarations be brought for sentence before one who had no knowledge of the man, how shall he pass judgment upon him? You might be wrong, you might be right; your antagonist might be wrong and might be right. There is no positive, absolute standard of right that can be applied to all, but every atom of individualized soul-life reasons for itself. So when one returns from the spirit-world reporting the condition of others, receive that person's testimony for an much truth ceive that person's testimony for as much truth as it seems to contain to you. Measure it, and weigh it in the balances of your reason and de-cide as best you can; always remembering that such testimony is not given for absolute truth, but simply as the opinion of a vast variety of individ-

uals.
Q.—Is this spirit-friend now in conversation acquainted with me? Has he ever seen me before?

A.—No, I do not know that I ever have.

QR.—Your conversation and style familiarizes me with a certain departed friend. That is why I

questioned you as I did.

A.—It is often asked if one intelligence alone answers your questions. We would answer no; that there are a circle of minds or intelligences controlling the answering of these questions. One of that circle is selected who is best adapted to each that circle is selected who is best adapted to each day, and that individual, more or less, partakes of their life, their ideas. So, strictly speaking, the answers come from the minds of the circle controlling, not absolutely from one individual. Though he may have the prependerance of power; still he borrows much from those with whom he is in rapport.

is in ranport. . Q.—Have spirits any personal form by which they would be recognized by us in the spirit-world?

world?

A.—If we should speak that which is the highest truth with regard to the case, that we are capable of perceiving, we shall answer that the spirit has no form, nor can it be recognized by form, only through human senses. When you pass from the human you are done with these senses, you have laid aside their requirements. Spirit is without form, infinite in itself.

Q.—Do not suirity rate in their material in the

orm, infinite in itself.

Q.—Do not spirits retain their material inclinations?

A.—Yes, certainly they do.

Q.—Then are not their employments more or less similar there to what they are habituated to here?

A.—The spirit has no need of form, does not depend upon form for its unfoldment after it passes out of the physical holy. It takes upon itself the out of the physical body. It takes upon itself the semblance of that body oftlines, in order that it may be recognized by human senses; but should you see them in their true spiritual state, should you recognize your friends in spirit-life, it would

not be by form. Q.—Do they never feel the loss of their physical boilies? A.—Yes, when mingling with these forms of flesh; when the attraction to earth is very intense;

when they have left some duty half done, then they feel, and intensely, too, the loss of their physical bodies. Q.—Do you mean to teach that the spirit has not

A.—No, we do not mean to teach that the spirit has not has no spiritual body, but that that body is without form as you understand it. It is hard, exceedingly hard, for the human mind that is encased in the physical form to believe that it will not dwell in one that is the perfect counterpart of it. You cannot realize that the spirit is infinite in it. self, that it may possess powers over which the universe, in the external, has no control. Q.—Are not the elements of that spiritual body included in our present bodies?

A.—Yes. Q.—What is the occupation of the spirit after

waking to consciousness in spirit-life? A.—Generally it is strongly attracted to the sor-rowing friends it has left behind. After it has outlived that condition, it gravitates to a sphere where it can begin to work, to progress. Some take to one thing some to another; but understand, that it is all the action of mind, not matter. It is a world of mind, a great combination of thought, and yet these thoughts are individualized. You retain all your own; ever cling to your own individual-ity, for you have a great centre around which you revolve. There you pay your vows, there you re-return thanks. You ask for blessings from thence, and yet we all seem to ask for blessings without, while in reality we turn to the great temple with-

Q.-Has not this spiritual body senses corresponding with those we have here?
A.—Yes; but they are senses of mind, thought,

A.—Yes; but they are senses of mind, thought, not of the physical life.
Q.—The spirit has all the senses, I suppose, except those of taste and feeling. Am I correct?
A.—The senses that belong to spirit as a disnodided spirit, can in no way be commared to the senses that belong to the physical body.
Q.—Then the Orthodox doctrine, that we shall all be changed, is correct?
A.—In that sense it is.

A.—In that sense it is.

Q.—Where does man first find intelligence?

A.—He first finds it within himself, reasons from within. You will all find, on your entrance to that spirit-world proper, all you need, all the spirit demands. Whether it be five senses or whether it be one you will have all you need. all the spirit demands. Whether it be five senses or whether it be one, you will have all you need. It is absolutely impossible for the disembodied to convey to mortals a correct idea of the true condition of the disembodied spirit, however much we strive so to do; however hard we may labor to give you a faithful picture of our condition, we are unable to do so, for we are obliged to labor through material life. You ask for spiritual knowledge—what the spirit-world is like? how you shall act there? It is absolutely impossible for us to give you the knowledge you ask for. We can only answer you in general terms. There is nothing by which we can give you the entire truth, We may approximate to it, but the whole truth, the grand truth, you must wait for, until you, too, are liberated from the body. able to come into rapport with you as a spirit, or

Mary Stewart Wardwell.

I seem to live again those days of the past, in coming here. Again I seem to stand where I stood years ago. Again I seem to be passing through the same scenes, nearly the same experiences. But oh, I know it is only a reflection of

that past, and not the reality.

I was burned to death in 1836, in Richmond, do their best to understand it.

Q.—This afternoon?

A.—Place your thoughts upon paper, enclose the paper in an envelope, and lay it upon the table.

Q.—There is more than one spirit present now, is there not?

A.—Many thousands.

Q.—How does progress in right in this world compare with progress in the spirit world?

A.—The progress that the spirit makes here under the experiences of mortal life, may be called the experience of childhood, when compared with

Patrick Donnahue.

I'm Patrick Donnahue, sir, of the 38th Massachusetts. [How do you find yourself since you got in the new country?] Well, purty well, only I'm kind of unreconciled to some things. [Don't You like the country you be in? Oh yes; but I got a kind of hankering to come back. [What prompted you to come back. [What prompted you to come back.] Oh, to see the folks, and fix up things a little that I left kind of tossed up. Then again, I want to tell 'em about this ere church business. I want to tell 'em it's just about as much as it's worth. [You didn't use to think so, did you?] Oh no, no; but when I got to the spirit-world I saw those that confess and those you confess to, standing right along side of each other. You see there's not the high and the low in clurch at all. It's not what you look for—that's it. I don't know, sir; I suppose the Ohurch is left behind; the Church is there got down, is not there at all. [Perhaps it was too big for the priests to take along with them.] No, sir; but it's so material they could n't get it into heaven; that is it.

Well I don't know, I'm kind of hanny kind for when the morning of the requisition of progressive sheaf left for some time. Our progressive which enabled him to set forth the truths of our progressive Spiritual Philosophy with much clearness and beauty. His sorvices were want of sheaf error were all they could n't get it into heaven; that is it.

Well, I don't know; I'm kind of happy, kind of not. [Not in heaven, are you?] Well, I don't know; I'm in kind of a heaven. I've not found any hell yet. Well, it would be foolish to look for the cold heaven. [You feel pretty] any hell yet. Well, it would be foolish to look for anything else besides a heaven. [You feel pretty well most of the time, don't you?] Ah yes; but maybe I've only got into the lowest sent in heaven. [You did n't expect to get the highest one, did you?] Perhaps my good deeds did n't carry ma high enough.

me high enough.

Now what I come here for to-day is this: I

en. [You did n't expect to get the highest one, did you?] Perhaps my good deeds did n't carry me high enough.

Now what I come here for to-day is this: I want the folks to know about this ere business, you know. I can't be resting myself when they know nothing of this thing; when I can come and tell 'em, when they 're in ignorance about this spirit-world, I can't be feeling easy. [Will they believe it when you tell them about it?] I don't know, sir; there's where the key don't turn; somehow or other, I think the lock's too big for it. [You can't tell whether they'll open door or not?]

No, sir; I can't tell, that's so, but I can try.

If my folks ask me to come, I'll do so, faith, and I'll tell 'em where that money's gone to that they sent home to Ireland. [It got lost, did it?]

Ah, got lost? Is anything lost when you know where it is? [No.] Then that did n't get lost. [They don't know where it is.] No, they don't know where the money went to, but I know, and I hear them all saying, "I'd give the world to know what became of that money." Now it's myself that knows all about it, just as well, and I'll tell 'em about it if they'll let me come and talk to them at home. [Why not?] Maybe I'm going to say that somebody's got it what's here, and it might get 'em in a tight place. [Would n't your folks be likely to put them there?] Ah, I don't know, sir, about that; maybe they would, if they found 'em out. But it would n't be just the thing for me to come and tell who 's got the money here. I would n't like anybody to come this way and blow on me before all creation.

Now do you suppose I'll make anything by coming? I don't want to come for nothing. I want my folks to know whereabouts I am, and something about this thing. Some of the boys in the spirit-world told me to make a "sluff" at their curiosity, and that's what'll bring 'em. Oh, it's the bag of money they want. Did you ever see the time when money would n't bring folks over? [You do n't need any in the spirit-world?] No, sir; no, sir; it's not needed there, bu

Well, sir, I ive sent my shot, and I'll wait and see whether it 'll hit or not. Good-by to you, with a thank you; that's all I've got. Oct 10.

Annie Higgins.

Say that Annie Higgins, who died this morning in St. Louis, reported herself here this afternoon, will you? I said I would come; age, nineteen.

Lieut. William Quimby.

Good-day. I find myself placed in an extremely uncomfortable position. [In what respect?] In this respect: It was but three weeks since—a little short of three weeks, if I am able to judge correctly of your time here—that I was bearing arms against you, and now I mere receiving aid atyour hands. [You should not let that make you uncomfortable?] Why not, pray? [Because we do not recognize any enemies here.] Is it possible that you stand on neutral ground?] [Certainly, so far as the spirit is concerned.] Thank God for that! I was afraid it were otherwise. And you'll deal out favors for me as willingly as to any one clse? [Just the same.] You're loyal, I take it, to your Government? [Certainly, When you Southerners were in the body, then we were dealing with mortals; now we are dealing with mortals; now we are dealing with spirits.] Ah, I see you make a difference there. [We understand you to be disarmed now.] You are right.

I was first lieutenant in the 2d Georgia, Compa-

I was first lieutenant in the 2d Georgia, Compa-I was first lieutenant in the 2d Georgia, Company A, and I fell at the last encounter with your Sheridan. I have many dear friends at the South who mourn my loss. You, I suppose, do n't think, sir, that those who were once owners of Southern bodies are without hearts. [No, sir, we recognize all those ties, and sympathize with you deeply. We are here to benefit humanity, not to exultover their misfortunes.]

We are here to beneat numanity, not to exuitover their misfortunes.]

Well, will you be kind enough to say in your paper that William Quimby desires to manifest himself, according to the usual way, with friends at home. I'm unable to point out any way, special way, by which I would prefer to communicate with them. I think I shall be able to take advantage of any of the usual opportunities. [The way will suggest itself to you at the time.] I presume so.

Be kind enough, also, to say that I fell without suffering; that I found things in this spirit-world not as I expected to; that I have many thoughts that I d like to communicate of a personal nature,

that I'd like to communicate of a personal nature, that I care not to bring to the surface here. I cannot be mistaken, sir, as there was but one person filling the place I tell you I filled. [We hope when you go from here you'll feel better about your friends.] God knows I hope so! Oh, this hellish war! I don't feel that it's so simply because I fell in it, but because it is so. My God, sir, could you see the suffering at the South, you'd think yourselves greatly blessed. Well, sir, do your best to end it, let which side will conquer—it matters little to me. Good-day, sir. Oct. 10. Oct. 10.

Obituaries.

Born to the life immortal, Oct. 15th, Mrs. Annis D., aged 51 years, wife of Mr. Parlin Springer, of Lewiston, Me., while or

years, wife of Mr. Parlin Springer, of Lewiston, Me., while on a brief visit to her friends in Topaham.

She now lives unseen to a husband and six children, save as they are wealthy in conviction, which is much stronger than belief or hope to them, that the wife and mother are still often with them to give council and encouragement to the heart and mind as much now as ever, only she is bereft of the material form. Records of the wife's and mother's affection and love are fully made in the hearts and memories of husband, children and friends. She is at home.

Owing to the services held in Topaham at the burial of the form of the departed, being Methodistic, uncongenial and comfortless to the husband and children (the mother not being a Church member,) the writer was called upon by the family to speak upon the occasion at their home in Lewiston, Oct. 23d, which he did to a large circle of sympathetic friends and heighbors, from the beautiful words of Jesus of Nazareth, as recorded in Saint John's Gospel, viz.: "Yo believe in God, believe also in me."

GEO. A. PERCE.

Passed from-carth life, in Hartford, Ct., Oct. 2d, Mrs. Lucy A. Hamilton, long a noble, fearless advocate of our beautiful faith. She was a clairvoyant physician of no ordinary ability, and thousands will miss the gentle ministrations of one wh

carried healing alike to body and soul. earrica natung airse to body and soul.

From her early girlhood, Mrs. Hamilton hold her connection with the Bapist Church of Colebrook, Ct., with which she united in early life, and so beautifully did she blend the revelations of Spiritualism with the revelations of Spiritualism with the revelations of the past, the most bigoted of her Christian brethren could not find charges against her sufficient to cause them to expel her from their society.

society.

She was developed as a medium long before rumor had borne to her quiet home the echoes of Spiritualism; and from that time she was faithful to her duty as a medium and Spiritualist. She removed to Hartford, Ct., some five years since, and during that time her reputation as a clairvoyant has be-

mystic shore won't come and tell him what there is beyond. Oh, my father, there is no hell, aside from the human conscience. There is no heaven, except that which comes as the reward of doing our duty. There is no "promised land" in the far-distant future, to which all fortunate souls gravitate. No, no; life, life is a mixture of heaven and hell, sunshine and storm, of desert wastes and gardens of vernal bloom.

Fear not, father—fear not; I will be the first to meet you. Your only child in spirit-land will meet you, fear not. But oh, hefore you pass on, if you're able to, be just to those who need justice at your hands. Mary, to Major Alexander Wardwell.

Come extensive. Her life was a long scene of trying duties well her der departure a Christian triumph. The well her departure a Christian triumph. The well hard to control her organism at lintervals during her long lilines, and up to the last tewadays of her rearti-life, those angel visitants control her organism at Intervals during her long lilines, well her weadays of her arti-life, those angel visitants control her organism at Intervals during her long lilines, and up to the last tewadays of her rearti-life, those angel visitants control her organism at Intervals adaptive to control her organism at Intervals during her long lilines, well her throng for the her well was a long scale that fabbath even in the heat the was a long scale to control her organism at Intervals adaptive to control her organism at Intervals adaptive to control her organism at Intervals adaptive the der care in the heat to even and a time or derinder, those ange

"Just over the river" a bright throng await,
To welcome each sorrow-worn spirit;
And bear them in triumph through yon golden gate,
To receive the rich crown they inherit.
Their sweet songs of welcome float over the wave,
As sofily they whisper, "Forever
The soul in its victory hath conquered the grave,
And liveth just over the river!"

Just over the river fair mansions arise.

Prepared for the poor "heavy ladet,"
Whose pathway of glory leads up the bright skies
To the home of "Our Father in Heaven."
There sickness, and sorrow, and death never come,
But crowned by the boundful Giver,
They prayerfully wait in their love-lighted home—
Await us just over the river.

New Boston, Mass., Oct. 21, 1884. NETTIE COLD.

years.

He had been sick only about a fortnight, having taken a cold which induced a severe attack of pneumonia, and aggravated a heart disease he had felt for some time. Our brother was gifted with remarkable mediumistic powers, and exercised them with scrupulous subordination to advancing the great cause of spiritual growth and progress. He was a clairvoyant, a test and healing medium of great power, and, aside from these, in conversation frequently was under an influence which enabled him to set forth the truths of our progressive Spiritual Philosophy with much clearness and beauty. His nature was entirely unselfish; he had a warm and generous heart, which heat responsive to humanity. His services were freely bestowed where they were needed without fee or reward.

Precip bestowed where they were needed without tee or reward.

Departing without leaving behind any of this world's goods,
his funeral expenses were assumed by the Congregation of
Spiritualists, and the services connected with the last offices
of friendship were conducted by Bro. P. B. Randolph, who
spoke with power, and unfolded the consolations of that faith
in which our brother died.

Our brrother was a colored man, and consequently was
obliged to move in a sphere limited by this circumstance. But
he has passed on where all the fictitious distinctions of society
are unknown, and all stand on the level they have grown to
and become fitted for.

Providence, R. I., Oct. 25, 1864.

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Chapter I—Evidences of Man's Immortality, Drawn from History; Spiritualism of the Nations. Chapter II—Proofs of Immortality, Drawn from History, concluded. Chapter III—Evidences of Man's Immortality, Delived from Modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter VI—Spiritual Flenomena and, their Distinction from such as are not Spiritual Phenomena and, their Distinction from such as are not Spiritual theorems and, their Distinction from such as are not Spiritual, but Dependent on Smillar Laws. Chapter IX—Space Ether. Chapter VII—Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter IX—The Imponderable Agents as Manifested in Living Beings. Chapter X—Spiritual Elements. Chapter XI—Animal Magnetism. Chapter XII—Animal Magnetism. Chapter XII—Indicention of Change and Death, Chapter XIV—Ibilosophy of Change and Death, Chapter XIV—Philosophy of Change and Death, Chapter XIV—Philosophy of the Spirit Sphere. Chapter XVI—Philosophy of the Spirit Sphere. Chapter XVI—Philosophy of the Spirit Sphere. Chapter XVI—Philosophy of the Spirit Sphere. Chapter XVII—Philosophy of the Spirit Sphere. Chapter XVII—Spirit-Life. Published by WILLIAM WHITE & CO., 188 Washington street, Boston. Price 81,23; postage 18 cents. The usual discount made to the trade. For sale at this office. May 23.

SPIRITUALISM AND THE BIBLE: A DISCOURSE, DELIVERED BY THE SPIRIT OF PROFESSOR EDGAR C. DAYTON,

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If May 7.

Miscelluneous.

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

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

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in this Department."

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

Boston Daily Advertiser.

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

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The instrument known as the Cabinet Organ is quite as great an improvement upon the Melodeon, introduced some twenty years ago, or its successor, the Harmonium, as a Concert Grand Plano-Forte of to-day is over the imperiect planos in vegue a quarter of a century since. The Melodeon lost favor from a lack of capacity for expression. Its music was monotonous to a degree amosping to cultivated ears. The Harmonium was an improvement upon the Melodeon, but still falled to satisfy to the extent demanded by its use in chapels, achool-rooms, or halls, as a support to choral singing. Within a couple of years Messrs. Mason & Hamilin, who have always taken the lead in this country as manufacturers of reed instruments, have succeeded in largely overcoming the defects noticed in instruments of this class. An important modification introduced is the Automatic Bellows-Swell, by which the performer is enabled to produce the softest tones, or to awaken a volume of tone second only to, and in point of musical quality fally as fine as that derived from superior church organs. The favorable testimony of nearly every organist or planist of note in this country, together with that of certain distinguished for eign authorities, has forestailed our appreciative comments upon the excellence and value of these carefully made instruments.—New York World.

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

A glorious instrument for the temple service, so readily secured as to be available for any congregation, and so effective and beautiful as to meet the desires of the most refined and fastidious admirters of appropriate music, *** With your eyes shut you ennot distinguish its sound from that of the plac organ; and the advantages that commend it are its price—for it can be had for one, two, three or four hundred dollars, according to this size you wish; it is not affected by heat or cold, or any change of temperature; it remains for a long portion in the control of the c

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

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Aug. 20.

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Aug. 20.

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March 19.

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Aug. 20.

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Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. She is continually
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composed of roots and herbs from the garden of Nature.
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MRS. LIZZIE WETHERBEE, Healing Medium, No. 12 Lincoln St. (December 2) Tylum, No. 12 Lincoln St. (near Summer.) Boston. Hours from 9 till 12 M., and 2 till 5 p. M. No medicines given. Nov. 5.

MISS O. E. BECKWITH, Trance and Writing
Middlun, No. 28 Camden street. Hours from 9 to 12 and
5w*-Oct. 15. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Aug. 71. MADAME GALE, Clairvoyant and Test Medium, 18 Lowell street. 11 Oct. 22. MRS, LATHAM continues to exercise her gift of healing at 292 Washington street. Oct. 29.

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what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.
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FRIDAYS. PROVIDENCE—Corner Broad and Eddy streets, from 1 to 6 p. w.
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TUESDAYS. N. ATTLEBORO—Commencing Sept. 13th, once in two weeks, from 3 to 8 p. m. ATTLEBORO FALLS—Each alternate week, from 5 to 7 p. m.
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o become popular. Sent by mail on the receipt of 50 cents and a 3-cent stamp. Address, DR. A. J. HIGGINS, Box 1908, Chicago, 111.

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LECTURERS' APPOINTMENTS.

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

Mns. Cona L. V. Harch will lecture in Lyceum Hail, Bos-ton, during November.

DR. L. K. COOKLET WILL TECTURE AND heat in Quincy, Ill., during November.

DR. L. K. COOKLET WILL lecture and heat in Quincy, Ill., during Becember. Address, care W. Brown, Quincy, 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.

N. FHANK WHITZ WILL Speak in Taunton, Mass., Nov. 13; in Lynn, Nov. 20 and 21; in Quincy, Dec. 4 and 11; in Chelsea, Dec. 18 and 23; in Troy. N. Y., during January; in Spring-field during March. Address, Quincy, Mass.

MRS. S. E. WARNER WILL speak in Chelsea, Mass., Nov. 13; in Providence, Nov. 20 and 21; in Portland, Me., during December. Will speak week evenings, if desired. Address, care of Dr. II. F. Gardner, Pavillon, 57 Tremont street, Boston.

Mrs. N. J. WILLES WILL Speak in Lynn. Nov. 13.

Mas. N. J. Willis will speak in Lynn, Nov. 13.
Mas. N. J. Willis will speak in Lynn, Nov. 13.
Miss Martia L. Beckwith, trance speaker, will lecture
in Philacelphia during November: in Taunton during Janunry: in Springfield during February; in Worcester during
March; in Lowell during April. Address at New Haven, care
of George Beckwith.

of George Beckwith.

J. II. RANDALL and HENRY B. ALLEN will be in Utica, Nov. 13; in Winchester, N. H., Nov. 20; in Montague, Mass., Nov. 27. Address accordingly.

Mas. E. M. WOLGOTT will speak in Mount Holly, Nov. 11; in Danby, Nov. 20; in Mount Holly, Nov. 21; in Leicester, Dec. 4; in East Middlebury, Dec. 11; in South Hardwick, Dec. 18; in Morrisville, Dec. 23. Address, Rochester, V. L. ISAAO P. GREENLEAF WIll speak in Bucksport, Me., Nov. 20 and 27, and Dec. 18 and 25; in Glenburn, Nov. 6, and Dec. 4; in Exeter, Nov. 13, and Dec. 11. Address, Exeter Mills, Me.

MRS. S. A. HORTON has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend functals. Will speak in Haverhill, Mass., Nov. 13; in Bridgewater, Nov. 30. Address, Rutland, Vt. Miss Lizzie Doten will speak in Chelsea, Nov. 20 and 27. Address, Pavilion, 57 Tremont street, Boston, Mass. Mis. Sarah A. Byrnes will speak in Portland, Me., Nov. 13; in Malden, Nov. 20 and 21; in Lynn, Dec. 4 and 11; in Plymouth, Dec. 18 and 25.

Plymouth, Dec. 18 and 25.

MISS. FRANCES LOND BOND Will lecture in Washington during Rovember; in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.

CHARLES A. HAYDEN Will speak in Foxboro' during Wovember; in Washington, D. C., Dec. 18 and 25; in Lowell during January and May: in Chelsea during February; in Haverhill during March; in Plymouth, April 2 and 9; in Providence, R. L., April 23 and 30.

Mus. M. S. M. S.

I., April 23 and 30.

Mus. M. S. Townsend speaks in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above.

J. M. Peebles will speak in Portland, Mc., during January; in Washington, D. C., during February. Address as above.

Miss Susie M. Joinson will lecture in Plymouth, Nov. 13; in Taunton, Nov. 20 and 27. Address, Bradley, Me., care of A. B. Emery. A. B. Emery.

WAREN CHASE will lecture in Genuga County, Ohlo, Nov 13, 29 and 27—address, Chardon, O.; in Washington, D. C., during January, and from there make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be inade by those who want lectures. He will receive subscriptions for the Banner of Light.

MRS. AUGUSTA A. CERRIER will speak in Milford, N. H., Nov. 13; in Randolph, Mass., Nov. 20; in Chicopee, Nov. 21; in Philadelphia during December; in Worcester during Jan-uary; in Lowell during February. Address, box 815, Lowell, Mass. WALTER HYDE lectures every week in the "Electro Thera-peutic 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. Blass, 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. Mns. Alcinna Wilhelm, M. D., will speak in Ohio and Pennsylvania the latter part of November. Will give political lectures on the route week evenings, until Nov. 8. Address in care of II. II. Marsh, Chicago, Ill.

care of II. II. Marsh, Chicago, III.

J. L. POTTER, trance speaking medium, will iccture in Des Molnes, lowa, every Sunday until further notice.

Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to sheak on week-day evenings, if wanted; will speak in Milton, Nov. 13 and 20.

James M. Allen will speak in Waldo, Knox and Hancock Counties, Me., until further notice. Address, Searsport, Me., care of M. Balley. He will receive subscriptions for the Banner of Light; also attend funerals.

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

W. K. Ripler will speak in Somers, Conn., during Docember;

W. K. Ripley will speak in Somers, Conn., during December; in Stafford, Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Address as above, or Snow's Falls, Me.

Mrs. Susie A. Hutchinson will speak in Portland, Mc., Nov. 20 and 27. Miss EMMA Houston will lecture in Worcester, Mass., during November; in Taunton, March 5 and 12. Address as above, or Manchester, N. 11. AUSTEN E. SIMMONS WIll speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year; in Providence, R. I., Nov. 13; in Rochester, Vt., Nov. 20. Address, Woodstock, Vt.

dress, Woodstock, Vt. Misa Lizzie Carlet, Tpsilanti, Mich., will be in Brecks-ville, Richfield, Hinckley, Chagrin Falls, O., the last two weeks of September and during October, visiting other places during the week, if desired; in Unclanati during November. W. F. Jamieson, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

(Under this heading we insert the names and places of residence of Lecturers and Mediums, at the low price of four cents per line for each insertion. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitou

ander head of "Lecturers' Appointments."] REV. D. P. DANIELS will answer calls to lecture, solemnize narriages, and attend funerals. Address, Lafayette, Ind.
sep10—3m* Mrs. N. J. Willis, tranco speaker, 24% Winter street, Boston. Mass. on, mass.

IRA II. CURTIS speaks upon questions of government. Adress, Hartford, Conn.

HERRY C. GORDON, medlum, 66 West 14th street, corner 6th octh—3m° octh—3m° venue, New 10fg.
Mrs. Lovina Heath, trance speaker, Lockport, N. Y.
oct8—3m* II. P. FAIRFIELD, Crete, Will Co., Ill., care of R. M. Mellen.

MRS. SARAH M. THOMPSON, speaker, post office box 1019 cleveland, O.; residence, 38 Blank street. nov5—3m°
C. Augusta Firch, trance speaker, box 4295, Chicago, Ill. nov5—3m° Miss A. P. Mudgert will answer calls to lecture, and attend funerals. Address, Montpeller, Vt., care of L. L. Tanner. oct22—6w* Mrs. A. P. Brown, inspirational speaker. Address, St. oct22-6w* Miss Lizzie M. A. CARLEY, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the splittual papers.

spiritual papers. aug?7—† Miss Jeunie Lord, musical medium, care Erastus Stebbins, Chicopee, Mass. sep24—3m Miss as a sep24—3m Miss. C. FANNIE ALLEN'S address is Scarsport, Mc., care of il. Balley. She will now receive calls to fecture for the au umn and winter, and attend funerals when desired. Jy16—4 MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address to Russell street, Charlestown, care Col. C. H. Wing. jun4 MRS. FRANCES LOND BOND, care of Mrs. J. A. Kellogg, Am herst. Mass.

SANUEL II. PAIST, the blind medium, will answer calls to lec-ture and sit for tests. Address, Henry T. Child, M. D., 534 Raco street, Philadelphia, Pa. may28—† reet, Pinnacipnia, Pa. may20—7 F. L. WADSWORTI'S address is 274 Canal street, New York. Mrs. H. F. M. Brown may be addressed at Kalamazoo, Mich. J. L. POTTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Des Moines, lowa, care of Lewis Lucas, Esq. aug77—3m*
Miss L. T. Whitter, Dansville, N. Y. oct15—† REV. STEPHEN SPEAR, Braintree, Vt., offers his services, as ceturer, to those who will pay his expenses. oct 1—†

Mosks Hull, Kalamazoo, Mich. Jan9— F. L. H. and Love M. Willis, 192 West 27th street, New York City. Jan2—7 York City.

Jan2-y

DR. James Coopen, of Belifontaine, O., will answer calls to speak on Sundays, or give courses of lectures, as usual.

Mrs. F. O. Hyzer, box 166, Buffalo, N. Y.

mar5-+ L. Judd Pardee, Boston, Mass., care Banner of Light. MRS. SOPHIA L. CHAPPELT, will answer calls to lecture in any part of the country. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Cincinnati, O. nov5 REV. ADIN BALLOU, lecturer, Hopedalo, Mass. MR. and MRS. II. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch.

J. S. LOVELAND, Willimantic, Conn. apll—H. B. STORER, FOXDOTO', or 4 Warren st., Boston. mar12-+ MRS. LAURA CUPPY, Dayton, Ohio.

AN EYE-OPENER. SECOND EDITION. "Citateur par Pigault." Le Brun.
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CONTENTS.
PART.

PART I.

Preface; Introduction: The Old Testament; The Bible and other Sacred Books; The New Testament; History and the Bible: Biblical Contradictions; On the Prophets; Pagan Mythology; Creation of the World; Jesus Christ; Miracles; Popery; The Priesthood; Dr. Power's Sermon Criticised: The Christian and the Heathen; Effects of Belleving the Bible; Solomon's Songs.

lolomon's Songs.

PART II.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity: Letter to the Clerky; Seripture Narratives—The lete-a-fete with Satan: The Mystical Craft; John Calvin: The Massage in Josephus; Wesley's Letter, published in Hethering-on's Trial, (from the Life of the Rev. John Wesley, published in 1297)

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BY A. B. CHILD, M. D. THIS BOOK, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

Prics, 25 cents. For sale at this Office if Dec. 12.

Written for the Banner of Light. ALMA, OF "SUNNY VALLEY."

BY GRACE LELAND.

Beautiful is "Sunny Valley," Lying sweetly 'mong the hills; Beautiful its noble forests, And its softly singing rills; And the flowers, sweetly clustering, Smile upon the passer-by, And all brightly doth the sunshine, Nestling in the valley, lie.

Music soft, in "Sunny Valley," Floats upon the passing breeze, Creeps adown the towering mountains, Whispers in the forest trees, Laughs from out the rippling streamlet, Comes from many an insect throng, While each little bird, rejoicing, Trills its own melodious song.

There, among the birds and flowers, There, among the gushing rills, Dwelt our Alma, our beloved one, In her home among the hills: She, the fairest of the flowers, Of the sunbeams brightest there. She, whose songs of melody Floated oft upon the air.

But our loved, our cherished flower, Faded in the summer air; Plucked by angel hands, 't is smiling In the heavenly gardens fair. Came a cloud of grief and darkness, Caught the sunlight from our eyes Earth was shaded, when our sunbeam Floated upward to the skies.

And our loved, our angel Alma, From her glorious home above Scatters flowers along our pathway, Buds of hope, of truth, and love. And she comes, a spirit-sunbeam, Floating 'round our earthly way, Pointing out our path of duty, Leading on to endless day.

The Recture Room.

The Genius of the Age, as Manifested in American Civilization.

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

[Reported for the Bauner of Light.]

By the Genius of the Age, I do not mean any one characteristic distinguishing this from ages which have gone before it; nor do I mean the idiosyneratic action of any particular class of faculties in excess of the rest. By the Genius of the Age, I mean what the French would term the ensemble of the age. In other words, it is the inspiration of the age. It is the hue, or coloring, which all the movements of the age take on. It is the mold in which all the manifestations of the peovle are cast.

Now what is the genius of this age, as compared with other ages, and as manifested in and by American Civilization? I answer, a lofty, everpresent and all-controlling Idealism. This, to be sure, is not the common opinion. On the contrary, we are thought to be, especially at the North, a venal, money-loving, shopkeeping people. Destitute of idealism, and buried in a ceaseless round of the most material practicalities. This, however. is the view of the most obtuse, unterialistic vision, scanning the merest surface of our civilization. Our idealism is not that of the classic age of Greece and Rome. Theirs was the idealism of art-of form and feature. The unmatched statue of Jupiter, by Praxiteles, was the culmination of Grecian art-idealism, as the Last Judgment, by Michael Angelo, was that of Rome. We are not destitute of this phase of idealistic development, as the works of Powers, Church, and others, abundantly demonstrate: but we are not limited to this.

Nor, again, is our idealism that of learned, philosophic Germany. We are not confused or confounded with the most abstruce of their disquisitions as is the British mind. On the contrary, we step holdly to the utmost limit of German Speculation, and then go boldly on, far beyond them. But, though nearly every man of us is a philosopher, mere philosophic idealism is not the genius of the present age.

These phases of present and past idealism are all special, limited. But the American is a Universalist and a Unitarian. The feeling of universa ity is manifested in countless ways, by the "Universal Yankee Nation." The so-called egotism of the American is not the result of mere clique, or partisan nationality—it is cosmopolitan. This feeling, instinct, sentiment of expansiveness -of universality-superiority-is based upon the reality of facts. Our national life and genius is universal in fact. We are composite. No single race, or people, can claim paternity of ours. Our nation is the child of nations-not of one. The varied streams of race-life have converged on this Continent, and formed, rather are forming, a composite, a unitary race. The scattered elements of humanitary greatness are being combined in a unity, such as has never entered into even the dreams of men in the past. Prejudice of race does not belong to and constitutes no part of the genius of the age. For the reasons above given, no nation but the American can manifest this, or be in their civilization its exponent. Illustrative of this is the fact, that the people of Europe turn to us as the great focal centre of progress. Our destiny is the world's fate. Our hope, the hope of human-

Now this idealism of unity and universality is rife in the heart of every man, and even boy, whether born on the rocky slopes of the Granite Hills, or on the vast expanse of the mighty Prairies. You cannot bound or circumscribe the sense of universality imminent in the American instinct. But, mark you, it is not the feeling which gives birth to the mad lust of conquest, as incarnate in Alexander the Great, and also, later, in the Roman people. The idealism of the American is essentially and eternally Democratic. His affirmation of equality is not an intellectual abstraction, nor a mere logical deduction; but it is a spontaneous upgushing of the composite universality of his life. It is a simple affirmation of the unity and harmony of the component elements of his own heing. It is the birth-song of God's last incarnation in humanity.

But, again, the idealism of our civilization includes the lofty sense of mighty power. Americans are the children of Nature as no other people were, or are. To be a child of Nature, in the fullest sense, is to be en rapport with Nature. It is to be interiorly and appreciatively conscious of the beauty, harmony and power of Nature. Such is the American. The Omnipotence of Nature is so innate in him, that no work is deemed too great to be done-no difficulty too insurmountable to be overcome. He feels that all of Nature's mighti- | England.

Language to the contract of the

ness is his to command-his to use; and since Franklin chained the fire-winged power of lightning to the car of Progress, the path of our civilization is a series of successive victories in subjugating the powers of Nature to human use. Nor does a doubt exist as to a continuance of the same career of success in the future. This sense of power arises from the higher spiritual development of the American mind, which brings it into conscious relation with the vast power-sphere of the Universe. Power without, perceived and used, is simply an index--an exponent of the power within. This vast and almost endless maze of working power, revealed in Railroad, Steamboat, Factory, Telegraph, Printing-Press, etc., is only the vague symbolism of the hidden mightiness latent in spirit. All this is FELT in the American bosom. Perhaps the most marked expression of this idealism is found in the boundless faith of our national destiny. A faith whose light no disaster can dim, no dangers appall, or convulsions weaken. The "Manifest Destiny of Man" only gave ex-

pression to the common instinct. We do not base this faith on the overwhelming fact that another generation will see this nation numbering 100,000,-000 people; and that a century will count up from 2 to 300,000,000, and thus make us the grand ar biter of the world's destiny, for we have but just entered that field of mathematical calculation while the instinct of our glorious future is as old as our origin as a people. How grandly and gloriously does it shine out in our present terrific strife. Our territory dismembered, our political Union dissolved - our leading men traitors powerful armies led by able generals, hurled with skill and terrible energy against our national integrity-incompetency and imbeelilty combined with semi-treason resisting the furious shock, and often resisting so feebly that terrible disasters overtake us; yet the nation's faith is never for a moment weakened, nor has its purpose for a moment faltered. Stunned by unlooked for and needless calamity, it has stood still for a moment, and then, touching again the springs of power, has evoked a more potential mightiness to crush the interloping spirit of caste and aristocracy seeking our overthrow. All the minions of tyrany taunt us with our grief, and exult over our prospective ruin; but we falter not-the American heart, in all its pulsations, is a perennial prophecy of the golden years of an ever-growing greatness. This idealism, though most potential in the northern section of our country, is not confined there.
The half-fed, half-clothed, barefooted rank and file of the rebel armies, fighting on, amid the terrible and accumulating discouragements environing them, prove the existence in them of the same faith. And when the guilty fantasy is passed, which has provoked and continued this mighty war, when the blood-drenched fields of the South shall be upturned by northern plows, and its fair daughters wedded to the sons of the North, and the workshop and the school arise from the present desolation, then, even the most skeptical, will admit that our idealism is no fog, no dream, but the sublime and glorious reality.

I have hinted that our civilization is, in part at least, the result of all past civilizations, and hence that our idealism is the concretion of all past idealisms. But it is something more. All the past, I admit, is here combined and unified: but superadded and adjoined to this, is a newer, a grander inspiration. In other words we have a new religion. According to ancient standards the American has no religion. God to him is so real, so imminent, that he seems to have no God at all. His worship is so constant, so much the ever present consciousness of his own soul, that he is incapable of what is usually termed worship. To him it is profanity and folly. His worship being that of the spirit, words are mockery, and he is pronounced an infidel; frequently, he mistakenly supposes himself to be such. The reason is obvious. All past religions have been special, sectarian, and partial; while the very necessities of our civilization demand a universal religion.

To this people, primarily, was given the new or spiritual dispensation. It could come to no other. The Spiritualism of the Old World amounts to comparatively little. It harmonizes with Romansm. Episcopalianism, or Presbyterian It does not make all things new; it is but a shadow of the real Spiritualism given to us. The genius of the age, as manifest in our civilization, is pre-conformed and adapted to the advent of the New Dispensation. Spiritualism is the crown and interpreter of our idealism. It has revealed and demonstrated the absolute unity of humanity, by revealing and demonstrating the imminency and impersonality of Deity-that man is of and from Deity; but still not separated or disintegrated. Of and from him, as the functional members of man are of and from the body; hence individual men are members of the great humanity, as they are the functions of the Deity; thus the inspiring idealism of our civilization is interpreted in this particular. Nor is it less clearly interpreted in all other respects. By Spiritualism we realize ourselves to be fate. We are nower; we are every thing. Our faith is but the foregleam of our future expansion or growth; it is the embryonic motion of the future man. In still another light, it is conscious, self-realization.

What a world of effort is opened to us in this view of our present condition. Our national and religious institutions are to be reconstructed. The genius of the age is to be incarnated in forms corresponding and adapted to its power of use. And who shall do this but Spiritualists-those who possess the key of interpretation, and the power of wise adaptation? Behold! around you are the scattered thunderbolts of power. It is your province to gather them up and hurl them against the falling fabric of Error, and with herculean strength build up the new and grander temple of a new and grander Era than man has ever

ADVANCE OF CIVILIZATION IN EGYPT.—Chas Hale, of this city, formerly editor of the Advertiser, and now Consul-General at Egypt, writes that on the evening of September 23, 1864, the city of Alexandria was lighted for the first time by gas, the works having been erected by a French company. The lamplighter is nightly followed in his rounds by a crowd of wondering Arabs, who insist that the marvelous blaze following the touch of the torch must be provoked by the will of a genie. This improvement causes a great change in the habits of the place. Heretofore a municinal regulation has required everybody going abroad after nightfall to carry his own lantern, but this is no longer necessary.

The announcement of the death of the Duke of Newcastle will be received in this country with no little regret. During his visit here with the Prince of Wales he made an excellent impression upon all with whom he came in contact, and since his return, as a member of the British Cabinet, we have reason to believe that he exercised a very salutary influence on all matters connected with American affairs. He was fifty-three years old at the time of his death, and was the fifth Duke of Newcastle, his family being one of the oldest in

Gospel of Charity, (Corner of Bromfield and Province streets.)

THURSDAY EVENING, OCT. 27. BUBJECT-Spiritualism of the first and nineteenth

Dn. Child.-Spiritualism of this, and Christianity of the first century, are identical. Every characteristic of early Christianity is repeated in Spiritualism. What is called Christianity in this Spiritualism. What is called Christianity in this century has gone away from the Christ of the first century, whereby it becomes anti-Christ to Christ's second advent, which is largely in Spiritualism. Spiritualism repeats the healing of the sick by laying on of hands, casting out devils, speaking in new tongues, seeing visions, talking with the dead, listening to angels, the giving up of carthly possessions, the loss of self-righteousness, the going forth to preach without money, bearing the title of devils and believers of devilish doctrines, associations with publicans and sinners, and freassociations with publicans and sinners, and frequent visits to those who are sick and in prison.

MR. PARKER.—We know of Christianity by the record—we know of Spiritualism by experience. Our experiences in Spiritualism correspond well with our records of Christianity. Woman preached the glad tidings of the spiritual world in the first, and in eleven succeeding centuries, before her lips were closed. For eight centuries of spiritual declarace woman has been closed. For eight centuries of spiritual declarace woman has been closed. ual darkness woman has been silent. But, thank God, in Spiritualism woman's lips are again un-sealed—thank God for the second coming of Chris-

MR. GILES.—The mists of eighteen centuries intervene between the Spiritualism of the first century and that of the present age. We read of the former in certain ancient records. We know the latter, by our personal experiences and the narrations of our friends and neighbors. The former is indoctrinated upon our youthful minds; the latter appeals to us in our manhood. The advent of the former was in a small subingated navent of the former was in a small subjugated na-tion of two tribes; that of the latter in a mighty empire of states. In each, reformers exhorting to a change of life and to ways of purity and benev-olence, heralded the spiritual dawn. Mighty olence, heralded the spiritual dawn. Mighty deeds, signs and wonders, it is asserted, were wrought in the first century; and marvelous works, strikingly resembling many of them, are published and authenticated in our day. The opposers of Jesus and his disciples asserted that he wrought through Beelzebub, and that his teachings were blasphemous. The opposers of Spiritualism denounce it as the work of devils, and hostile to thus religion. The appropriate of the former ualism denounce it as the work of devils, and hostile to true religion. The progress of the former was resisted by the priests and scribes, who employed against it the civil power. The signs of the times indicate that the Spiritualism of the nineteenth century must undergo a baptism of ire. The key to the spiritual movement of both centuries may be found in the fuller development of the spiritual element in man, and the assertion of its superiority over mere forms.

Mr. Edson,—Spiritualism does not aim to pros-

MR. EDSON.—Spiritualism does not aim to proselyte the world before the proper time, neither did Christianity. The Spiritualism of the first century was unpopular, and so is the Spiritualism of the nineteenth century. I believe that the real the nineteenth century. I believe that the real truths which Jesus taught permeate the whole body of Spiritualists, whether acknowledged or not. Let us be patient, and wait for the happy result which will soon come. It will come in due time. Let us have faith. We need to be patient waiters, rather than anxious workers.

waiters, rather than anxious workers.

Mr. RICHARDSON.—In the first, as in the nineteenth century, where there has been a perfect surrender of self and selfishness, spiritual manifestations have been showered upon the earth, and the reality and power of the spiritual world has been made known. All the characteristics of Christ and his apostles are made manifest in the spiritualism of this century. The Spiritualism of Christ's time demanded physical sacrifices—the sacrifice of worldly love and worldly goods; so does the Spiritualism of this century.

Mr. ROBBINS.—I injured the church, and thought

MR. ROBBINS.—I joined the church, and thought I was embracing the Christianity of Christ, but found that I was disappointed. I joined Spiritualism, and found what I sought for in the church, viz., the Christianity of the first century. Here I found aid, comfort and satisfaction to my soul. In the church I hated some of the members, and found no remedy there for my hatred; but in Spir-itualism I have learned how to love those I once

MR. SPOONER.-There has been inconceivably more evidence given in the nineteenth century to prove the immortality of the soul than was given n the first century. MR. A. H. RICHARDSON.-I see represented in

Spiritualism a power, a life, a spirit, that may be the principle of the Christianity of the first century. We know that the principles of Christianity are good and wholesome, and Spiritualism is intrinsically the same.

trinsically the same.

Miss Laura Hastings and Miss Minnie C, Prouty added largely to the pleasant exercises, by sprinkling, here and there throughout the evening, beautiful and appropriate songs.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. B. II., WINONA, MINN,-Your very excellent hints are fully appreciated. We should be pleased to hear from you often. Thanks for the interest you manifest in our behalf. May the good angels reward you.

A. W., GALESBURG, ILL.-We shall give the matter to which you refer a careful consideration. In the meantime we thank you for your kind offer. It is convincing evidence that we have friends able and willing to lend us a helping hand.

Our friends who may from time to time have occasion to send us obituary notices, are particularly requested to omit pootry.

W. C., South Pass, ILL .- 03,00 received.

W. C., ELKHART, IND. \$3,00 received; also, \$6,00.

L. K. C., DIXON, ILL.-\$10,00 received.

NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Trement st., (opposite head of School street.) every Sunday, (commencing Oct. 2) at 24 and 74 r. M. Admission, fiften 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 corner of Bromfield and Province streets. Aumission need. The Spiritual Frierdom will hereafter hold their meetings at Girard Temple, 534 Washington street. There will be a Subbath School every Sunday, at 1½ r. m. All interested are invited to attend. C. L. Veazie, Superintendent.

Dr. C. H. Rines.

CHARLESTOWN.—The Spiritualists of Charlestown hold meet-ings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:— birs. Fannie B. Folton, Nov. 13; Mrs. Jennie S. Rudd, Nov. 20

CHELSEA.—The Spiritualists of Chelsea have bired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The following speakers have been engaged:—Miss Lizzle Doten, Nov. 20 and 21; N. Frank White, Dec. 18 and 25.

21; N. Frank White, Dec. 18 and 25.

Quincr.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o' clock. Speakers engaged:—Mrs. M. Macomber Wood, Nov. 13; Henry C. Wright, Nov. 20; Ezra H. Heywood, Nov. 21; N. Frank White, Dec. 4 and 11; Mrs. Susie A. Hutchinson, Dec. 18 and 25. White, Dec. 4 and II; Mrs. Susic A. Hutchinson, Dec. 18 and 25.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7% v. w. Speakers engaged:—N. Frank White, Nov. 20; Miss Susic M. Johnson, Nov. 20 and 27; N. S. Greenleaf during December: Miss Mattle L. Beckwith during January; Mrs. Anna M. Middlebrook during February; Miss Emma Houston, March 5 and 12.

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

Lower, —Spiritualists hold meetings in Lee street Church.
The Children's Progressive Lyceum'' meets at 10% A. M.
The following locturers are engaged to speak afternoon and
svening:—Neille J. Temple during November and December:
Chas. A. Hayden during January; Mrs. Frances Lord Bond
luring June. during June.

Woncester, Mass.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening. Speakers engaged:—
Miss Emma Houston during November; Mrs. 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-bosset street, Sundays, afternoons at 3 and evenings at 74 o'clock. Progressive Lyceum meets every Sunday forenoon, at 104 o'clock. Lecturer engaged:—Mrs. S. E. Warner, Nov. 20 and 27.

20 and 27.

20 and 27.

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

POHTLAND, MR.—The Spiritualists of this city hold regular meetings overy Sunday, in Mechanics' Itali, corner of Congress and Casco streets. Free Conference in the forenoon Lectures aftermoon and evening, at 2 and 7 o'clock. Speakers engaged.—Mrs. Sarah A. Byrnes, Nov. 12; Mrs. Suslo A. Hutchinson, Nov. 20 and 21; Mrs. S. E. Warner during December; 27 M. Pecbles during January; W. K. Ripley, Feb. 19 and 28.

The Friends of Processes and Congress and Congress of Processes.

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 P. M. New Your, -Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 1% o'clock. Fred. L. H. Willis, permanent speaker.

and evening at 10% and 7% o'clock. Fred L. H. Willis, permanent speaker.

THE PRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, carner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

BROOKLYN, N. Y.—The Friends of Progressive Lyceum, No. 13s Washington street, Brooklyn, N. Y.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Ninday mornings and evenings, at 10% and 7% o'clock. Speakers engaged:—Mrs. E. A. Bliss, of Springfield, Mass., during December.

Washington, D. C.—Spiritualist Meetings are held every Sunday, in Smeeds Hall, 491 ght street. Speakers engaged:—Miss Nettle Colburn, Dec. 4 and 11; Charles A. Hayden, Dec. Ils and 25; Warren Chase during January; Rev. J. M. Peebles during February.

outwear three without tips. Sold everywhere. 3m Nov. 5.

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L. FARNSWORTH, Medium for Answering Scaled Letters, has located in Chicago, Ill. Persons enclosing \$2,00
and scaled letter, will receive a prompt reply. Post Office address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

Nov. 12.

Nov. 12.

MRS. J. TRIBBLE, Clairvoyant and Healing Physician, cures Cancers, Polypus, Gravel, and all other curable diseases; examines locks of hair by lotter, and describes absent friends. Office hours from 9 a. m. to 9 r. m. No. 79 Camden street, Boston. Circles Sunday evenings at 7 o'clock. November 3d, 4th, 17th and 18th she will be in Abington. Mass.

MRS. A. H. BRUCE, Clairvoyant Physician, No. 16 Kneeland street, Boston. Also, answers calls to lecture. 4w*-Nov. 12.

DRUNKARD, STOP!
THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a reamedy that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. The following from a lady in New Hampshire seems to be inspiration, for she could not have known how I got the prescription:

inspiration, for she could not have known how I got the prescription:

"I should think you would send your cure for Intemperance through every place to the afflicted women. God must have inspired you how to make it. Please excuse my writing so, for I am so overloyed with my success that I want others to have it and make their homes happy.

Send for a Cincular. Hyou cannot, call and read what it has done for thousands of others. Enclose stamp.

Thus done for thousands of others. Enclose stamp.

The N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, Electrician and Practical Physician, 3I Essex street, Boston.

Nov. 12.—cow 12w

THE PROGRESSIVE ANNUAL FOR 1864,

An Almanae, a Spiritual Register, and a

THE ANNUAL contains forty pages of original articles, prepared expressly for this publication, and with triffing exceptions, never before published.

The lists of Writers, Speakers and Workers in the different fields of human Progress and Reform, have been prepared with first care, and are the most complete ever published, comprising more than one thousand names.

great care, and are the most complete ever published, comprising more than one thousand names.

Prefatory Remarks.

Prefatory Remarks.

Praternity—By A. J. Davis.

Kature's Ultimate Aim—By F. L. H. Willis.

Family I havrance—By D. L. yman, Jr.

The Double Desertion—By Henry D. Atwood.
Individual Progress—By D. L. yman, Jr.

The Row Riding Suit—By Mrs. Sparks.

The New Riding Suit—By Miss Margaret C. Huribut.

Gleanings from the Field of Thought—By A. E.

Rowdyarchy—By A. J. Davis.

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