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DREAM-LIFE:

A STORY OF THE IDEAL AND THE ACTUAL

Written expressly for the Banner of Light, BY CORA WILBURN, of "Agnet, The Step-Mother; or, The Castle of the
"" Daily Nesbrook; or, Romance of Real Life"
Adolph; ar, The Power of Conscience" "Cosella Wayne; or, Will and Destiny" " "Jasmine; or, The Discipline of Life" "Felicia Almay; or, Crime and Retribution;" etc., etc., etc.

> CHAPTER VIII. First Love.

And that Voice of the Heart, 0 ye may believe, Will never the Hope of the Soul deceive."

SCHILLER. Like the silent, unseen growth of the seed that is to ultimate in the beautifully expanded flower and the ripened fruit, does Love, the Divine Beautifier, unfold within the human heart, the virginal breast of woman. But alas! many are the counterfeits of that Serene Glory, whose God-delegated mission is ever to upraise, to bless, to sanctify; never to cast down or destroy.

How could I distinguish between the fair seeming semblance and the Divine Reality? When all marriages shall have become holy, then will children be born with clairvoyant insight, and with never-failing intuitions. I was one of the blinded many. And with the inexperienced hopes of Youth there mingled the attendant romance, the impulsive faith, the warm affections I had inherited from my parents. My love was untaught of wisdom; it was the first expression of one of life's greatest needs; the grasping of the soul for its inalienable birthright; a premature demand upon the exhaustless sources of Infinitude.

Slowly, imperceptibly the magnetic spell was wove around me, and with a delightful sense of serenity I vielded to the bright enchantment. The old, old story, ever new unto the ears that hear it throughout life, not upon its threshold only! Sacred talisman! wherewith Creative Power imbues the Avondrous life of Nature. In the palace, and in the meanest hut, in joy or sorrow, in youth and in maturer years, no language of earth or heaven so thrills the heart with the assurance of immortal blessedness as the sweet magic of the words, "I love you!"

They were whispered to me while the sun was setting in its ocean bed, while at my feet, that seemed to tread the cloud-paths of the Elysian lands, the blue waves rippled musically; while the winds came freighted with the spicy odors of the forest, the tributary incense of the flowers. I knew not then of the necessity of guarding the heart, "out of which are the issues of life."

I loved because my affections were called forth by that respectful, tender homage woman holds so dear; because all the surface qualities we admire, that seem indexes to elevation of soul and mind, were manifested in Ernest Lavalliere. A perfect gentleman, scrupulously attentive to the duties of appearance, he was far removed from intrusion of doubt and sorrow on my rose-hued fobbishness. Kind and lovingly deferential to ladies and children, his eye would glow at the recital of heroic and warlike deeds; quick to resent an injury, and as quickly willing to forgive, he was generous and charitable, and professed a most ideal veneration for my sex.

And to think that this nobly handsome man, with the step and bearing of a prince, with the royally dark eyes, and the ancient honorable name and fame of the Lavalliers, should fancy me, plain Olive Sheldon! With all my silently fostered pride, self-distrust and a false humility were my assailing demons. I felt honored, blest, crowned with unspeakable joy in the possession of the treasure of his love. Like one half in a dream, I went and told my grandmother, told her before I opened my trembling lips to speak to my dear mother.

She heard me gravely and in silence, her soft blue eyes moistened, her fine lip quivered, a shadow of pensive thought settled upon her face. She clasped me in her arms without the utterance of a word. I felt touched, vaguely alarmed, then annoyed. I was habitually impulsive. I spoke

"One would think I had announced to you the signing of my death-warrant, you look so terribly solemn, grandmal Do say something for heaven's sake! Have I done wrong?"

"No, no, dear my child; I foresaw, I anticipated this, and yet I have been taken unawares. Have you well questioned your own heart, my Olive? You are yet so young, so untried by life!"

"Well, I'm eighteen, and you were married before that age. Of course I have questioned my own heart, and if it had not answered I should not be here to tell you of it. Now, grandina, will you please tell mother?"

Why not tell her yourself, my dear? Surely, you are not afraid to face your ever-indulgent mother, after confiding in me? Go at once, child. and God bless you! His holy angels guard you, darling. Oh, my love, it is a fearful thing to choose for life! and so young, so young!"-

What dld all lier that night? She, usually so self-possessed, so undemonstrative of ought save my indolent and dreamy self; and vainly striving affection, burst into a passionate flood of tears. I to impress upon the mind filled with the one knew not why, but I broke down with hor, and thought of life, the necessity of some practical anwe wept in company, and sobbed in each other's plication to every day affairs. I was willful and arms.

It was long before I could sufficiently compose myself to go to my mother. Something un- er, in that calm and musical tone of hers: "though definable, a presence, as it were, of some haunt- you are going to marry a rich man, and keep as ing fear oppressed me, as I hastened to my moth- many servants as you desire, is it not well that er's chamber. I found her somewhat pale, but the mistress of a household should know somebeautiful as ever, reclining in her hammock, after thing of household concerns. My dear, you do n't the fashion of her land. Her figure, that would know when water bolls, and you cannot tell one yet have served painter or soulptor for an ideal of vegetable from another, in an uncooked state. Is ALWAYS beautiful. But you have really im- well, if I had only the patience to practice. As for placed in the coffin, her beautiful white arms fold-

son sash with golden fringe was passed around her waist. Her waving hair put back from her face, descended in a wealth of braids to her feet, and enveloped her person as in a night-black veil, from amid which darkness her coral lips and most expressive eyes shone luminous. A few bright crimson flowers glowed like jewels placed amid the circlet of jasmine that graced her brow. She was so beautiful! Oh, Memory, pause, and let me contemplate!

"Dearest mother!" My full heart trembled in the utterance. She looked up and smiled-that glorious, most bewildering smile. I bent my knee before her.

She thought that I had come somewhat earlier than usual for the nightly benediction, that in accordance with the mandates of her religion she bestowed upon me, and which I asked for, knowing that it pleased her gentle and devotional apirit:

"Dies te bendiga, mi alma!" (God bless you, my soul,) she said, in her sweet native tongue, then added in English, "Why does my good' child kneel to me, as to the Holy Virgin Mother? And why retire so soon, my Olive, dear?"

She dwelt upon my name in her own musical fashion, O-li-ve. I took the lamp from the stand. and placed it on the table before her, so that I could still better note the expression of her face. "I am not going to retire yet, mamma, but I have spoken to grandmother, and now I come to you.

Ernest Lavalliere---' "He loves you, Olive; he has asked my good child to be his wife. Is that it my bird? Why feel reluctant to speak to me, your best friend,

She wiped away a tear. I threw my arms around her, and kissed her Her words had partly taken the unaccountable load from off my

"Yes, mother, I replied, "he has asked me;

"You did not refuse? You think well of the young man; you love him, my own precious?"

" I do!" The vivid blushes covered my cheeks, but the oppression on my spirits passed away. My dear mother was willing, nay, eager that I should ac-

"I told him that if you and grandmother con-

" My good obedient child!" she interrupted me. "He is sure of that; we love all whom our Olive loves! and he will give my child a better home than this; he is rich; oh don't scold me, Olive! I know you care not for that, and you know, I am not mercenary; and grandma, she is the most disinterested, dear old angel in all the world! but now my heart is at rest. Oh, child, my soul was troubled for youl for, my gueridita, my little pet! I have not long to stay in this world. I shall soon be with your father! Oh, Louis, my only love! God and the holy saints it; if it were only guarded well, all could be heal- boundless love I felt for him. It was idolatry, will surely bring you to the world I shall live in, or they will let me go to your heaven! But before I go, I shall see my own dove cared for!

Blessed Mother of the Redeemer, I thank thee!" Well! I did think mother and grandmother were determined to put lugubrious faces on the matter; my petulent temper could not brook the joys. I said some hasty words to that effect, oh, how bitterly repented of since! My mother, for all reply, and in place of reprimanding me as I deserved, drew me to her bosom, tenderly stroked. my hair, and amid her tears, spoke of the golden future in store for me, even as her loving and poetical fancy presaged it. I left her presence elate with hope, and all the joyous anticipations of first love. But when I reached my own chamber a longing sadness assailed me; and on bended knee, with tear-wet countenance uplifted to the midnight stars, I called on the dear lost one of my love, my father! I invoked his blessing out of heaven; I told him of my hopes and joys; and the night-wind sighing in response, seemed to soothe me into peace, while it unlifted from the earth unto the realms where love is eternal.

And thus I passed the waking hours of my hetrothal night in tears; but I was compensated for the sorrow by the ministrations of the dream-angel, who showed to me my mother restored to perfect bloom of health; my grandmother full of the lively sallies of her usually cheerful days; my father smiling at my happiness, and revisiting the earth clad in the vestments of immortality.

The next morning Ernest had a private conference with my two mothers. He looked a shade more thoughtful when he rejoined me; but the love-light was in his eye, the beaming smile of affection on his lips as he greeted me, thence his own forever!

And thus in the sweet forgetfulness of love, with all my heart desired within my reach, three happy months sped on.

> CHAPTER IX. Before the Storm. "A home of kentle voices and kind eyes!

And I the loved of all. On whom fond blessings fall From every lip-oh! wilt thou rend such ties?" PELICIA HEMANS.

Preparations going forward for my wedding; my heautiful mother all serenity and smiles; my blessed grandmother active with the needle, for happy, and as usual had my own way.

"But dear Olive," remonstrated my grandmoth-

you never think whether the cobwebs are hang-

will not trouble himself about my lack of housewifely accomplishments."

"But, Olive, my dear, think of the changes, the | many happy years in it!" emergencies of life! what if sickness should come into the family?"

"I would send for the Doctor."

"Yes, and poison yourselves with their drugs that were never intended to go into a human or look ridiculed my faith. Oh, if all were like stomach. I tell you, child, every woman ought to understand enough of the laws of health and of She has been as a true mother to me; she loved her own being, to take the place of physician to me because I loved her son; other mothers-in-law her family, at least. I do not often speak of the have hated the son's wife for that very reason. little I do; but I am certain that good care and She is so good and true, surely the blessed Savnursing, and my rigid scrutiny of what the doctors order, has been the means of keeping your dear mother with us so long. And yet she is faiting fast."

I should have noticed it more, had I not been absorbingly, selfishly engrossed in the love that was all of life to me. I sighed and made no answer; I could not bear the intrusion of sorrow, the anticipations of gloom to break in upon my heart-joys: "I am to have you with me, and you have always been the main prop of the house, anyway;" I said at length.

"Dear, heedless child!" she said tenderly: all! Can grandmother remain with you always? My beauty, that would have brought hundreds of Even now I am verging fast upon the allotted years of life. You must face the thought, Olive, that you cannot have us with you very long, your mother and --- "

'Not another word!" I cried, stopping her mouth with kisses, though my eyes were filled with tears: "You r'e going to live till you're a hundred, and theu I shall be ready to go with you; and mamma will grupphetter when we remove to Calambria; it can there is said to be very salubrious, and they are mineral springs in the fabled fountain of old that rejuvinated, and gave health and strength."

"You are a sanguine little dreamer! and for yourself you think there is no need of the fabled love. fountain?"

ng and blushing.

grandmother; and her face brightened as with the was ever the gentlest, most thoughtful, considerglowing memories of the past. "Yes, I believe in ate of husbands; but he never responded to the ed in its sacred waters. God himself has caused dear one! and from it God turned in anger; and the immortal stream to rise within the soul's of the, the worshiped one, in most supreme his creatures. But I was talking of common ence!" things, and here you carry me off to the heights with you! I don't want to rob you of one stom of the poetry in your nature, Olive, but I want us is, in a measure, low. You love to see a well- joy! beloved as I desire to be!" ordered table, and to arrange its decorations of cooking of a single article. You lay too much stress upon external beauty; and in some respects you do not value yourself as you should. 'Plain am glad that Mr. Lavalliere has chased that phantom. Now if I could succeed in removing and dear mother, grandma Heath. If it were not one or two prejudices more, and of rendering you for you two, I should long since have followed practical, I should be the happiest of grandmoth- Louis." ers, and the greatest of my hopes would be fulfilled."

make the exception?"

"Why make the rule, Olive, by following abin a morbid fear of the world's opinions, and obedience to its say-sos; yet in other respects you are free and untamable enough."

Well, well! I'll go into the kitchen on purpose | hands," returned my mother. to please you, grandma dear; and I'll whip up the eggs and do all manner of things."

"Not under compulsion, my child; hesides, I cannot trust you just now. With your little noddle so full of all sorts of rose and violet-colored fancies, you would make the funniest mistakes. But you may go and do a little sewing for your self."

I ran off and settled down to my needle for the space of fifteen minutes, then, tired of the monotomous employment, I cast the long seam from me contemptuously, and ran into my mother's room. "Mi queridita!" she affectionately greeted me, 'I have not seen you since breakfast; where is

Ernest?" "Gone down to some of the landing-places, dear mamma; he will return in an hour."

"I thought he would not remain away long! upon me. "Do you know, my dove," she continued, "that you are growing absolutely beautiful? Your cheeks look like sweet pink roses, and your eyes are as brilliant as diamonds—but not so hard. my love-and you are altogether more graceful, vivacious, and----"

"Do stop, mamma, for pity's sakel" I exclaimed laughing, yet inwardly delighted at her praises. You flatter me as much as Ernest does."

the queenly Juno, was robed in white, and a crim- | You hate the needle, and you never will touch a proved within the last three months," said my | painting, I have a pretty good eye for colors, but broom; you love the beautiful and artistic, but kind mother. "I am truly glad we are going to remove from here," she resumed; "I think I shall ing like clouds over your head, or not. Life is not like a change, and perhaps my health will imalways made up of day drehms, and your season prove in the far famed climate of Calambria. It of youth will pass, and then—but do not think, is so kind in Ernest to offer his luxurious home to dear child; your old grandmother would dampen | me as well as to your grandmother. I desire to your spirits; not for the world! Your happiness live since your happiness has been assured. I is mine; but I do wish you would become just thought I was resigned to go home to my father the least bit practical for Ernest's sake, if not for and mother; to the dear brothers and sisters that the Virgin called to her bosom in early life; to "He is very well satisfied with me as I am; if my dearest Louis; but I have changed in my feelhe can overlook my want of grace and beauty, he lings of late; I want to live with you, and I am eager to be gone and see your home.

'And you shall, dear mother, and live many,

"How beautiful is your grandmother's religion, Olive! it is so consoling, I am compelled to accept at least some parts of it. In the many years that we have lived together she has never by a word her, there would never be discord in families. iour will receive her into his Paradise at the intercession of his ever pure Mother.

"I feel so light of heart, dear child of my love!" she went on to say; "I have not felt so since your father left me alone, alone in this wide world; for no friends and no joys of this life can ever compensate me for his loss! Olive, my choice blussom! I do not know what makes me talk so much to-day; but I will tell you what I never said to you before, though your thoughts may have touched upon that sore spot in my heart, now that you know what it is to love: Louis Sheldon never loved me as I loved him! Do not shake your head never thinking of the future that must come to and say, 'Impossible!' alas for me! it was too true! worshipers to my feet, had not the power to attract him; I lacked that order of intellect, that style of loveliness, that indefinable charm that could win one like him. My child, it has been the one great sorrow of my life!"

She put her handkerchief to her eyes, and I knelt on the cushion at her feet and tenderly besought her to be calm. She looked down on me with the smile of a forgiving angel, and said:

"Tell me, Olive, have you ever thought of this?" One of my redeeming traits was and is, truththe neighborhood that will act on you, too, like fulness. I answered that I had thought his manner indifferent at times, but that I ascribed it to a natural difference of temperament, a lack of demonstrativeness, rather than to the absence of

"You saw, my Olive, how warmly affectionate "I have one within myself." I replied, laugh- he ever was to his mother, how lovingly attentive to all your little wants. Never has a harsh or re-"The everlasting Spring of Love!" said my proving word fallen from his lips toward me; he

> I could not argue on the subject, and embarrassed as to what I should say, I held my peace.

"Do you know, Olive mine, what thought and you, for your own future good, to take a part in | hope has sustained me during the long long days every day affairs. The trouble with you, my and nights since I last looked on his dear and child is, that you make wrong distinctions; you | beautiful face? that in Heaven he may be all my deem that all that belongs to the physical part of own; that there I may again be with him, and, oh

How gloriously beautiful she was with the fruit and flowers; but you scorn to soil your crimson of exalted hope flooding her cheek, with dainty hands with the washing of a plate, or the her eyes of sun-like lustre, the radiant face aglow with all the expectation of immortal love.

"They named me well, Maravilla; not because of the beauty they said I possessed, but because Olive Sheldon, has been the bugbear of your life, my life has been to me a marvel and a mystery. You, Olive, have been its chief consolation, you

"Dearest mother, do not dwell upon the past. The future of this life is brightening for you. You "Well, darling grandma, you know I would do will have a son as well as a daughter to love you, anything to please you; but no one thinks of and no cares for the material side of life. Ernest working in this summer-country, and why should only has his father, and we can tolerate the old French gentleman with his oddities and exaggerations, for Ernest's sake. And we shall have no and customs that render women indolent and in- mother-in-law or prying old maid sister to interefficient? Your great weakness is in indulging fere in our arrangements; but dear grandma and yourself will be, as ever, at the head of affairs."

"I fear I have always been a poor help; much rather an incumberance on those ever busy

"And I am as inefficient as a princess," I gaily and thoughtlessly replied. "Only think, mamma, grandmother has been reading me quite a sermon on the necessity of practical application to the business of life. That's what she grandiloquently calls it."

"She is right, my child; she is always right," my mother said gravely and with a sigh. "I wish you would take her advice in all things."

"Well, I will try, but not just now. Am I not the happiest girl alive, and that, too, without any merit of mine? Here I am, a little, awkward, large-mouthed, half-kempt, long-nosed, colorless, nail-biting holden, with no accomplishments and no talents, with scarcely any education to win the heart of one of the noblest and truest men in God's dear universe! Tmust believe that some of the wise and beneficent angels and guardian she said, and flashed one of her brightest smiles | spirits you and grandma believe in-though you do it in a different way-have brought about so much happiness for me!"

"Do not so underrate yourself, my dove. You have talent, nay, genius, that only lacks cultivation. You write exquisite verses, and you have a fine ear for music, and a painter's eye; the whole soul of the artist and the poet."

"Thanks, mother dear, for the soothing compliments from your most beautiful lips. My poetry "What seems flattery from the lips of love is I plead guilty to; though I cannot see it in the often but the speech of sincerity. What we love partial light that you do. My music might do

I never could draw a straight line. I admire the beautiful in nature and in art, but I can invent nothing, nor even make a copy. I am a dunce in arithmetic, and write a most miserable scrawl. I am slow with my needle, and hate all manner of housework. In fact, I'm just fit to be petted, and to live with those that love me so well they overlook my faults. I never could get along with strangers. My pride and sensitiveness would kill me. I have just dropped down into the nook fit for me; into the dream-life that is the only life I am capable of enjoying."

"Dreams! dreams! Alas! they pass away, and and the awakening is terrible!" murmured my mother.

'Come, best and loveliest of mothers, do not you arn a prophet of evil, I implore you!"

"I. my child? and to you? Oh, no; I spoke only for myself. Your life will be one of undisturbed brightness, for love opens wide the gate to happiness. And you have learned more of that precious grandmother of yours, Olive, than you could of all the schoolmasters and mistresses in England, or elsewhere. You shall not call yourself ignorant, mamita forbids it. You speak excellent Spanish, and you can compose a boautiful letter. You have learned some French and German. And all the rest you need, household duties included, there is plenty of time yet for you to learn. I regret that I could not teach you more, but my opportunities were limited; some day I will tell you all about it; and how your father and

I became acquainted." "Oh, do; I shall be so glad to hear."

"I am pleased that Ernest speaks English so well; that he has had the benefit of travel as well as yourself. You will never weary of each other's company. And, my dear, you can study French with old Monsieur Lavalliere,"

"I don't like him overmuch, mainina; but then---'

"Well, he is an oddity; and is not very obedient to the telling of strict truth, always; but then, for Ernest's sake, we can have charity for his failings."

The smiling and shining black face of Antonia, the cook, presented herself at the doorway formed of the pink and white curtains, and said:

"The Senor Lavalliere sends his compliments. and is in the saloon, and wishes to inquire whether he may have the pleasure of presenting himself to the Señora, or whether the Señora will condescend to see him where he is?" and the goodnatured woman smiled from ear to ear, in rapturous admiration of her own elegance of speech. will see the Seffor Lavalliere in the saloon." said mamma, rising and adjusting her scarf around her, and proceeding to the modest sitting-room dignified by the name of saloon.

A tail and well preserved man, for his sixty-five years, was Monsieur Lavalliere, full of the ceremonial politeness of the old school; and sadiy voluble over his own martial and affectional achievements of the past. I often noticed that Ernest grew restive, under his fabulous recitals The old gentleman was an aristocrat of the first water, yet he could make himself agreeable to all classes. With the natural repugnance of a pure nature, my grandmother turned a deaf ear to the stories of his manifold conquests among grisettes, duchesses, maids, wives and widows. Intuitively, I disliked him; for the love I bore Ernest, I strove to tolerate him.

A keen, black eye, scanty white hair, a florid countenance, with features that resembled Ernest's, but more boldly prominent; with an air of one accustomed to command, a large fund of mirthfulness, and a total lack of veneration, an excess of self-esteem, and the large remains of an inordinate vanity; such was Monsieur Narcisse Alphonse Lavalliere, retired merchant, native of the city of Lyons, in la belle France.

Ever since my engagement to his son, he had paid his almost daily respects to us; not, however, without adroitly mingling with his compliments and high-flown phrases, his sense of the honor he was conferring as well as receiving. Almost. every day he sent bouquets of flowers for us three; sometimes he sent singing birds; and once he sent a companion poodle for my mother's pet dog, Chico. Yet for all this kindness, we did not love him any the better.

" Bon four, bon four, Madame." He howed in the most approved style to my mother, and gallantly kissed her hand. "Charming as the Graces, and beautiful as Vesus risen from the seal" he added.

"Mademoiselle"-to me-" you look like a fairy, this morning; that rose-colored robe becomes your style admirably. You look like an English rose. Ah, my dear, one year's training in Paris would make of you a French woman, delightful to behold! A little training of art, added to the natural graces, and you would be incomparable. Your tournure is good, only Dame Nature must be aided somewhat. Do not frown, ma rose chene, clouds must not obscure the sun, and you must not dart angry lightnings from those precious eyes. And by the way, Ernest will be here directly."

"Oh, Madame"-turning to grandmother-"if I could speek your lang-widge, I would give one -no, ten millione dollare, so I could better entertaine myself wid you. Madame, you are belle commes les anges. Do not look severe, I im-plore you. I tell the only trute."

This attack upon grandma was made in English which the old gentleman spoke far more brokenly than did my mother. Usually he spoke in a mixture of French and Spanish.

"When I kept Mayazin des modes," he addressed himself to mother again, in French, which grandma understood, "I had dealings with some of the richest and noblest ladies in the kingdom. Madame la Marquise De Tremaville was my intimate friend; indeed, I have reason to believe she loved me far better than the husband chosen by her parents-a marriage of convenience. The Marquise was taken sick, and in her wild ravings of fever, she called incessantly for me. She died, and when she was

ed on her breast, she held intone hand a mithered white rose. It was a flower I had given her, on the happy occasion of her birthday. The ductors said she died of disease of the brails, I kind it was of the heart, Madame;" and the old Adonis settied his ruftles with a self-complacent smile.

"I have seen military service in my youth, fair ladies," he babbled on. "I have been in thirtynine battles! Yes, Mesdames, you may gaze in astonishment, but it is the sober truth. I was wounded once in thirteen different places, each ball remaining in the flesh, and every sabre cut inflicting a mortal wound! I was brought back to life by the lily hands of compassionate women. Ah! how often has the fair sex saved my life! How many of them have loved me, even to the verge of despairl I tell you, Mesdames, I am one of the most wonderful of living men; my blography would make the fortune of some poor devil of a publisher. I have been imprisoned, shipwrecked, left for dead on countless battle-fields, escaped from burning houses, and from the ruins of the earthquake here, in the year-well, never mind the date. Such youthful spirits as you and I, Madame Heade"he never could pronounce the name-" never grow old. But here comes Ernest. Ah, laggard! where have you been so long, away from your belle flancee.'

And thus he rattled on, while Ernest led me to the flower-encircled verandah, on the other side of the house, away from the senseless talk of older heads, to the sweet communion of love. [To be continued in our next.]

The Spirit-World.

The following communication is from the spirit of a young lady, who passed to Summer-Land a few years since. She was sixteen years of age when she departed, and was remarkable for her intellectual attainments, and amiability of charncter.

The communication came through Miss Lizzie Keyser, of this city, a very excellent medium, of whom you may have heard the Rev. Mr. Fish speak.

Judging from the progress this young lady has made, since her debut as a medium, about seven months since, we may confidently bespeak for her a career of great usefulness in the cause of Spirit-

The characteristics of Miss Keyser's communications, are their directness and truthfulness. Her mediumistic powers are rapidly unfolding under spiritual guidance; and the time is not distant when we shall have, in her, an able exponent of the sublime truths of spiritual intercourse.

Very truly yours, Cincinnati, O., Sept. 1st, 1865.

My Spirit-Home.

My DARLING MA-I promised to describe my spirit-home to you. When first I awoke to consclousness, I found myself in the arms of a man whom I did not recognize. But he said, "Be not afraid, my darling ALICE, for know that I am thy father." Oh, what happiness was there for me! When I looked around, and saw you weeping, and beheld my cold form, oh, how sad I felt to think that I was there, and could not speak one word of comfort to my heart-broken Ma. I remained with you till you took my hody to the grave. Then my father said to me, "My darling, I will now show you the beauties of your spirit-home."

Bidding me look upward, he said, "What beholdest thou?" I looked above, and with wonder beheld an orb, brighter by far than the sun of Earth in its meridian glory; and pure light radiated therefrom.

"There," said my father, "dwell many whom you shall see; who, clothed in raiment soft and pure, move in harmony. There night-shades never fall; and death and gloom have no element. Those who enjoy such blessed abodes do not suffer; no pain ever disturbs their calm repose."

The strange sensations manifested by human spirits, as they mingled with the disembodied multitude, observing what was transpiring around me, elicited my wonder; and whilst watching their movements, I began to ask myself if what I saw was reality, or mere imagination. But my lather soon discovered my thoughts, and took me by the hand, saying, "These beings who move about thee, once inhabited the Earth; but having left their mortal dwellings, are now commencing a new state of existence. Their surprise is the effect of sudden change from the external effects and sense. to the spiritual. But more of this state and condition shall be revealed, when such instruction will better befit thy mind." Thus saying, he led me toward a cloud of light. "Behold," said he. "the countless planetary hosts! Mark the rolling orbs, suns, and systems of suns, moving in perfect harmony. The vast expanse is occupied and peopled with universes, inhabited with holy beings, happy and immortal, though in a degree of development, and refined spirituality."

As we moved on, we soon entered a plain, where were many trees bearing fruit. Their interwoven branches formed a canopy of evergreen above us. Passing through these shadowy groves, I was delighted with the melody of birds, whose warbling notes arose in sweet songs. There we paused. Supposing that I was on some terrestrial orb, I inquired its name. My father answered:

"These trees, and flowers, and birds, occupy the outer expanse of the spiritual home. So pure are they, and so refined, that mortals with beclouded vision, may not behold them; and so soft their notes, that they are not audible to the dull ears of man.

Thou caust comprehend through spiritual senses the existence and reality of spiritual habitation; but what thou dost now behold, is but the outline and mere exterior of the home of spirits. These floral plains and warbling melodies are but the lower order of the external habitation. Dost thou discover that these groves appear as if moved with adoration? and that these melodies, which charm and invigorate thee with new life, are but notes

offered to higher degrees of love? Here the disembodied spirits are conducted by their guardian protectors, as they leave the Valley and Shadow of Death; and here they are taught the rudiments of immortal life. Here they receive instructive lessons relative to their heavenly abode, and learn the nature of pure love, unmarred by sin. Here are first tuned the lyres of ceaseless praise, as they learn to utter immortal accents to the Infinite, and receive new-born thoughts, which bring to them an increasing sense of the reality of their change. Here friends who have advanced in spiritual attainments, return from higher employments, to welcome the spirit on its entrance upon this plane of the spirit-world. Here kindred are permitted to meet and hold converse; and it is in these immortal groves, where spirits first attempt, in unity, the song of redeeming grace, and reposing in soft and heavenly sweetness, breathe the pure air of paradise."

The music of this soft and melodious utterance, moved like the voice of many waters, filling the entire dome; and as the anthem closed, the echo departed in the distance, as though borne from wave to wave along the atmosphere. The spirit

of praise so inspired each chomalist with the full-ness of divine melody, that moved by it, they touched the silver chords of their golden harps, causing each note to rever berate as if gliding along the sensitive perves of the spirit-hearts, compo nents of one immortal lyre. Each measure, like noiseless waves, swelled over that sea of mind, and with their gentle undulations, I seemed to be moving, when a spirit from the innumerable company approached, and addressing me in a familiar manner, called my name. The spell of music being broken, I was much affected to find myself in the embrace of one who, on earth, I had loved with the affection of a sister. With willingness I sank into her arms, and she, with a sister's tenderness, pressed me to her immortal form, saying, "My darling cousin, welcome to our spirit-home! Thrice recleame," uttered the music of a thousand voices, and around me gathered those I loved, all eager to greet me, and receive me to their kind embrace.

Around us, and in this spacious room, appeared spirits, lovely and glorious beyond description. Here we rested. Mingling with them were many old and familiar spirit friends. Although I knew them, yet their appearance was unlike that on earth, each being an embodiment of intellect, unassociated with the physical form, in which I had known them before. Not having the power, or any means adapted to convey a just idea, I can only give feeble utterance to my conception of their nature, by saying, they appeared all mind, all light, all glory, all adoration, all love, supremely pure, all peace, all calm repose and serenity, all united in sublime employ, and all expressive of heavenly, unfolding joy. .

Freely did they converse, but they did not use the language of human beings. They spoke, but no audible utterance attended. Yet thought moved with thought, and spirit was familiar with the mind of spirit. Ideas associated with their heavenly life, flowed from being to being; harmony of thought and soul; harmony of desire; harmony of speech, and harmony in the swelling anthem; harmony was their life, their love, their manifestation, and supreme delight.

Then I heard my father say, "Come up hither." At that moment I belield a circular expanse, like the interior of a tower, whose spiral walls formed ascending galleries, winding up into the superior glory. This lovely pathway seemed formed of rainbows, wreathed in spirals of prismatic hues. and reflecting varying, but ever beautiful tints of matchless lustre, borne on a cloud of essential light, that, like a charlot, ascended the spiral, and advanced along the rising galleries of this tower of rainbow forms and glories.

Standing by the side of my father, a sense of calm composure, full of delight, far superior to my previous condition, pervaded my being. The spiral galleries, which seemed to undulate, as if moved by breathing elements of life, became more beautiful as we advanced, and appeared to be composed of minute gems of floating light; reflecting and picturing, in their tremulous surfaces, each floral beauty which had gladdened my spirit, as I passed through the beauties from which I had just

Soon we entered the sublime temple of instruction, built of the most precious material, and in style of architecture I am unable to describe, which arose from the centre of a circular lawn of great extent, whose green surface appeared covered with the softest and richest verdure. Majestic trees, in groups, and at regular intervals, arose, bearing a profusion of fragrant and shining clusters of flowers. Beneath their shade, and on the more open spaces, appeared minute flower beds, filled with every variety of flowering and blossomwere also visible, some just rising from the green grass, and flowing through their marble channels, streams of every variety of form, were received in is the first start to evil, or sin. basins, some of which were like diamonds, and I t will be admitted that there are other ways This lawn was encircled by a lofty, but open trellis-work, and at one side appeared a gateway, fountains within the enclosure.

As we moved on in the pathway of the flowing river, and the stately avenues, my mind became absorbed in the entrancing sight. From the outer limits to the centre, was one gentle ascending, and encircling pathway of ever increasing loveliness. Each degree was marked by new and more beautiful forms of tree, flower, fountain, statue, palace and temple of adoration.

Thus the entire spirit-home appeared one garden of flowers; one grove of umbrage; one gallery of sculptured imagery; one undulating sea and fountain; one unbroken extent of sumptuous architecture, all set in surrounding landscapes of corresponding beauty, and overarched by a sky adorned with hues of immortal light, that bathed and encircled each and every object with an evervarying and increasing charm.

I now beheld the movement of the spirits, but faint is the idea that can be given to you, dear Ma, of what was before my sight. I can only describe it by saying that the entire movement was melody. All the angelic multitude appeared animated from an inspiring love, moving in the wisdom of one orderly plan, and having in view the unfolding of me, their new charge, into a condition of being which would correspond with all the visible perfection.

This, my darling Ma, is a view of my spirithome; and from this realm I shall be conducted to other and higher schools of instruction.

And, dear Ma, I am so happy here, I do not wish to go back to the earth, only to comfort you. At some future time I will give you another communication, as I unfold more and more in the spirit-world. From your darling,

Written for the Banner of Light. THE DEPARTED.

BY ARTHUR L. MESERVE. In the gloaming I'm sitting, with the shadows

thick around. And the spirits of my kindred tread on old, famil-

iar ground; Up and down the vales of memory I hear their

footsteps as of yore, As of erst, ere they had left me for the untried, unknown shore.

In from out the darkness I feel their presence near And I hold out my hands in welcome, for their coming gives no fear.

Old friends, young and aged, hover around my chair.

And I bid them all a welcome, yet one is standing there

Whom my heart goes out in greeting, like the waves upon the shore, And I would that she 'd not leave me in the end-

less Evermore. But, alas! I am awakening! lights are flashing in,

And I 'm alone to wander on in the lonesome paths 1've been.

Original Essay.

ABOUT EVIL AND JESUS.

BY D. M. LAPHAM.

Your contributor, Mr. A. B. Child, in the Banner of September 2d, says: "In the whole record of the New Testament Christ nowhere says: 'Resist evil." If Jesus does not use the words, " Resist evil," in the whole record of the New Testament, he does say: "Except ye repeat ye shall all likewise perish," Repent of what? Sin, of course, and evil. Repent of your sins and evils committed in the past. If a man's repentance is deep and thorough, who will question or doubt that he will promptly resist his former evils and sins as circumstances may present them for his reacting? Also that he will by precept, if not by physical force, resist the evils and sins of others, whether directed toward him or his fellow being. When Jesus says, "Repent, &c.," it appears the same, in substance, as "Resist the evil and sin of your worldly desires, or ye shall all likewise perish," A man never repents properly till he stops doing wrong; and this will be a successful resistance. It was said that Saul of Tarsus was a chosen

vessel unto Jesus, and, therefore, inspired by Jeaus, directly or indirectly; hence it may be correct that Jesus says, " Resist the devil and he will flee from you," although said through Paul. Jesus was forty days in the wilderness, tempted of the devil. Was he really tempted by the devil? Did the devil succeed in tempting Jesus, or only in trying to tempt him? It says plainly, " And he was there in the wilderness forty days, tempted of Satan." So the devil did succeed in really tempting Jesus. Now, without believing in a personal devil, it is understood that Jesus knew and felt the evil and sinful desires of his physical being, and retired to the solitude of the wilderness where he could commune with his own God, within his own soul. There he prayed and fasted, there he struggled with his physical and earthly desires, and there he successfully resisted the sin and evil of his nature, gaining the great victoryvictory over self. With his clairvoyant and great magnetic powers it is not to be wondered at that a thought should enter his mind that he might gain the whole world by going in on the popular side, without regard to truth or right. But his forty days' struggle had been successful; he was ready to dismiss the thought, to cast it out of his mind; in fact, to say, "Get thee behind me, Satan.'

Jesus resists the devil when manifested through Peter, telling him, "Get thee behind me, Satan! thou art an offence to me!" Does Dr. Child think Jesus gave this stinging rebuke only for the purpose of locating the devil? Is it not a great curse or evil to one to be possessed by a devil. Jesus cast out the devil, or devils, from the man who was naked and dwelt in the tombs. Jesus commanded them to come out of him, and the devils, whose name was Legiou, besought Jesus to let them enter into the herd of swine. Now did not Jesus oppose or resist the evil to this unfortunate man? Yea, most potently did he do it. This time he located the devil-that one or lot of them-and it is a wonder that Bible believers are such lovers of

This is only one case of his resistance to the devil or evil, of this kind. There are many more recorded; one that was "too many" for his npostles; they could not gaist him successfully; Jesus had to take literal hand. The apostles wondered why they of itd not expel (result) him, and Jesus told them; This kind cometh not out ing shrubs and vines. Fountains of living waters but by fasting and prayer." We have no authority showing that Jesus carried a sword for selfdefence, but there is proof that one of his disciples or beds of golden sand, with a low and pleasant | did. Jesus said, "Watch ye and pray lest ye enmurmur, while others gushed forth in full volume | ter into temptation." Here is a precept equal to to a lofty height, and descending in glowing that of "Resist evil," for a temptation to wrong

others like burnished silver, or the whitest pearl. of resisting evil than by physical force, with weapons of death. It is better to try argument to resist an evil about to be wrought upon you, without doors, from the centre of which flowed sometimes; to try to persuade your haters or eneforth a stream of living water, supplied from the mies that they are wrong. Both of these did Jesus do when his enemies were about to stone him: and they are often very expedient. But they failed on that occasion, and by another power of resistance he was enabled to go through their midst and away from them without being harmed.

He said to the woman caught in adultery, " Nelther do I condemn thee; go and sin no more." He gave her to understand that she must resist that act, and this, too, whether done by free will or by force of circumstances. Did not Jesus bid his disciples go forth and proclaim the truth in spite of their enemies and those who would hate them: to be bold in the right, and " Fear not those who have power to destroy the body; but, rather, fear Him who hath power to destroy both body and soul."

We need have no fear of Him while on the side of truth and good. It is only the false and evil that we have need to fear. Is not truth opposed to falselood? Is not good opposed to evil? Surely, they resist each other as naturally as two opposing currents of the ocean or the air. Does not inharmony war with harmony? Inharmony is generally thought to be bad, and is conceded to be an undeveloped state. If inharmony is had then

harmony is good, and good wars with bad, or evil. So far for Jesus's precepts and milder action against evil. Now for something stronger: He said, "Think not that I come to send peace on earth; I come not to send peace, but a sword." This he said and this he did. He came with truth and light which set father against son, brother against brother, &c. This was good for that age, and is good for this age, and will be good for all ages, until an age shall dawn where all is good and there is no darkness. Until that time comes good will continue to resist evil, and all evil will be overcome by good. It is true that Jesus's precents and practices were for the forgiveness of sin, but not for the non-resistance of evil. It was considered by him an evil that his Father's house was made a house of merchandize; so he made a scourge of small cords and drove them all out of the temple, pouring out the changers' money and overthrowing the tables. This appears very much like resistance to sin on the material and physical plane; if not with a weapon of death, certainly with one that could sting sharply when in active and powerful hands. It is reasonable to suppose that Jesus carried a look of determination corresponding to the act. Will Mr. Child say that this

act was to locate the cyll only, and not to resist it? Saul warred against the good and true, an got worsted. There was some resistance stronger ian mild persuasion used with him. He was the own to the earth and blinded as effectually a any man deserves to be, who seeks to take the fe of the true and your best friends. It does no say that Saul was bruised, but the weapor used knocked him down and rendered him submissive

to good. Mr. Child says, "In no way did Christ resist evil for the safety of himself or for the safety of others." How strangel That was his great mis-

save those obsessed by the powers of darkness? In these markets the people of Hammonton chief-The difference between Jesus and the Devil about by darlye their living and support. warring with and resisting the Devil and evil, is the town seems new. It is a new settlement in Saul and the world; while Saul's course was evil

out he overcame with good. The law of Jesus, again, is one of forgiveness; but only in case of real repentance can it come. If a good man hinders an evil one from taking his life, or his friend's life, by knocking him down, some time be thankful for. If the evil had been been assassinated. An evil deed cannot be resisted after it is accomplished—it is then too late. What is then done is only to satisfy the evil of revenge. Neither Jesus nor all the angel-hosts will ever cease to repel or overcome sin with good, until there be no sin. The pure emanations from Jesus resists and expels evil as readily as light does darkness.

"THE BEAUTIFUL BEYOND."

T is a lovely, fairy Land, Beyond the River: Peopled by the angel band, Beyond the River; Friends in happy union there, Each are gathering flowers rare, While sweetest music fills the air. Beyond the River.

Sorrow's tears are wiped away, Beyond the River: No more we see our hopes decay, Beyond the River: No withering grief shall haunt us more, Heart-aches leave us at death's door, And we wake to life on the "shining shore," Beyond the River.

But we must live and labor too, This side the River; There's much for willing hands to do, This side the River; Then let each hand its portion seek, The strong arm help to guide the weak, For what we sow, we'll surely reap, Beyond the River.

Correspondence.

Impressions of a "Buckeye" of the

It is a common saying, that "all the wise men from the East"-it may be so, but if the wise men do come from the East, they never go back to stay again. This is the reason of the truth of the saying, that "Westward the star of Empire takes its way." But I only write thus by way of introduction to giving you the impressions of a Western tourist to the East, of some things and some persons. These are not altogether spiritual impressions; but they are impressions direct from association with some of the Spiritualists of the East, to find fault, but having much reason to praise

Some weeks ago, my wife and myself, in comsoever we listed, for the purpose of doing good to | was realized for the hall. again, the grandest and most magnificent scenes | while among them. were presented to our view. Descending on the From Hammonton I was invited by the Comspread out in leagues before us in the shape of erence and adoration of the great maker of these things, "How great, how wonderful, how extensive, how magnificent, how mighty are thy works, oh Father!" And then, on reflection, he added. 'How small and insignificant are we, Bro. C., in comparison with the scene before us!'

I replied, "How great and mighty are the souls of those who can take in and comprehend all this! We are not small and insignificant in comparison; we are greater, mightier than all this; for we see, and our souls take in and comprehend all this, and of all on earth human beings alone are great and mighty enough to do this. How small and insignificant, then, all this scene of sky-touching mountains and deep-gulf valleys in comparison with a living soul! How infinitely superior the spirit of one human being to all the materiality of the world! What are mountains,

valleys, the moon, to MAN?" Notwithstanding these sayings and reflections, however, the reaching moon kept shining, steadily shining on, disclosing to us all the grand scene. and the mountains and the valleys kept their fixed and everlasting places; and the steam of the locomotive drove us rapidly down the great curving descent, until we reached the level plains, not minding at all the host of souls aboard the cars, and not giving us a thought, or thinking us worthy of a reflection. We paid attention to them-they knew not how to pay attention to us, or to themselves. They existed, and they thought not; they lived, and they knew not. How base and inferior

all material things to the spiritual! But "something too much of this." Remaining a few hours only in Philadelphia, we took the thirty miles, we were safely deposited. And now about the town of Hammonton, and Spiritualism, and the Spiritualists there.

The town is situated midway in Jersey, between Philadelphia, or Camden and Atlantic City. It is in space of extensive domain. The houses-almost all of frame cottage style-are plenteous but fat between. They are scattered over a very great extent of territory, each house having from five to twenty acres of land attached, on which are cultivated in luxurlance all kinds of fruit and vegetables, and these are the staples of the place. I saw, while there, in great abundance, peaches, pears, apples, plums, watermelons, muskmelons, nutmegs and cautelopes; blackberries, huckleberries, cranberries, (the season of strawberries was over-they are large and abundant there in season): tonintoes, Irish potatoes, sweet potatoes sion, his real work, to stand out boldly with the | variety; quinces, and indeed almost all the kinds | that the Spiritualists of Philadelphia do not love

truth against falsehood, with light against darke of fruit and vegetables I could name. The markets near, that others might be saved. What idld he for this fruit and these vegetables are the cities of rebuile and least out devils for if it was not to Philadelphia and New York; and from the sales

this: the Devil resists evil with evil, while Jesus every sense of the term, although it takes the resists evil with good. Overcome evil with, good pame of a very old settlement once made there, but is the law of Jesus; and when he struck down the testiges of which now only remain. To its Saul he overcame evil with good. It was good for present extent and importance it has sprang up. I was told, in the last five years. It is curlous to obto himself and the world. Every Devil he cast serve that the old State of New Jersey is absolutely becoming new again, so that it well deserves anew the name of New Jersey. Yes, it is a positive fact, that the tide of immigration is now, and has been for some time, pouring into that old State, and all things in it are becoming new. People from he does the evil man a kindness which he will the North, the East, the West, and since the war the South, immigrate now to New Jersey, and the successfully resisted, our President could not have old State is fast becoming re-peopled. The town of Hammonton has within its precincts residents from New England, from Minnesota, Michigan, and other States of the West; and from New York, from Pennsylvania, and almost every State of the North, West and East; and among these there are quite a number of those persons who have had the light of the spiritual world to shine upon them.

I was surprised at the multitude of professed Spiritualists there. They outnumber those of any one other religious persuasion, and the consequence is that the spiritual sphere of the place is quite as free and untrammeled as the atmosphere they breathe. They have a well organized society, which meets together every Sunday morn, ing and evening, to hear lectures, when lecturers visit them; and besides, they have a well organized Lyceum for the children, who assemble together every Saturday afternoon, and learn, by free and genial intercourse with their instructors; lessons of wisdom, and go through the appropriate exercises with their badges and banners, and thus mingle entertainment and pleasure with their tasks, so that they love to learn, and therefore do learn truly.

"Dear Joys! the sweetest and the best, When youths and virgins meet."

And these dear joys belong to the youths and virgins of that Progressive Lyceum. The Lyceum is exceedingly well managed by the Director, Dr. Howard, assisted by some very intelligent ladies and gentlemen.

During my sojourn in Hammonton, I had an opportunity of becoming acquainted with most of the Spiritualists there, and I must say that I found: them a very good and intelligent set of people., They seemed to me to rally around the standard, of Spiritualism with as much courage and energy as any body of Spiritualists I have yet met with; and they were quite disposed not only to have charity for all that differ with them, but to respect. those who differ with them. Mr. Fish was the regular lecturer while I was there; but the Committee of the Society also invited me to deliver a lecture, which I did on the evening of the first, Sunday we were there. I also spoke to the children in the Lyceum, and I trust that I accomplished some good, for I found very attentive and appreciative andiences indeed.

The ladies "got up" a Festival, for the purpose of raising funds toward building a hall for the Society. They called it a "Peach Festival"-for it was the season for peaches-and there were plenty of them about, and all other kinds of fruit. about whom I wish to say a few words, "setting The festivities were kept up for several days and down naught in malice," and having no occasion nights, during which there were all kinds of innocent and virtuous pleasures and amusements. There was eating and drinking, (nothing strong or ardent); music, vocal and instrumental; dancpany with Bro. J. G. Fish, left Cincinnati for the ing and waltzing; dramatic performances, and East. Our design was to go to Hammonton, in speech-making, and recitation. All seemed to enthe old State of New Jersey, rest there awhile, and | joy themselves to their hearts' content, and out of, thence proceed, as occasion might serve, whither- the fun and frolic quite a handsome sum of money

ourselves and to others. After a most agreeable | I could say a great deal more about the Spiritujourney over the railroads, and over the Allegha- alists of Hammonton, but as I have many other ny Mountains by moonlight, we safely arrived in impressions to record, I will have to leave them, Philadelphia. While going over the Alleghany wishing them every good, and thanking them for Mountains, reaching the summit and descending the kind and hospitable treatment I received

other side of the Alleghanys, along those great mittee of the Society of Spiritualists of Philadeland wonderful railroad curves, just before we phia to deliver a lecture before them. My wife reach the beautiful town of Altona, the moon and I accordingly went to the Quaker City, and shining brightly, Bro. Fish called our particular by special invitation, we were most hospitably, attention to the grand works of God, which were entertained at the mansion of Dr. Henry T. Child, than whom I doubt there is a better or more conhuge mountains and deep valleys, and said, in rev- sistent, wise and intelligent Spiritualist. My lecture was to be delivered in Sansom-Street Hall, on Sunday evening. On Sunday morning, in company with Dr. Child, we attended the Conference meeting of the Spiritualists of that city, and then I had an opportunity of seeing and hearing, and measuring the calibre of some of the prominent Spiritualists. The subject for discussion was, "Life, and the best means of living"-not in these words exactly, but fully in this meaning. The two branches of the subject were very handsomely handled, and intellectuality in the discussion was "express and admirable." I saw that., there was a great deal of intellect among the Spiritualists of Philadelphia, and each person who took part in the discussion seemed to be armed especially with his own individual intellect. Each seemed to think and speak for himself, and the result was, of course, that there was a great variety and difference of thought, and little or no agreement or consonance of ideas.

This I observed particularly on another occasion some time after, when the subject for discussion, or rather debate-for debate it appeared to me-was "what is God, and the best means of worship?" If you had been there, you would certainly have concluded that every Spiritualist in Philadelphia, had his own God, and his own way of worship. All sorts of Gods and manner of worship, were undoubtedly brought forth by the individuals who took part in the debate. There were most assuredly no two Gods alike, and no two ways of worship, as a matter of course, slike. Perhaps it is better that every one should have his own God! The spiritual denizens of the Quaker city, certainly have, and I shall not doubt ferry to cross the beautiful Delaware River, and, their right to; and I shrewdly suspect if the truth landing in New Jersey, we took the cars on the about it were known, that every man, woman Camden and Atlantic Railroad for the town of and child, outside of heaven, has each his own Hammonton, where, after going a distance of God, and his own manner of worship. "Let be."

I concluded, then, from what I saw of the Spiritunlists of Philadelphia, that there was a great, deal of intellect among them; but I was also led, to observe that their intellect was what Lord. Bacon calls "siccum lumen," dry light. It did not seem to have much warmth or heat about it, or belonging to it. It sometimes indeed seemed to be, (to improve on Bacon,) dry bones, no flesh, "no marrow in those bones," no warm blood, no heart, no affection, no soul; or, if there was, I was too,

obtuse to see it. Now I am of opinion that that is the best wisdoin which comes from love; that is the best intelligence which springs from the affections; that is the best light which springs or emanates from . the heat of the sun! Spiritualists, of all others, should be principled in love, they should of all other people, "love one another," and thus in these especially—grapes of every species and love, they would be good and wise. I do not say

one another. I do not know whether they do or Letter from m Clergyman. not. Lonly say, that from what I saw, I was impressed, that they had a poor way of showing it. But I saw some excellent men in the society of talk with you and your readers, through the me-Philadelphia. Such men as Dr. Henry T. Child, M. B. Dyott, Mr. Osborn, Mr. Renn, Mr. Pierce, the President of the Society, and others I could

I delivered my lecture on Sunday evening before the assembled Spirituallists intellectually, of Philadelphia, an audience of some three or four hundred, and I am much obliged to them for the reception I met with. I shall be happy to make better acquaintance with the Philadelphians, and I know I shall think better of them.

From Philadelphia, I was off with brother Fish for New England. We arrived safely in Providence, where by invitation, I was to lecture the following Sunday. We arrived Saturday morning in that beautiful city of hills, after a most delightful steamboat ride through the Sound and up Narragansett Bay, and was welcomed to his hospitable mansion, by brother L. K. Joslin, who was, as he said, anxiously awaiting our arrival. The next day in the afternoon I lectured in Pratt's Hall, before a very large, and apparently highly cultivated audience, with whom, I believe, I became in good rapport; at all events I felt so.

I found the Spiritualists of Providence to be an exceedingly clever (in the Eastern and Western senses of the term) people. They were men and women who in social life stood high; many among them of position and wealth, and all of them, the best class of society. They had both light and heat among them. They were not worshipers of the "pale-faced moon," but adorers of "the blessed sun." It seemed to me, as I saw them, that they did love one another, that in this regard they were much like the primitive Christians. Brother Fish had before told me that the Spiritualists of Providence were a superior body of persons, and I found it so; I confirm his opinion.

Their Society was well organized and well managed, and they told me that their Children's Progressive Lyceum was in a flourishing and prosperous condition. I did not have an opportunity of seeing the workings of their Lyceum. Pratt's Hall, where the Society hold their meetings, is one of the most convenient and commodious halls that I have met with. There was one thing that I must remark upon, in reference to the Society of Spiritualists in Providence: they have good music, good singing, and good performance on the melodeon, in their meetings. I cannot say as much as this for all societies. I must not forget to say, however, that they had capital music, a first-rate choir and organ, in Hammonton, New Jersey. I think music is a necessary element to true Spiritual worship; it is indeed almost a sine qua non. Good music should exist in all Spiritual Societies, for the sake of the audience, for the sake of the lecturer or speaker, for the sake of all harmony, for the sake of the people and their God. I shall never forget the Spiritualists of Providence, I if not strange. I will only say that, as a few of shall grapple them with hooks of steel "to my heart of hearts." Such men as Joslin, Mowry, Foster, Towne and others, have an abiding-place with me From Providence we made a flying visit to

Boston; we were much pressed for time, but I had never been within the limits of New England before-although my father, at an early day, came should go away without seeing Boston, and making personal acquaintance with some of the Spiritual brothers there. Arriving at Boston, from the cars, we at once made our way to the Banner of Light office, and there, sure enough was I, for the first time, in the public circle-room, from which, through the instrumentality of that great and most useful medium, Mrs. Conant, so many spirit communications, which have given me my best insight into the spiritual world, have come. Brother Luther Colby, Mr. Fish and I, held a conversational circle in the aforesaid room, and a right nice good time we had of it, too. Face to face with Bro. Colby, I learned more of the "innings and outings" of Spiritualism and Spiritualists, from him, than I ever knew before. I was some time with us, and he invited us to his hotel, then, heaven be praised! Mr. Colby took us jaunting around to see the great things, and great localities of Boston, in the little time we had to stay therefore I must see what "lions" I could. Accordingly under the guidance of our Editor, we Custom House, the Post-office, the great and ex- tem. tensive Harbor, the old State House, the new State House, Faneuil Hall, Boston Common, the places, "too numerous to mention." Boston is attention he bestowed upon me while in Boston. The other gentlemen of the "Banner," Mr.

Crowell and Mr. Wilson, we had the happiness and | ble sphere in years past, I will try, as far as pospleasure of seeing. We also had one or two ex- sible, to yield myself to the direction of the powceedingly pleasant interviews with Dr. A. B. Child, ers that be, and at the earliest possible moment in his office. I had long thought that in true spiritual ideality and sentiment, and in true good spiritual common sense, too, the Doctor was without | ship that could give satisfaction to the unbeliever. a peer. Having seen him personally, and "talk- if indeed to the believer. I am not thus far, in ed" with him, I have that opinion confirmed. We also had the pleasure of seeing and conversing with Dr. Uriah Clark, and by his invitation, ence, it has been very painful, and, by me, far more visited him at his mansion and Healing Institute, to be dreaded than desired. As a writer and speakon Chauncy street. We were well pleased with er, by manuscript, I fear I could do little by the our visit-saw quite a number of patients in side of many if not most of the lecturers now in waiting upon the Doctor, and several insignia of the field. And the fact that I am so poorly qualicures performed by him, in the way of caues and fied for any other than the sphere of humble life crutches. The Doctor is an energetic and vigor to me somewhat familiar by years of experienceous worker for the cause of Spiritualism. His has, more than once, almost determined me not to book, entitled a "Plain Guide to Spiritualism," is volunteer in the service where so much is expectone of the most practical and useful works pub- ed and so much required. But I now see no way lished on the subject of Spiritualism. We made of escape. Should I again try to labor with my a "pasteboard" call upon the indefatigable Doctor | hands, for the support of myself and companion, Gardner. Not finding him at home, we were I fear my path would be so hard as to force me to obliged to leave our card. We regretted much, leave it. not seeing the Doctor. We had no time to call upon him more than once, for we only sojourned in Boston a single day; time enough however to get some impressions, and those, too, of the most favorable sort. From what I saw, I adopted the conclusion, that there was a great deal of genuing brotherhood among Spiritualists in Boston, and a vast deal of intelligence. A great centre of wisdom and intellect is Boston; but it should be remembered, that it is not the only centre.

But I am going beyond limits. My impressions derived from my Eastern trip affords, and will continue to afford, me much food for reflection. I certainly have added to my store of knowledge. I am now home, reinstalled in the business of my profession, which accumulated much during may be made plain. my absence, and I do not know when I shall go to "lecturing again."

and then to breakfast, with-Spin in Avliat appoints yo have."

Cincinnati, September 1, 1863, Man. A. G. W. C. Isolves the responsibilities of that sacred office, do

EDITOR BANNER-Will you permit a friend and brother, though a stranger, to have a little dium of the columns of the Banner!

I will introduce myself, by saying I am a clergyman in humble life, of a liberal faith, and have s strong sympathy with a broad creed, and large-

I will further state that I am, and have been, for some years, a believer in the doctrine of this new Spiritual Era, viz: that spirits can and do communicate with man.

For, various reasons, satisfactory to myself, I have not, until this writing, ever made a public statement of my faith in this particular. To some -a very lew of the readers of the Banner, a reason may be required of me for this proceeding; they may ask why it is, that being a heliever, and more than this, knowing by long-tried experience, this fact of spirit control, I have not prior to this hour taken my place in the ranks with those who are laboring and suffering in the toiling pioneer work of this great era.

It is not easy for me, perhaps, to give an answer to such a question that would be fully satisfactory. I can only say, in this brief epistle, that with me the reasons are what I will term a justiflable necessity, though it is not easy, in few words, to understand, without a knowledge of my special experience, how this can be.

I will now simply state that had I been but a believer and not a medium, in some degree-subject to the strangest, most violent, and most strange control-I should have, doubtless, from the first, been a humble advocate of the doctrine so precious and so full of interest to the Spiritual

I am aware that this is a period of strange developments and of great trials. I am also aware of the fact, that many termed mediums, have suffered much and suffered strangely, and, after a short period have been prepared for the field of labor as working instruments. I can only say that, so far as I know, none have been forced to walk in the path where so long my footsteps have lingered, and where, in great measure, I find my-

I can truly and honestly affirm before God and angels, that no love of ease or popular favor has caused me to pursue the course I have so long pursued. I have ever felt willing to work as an instrument, in so far as that work is in harmony with reason, and my firm, abiding convictions of duty and of right.

And until this hour I have not seen my way opened before me. And even now, dear readers, the path by no means is plain.

I will not tire the reader by details of personal history. I am aware that many mediums having powerful control, have many details of personal experience, which to them, at least, are interesting, the readers of the Banner are aware, my experiences in the pulpit have been, not only very strange, but very trying and severe. More than once has my speech been controlled in the presence of my audience, while engaged in the sacred service of public prayer; and by the strangest demonstration, I have been prevented from repeating the service, until at last I was compelled from Boston-and I thought it scandalous that I to use the Liturgy; much painful, tried experience, rendering extempore prayer literally impossible. More than once, also, have I been driven from the workshop, after being forced, for a time, by positive control, to leave the pulpit. This to me is not easy of solution. It seems like violence which no spirit is justified in inflicting on a mortal. And were it not for my own personal tried experience, I should not believe it even possible.

And now readers of the Banner I wish I could end the matter of hard detail in my experience. But it is not for me. I must now say a word, though as briefly as possible, of present trials. It is not, however, trial in the pulpit; but it is trial which prevents me from even going into my church. On three Sabbaths, two of them in succession, I have, although in a usual state of health, much taken with Bro. Colby-he appeared to been prevented by that kind of control which think well, too, of Bro. Fish and me. 'He spent some, termed" mediums," if not others, will un-(for Bro. Colby, be it known, is a bachelor,) to a word for hours, and been otherwise thus infludine with him. We accepted his invitation; and enced as to make the usual performance of my Sabbath duties literally, and to me, after much effort and trial, clearly impossible.

Again, then, I am in fact, literally driven from there. I had never before been in Boston, and the pulpit, though happily saved from a public exhibition before my audience, few of whom, if indeed any, are conversant with the manifestavisited the great Market House, and place, the tions, termed spirit influence, on the human sys-

And now brothers and sisters of the fraternity of believers in strange things of a spiritual origin chief business houses of the city, and many other in the present age, allow me, in this manner to say, that although my pathway is yet so dark, I certainly an extraordinary city. As I told Mr. wish to announce myself as one of your number, Colby it looked more like a city to me than any and also as one of those who know, by personal place I had ever been in before. I am much experience the FACT of spirit control. And more obliged to friend Colby for the kind and gracious than this: if it be possible for me to be made a working instrument of use to my fellow-men-of more use than I have been in a very limited, humenter the field of professedly spirit labor.

But as yet there has been little in my medium.

any sense, a test medium. When I have been forced to speak under influ-

I shall not now attempt it. I have, I think, had experience sufficient in that direction, in the few years past, as well as in the other, of ministerial labor. I see, in fact, no other resource but to try, hard as the trial may be; I say, to try in some humble way to labor in the spiritual vineyard.

I confess I have a love for the ministry. And could I have, in some humble place, a congregation of spiritual believers-of those believers who would not ask nor expect novelties, nor demand of the speaker more than common abilities, I would be glad to live and labor for them. I am fully conscious that my wishes may not be the reality, in practical life; and I will still trust in God, and hope that in some way, the path of duty

If I know my own heart, I love humanity. If I know the enriest wish of my own spirit, if is to live and labor for my fellow men. And whether any that enter the ministry, and take upon them-

it from pecuniary considerations, or from sinister | Notes from Brooklyn, N. Y. motives, I know not. If from the former, most of

must be the only testimony I can offer. It may be that some who enter the field of spirit wrong motives—the love of gain, or the applause f men. But if so, I am persuaded they will have at last their just reward.

cessities of life. And more than this, I am willing, make the help of others as little as they may de-

I am fully conscious that the age we call the present, is one of no common character, This avaof vaster significance than any have supposed. It is indeed a wonder that skeptics and unbelievers are yet so numerous. And yet, it must be confessed, the manifestations of this hour are not what many or most can desire. It is indeed singular that the work is so strange.

We have the FACT of spirit-communion, but the philosophy—who will tell us that this is also cleary set forth? the true, the ultimate. Are we not yet in the vestibule of the great temple, rather than the temple itself? Is not this the hour of the dark scenes of the initiation, rather than the ultimate scenes of harmony and light.

I have hopes of this in my own dark and tried perceptions of the beauty and truth of spirit-teaching, and the wisdom that, for a season, has made my path so hard and difficult. We are now in the period of revolution! And it is possible that what we have seen is but a beginning of the greater to come, and that, before the present century is closed. The period, surely, is with us now, when, as never before, we should be thoughtful and earnest. Now, as at no prior period, man is called upon to reason, and then believe. We have the old in that way, which fortunately is not the case. theology, and the new increasing revelations of the present. The old is passing, the new is presaging—who shall tell us how much, for the future? This, as never before, seems to be the day of trial for men and nations, and the future may tell us more than we are now willing to believe.

If it were permitted me to still enjoy my own faith in private, and be a spectator of the scenes in the passing spiritual drama rather than an actor, I would be content. Not, reader, for fear work. I can but shrink from this whirl of revoluof others more competent, and especially those who are at home in the whirlwind and the storm. This, as I see it, is nearly all that can be done in the people and give repose and harmony to the world:

And this work is going on. The mighty throes of revolution are causing the earth to tremble. The storm must pass over before we rejoice in the vision of sunshine that shall gladden all nations. Hence the vision immediately before us is anarchy—the anarchy that cometh of wide-spread, overwhelming revolution. We are seeing this, as yet, only in part. In my opinion, what we see today is only presaging much more on the morrow. And we cannot be too careful in this work of demolition, that we make the proper discernment between the good and the bad, the true and the false. Surely something must be saved from the wreck, something that will be needed in coming time, something that will endure when the rubbish of centuries shall be consumed.

Is there not, at present too little discrimination between the false and the true in the Church? Are not many who declaim against priesteraft and religious superstition also declaiming against mucl that is not priesteraft, and much, also, that is not useless and false? Is man yet sufficiently strong to gonlone? Has the time arrived when religious culture, religious teaching, religious worship are no longer helps, if not absolute necessities, for a dark and sinful race? Has the Sabbath, as an institution, now finished its work, and no longer of benefit to mankind? Brothers, behold the rampant wickedness, debauchery and crime of the present dark hour, and answer these questions in the light of reason, consistency and truth! As I perceive it, the great want of the Church to-day-a want essential to its very life in the future-is a more rational, a more comforting faith. But it also needs, in far greater measure than to-day, a more deep, a more thoroughly religious spirituality, And this, I am persuaded, will, in due time, be the vision that all nations shall behold. And if it is not for us to see it now, we may with reason and faith, hope for and believe in a better future.

The changes and revolutions already seen in the State, should teach all peoples that great wrong is not a basis that can endure. This mighty revolution in America has, with its terrific thunders, dashed to atoms the bulwarks of a despotism that caused millions to mourn and millions to toil in grievous and hopeless bondage. We may reconstruct anew, but if principle, justice, social right are not the foundation-stones in the great building, it must fall-it will not, cannot endure. PEACE, true, lasting peace, is the vision that all eyes desire to witness. But peace that remains can only come by removing the sources or elements of discord that lead to war-bloody, fratricidal, desolating war. First pure and then peace able, is not only a declaration of Scripture teaching, but it is a declaration of philosophy, of true philosophy, of stubborn fact. And this lesson must be learned-learned not as a mere theory, but as a practical, unbending fact, by all people; and then we may hope that the grand advent of everlasting Love is near at hand.

tion, and most of this, from the necessities of the case, I was obliged to have concerning my humble self. I will try and leave personal matters hereafter out of my communications, should I in future give you more.

I am conscious that my home, henceforth, ought o be with those who can better understand me, and give me needed light and help. Hence, as soon as possible, I shall leave this place of trial for some other, under different circumstances from those now surrounding me. I think I feel willing to bear the burdens, and suffer the reproaches incident to the work of the innovator and the ploneer in the work of reform in this startling age. If I have not help, it will be too much for me. If heaven grant its aid, I may yet, possibly, be of, some little use to my fellow-men.

B. S. Hobbs. Sherburne, N. Y., Sept. 20, 1865.

After many windings and various peregrinthem are fools. At least, they are far from being ations, I find myself at home at last, in our wise. If from the latter, God pity fliem, for their goodly "City of Churches." My "Notes from punishment must be in proportion to the offence. Chicago," and other places during the past few As for myself I cannot speak. My life in the past mouths, have given your many readers some few thoughts suggested by the intercourse I have had with the friends of Spiritualism in various places, labor as instruments, or otherwise, do it from and I now give you a few items concerning the good cause here.

We have abundance of material, many earnest, zealous believers, and a few workers. But what we As for myself, let me say in advance, that all I lack most, and now propose to remedy is, organiask for the little I can do, will be in the future as zation. We have started with the determination in the past, only sufficient for the commonest ne- to effect a permanent organization for weekly lectures, and to start a Children's Lyceum, and we if it is possible for me, to labor with my hands to feel that all that is necessary to do this, is to go to work in earnest.

The "Electric Therapuetic and Medical Institute," 244 Fulton street, is now under the control and management of Dr. L. B. Larkin, one of the lanche of spirit power, in the nineteenth century, oldest ploueers in our good cause, and there are MUST MEAN SOMETHING-something more than few, if any, who have sacrificed, or done more for has been revealed in the centuries of the past. It the cause of Spiritualism than has this same unis possible this work may be of greater menning, obtrusive, quiet, conscientious, earnest soul, Dr. L. B. Larkin. A brother who has known the Doctor for many years, most truly said, "He is one of Nature's noblemen."

There are many details in regard to this Institule, which I think will be interesting to your readers, but I must defer them to another time. We believe that this Institution, under its present management, will not only be of great help to us locally, but will also have a much greater and more extended influence abroad. But more under this head at some future time.

The spirit-artist, W. P. Anderson, and wife reside with Dr. Larkin, when in the city. Dr. L. has been their constant and faithful friend from experience. I trust that in some way, at some the time some years before they were the meditime, I may see more perfectly, and have clearer | ums for spirit-work. We hope they will be with us again some time in October.

Bro. H. B. Storer makes Brooklyn his home for the present; but has not, since his advent among us, done anything in the way of public speaking. We hope he will, however, during the coming winter. At all events, we are sure of his kind, genial influence among us, for his store of these and like qualities is too great to allow of his being much of a storer of them, even if he were inclined

The Hope Chapel Society in New York have had no speaking during the past month, but are ready to commence operations as soon as a speaker can be engaged.

At Ebbitt Hall, Bro. Todd has been speaking for a-month, and continues for two Sabbaths more. He certainly deals the hardest blows of any lecturer I have ever heard. Last Sabbath morning he so worked upon the feelings of one venerable gentlemen, that he could not contain himself, and of men or for love of ease, but rather because I was so forgetful of propriety, as to interrupt Bro. feel almost wholly incompetent for the grent T. several times. But the amusing part of the performance was, when, at the close of Bro. T.'s tion. I can but wish that it might fall to the lot address, the gentleman replied (or attempted to), saying he claimed to be liberal, and did not believe all in the Bible to be inspiration; but for one to talk so about Moses and David, as the speaker the present. We must demolish the old structure | had, it was outrageous. Yet he did not attempt to before the new and the better can be the home of refute one single charge Bro. T. brought against these men, which had been fully sustained by quotations from their own writings.

Well, for one, I long for other kind of spiritual food. This unmasking hypocrisy and sin, and letting every man stand where the truth will place him, though the disguise be covered with mould of a thousand centuries, is right, and must be done; the "sharp probe of the reformer" will and must do its allotted work; but there are thousands of hungry souls who crave spiritual foodsomething that shall satisfy, for they are famishing and fainting by the way.

Your correspondent, "G. A. B.," has well stated and explained this whole matter in the Banner of this week, and I commend the article to the careful attention of your readers.

I wish to make a note here of an item omitted in my "Notes from Chicago." It is in reference to a most estimable and worthy woman, Mrs. C. M. Jordan, 78 North Dearborn street, Chicago. This lady has mediumistic gifts of a rare and sterling charserverance, she could become one of the very best mediums in our country. Mrs. Jordan was the first medium to locate the "Artesian Well," of which your readers know something about; and, if I rightly understand the matter, the original proprietors of that enterprise have not dealt fairly by her; but I hope they will now do so. Mrs. Jordan has lately lost her husband, who died just as he was leaving the army, after three years of service, to return home. As a medium, she is writing, clairvoyant and prophetic. This simple statement is enough of itself. I hope our friends in the West will remember her, not in the way of charity, but if any one wants the use of a good, W. B. B. reliable medium, try Mrs. Jordan. Brooklyn, N. Y., Sept. 28, 1865.

A TWO DAYS' GROVE MEETING. Held at Flushing, Genesee County, Michigan

August 26th and 27th, 1965. Reported for the Banner of Light.

The Spiritualists and their friends began to assemble on Friday, the day preceding the meeting, and held circles in several places to their great satisfaction and profit. Saturday morning they repaired to the appointed place, and were called to order by Arthur Andrews, who made a few appropriate remarks.

Mrs. Emma Martin, entranced, gave us a poem and lecture upon the "Past and Present of Humanity." She said, the past of the race, in its barbarian unfolding, was but a type of the future, To remain in that condition was impossible; for man, by virtue of his inherent powers, was a prosective being and therefore must grow out of gressive being, and, therefore, must grow out of it. Human nature embraces, in its essential self hood, a germ of immortality, whose destiny is progress and development. Although primitive humanity had been idolatrous, the time had now come when idols and superstitious rites and cere-monies should be laid aside as useless, and man should manifest his divine or spiritual nature, As an illustration of the influence of the old su But I must not, readers of the Banner, ask more of you now by extending remarks of this nature.

I had only designed a brief talk as an introduction of the part, and especially our recent of you now by extending remarks of this nature.

I had only designed a brief talk as an introduction of the part, and especially our recent outs doings, was the natural effect of the material outs doings, was the natural effect of the material outs doings, was the natural effect of the material outs doings, was the natural effect of the material outs doings, was the natural effect of the material outs doings, was the natural effect. ism of our present religious teachings. She appealed to the better nature, and urged a high standard for moral action. As all have received standard for moral action. As all have received from the same Divine Fountain of Goodness, as we of the present have the experience of the past before us, we are specially called upon to cultivate the Godlike faculties within us by following the ennobling aspirations of our inmost life, as they are moved by the angels who inspire us. She closed with a poem upon "Friendship," the subject being given by one of the audience.

O. P. Kellogg, of Ohio, a normal speaker, followed with a speech upon "The Dignity of Man."

He spoke of the harmony and noble structure of the universe, as a figure of man in his natural nobility and greatness; but old Theology has so warped and befuddled the mind of man, that creeds and dogmas are received as superior to common sense. Then, for some twenty minutes, he exposed the absurd notions concerning a personal devil and a local hell of fire and brimstone; and if words can make folly ridiculous, it was most thoroughly done. Cheer upon cheer was heard from all parts of the gathered crowd. Bro.

Kellogg'is but little known, yet we hope his eccentric talent will soon he recognized and appre-

After a song by the Choir, the meeting adjourned for one hour.

The Flushing Committee and friends gave a hearty invitation to all who needed to partake of abundant refreshments, which they had most generously provided. erously provided.

erously provided.

Afternoon Session.—The meeting was called to order by the Chairman, and, at the suggestion of Ellijah Woodworth, the attention of the audience was directed to the claims of the Banner of Light. After a song, O. P. Kellogg again addressed the meeting. He said, he intended to speak of facts. Said man is wiser than he knows; that God helps the man who helps himself, and injures the man who injures himself. He then referred to the old superstitions as the principal cause which retarded the progress of the race. The speaker discussed the natural right to try and examine any and all things; spoke of clairvoyant power, its scientific perceptivities; of the inner life; of matter, and its relation to organized humanity; of spirit, as a substance, eternal, tangible and active, and mentally impressible by mind, is wiser than it knows. Man is the microcosm of the universe, All wisdom is in the universe; man is of the universe, and, therefore, he is naturally wise. As man, by virtue of his organism, possesses psychometric and, therefore, he is naturally wise. As man, by virtue of his organism, possesses psychometric powers, much of his past history can be made known, and when freed from the mortal, he can comprehend vastly more than now of the infinite possibilities of life and progress possessed by hu-manity. Spiritual aspirations and impressions have been common in all ages, and if taken from man, he would be a mere mental skeleton. Orthodox tenellings are artificial, and do not satisfy; but the spiritual teachings are natural satisfying the aspirations of the human heart. He did not condemn the customs of the past. They answer-ed for the time; but man had now an intense de-sire for change, and a change of teaching and cus-tom had come. The speaker was loudly cheered by the andience.

Mrs. Martin improvised a song. The music and words were plaintive, producing a marked effect, Being influenced by Robert Burns, she gave a discourse upon the words, "Come, for all things are now ready," which were suggested by James Ingham. She said, the time of the old teachings had expired, and a new light was unfolding itself in the place thereof. A new revelation in form, but as old as man in nature and principle, was being made. It had been predicted by ancient seers and poets, many of whom had waited to see, and died without the sight. Yet if it had come it would not, have been received, for men were not prepared to understand the strange phenomena of to-day. But now all things were ready for the new revelation of spirit-intercourse. Its law is more or less understood by many. The pirit here related some of his experience in the After a song, the meeting adjourned to Sunday

morning.

In the evening a circle was held at the house of friend Brotherton, where a variety of manifesta-tions, both amusing and instructive, were given and many questions answered.

SUNDAY MORNING.

The meeting was called to order by the Chair-man, and opened by a song from the congregated

Mrs. Emma Martin was controlled to improvise a poem-lecture upon "Charity," Woman, the neglected woman, was the hurden of her pathetic theme. Her down trodden and abandoned condition—the denial of human sympathy on the part her brother-man and sister-woman called aloud for redress and mercy. A great sensation was produced by this address, and an intense cager-

produced by this address, and an intense eagerness was manifest to catch every word. The medlum was heartly cheered.

O. P. Kellogg read one of the psalms of David,
commencing, "What is man, that thou are mindful of him?" He said, Man is the epitome of the
great universe. All nature is but a lower representative of man. But man of the past had degraded his nature, and entailed upon man of the present a host of useless and oppressive profeschandizers of unrighteous gain, with a crowd of inzy lonfers in the bargain. These are the natural attendants of a vicious system of teaching. Only industrious and active workers in the field of human improvement are fit subjects of a higher life, wither horse of which the galacters of a higher life, either here or in the spheres of spirit-life.
Adjourned one hour.

During the intermision the interests of the Banner of Light were attended to.

Afternoon Session .- O. P. Kellogg was the first speaker. He first referred to some objections urged against Spiritualism by Orthodoxy, and then discussed the practical labors enjoined by the new way of salvation; and, also, its all-comprehensive morality, embracing, as it does, our entire nature. He was entirely willing to submit all the seeming absurdities of Spiritualism to a just comparison with the popular doctrines and doings of the Church ministration. He said, a salvation by prove was a speaking synatiment salvation by proxy was a sneaking experiment below the dignity of any reasonable person. The speaker than compared the manner in which Jesus would be received and treated by Orthodox and Spiritualist assemblies should be now appear in their midst. He thought the Spiritualists would accept him and be accepted by him, while the reverse would be true of the Churches. Loud cheers, and cries of "Good! good!" greeted the speaker, and attested the satisfaction of the people.

Mrs. Emma Martin improvised a poem. Elijah Woodworth presented the following Preunbles and Resolutions:

Whereas, Human beings are naturally and individually sur-Whereas, Human beings are naturally and individually succeptible to impressions; therefore,
Resolved, That every reasonable effort should be made to induce the mind to the practice of morality and virtue; and,
Whereas, The so-called Orthodox ministration is united in bitter and unreasonable invective, denomicing the present apirtual phenomena as Satanic in its origin; therefore,
Resolved, That all laudable efforts be made to set before the people such instruction as may have a tendency to remove the cause of such false and unfounded accusations as are continually set forth by the so-called Christian ministration.

The resolutions was a parameter, and instructed.

The resolutions were unanimously adopted. A vote of thanks was tendered the Committee of Arrangements for their kind attention to the wants of those from a distance.

Meeting adjourned sine die. ARTHUR ANDREWS, President. ELIJAH WOODWORTH, Secretary.

THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write-Three words, as with a burning pen, In tracings of eternal light, Upon the bearts of men.

Have Hope! Though clouds environ round, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but hath its morn

Have Faith! Where'er thy bark is driven-The calm's disport, the tempest's mirth— Know this: God rules the hosts of heaven, The inhabitants of earth.

Have Lovel Not love alone for one; But man, as man, thy brother call; And scatter, like the circling sun, Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll, Light when thou else wert blind.

The last wonderful discovery made is that hy a Frenchman, that electricity applied to a certain small apparatus repels rain, and he places that electrical apparatus in his cane, which he holds above his head, when the rain pours off in all directions. The people of the town in which he lives gaze at him, it is said, with a sort of awe as he walks in the midst of rain without getting

Two thin shoes make one cold; two colds one attack of broughitis; two attacks of broughitis one

What is the difference between a tond and a toady? Ans.—One loves little bugs and the other big bugs.

Women are wise on a sudden, fools on a premeditation.

THE DAVENPORTS IN PARIS.

[From the London Spiritual Times, Sept. 23.] THE BROKEN STICK.

"Spiritualism is dead and buried in Paris," says the Parisian correspondent of the Morning Advertiser of September 15th, after dilating on the late disturbance which took place at the first public of the parising of the late disturbance which took place at the first public of the late of the l late disturbance which the Davenport Brothers in Paris, and he does not even hint at its possible resurrection. We cannot help smiling at the audacity of the literary underling who can charge his employthe literary underling who can charge his employers for such disreputable, to say nothing of silly, statements. Spiritualism dead and buried in Paris!!! Why, the very statement betrays such a deficiency of knowledge as to make us exclain, "It would be well if journalism were dead and buried in England," that is, if journalism is the product of such ignorance. Suppose a row were to take place in the office of the Morning Advertiser; and the whole staff, including "our own French correspondent," were to strike; what would be said of the man who should declare journalism to be dead and buried in England? Why, he would be laughed at and voted an imbecile. But where would be the difference between such a statement and the one we commence this article with? Truly, we can see none. "But the article with? Truly, we can see none. "But the Davenports are such veritable impostors?" Indeed! Who has proved them such? "And the Davenports are Spiritualism!" Who says so? Not a single Spiritualist we ever heard of. Yet we have heard anti-Spiritualists say so, and we have heard anti-Spiritualists say so, and we have the assertion virtually repeated by the Advertiser. The Davenports have been defended by us over and over again as genuine mediums, i. e., agents of Spiritualism, which is a very different thing to asserting them to be the "all in all" of Spiritualism. We have over and over again de-Spiritualism. We have over and over again declared our belief in the genuineness of the Davenport manifestations, because we have witnessed them publicly and privately, numerous times, un-der circumstances where all confederacy was im-possible. We have declared our conviction over and over again from a sense of duty, fearless of all personal loss (and we have sustained no small loss by adhering to them in face of the popular farore). And now, at the time when nearly every newspaper in the land eagerly pronounces them exposed," we dare to declare our unshaken faith in their genuineness, and assert that the manifestations produced in their presence puzzle the brain infinitely more than any solution of jugglery. We need not now recapitulate the various phenomena head not now recapituate the various phenomena that we could detail, which can only be bunglingly imitated by conjurors aided by machinery and confederates, whilst the Brothers have neither the one nor the other. But we proceed to favor our readers with the "clue" to their cabinet myste-ries, which is alleged to have been discovered, to the entire discomfiture of the mediums. The Morning Advertiser gives it thus:

"M. Duchenin, an engineer, requested to be allowed to examine the cupboard. In a moment his practiced eye detected the fraud, and the mode in which it was effected. The transverse bar to which the Brothers were bound was moveable; Mr. Fay, their confederate, in slamming the door, touched the bolt which loosed the nor, and the very closing of the door sets the Davenports free to perform those fantastic ricks which had long nuzzled the world. He held up the bar, the bound Brothers were loosed, and they fell from their scats and their gains at the same time. The discovery produced an uproar, such as has not been heard in Paris since the meetings of the clubs in the last days of the revolution."

And we wanter the same time.

And so we have the grand "secret"-the modus operandi of the Brothers' wonders at last; and what is it? Only a broken stick, which the letter from the Brothers Davenport we print in another column will explain. A man mounts the stage, and in a rufflanty manner breaks away a portion of the cabinet, and, in opposition to the anajority of the audience, incites a row; the police interfere; the Brothers are not allowed to continue; the entrance-money is returned to those who desire it, which results in the mediums paying back some £30 more than was taken at the doors; and, as a final stroke, the glorious FREE Press of England, as when treating of the various riots in the north, repeat the old shibboleths, "humbug," "exposed," found out at last," and so on. How many times have these Brothers been exposed? Let the history of the last twelve years answer. Why, it is a common experience with them; go where they will, conjurors and clever nobodies denounce them as exposed. But the mystery "how?" remains. We scarcely think the most anti-Spiritualist, with three grains of common-sense, will be satisfied with the broken stick discovery of M. Duchomin. Something more than that will be needed to explain how it is that the trumpet is seen to fly out of the cabinet before the doors are closed. Some-thing more than that will be needed to explain how it is that hands are seen to pat the committee men on the head while the doors are being closed. Something more than that will be needed to explain how it is that a man (not a partizan) sits in the cabinet with the mediums, and while resting his hands on them, finds hands patting his face, and often receives manifestations which he menand often receives mannestations which he hen-tally asks for—as we have known to take place on several occasions. Verily, the broken stick argument is a rotten one, which will not bear even a slight blow without breaking to pieces. That there was a row at the first public scance of the Brothers in Paris, says nothing unfavorable to them. Let those who conspire to bring about rows alone bear the responsibility of them. The Morn-ing Advertiser asserts, on the authority of the broken stick, that "Spiritualism is dead and buried in Paris," and yet the Brothers are still giving scances, but are wisely making them se-lect. Any fool can create a disturbance. No wise man would attempt one. Wise men do not form hasty conclusions, or expect to settle questions of even an ordinary scientific nature in the midst of organized rufflanism. The Dayenports remain in Paris, giving the lie to the insolent statements of that they are found out by a broken stick. Had they really been the characters they are accounted, it is reasonable to expect they would never think of remaining longer in Paris. But there they remain, and are creating a sensa-tion which ultimately must end in triumph to the cause to which their medianiship is mysteriously allied. To those who still think the broken stick 'a settler." we say, have a cabinet made, and we doubt not the Brothers will be willing to sit in it.
Such a plan would settle the broken stick solution, and still puzzle the world.

The old song of Anderson is being re-sung by

Robin. But, as in the case of the one conjurer, so it is with the other. A challenge, and a back-out on the part of the conjurer, ends in causing the lying part of the press to pronounce the mediums settled," and the bungling imitations of the prestidigitator the genuine thing itself. Heavens! what mountebanks we have on the press! They cry down Truth from the mouth of a magician and ask the world to pronounce them clever. They lavish fulsome flatteries on ruffians—if their ruffianism be only directed against those who are obnexious, because it pays best to go in for "a settler" of those who have the tide of popular disfavor set against them-if it be only with the weak argument of a broken stick.

THE "NATIONAL REFORMER" AND THE DAVENPORTS.

If the," Free Thought," or "Secular" party, hold the National Reformer in high estimation, it will be well for them to use their influence to make it what it dains to be—the advocate of Truth: hold every party have an inalicable right to their organ. We, therefore, respect that right in the Secularist world. Last week its editor pre-faced some remarks, quoted from the Morning Star, relative to the Davenports, by asserting them to be "Spiritual Pretenders." Not being willing to allow this ignorant assertion to pass unchallenged, Mr. Powell has penned the following letter to the Reformer:

unchallenged, Mr. Powell has penned the following letter to the Reformer:

"Draußin-Hair play is as much a jewel in the columns of the National Reformer as in the Morning Star, in which paper I should never dream of anding it; at least, not on this vexed Davenport question. But since you have quoted from the Morning Star a one-sided statement respecting the lirothers, and have become yourself equally one-sided in calling the Davenports 'Spiritual Prefenders,' silow me good naturedly to ask you to lack up your assertion with a fair modicum of least that you have made a mistake, and are not ashamed to confess it. I univestitutingly ask, What evidence have you, or the Star, or all the antagonistic papers put together, that the Davenports are 'Spiritual Pretenders'? What but hearsay soundal have you? I at not, therefore, a leaning to vulgar, popular prejudice, to introduce the extracts from the Star to your readers by assuming a knowledge you do not possess? You dely Heason, and argue, often powerfully and beautifully, for its legitimate supremacy. Yet, alsa! what a falling off is there in file rabid latolerance you display in thus dealing out acandal about men who have never yet been proved, although they have been, times out of number, pronounced 'Pretenders'. Perhaps you will remember how viely the press have ignored or misstated the views put forth by your own party. With this knowledge before your eyes, it does indeed accumitange to me that you yourself retain so little reasonable toleration (oh, what a vile word!) as to join the temporary errors gide of prejudice, inst and of maintaining your own gootto of "freet hought." for others, even the despised Davenport Brothers, as well as yourself. I could, had I time, present you with testimonics enough to stagger even your skeptical brain, which so to favor the genuineness of the Davenports events. I believe Dr. Sexton gave an account in your own ecolumns of their manifestations, which he witnessed; and he

sought not to tack spretenders on to the mediums, but to suggest the possibility of some undiscovered, natural operat suggest not tack." pretenders da to the medicina but to suggest the possibility of some undiscovered, natural, operating cause. I myself accompanied Mr. th. J. Holyoake to one of the Brothers seances, and after witnessing what took place, he unhesitatingly expressed to me his belief in the absence of all trickers, although he was allent on what may appear to him to have caused the phenomena he witnessed. I mention these two names that your own party may at least see that there is good reason for healtsting to pronounce the verdict. 'Pretenders' on men who have never once been proved such.

Yours, in the cause of truth, J. H. Powall.'

LETTER FROM THE BROTHERS DAVENPORT. To the Editor of the Spiritual Times: DBAR SIR-For the information of many of our friends who read the Spiritual Times, we feel impressed to write you a few lines in regard to our doings in Paris for the last week, especially as the papers have, as is the custom when speaking of us, favored the public with long columns of misrepresentations and falsehoods. After four months' delay we encoded some two ways in the columns of the custom the columns of the custom the cus sentations and falsehoods. After four months' delay, we succeeded, some two weeks since, in obtaining a permit to give public scances in Paris. For that purpose we obtained the magnificent hall belonging to Mr. Herz, capable of accommodating seven hundred persons. As all our scances had been strictly private, the announcement that we would give a public one draw together as the we would give a public one drew together an im-mense concourse of people, and long before the apmense concourse of people, and long before the appointed hour arrived, the hall was crowded almost to suffocation, and many hundred persons were disappointed in not being able to gain admittance. The committee were selected, consisting of two of the most well-known and respected gentlemen present, who, on stepping on the stage, were warmly applauded by the audience. They immediately commanced a careful and thorough evans diately commenced a careful and thorough exam-ination of all the instruments and cabinet, and expressed themselves perfectly satisfied that there were no secret springs, or deception of any charac-ter. On our entering the cabinet, they commenced the task of binding us in a skillful and workmanlike manner, to the great delight of the audience, who repeatedly manifested their sanction by hearty rounds of applause. But they had not proceeded far before they were interrupted by an individual, who mounted the stage, and made himself particularly conspicuous by his violent and uncontinuous conduct which created considers. ingentlemanly conduct, which created considera-ble confusion in the audience, the majority insist-ing that he should leave the stage. But it was soon manifest to all present that there was an or-ganized conspiracy to break up the entertainment at all hazards, and, as a compromise, we proposed ungentlemanly conduct, which created considerathat this person should act in connection with the that this person should act in connection with the committee already chosen. After tying many knots, and in every other possible way making himself particularly officious, he proposed to close the doors of the cabinet himself. But he had hardly closed the first door, when the trumpet bounded from the floor of the cabinet at least ten feet into the air, over his head, and fell amongst the audience. This experiment was repeated several times, to the greatest satisfaction of the audience, who were watching every move with the greatest who were watching every move with the greatest attention, when suddenly this man turned and seized the seat on which William was sitting bound in the most complicated manner, and, by a powerful and sudden jerk, succeeded in breaking the cross-bar into which the seat was fastened, and wrenching the seat from its fixtures, breaking it into many pieces. He then turned to the audience, and, in the most positive manner, affirmed that he had discovered secret springs. An immense uproar then ensued, many of the audlence inense uproar then ensued, many of the andlence insisting that he be taken into custody by the police. Commissioners of police being present, mounted the stage, and told the audience that they must leave the hall; but the audience insisted that we be allowed to proceed. We proposed to have the broken seats removed, and chairs placed in the gehingt, but the police were determined.

in the cabinet; but the police were determined to clear the hall, and so ended our first public scance in Paris, to the great disgnst of the audience, who manifested their indignation that they should be disappointed in witnessing the manifestations, through the ruffianism of a clique, who, as we have since been informed, by no less a personage than the Prefect of Paris, came with the avowed purpose of breaking up the meeting. Of course, we returned the means and some thirty would never the course, we returned the money, and some thirty pounds more than we had received, although many who had paid their twenty-five francs refused to receive it back. Several persons were detected in demanding their money two or three times over. We maked with a certain well-known conjuror. We have placed a plain statement of the facts before the Prefect, and we shall not only proceed with the scances, limited to one handred persons, but as there are laws in France which ruffians cannot violate with impunity, as in England, we intend to prosecute those concerned in this affair to the full average of the concerned in this affair to the

ull extent of the law The challenge to Robin which you find enclosed, vas refused by him, on the ground that he had not had twelve years' practice to enable him to compete with us, although he has been bamboo-zling the public for the last six months into the sellef that he was "showing them exactly the same bing." Yours truly, BROTHERS DAVENPORT. Puris, Sept. 17, 1865.

[TRANSLATION.]

[From the Moniteur Universal du Soir of Sept. 8th.] "To Mons, le Directeur du Moniteur Universal : IR—We have just read with astonishment in the Moniteur du Soir, a letter proceeding, we have reason to believe, from a prestidigitateur, and signed

Permit us at once to assert that this letter is nothing else than a tissue of falsified facts, but to ether with the most evident purpose of doing us

arm. This is not the first time that we have been subjected to the attacks of people of that profession, always on the lookout for the slightest favorable opportunity of occupying the public with their own persons, and in making the reputations of others subservient to their own interests. Many a time, within the last twelve years, have we come into collision with jugglers; the case has no novelty in it for us, and we expect to see it re-newed. We have not come from one end of the world to the other, abandoning our native coun try, to grant any importance or attention-merely upon the strength of having arrived in France to the calumnies of all the sham tricksters and prestidigitateurs who may cross our path.

We are desirous to give to men of science, and all persons animated by a serious and loyal spirit of research and investigation an opportunity of that was true?" examining phenomena that have already been I have been s produced in presence of thousands of witnesses, and that have been youched for by some of the most renowed savans of England and America. The mere perusal of the letter in question can but have the effect of making all persons of common sense and equity shrug their shoulders. In fact, Mr. Robin summons us, without any other pre-amble, to deliver ourselves up at his abode without any remuneration whatsoever, and to allow him to treat us according to his own discretion, and he generously promises to consecrate the product of the receipts to the hospitals. It is always easy to be prodigal with other people's money. We take no care to oppose the munificence of Mr. Robin, or, indeed, his desire to put it into effect at our expense. We will, however, consent for once only to meet him on the following conditions, which seem to us perfectly acceptable in view of their incontrovertible honesty:

1st. Mr. Robin shall deposit a sum of ten thou-

sand francs, and we, on our side, will deposit the same amount.

committee of twenty notable persons shall be named, and we will appear in their pres-

3d. Mr. Robin is to assist at the scance. 4th. We will cause this committee to witness the facts which we have at various times shown to the public, under the same conditions in which we are in the habit of producing them.

5th, Mr. Robin will be bound thereupon to imi-

tate us exactly, using the same ropes, the same cabinet, and the same instruments of which we shall have made use, but nothing more, 6th. Should Mr. Robin not obtain the same results as ourselves, in the same manner, and with-

in the same space of time, he shall forfeit his deposit of ten thousand france.
7th. In the event of his succeeding to produce the same results on the above named conditions, he shall become possessor of the ten thousand

france deposited by us.

We must declare hereby, in conclusion, and to put an end to a polemic which, to say the least of it, is entirely useless, that if these conditions are not accepted, we shall consider ourselves perfectly authorized to leave unnoticed and unanswered whatever may in future be affirmed by this presumptuous conjuror. To justify this determina-tion, we have but to relate in a few wordshow he assisted at what he calls our 'tours d' adresse.' A private day séance had been demanded of us by the director, the manager, and the editor of a jour- | fully enforced upon him.

nal in which we had been favorably judged. These gentlemen thought right to bring Mr. Robin will, them. Indeed, the visit of this last-named person was no surprise to us, since it had been announced to us by one of the parties we had invited, and whom we had net at the house of Mons, Bernard Derosne, where we remained until five o'clock in the morning. It will be understood in consequence that our fatigue was not put on when this gratuitous scance began on the following noon. Mr. Robin was our guest, as well as the persons who had brought him with them, and we treated him in all respects as such, and it was after that that he wrote the letter which you have published.

We have not five aids or assistants, as Mr. Robin thinks proper to assert; we are but three. It is in presence of us three that the facts are produced which are thus endeavored to be falsified, and it is our three signatures which you will find at the bottom of this letter, which we request you to re-

Pray receive, sir, the expression of our thanks, together with that of our distinguished considera-tion. IRA E. DAVENPORT. WILLIAN H. DAVENPORT, WILLIAM M. FAY."

Home the Medium again among the Crowned Heads of Europe--- A Singular Occurrence in Russia.

Extract from a private letter, dated

NIJNI-NOVGOROD, Aug. 16, 1865. • • But I could not remain long in London, as letters were waiting of such a nature as to require my presence in Paris. The Empress was Regent, and I need not tell you how very general the satisfaction was to find that instead of a wothe satisfaction was to find that instead of a wo-man whose only thought was dress or frivolity, she is a true-hearted, great-willed woman, capa-ble not only of giving orders, but of seeing that they are executed. Deep and true in her feelings, pure and unselfish in her actions, she is a noble-lady, an ornament to her sex; long may she live. When in Parls I had the honer of meeting and When in Parls I had the honor of meeting and dining with his Highness Mustapha Pacha; he is the brother of the Viceroy of Egypt, and heir to the throne. I will not attempt to draw for you a pen-and-ink sketch of him, lest you might think I did not do him justice. I could only remain in Paris three weeks, for I had letters necessitating my presence in Russia. On leaving Parls I went to Germany on a short visit to Her Highness the Princess of the Mingrelia, and then I left for Rus-

I must relate to you a singular incident in connection with my arrival here. I sent a telegram to my friend the Baron Meyendorff, from Vergehalova on the Russian frontier, telling him the hour at which I would arrive at St. Petersburg. The Baron is an officer in the Emperor's Horse Guards, and was then on duty at Peterhoff where the Emperor was. His father, who is an old and favorite General and Master of the Imperial Horses, sent him my telegram. He had just time to take the train and come to meet me, so that no one knew of my arrival. I reached St. Petersburg one knew of my arrival. I reached St. retersourg at seven o'clock p. m., and went at once to Baron Meyendorff's and from there wrote a note to my brother in-law, the Count Kourcheleff Besboronka, to tell him I was in the city, but that I would not have time to see him for a day or two, as I was to leave early the following morning for Peterhoff. Great was my surprise when there came a note from one of my dearest friends, the Count Tolstoi. (Gov. Seymour will remember him; he is an aide-de-camp of the Emperor, and was my groomsman when I was married.) His letter only

"Dear Daniel, I am so glad you are here. Come at any moment, day or night. You know how glad we are to see you. Yours, ALEXIS.

The last letter I had received from him was The last letter I and received from him was three months previous, and from one of his places in the very interior of Russia—at which far locality I supposed he still was; and that same afternoon as we were nearing St. Petersburg, I was thinking of those I would fain have seen, and he was more especially of the number; but I thought him far distant. I at once went to his hotel, and ble wife said. his wife said:
"Well, Daniel, I would not have thought it pos-

"Why, at the Arcude, to be sure."
I, thinking the Countess meant the station, re-

plied:
"Well, you must have seen that I was weary
"Well, you must have seen that I was weary
to get my luggage. well, you must nave seen that I was weary with the journey and in a hurry to get my luggage. But at what hour, pray, did you see me?"

"At four o'clock. But what do you mean by your luggage? You were in the Arcade!"

I told her I had arrived that evening at seven. She then told me she and her niece had seen me tour and told the told that what had come home and told.

at four, and that she had come home and told

"Only imagine!-we have seen Daniel!-and he did not seem to know us. Do at once send him a note, to the Count Kourcheleff's." Her nicee confirmed this statement, declaring

positively that she, too, had seen me. The Count had accordingly sent the note to me, so positive were the ladies that they had met me; and the servant took it to a house in town—and there the servants told him that I had not been in Russia for years, and was not expected. Nothing daunted by this, the Countess sent to the country seat, and the servant who took my note heard the other one ask for me and so brought me the

note.

To say the least, it is a singular incident, and it seems to add another to the list of those mysterious cases of "double" appearance which the German writers call Doppleganger. If the spirit of man can thus, by the mere force of friendship and attraction, leave the body while still hampered by the conditions of its visible and grosser connections, why should we wonder that such marvelous manifestations of spirit-power are exhibited by those who have forever east off their perishing robes of flesh, and entered upon the freer and truer life of the disembodied soul?

The singularity of the occurrence led to remark, and the other evening the Emperor asked me " If

I have been staying at the "English Palace" in Peterhoff, and have often seen the Emperor. We have had some very beautiful and interesting seances, and I trust he has received light and consolation from them. I cannot tell even you, my dear —, what manifestations occurred, for you know I never relate what transpires where there are crowned heads.

I spent eight evenings at the place of the Grand Duke and Grand Duchess Constantine, at Streina. The Grand Duke is now absent, but will return before I leave Russia. I have had so many visits to make and receive, that at last it began to tell on my nervous system, and one of my friends provailed on me to accompany him to the great fair in Nijni-Novgorod, from which point I write to you. I will remain here, in all probability, three weeks, and then return to St. Petersburg to take eave of the Emperor.—Hartford Times.

A Case for Charity.

I take this method of appealing to the charity of your numerous readers in behalf of the widow and orphans of our late Brother L. P. Dean, of Detroit, Mich., who was suddenly taken from our midst by an accident which occurred to him whilst superintending the working of machinery.

Brother Dean was a fearless advocate of our beautiful philosophy. He gave his time and money freely, to further the cause of Spiritualism; and by his sudden departure, his family are left with but meagre means of support, hence I appeal to Spiritualists generally for aid. The poorest of us can give something. Call attention to the subject when you meet at your private circles or public gatherings; let each one give something, and the angels will smile approvingly upon you.

"He that hath soothed a widow's woe, Ur caused an orphan's cheek to glow, Knows something here of heaven."

Letters containing money should be addressed o Mrs. Frances A. Dean, care of S. R. Smith, Esq., Detroit, Mich. Very truly yours, Dr. S. D. Pace. Detroit, Mich.

Port Huron. Mich., Sept. 29th, 1865. The Post-office Department has issued a special order declaring that any one carrying letters outside of the mails, except in a government stamped envelope, will be hereafter arrested and the law

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON HOAD: CAMBERWELL, LONDON, ENG.
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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, duties, welfare and deatiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it alms, through a careful, reverent study of facts, at z. knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy,—London Spiritual Magazine.

Judge Hall's Charge in the Colchester Case.

The course of reasoning-if it may be styled that—pursued by Judge Hall, before whom the motion of the counsel of Colchester for a new trial of the case was heard, brings the whole matter out from a personal to a general interest and character. What this astuto Judge had to advance on the subject of Spiritual manifestations in the aggregate, as well as in the case of Colchester merely, merits serious notice rather from the position of the individual making them, and from their connection with a trial in which a wide interest has been manifested, than from the suspicion of any intelligent being that what a shallow mind like that of Judge Hall can give forth is either of general interest or importance. The perusal of his hashy decision inspires no one with respect for the law that requires to be upheld by such feeble and trembling hands.

We are not disposed to go over the jumble of pettifoggery in which Judge Hall indulges, in making himself believe that he has really settled and established certain fine-pointed legal technicalities by the aid of quotation from book and page. Any one, with but an ill-trained mind, can discover that he throws no clear light of himself upon any single one of the points he feels so sure he is elucidating. If he really comprehended and mastered the case as it was presented to him in the regular course of legal procedure, he would not have failed to make his running decisions as clear to others as he would have them think he has made them to himself. But he has utterly failed to do anything of the kind. He is evidently more confused himself than he succeeds in making others.

It is when he comes out upon the broad and general grounds of the case, however, that he betrays the profundity of a Justice Shallow and the dogmatism of a dunce. We of course feel no sentiment like that of hostility for Judge Hall, who, we suppose, dispenses justice with what head and heart he happens to possess. More than the evident means at his disposal he could not be expected to have. It is his decision that we assail, and the wrotched spirit of his decision that we denounce. We do not suppose he can make bricks without straw, and therefore look not for reason where the reasoning faculty is meagre, nor for spiritual apprehension where the spiritual nature has not yet become aware of an active existence.

He assumes-for it is one of the boldest of assumptions only—that the jury who convicted Colchester of practicing the art of jugglery did so on sufficient evidence, else they would never have done such a thing. That is an easy way by which to reach a conclusion, and could not subject Judge. Hall to any headache from the exercise of thinking. To make his conclusion stronger still, as he no other professed medium was produced on the witness stand in his defence. Says the Judge-"Not only the pecuniary interests, and, perhaps, the personal liberty of the defendant, but the interest and reputation of all the so-called spiritual mediums were involved in this question; and yet not one of these persons who, upon their own knowledge, could have given direct and important testimony was placed upon the stand." We happen to have the authority in our hands for contradicting this statement, and therefore do so with the knowledge of what we say. There were mediums in Court, ready to swear as Judge Hall specifies-residents of the city of Buffulo where Judge Hall heard the motion for a new trial, persons of unquestioned veracity, who have had the writing by spirits appear on their arms. The defendant's counsel held these persons in reserve, as their best witnesses; but it seems that Judge Hall's over-active brain became weary of the monotonous testimony of the other witnesses that had been called by the defence, and positively refused a continuance of it as superfluous! He limited the counsel to but three more! Why counsel did not then bring forward these witnesses, is unexplained to us. But of course the management of the defence was left in his hands. The portion of Judge Hall's decision to which

all truly intelligent and thoughtful persons, not to say all Spiritualists, will turn with a disposition to make free comment on it, is that in which he assumes to pass in his oracularly shallow style upon the merits of Spiritualism as a religion. It is here that he displays his fatal lack of spiritual apprehension. One would take him for a mere dwarf, in this province of real life; a starved man, presenting no better appearance than Crozier, one of the men of Sir John Franklin's party, who has recently been heard from. Judge Hall spiritually and the anatomy of Crozier physically would match one another very well. If, says this Judge with the profound internal experience, Mr. Colchester could really do such wonderful things by spirit aid, (which it is evident he considers to be "miraculous" aid,) then why did he not, being poor and needy at the time, tell the Government while in Washington who and where the President's assassins were, and so get the large reward offered? Evidently the Judge thinks this is a poser, when it is just like the material, selfish, and silly questions that have been put to mediums by material, selfish, and silly men from the beginning of the modern manifestations. The Jows of old put a similar inquiry, and in a similar spirit of malicious satire, when they called out to Jesus-" If he be the Christ, let him come down would doubtless have held the sponge of vinegar days when to join in the Jewish mob would have how prompt the Government has shown itself in | Hall, and the attendance large.

distributing the reward offered for the discovery of the President's assassing, we do not share in Judge Hall's very positive conviction that it would have done Mr. Colchester much service in his time of need, even if he had pointed out the individuals guilty of the crime and their place of concealment. He might have starved before that money would have done him any good. And if men like Judge Hall had the distributing of it, it is pretty certain they would have been disposed to pettifog him out of it by claiming, after all, that it was not to him that the reward belonged, but to the spirits from whom he professed to have derived his intelligence; and unless Colchester could finally have got the money, in greenbacks, to those identical spirits by some process of "jugglery," they would without doubt have kept him out of it altogether!

"The theory upon which the defence was based"

-says the Judge, mistaking the sound of dogmatism for the sense of reason-" is opposed to the reason and experience of mankind, and the proof to sustain it should be of the most reliable character." What Judge Hall calls "reliable" would be of no account to a progressed nature whatever, He would be toying with the painted wooden letters of the alphabet, while others, whom he assumes to weigh and criticise and judge, were out of his reach long ago in the profundities of a spiritual experience and the exaltations of a truly spiritual learning. The loftiest conception that a man like Judge Hall has of spiritual intercourse is one which is related to personal and material advantage; that is, he would begin by putting the question-does it pay?" He does substantially ask that very question, a little further on in his decision, when he says-" If this defendant really possessed the powers claimed, he would not be likely to gain his subsistence by pursuing a business which brought him but a meagre show of profit!" There is the top and bottom of his reasoning. He can understand nothing but the pecuniary profit of a thing. He illustrates his decision by allusions to this one standard. He thinks it would have been for Colchester's "interest" to tell who were the assassins of the President. He believes it would have been for the "interest" of all mediums if they had come forward and testified in the defendant's behalf. And so he holds that if our departed friends were desirous of giving us the benefit of their superior wisdom, they would not subject us to what he styles "the brokerage" of a medium, but would have regard enough for us in these times of high prices to give us their advice direct and gratis!

What complete emptyings of folly is not all this, to which a jury which thinks itself "intelligent" listens and gapes as if it were the height of human reason. Well may people suppress even their smiles over such folly, and feel sorry that the places of judgment are filled with such bigots and shallow-pates, who make a boast of their very ignorance.

Renewal of Spiritual Meetings at Washington.

If there is one place more than another in this country where spiritual meetings should be well sustained, that place, above all others, is the Capital of our Nation. Drawing thither, as it now does and will continue to do, all classes and conditions of men, to a degree hitherto unexampled in our history, Spiritualism there ought to be more thoroughly established, ably represented, and strongly supported.

As is often the case elsewhere, the cause in Washington, so far as securing the hall, engaging lecturers and finding suitable places for their entertainment, arranging for the vocal and instrumental part of the services, attending to the advertising, etc., particularly devolves upon one or two, who, if they have but very limited means at their disposal—as is invariably the rule—renders this necessary labor excessively burdensome. There is no sense of reason or justice why a few faithful souls should be subjected to this. Let each one interested do a part, and the whole will be easily accomplished.

We trust our many Spiritualist friends throughout the country, who may be visiting Washingfancies, he asserts that the verdict against Col- ton this season, will make it a point of pecuniarichester was all the more sound and just because | ly aiding, to the extent of their ability, and by their personal presence at the meetings, this cause, which is so dear to all of us, and which is yet to be so precious to the whole world. Let our Senators, Representatives, and men high in social, civil and military life, from all parts of the Union -many of whom are publicly known to be deeply interested in, as well as indebted to, our Spiritual Philosophy-remember these meetings, and contribute liberally to their support. They did so last year, right cheerfully, we understand; but this year there is still greater need of it, as, in consequence of having engaged speakers of the first class, holding two services instead of one, and of having secured more ample and appropriate accommodations, the expense is doubled.

The Fall Weather.

If we had only had all the rain we needed, the fall weather would have been styled unsurpassed. The airs are dry and clear, and on some days the sun has been as mellow and genial in his influences as it is possible to conceive. The grass on the uplands has been completely dried and burned up; else it would have offered sweet bites for the strolling cattle and a welcomer carpet for the feet of man. If we can be favored with a long and steady rain, and then have a continuance of this weather, the cup of nature's happiness would seem to be brimming full and running over. There is nothing so fine as this season in the whole year to the one who knows how to enjoy it. Out of doors is the place for everybody now. The woods will soon be assume with the brightest colors that are combined in the light of the sun. The year will shortly be in the fullness of its glory, after which winter will blanket the earth with its protecting snows.

Spiritual Meetings in the Melodeon.

We are pleased to announce that Mr. Loyeland has effected an "exchange" with that talented and eloquent lecturer on the Spiritual Philosophy, Rev. J. M. Peebles, (now filling a two months' engagement in Providence, R. I.,) who will occupy the desk in the Melodeon, on Sunday next, Oct. 15th, afternoon and evening. He will be cordially received, for there has long been an earnest desire among our friends to listen to his elevating and instructive spiritual teachings. We wish his stay among us could be prolonged, but it cannot, on account of his other engagements.

The Spiritualists of Baltimore.

We are pleased to learn that the Spiritualists of Baltimore have taken steps to insure permanent from the cross?" And they asked him, too, why meetings in that city. They have just organized he did not call on his Father to rescue him. Judge their Society into a corporate body, under the laws Hall is a genuine Jew by spiritual descent, and of the State, bearing the title of the "First Spirit-would doubtless have held the sponge of vinegar uslist Congregation of Baltimore," and have ento the lips of the dying Christ, had he lived in the gaged the services of Mrs. F. O. Hyzer, one of the best lecturers in our ranks, for the next six or been his highest delight. Then, too, considering eight mouths. The meetings are held in Saratoga

Reduction of Fare to the Philadelbhin Convention.

We are informed that delegates coming from the West, who pay full fare from Pittsburg or from any place on the route of the Pennsylvania Central Railroad to Philadelphia, will receive return tickets free, on presenting a certificate from the Secretary of the Convention that they have been in attendance as delegates, and have paid full fare to Philadelphia.

It will be seen by the following note from Providence that arrangements have been made for half-fare from that city to New York, connecting with the Raritan road from New York to Camden, at half-fare:-

PROVIDENCE, R. I., Oct. 3, 1865, Will you please publish the following, for the benefit of all Eastern friends who wish to avail themselves of a half-fare ticket to the Philadelphia Convention of Spiritualists. I have made arrangements with the agent of the Neptune Steamship Company, to take passengers from Providence to New York City, and return, for four dollars. Tinkets good from October 13th to October 25th, inclusive. Tickets must be bought at the Company's office, No. 25 Market Square, Providence. They will not be sold on board the boat. Call for excursion tickets.

This is a well established line of new steamers of the best and pleasantest accommodations, and friends will meet with every attention.

The boats leave Providence, Fox Point Wharf, daily, (Sunday excepted,) at 5 P. M., and New York, Pier 27, North River, foot of Robinson street, at the same hour. The horse cars take passengers from Providence Depot and Market Square, leaving the depot one half hour before the steamers leave. Please notice that the time will change Oct. 20th, from 5 P. M., to 4 P. M.

This arrangement will enable the friends to connect with the arrangement already made by our friend Weeks, for half-fare tickets from New York to Philadelphia; thus taking them from Providence to Philadelphia, and return, for half-fare.

All outside of Providence who avail themselves of this arrangement, will find it necessary to come to Providence by the midday trains, which will give them two or three hours in that city. The steamer arrives in New York about six A. M. The steamer by Raritan and Delawhere Bay route, to Philadelphia, leaves New York, Pier No. 3, North River, at forty-five minutes past eleven A. M., and runs to Port Monmouth, New Jersey, thence by fail to Camden. Camden connects with Philadelphia by ferry; fare across, three cents. P. C. HALL,

Spiritual Manifestations.

The Eddy Family, from Vermont, famous for the wonderful and astonishing physical manifestations witnessed in their presence, which have created a great sensation in Vermont, in Brooklyn, N. Y., and at the Cooper Institute in New York city, have arrived in this city, where they intend to hold scances for spirit manifestations in Music (lower) Hall, every evening except Wednesday during this week, and on Wednesday for women, will begin on Monday October 16th, afternoon. Our readers have been informed from and close the last of February. The Commencetime to time in regard to the kind of manifestations produced through these mediums, and we The college buildings are situated at 74 East shall give them further information after having Twelfth Street. witnessed the phenomena ourselves. They are considered by those who have attended their scances, as the most powerful mediums now known to the public, not even excepting the famous Davenport Brothers. We advise our friends and all skeptics to visit them, before they leave the city.

New Immigration.

A new character of immigration has set in. which attracts the attention of intelligent and thoughtful persons by what it so plainly signifies. A shipload of some two hundred skilled artisans from the busy manufacturing centres of England of Labor are everywhere agitating to-day. have recently landed in New York, to be followed by others of similar occupation, who design to settle in some of the more prominent manufacturing towns and cities of New England. Such an immigration is wealth to any country. English people looked to see us going to pieces as a nation about this time, but instead of that they find their best workmen leaving their own country for ours. to help hulld up our wealth and power. The accession of such a class of persons is greatly to the advantage of our country, for they bring with them inventive genius and mechanical skill, besides those examples of industry and application which are not always lost upon any community that becomes conscious of their presence.

The Southern States.

The action of the Conventions which have been held in the Southern States is encouraging in the highest degree. Mississippi led the way in the work of reunion, and her example has been promptly followed by Alabama and South Carolina, while North Carolina, Virginia and Georgia are preparing to become active members of the federal sisterhood again as fast as they can. The way the Southern people make acknowledgment of their error in attempting secession by violence, and promise obedience for the future to the common constitution, is certainly encouraging to the hopes of all men who sincerely wish to see this family of States again made one. The rapidity with which this restoration movement is making marks an era in our history. Nothing could have had the effect so soon to cause the revolution in Northern sentiment toward the South as the way the Southern men are acting.

Third Mass. Cavalry.

This corps, numbering four hundred men, under command of Lieut. Col. FRED. G. POPE, arrived in Boston on the 5th inst., from Fort Leavenworth, Kansas, a week previous. Col. Pope informs us that the regiment left this State on the 5th of November, 1862, in command of Col. Thos. E. Chickering, who resigned and received an honorable discharge September 1, 1864. This corps has been on the trail of the Indians, and many of the men brought bows and arrows and other aboriginal implements of warfare home with them, in addition to several Indian ponies, wolfdogs, prairie wolves, &c. The uniforms of the soldiers looked a little rough, but the men were hearty. They, were ordered to Galloun's Island. where they will shortly be paid off and discharged.

Readings from the Poets.

Mrs. L. B. Stockwell, a very fine dramatic reader, will give bue of her popular readings, in the closed to piratical cruisers during our civil war. City Hall, Charlestown, on Tuesday evening, Oct. 10th, at half-past seven o'clock.

Mrs. 8. has many times voluntarily favored spiritual conventions and meetings with readings, and now the friends will have an opportunity to return the favor, at a very slight expense. The selections to be read are choice gems from the best authors, See that the hall is filled.

Exhibition of the Children's Lyceum, in mistakable brogue, to be a native of Scotland, Philadelphia, during the Convention. See Mr. and informed him of our correspondent's assertion. Dyott's card on our seventh page.

The Price of Coal.

The combination have given the screws another turn and sent coal up to fifteen dollars a ton. They did this just as the news came that all the miners in Pennsylvania recently engaged in a strike had returned to duty again, and fifty thousand tons more coal per week would be sent to market than has been sent for some time past. The exorbitant demands of the coal dealers call down on them the execuations of the entire community. They not only tax, they positively rob people who have to go with a great deal less to eat that these extertionists may fill their pockets. We should like to hear of the whole combination's falling and going to general smash.

Personal.

L. JUDD PARDEE is engaged to lecture in Butfalo, N. Y., during November. He is desirous of engagements in New England during the winter. His present address is Somerset, Pa.

Rev. Dr. Francis Wayland, who was for more than twenty-eight years President of Brown University, was prostrated by a paralytic stroke on Tuesday, and died on Saturday afternoon, Sept. 30, aged sixty-nine years.

Potsdam, N. Y.

At the meeting of Spiritualists in Kingsley's Grove, Potsdam, N. Y., the last of September, the multitude were addressed by Rev. J, D. Mandell, of Athol Depot, on the question, " How do spirits develop and use mediums," much to the apparent edification of the preater portion of the audience. Miss A. P. Mud at of this city, also delivered an acceptable address.

ALL SORTS OF PARAGRAPHS.

We call the reader's attention to the statement of the Brothers Davenport, whose late seances in Paris were interrupted by a mob, similar to that which Bigotry inaugurated in England, not long since. The Davenports will not only proceed with the manifestations of spiritpresence and power in the French capital, but intend prosecuting those who interfered with them at their first public scance.

The Message Department of the Banner this week is very interesting. Our public circles. at which these messages are given, are crowded with anxious visitors, to learn something reliable of the Spirit-Land, to which they are all sooner or later going, as Old Theology, to which they have heretofore pinned their faith, does not afford them the desired information. Come one, come

By reference to our advertising columns it will he seen that Dr. A. H. Richardson, who has been practicing successfully the healing art for some time past in Charlestown, has taken an office at No. 6 Suffolk Place, in this city, where he can be consulted Wednesdays and Fridays of each week.

The Fall term of the New York Medical College ment will take place the first week in March.

Those who desire an eligible room in which to hold spiritual circles any evening during the week. can learn of one by applying at once to Mrs. Colgrove, 34 Winter street, room No. 11.

A pamphlet has been published by the Boston Labor Reform Association, entitled "The Eight Hour Movement," the object of which is to show that "a reduction of hours is an increase of wages." It is an extract of a Lecture delivered by Ira Steward, Secretary of the association. It is an urgent and argumentative appeal for the reformatory movement which the representatives

The attention of our renders is called to an advertisement in another column of the Women's College of Physicians and Surgeons of New York.

Mrs. R. Collins, healer of the sick, has removed W. H. Collins, magnetic physician, can also be found there.

"Ancient Glimpses" received; also, "Age of Virtue."

THE LABOR MOVEMENT.-The operatives at the Wamsutta Mills, New Bedford, have succeeded in accomplishing the object for which they struck, viz: that eleven hours shall constitute a day's work, and have resumed labor.

The Washington City Council has passed an ordinance concerning contracts, with a proviso that no contract be given out without a guaranty that the hours of labor under it shall not exceed eight hours a day.

Sir Henry Bulwer, the British Minister to Constantinople, where he has made himself very obnoxious to the native and foreign Christian population by siding with the fanatical Moslem party in persecuting Christians, has been removed. Lord Lyons, formerly at Washington, is his successor.

> SPIRIT-REST. Where sweet exotics shed their soft perfume, Where flowers immortal in their beauty bloom Where fountains sparkle in celestial light, Where hinis of heauty charm the car and eight. There do I rest, free from all care and strile, 'Mid the bright glory of eternal life. MRs. R. L. DOTT.

Our city has been newly divided into wards. rendered necessary by the disproportionate increase in population of different localities, by a committee appointed by the city government for that purpose. Wards 4,7,8,10,11 and 12 comprise the proposed third congressional district, and wards 1, 2, 3, 5, 6 and 9 the fourth.

EXCELSION.—Coal \$15 per ton.

It appears from the recently published foreign correspondence that the Chinese Government, by proclamation, prevented the Alabama and other rebel cruisers from entering its ports. The Board of Foreign Affairs would not permit them to do so for the reason that a treaty of peace and amity existed between the United States and China, and that American citizens going there to trade should not suffer injury from any one, nor their ships or goods be destroyed. So it seems that the nation called heathen by the Christian world, has proved to be far more civilized than the English and French nations, whose ports were not

DUNKIRK, SCOTLAND.-A correspondent writing from Trenton, N.J., says he read a spiritmessage in the Banner of September 21, from 'Jeane McDonald," addressed to her "friends in Dunkirk, Scotland," and then says: "There is not a city, town, village or haulet by that name in Scotland." We had hardly finished reading this piece of information when an old gentleman came into our office, who, we judged by his looks and un-His reply was: " There is a town called Dun-

kirk, in Scotland, and I have been there many a Banner of Light Brauch Bookstore, time." Another gentleman present confirmed his 374 Caust street, New York City. time." Another gentleman present confirmed his statement. If our correspondent is correct in his positive assertion, he will perceive that spirits in the form are liable to make mistakes as well as those in spirit-life; but we think he will yet learn that he is the one who has made the mistake which, he asserts, is such a "fearful stumblinglock to the seekers after truth."

There is no vice or crime that does not originate n self-love; and there is no virtue that does not grow from the love of others out of and beyond

Why does a duck go under water? For divers reasons. Why does the same duck come out of the water? For sun-dry reasons.

If we were always as particular not to breathe foul air as we are not to drink dirty water, we should have a different race of beings, physically, from what we now have.

The smaller the drink the clearer the head and the cooler the blood.

INTERESTING TO NEWSPAPER PROPRIETORS. The Commissioner of Internal Revenue has decided that publishers of newspapers whose receipts therefrom exceed one thousand deliars annually should be licensed as manufacturers, and such license will cover all sales of their manufactures at or from the place of publication, and also the minting and sale of billheads, circulars, &c.

Why is a petroleum dealer like an opicure? Because he lives on the fat of the land.

"Cultivate not only the corn-fields of the mind," said the late Dr. Whately, "but the pleasuregrounds also.'

Fair and fashionable Young America has installed Phalon's "Night-Blooming Cereus" as a specialty in all its drawing-rooms, dressingrooms and boudoirs. It is well. Beauty should breathe a fragrant atmosphere, and Nature, in all her bowers, has no richer perfume than this. Sold

· Why Spiritualists are Dissatisfied?"

Will you allow me a few brief words, Mr. Edior, in answer to the above question in your issue of Sept. 30th? It is for the same reason that all religious systems have ever tended to distract and divide mankind, and that is a divided base, or a belief in a motive power that is independent of the thing moved; or, in other words, that spirit is distinct and discrete from matter; that instead of the two being united and made one by interchange and conversion, that matter is an spirit, and consequently ever subject to it. Instand of a balance of powers, the first becoming last and the last first, the highest lowest and the lowest highest, we have an unbalanced power set over and above all, independent of all, but all subject to it. Now if the invisible is represented in the visible, and what is invisible in one form is yisible in another, then there is not a form in existence that is not convertible into other forms The same rule that separates spirit from matter, separates the sovereign from the subject, the masseparates the sovereign from the subject, the master from the slave. If the rule is correct in the one case, it is in the other, and a government of the people is a rebellion against legitimate authority. If our government is right, our religion is wrong, and one or the other must go under. Our religious base is the same on which all despets governments are founded. The histograf notic governments are founded. The history of he world, from the earliest ages to the present time, connected with our own experience, should convince us that we are building on an unstable foundation, and that what is claimed as our highest good is dividing and destroying us, instead of uniting and harmonizing; and that to me, is sufficient reason why Spiritualists are dissatisfied. That spirit and matter, or matter and its motive power, are equal, inseparable and convertible, is a fact too transparent to be much longer ignored. Westfield, N. Y. J. TINNEY.

Business Matters.

The Boston Courier gives the following favorable notice of the skill and success of Dr. Rab cock, whose advertisement will be found in another column of this week's paper:

"Let all those afflicted with diseases of the scalp, and all disagreeable affections of the skin, bear in mind that Dr. Babcock, 210 Washington street, has been most successful in giving relief and effecting permanent cures to his patients. The Doctor's experience, in almost every part of the world, enables him to judge of the necessities of each case at once, and prepare the remedy. He professes no panacea for every alliment, well assured (as every one must be) that one remedy cannot reach all cases. A skillful physician, he has made this class of diseases his special study; hence the pleasing and fortunate results he has brought to his patrons."

TT MRS. L. PARMELE, CLAIBVOYANT PHY-SICIAN, well known in Boston and vicinity, hav ing practiced twelve years successfully in this city, has removed to 1179 Washington street. All orders, by locks of hair or otherwise, will be promptly attended to.

THE HINTS ON PARLOR CROQUET, an in-door game for WINTER EVENINGS, neatly bound in cloth will be sent to any address, after Oct. 2, 1865, on receipt of 30 cents.

CARTE DE VISITE PHOTOGRAPHS.—As many CARTE DE VISITE PHOTOGRAPHS.—As many of our friends in various parts of the country desire cartes de visite of those immediately connected with the Banner, we have ordered a supply of Mrs. J. H. Conant's picture, the editor's, the publishers', and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents, each. We will also send to any address a carte de visite photograph of Miss Emma Hardings, on the receipt of twenty-five cents. Hardinge, on the receipt of twenty-five cents.

MEDIUMS LOCATED IN NEW YORK CITY.-We are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in treet, as he is daily receiving inquiries for mediums and their whereabouts. Strangers visiting New York very naturally call on him for information in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

PARTICULAR NOTICE.-We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great inconvenience by the omission of name of State, and often the A little care will be of service to both

L. L. FARNSWOOTH, MEDIUM FOR ANSWERING SEALED LETTER .—Persons enclosing five three-cent stamps, \$3,00 and sealed letter, will receive a prompt reply. Address, 1179 Washington street,

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

Mns. M. R., Oto, Iowa.-We have no doubt but that incan ity (of not too long stanuing) can be cured through Dr. J. R. Newton's instrumentality. He is a powerful magnetizer him self, and also receives aid from the invisibles in the cure of dis-

L. K. C., HENRY, ILL.-\$5,00 received.

H. H.-We have not received any oblivary notice of Mrs.

The subscribers, (successors to Andrew Jackson Dayls & Co. and O. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will con-tinue the husiness, keeping for sale all the Spirit-ual, Liberal, and Reform Publications that they

ual, Liberal, and Beform Phologuions that they advertise at their central office in Boston.

Our agent is J. B. Loomis, who will superintend all business connected with the New York Department of the BANKER OF LIGHT BOOK Espartment of the BANNER OF LIGHT BOOK ESTABLISHMENT, In this connection we wish it fully understood, however, that the BANNER is mailed from the Boston office only, hence all subscriptions for the paper must be forwarded to us, and not to the Branch office in New York.

Having thus taken upon ourselves new burdens and greater responsibilities—the rapid spread of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping land. The Spiritualists of New York especially we hope will redouble their efforts in our behalf.

The Bauner can always be had at retail at the counter of our New York office.

WILLIAM WHITE & CO.

WILLIAM WHITE & Co.

Boston, Mass., Sept. 9, 1865.

Special Notices

PERRY DAVIS'S PAIN KILLER. Travelers are always liable to sudden attacks of desenters and cholera morbus, and these occurring when absent from home are very unpleasant. Prant Davis's Vagatable Pain KILLER may always be relied upon in such cases. As soon as you feel the symptoms, take one tesspoonful in a gill of new milk and molasses, and a gill of hot water, stir well together and drink hot. Repeat the dose every hour until relieved. If the pains be severe, bathe the bowels and back with the

medicine, clear.
In cases of Asthma and Phthisic, take a tesspoonful in a gill of hot water, sweetened well with molasses: also, bathe the throat and stomach faithfully with the medicine, clear. Dr. Sweet says It takes out the soreness in cases of bone

setting faster than anything he ever applied. Fishermen, so often exposed to hurta by having their skin pierced with hooks and fins of fish, can be much relieved by hathing with a little PAIN KILLYH as soon as the accident occurs; in this way the angulah is soon abated; bathe as often as once in five minutes, say three or four times, and you will

seldom have any trouble. The bites and scratches of dogs or cats are cured by bathing with the Palp Killer, clear. Great success has been realized by applying this medicine as soon as the accident occurs. Oct. 7-2w [2]

MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potsih, and superior to any other appointer or lev in market. Put up in cans of one pound, two pounds, three pounds, six nounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of 8oft Soap. No lime is required. Consumers will find this the chespest Potash in market.

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-3m

ADVERTISEMENTS. Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

SPIRITUAL PHENOMENAI

ASTONISHING PHYSICAL MANIFESTATIONS THROUGH THE MEDIUM POWERS OF THE CELEBRATED

EDDY FAMILY: MARY, HORATIO and WILLIAM. SÉANCES EVERY EVENING.

EXCEPT WEDNESDAY, IN THE LOWER MUSIC HALL,

AND OH WEDNESDAY APTERNOON, at 3 o'clock. Admission, 50 cents; Reserved Seats, 75 cents. Doors open at 7; commence at 7% o'clock. Tickets can be coured at the Hall from 10 to 12, and also in the evening. Oct. 14.

REMOVAL.

JAMES CAMPBELL HAS REMOVED FROM CORNHILL HIS WELL-KNOWN ANTIQUARIAN BOOKSTORE

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Invocation.

Infinite Jehovah, Holy Spirit whom we worship without understanding, thou who art the life of the sunbeam, of the falling shower and the human soul, we come to thee on this occasion with praises. We come leaving all complainings behind us; we come with glad thanksgiving filling all our being. We praise thee as the sunlight praises thee when it sheds its glory upon all things. We praise thee fas the bright blossours praise thee when they unfold in beauty and exhale their fragrance upon the air. We praise thee as great thoughts praise thee. We praise thee as all things in life praise thee, for thou hast taught us to praise thee, hast implanted the germ of praise within us, therefore we must ever praise thee. Oh, teach us to invite these mortals to praise thee, that we may lead them away from the shadows into the sunlight. Teach us to write a lesson for them, that they may praise thee and understand thy law aright. Teach us to fold around them the mantle of thy love, that shall protect them forever. Oh Holy Spirit, teach us to understand thee. Oh, teach us to comprehend thee in all thy works. Oh, we do indeed worship thee without understanding thee, for thou art the Holy Spirit filling all life. Thou hast been in all the past, art in the present, and will be in all that is to come. We cannot expect to understand thee, to read all thy law, to comprehend thy mystery; for oh, the soul must rest beyond time, and mount upon pinnacles of glory, must gather sweetness and strength from thee. Oh, Father Spirit, receive thou our praises; answer thou our prayers; and to thee be all honor and glory forever. Amen. Sept. 11.

Questions and Answers.

CONTROLLING SPIRIT.-If you have inquiries we will hear them.

Ques.-Do spirits have a greater number of senses than mortals?

Ans.-It is said that there are but five senses belonging to the human. There are but five, it is true, that the human is conscious of, and yet even in human life there are senses without number. This statement you cannot comprehend. It is not a truth to you, because you cannot comprehend it; but because it is not a truth to you, you have no right to say it is absolutely an untruth. The soul, when it is unclothed, when it is divorced from this physical body, not only retains all the senses that belong to that body, but more are consciously unfolded. Understand us, we do not say more senses are added, but you are conscious of possessing more after death than before.

Q.-What special means have you for investigating inanimate matter?

A .- We have the life of inanimate matter. You may suppose inanimate matter is devoid of life, but life is everywhere. This table is just as much alive as you are. The tree is alive, as you will admit, at least while its roots are imbedded in the earth, and it is putting forth green leaves. In the fall it sheds those leaves, but it is just as much alive after it has been cut down by the husbandman as before. Life is everywhere,

Q.-Can you discover things in the earth beyond human vision?

A.-Certainly, we can.

Q .- J. Wilkes Booth shoots at and kills Abraham Lincoln, for the purpose of avenging his country. Sergeant Boston Corbett shoots at and kills J. Wilkes Booth, for the purpose of obtaining the large reward that is offered. Wherein does Corbett differ from Booth in being a murderer? We mean, in sight of the moral law? A .- It is our opinion that the moral law would

recognize both as murderers. The difference is only in the outward form, in outward motive. There is always an inward motive accompanying the outward motive. In the external, Boston Corbett killed J. Wilkes Booth, because he expected the reward that had been offered for him. But, in the internal, the soul says, "I shall do my duty by performing this act." The soul recognizes that it is propelled on ward to the performance of this act. It is under the control of a superior influence. Although it does not understand what that influence is, still it recognizes that influence, and of that superior influence is born the internal motive. But the moral law, in our opinion, would recognize both as murderers.

CHAIRMAN.-B. N. K., of Des Moines, Iowa, sends the following inquiries:

18T Q .- Is not all motion the effect of the want

of equilibrium? A .- Motion is as constant as rest. Even in rest there is motion. We do not believe that is absolutely want of equilibrium. If that were attained, we are not sure that motion would cease. No: motion is simply a result of life; it is the child of life. Life is ever active, ever begetting children, ever bringing forth children. Therefore motion will never cease to exist.

2D. Q.—Does not the motion of the planets in the solar system prove that they are out of equi-

A .- No, by no means.

3D. Q.—Is all perpetual motion the result of perpetual non-equilibrium? A .-- No.

4TH. Q.—Can a perpetual non-equilibrium be invented or constructed by man, applicable as a motive power mechanically? A property

A.-If this special state of harmony or equilibrium could be attained, matter would cease to grow, worlds would cense to perfect themselves. We do not believe it is within the power of the human mind to silence motion. You may as well talk of aunibilating a soul. The soul is immortal;

o is motion. Q.—By H. Aldrich, of California: At what period of the world's history were the pyramide in what nation, or race are their representatives at less he was, "It's possible old Wirz was his tain to a full knowledge of it. The future may the present day? Sales of the top top the state of

A .- We do not know.

John's Gospel: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

A .- We do not believe the passage has reference to the body, but it has special reference to spirit or soul. The time shall come when all shall hear and recognize the voice of truth, when all shall be brought to an understanding of themselves, consequently to an understanding of graves of error in which they have lain. No, we do not believe it has reference to the body, but to the soul.

Q.—The passage says, Some go unto the resurrection of damnation.

A.-When truthfully rendered, it does not read thus.

Q.-It does in the English version.

A .- Yes; but you have an exceedingly imperfect version of that so-called Sacred Record. Q.-Jesus feeding the multitude with loaves and fishes. Has that portion of Scripture reference to their temporal or spiritual condition?

A .- Their spiritual; by no manner of means their temporal.

Q.-Jesus says, "No man cometh unto the Father but by me." What does he mean?

A .- Except through the spirit of eternal truth. Jesus was the representative of that spirit, therefore in that sense no one could come to the Father but by him.

that it here no more fruit. How was that? A.—The fig-tree was but a symbol of the Jewish Church. He had reference to that Church. The ig-tree meant the Church. He found in the Jewist Church no good fruit, and he prophesied And has not the prophecy been literally fulfilled? We think it has. Your theological teachers, many of them, believe in a literal definition; that is to sny, Jesus had reference to a literal fig-tree; that he did indeed curse it, so that it bore no more fruit/but died. We tell you he had reference to

the Jewish Church. Q-You have touched upon the doctrine of cor-

respondencies which Swedenborg believed in. A.-Swedenborg told many truths, for he received the doctrine of correspondencies, which holds a glorious germ within its heart. The world has little recognition of it, because the world has not grown large enough to comprehend it.

Q.—Swedenborg prophesied a great religious change?

A .- Has it not come?

Q .- It refers to the change going on to-day, does

A .- We believe it does. Can you not see that your Spiritualism is destined to absorb all other forms of religion? Can you not see that its mantle is large enough to infold all ceremonials? Your Spiritualism is deeper than the present, ther, for he has many times asked in his own broader than the past, and extends into the future. Emanuel Swedenborg did prophesy of your Spirit-

Q.-I have thought it was not so much the object of Spiritualism to form a sect apart from all others, as it was to modify other sects.

A .- Spiritualism will bring forth a state or condition of nature in all religions; therefore will draw all to itself. Spiritualism is large enough to answer the needs of the entire human family. No other religion has over been large enough for the demands of human life. We claim that Spiritualism is large enough.

Q.-Is there any atonement in the spirit-land for deeds done in the body?

A .- There certainly is. There is just as much space for repentance in the spirit-land, or after death, as there is before the change. You atone for all evil deeds by performing good ones, and repenting of that which is less good:

Q.-When a spirit leaves the body what form

does it take? A .- Until it has outlived all earthly tendencies, it takes a form that corresponds to the form it has left. But when it has outlived all those tendencies, then the form changes. The external always molded by the internal. So as you change in your soul-lives, the external will change also.

John Gould.

I am still possessed of the same feelings, so far as mind goes, that I owned when I lived in one of these bodies. I do n't know that I've made any very great advancement, perhaps I have, nevertheless.

I 've been pretty strongly attracted here, not to this place, but to my homel and also to the place where that old rascal Wirz is on trial for murder. I should like to be permitted to give in my testimony against him; but, still better, I should like to be permitted to talk with him about ten

minutes. About an hour before I died I begged him to send me a drink of cold water, and also to take off the chains from my bands, for they were chained together. I said you can see I must die, why not give me room to die in? "Well," said he, " if you must die, you might as well die in chains as any other way. It makes no difference." "Well," said I, "will you give me a drink of cold water?" "I'll give you some cold steel if you don't shut up your Yankee gab. Die with your mouth shut, not with it open!" Said I. Wirz, the time's coming when you and I shall meet, but not as we are now. It may be that I

shall be master then." Well, if the boys on the other side are allowed to have their way, he'll swing for it, and then we'll have him in our power. And if he do n't get put through as hot a hell as he ever dreamed of, then it will be because revenge doesn't have an existence on our side. It's all very well to talk of Christian patience and forgiveness, but sometimes these virtues are killed or stifled, when a man knows that he is held in hell by one who by a single word could liberate him; let me tell you that man is not disposed to readily say "1 forgive you." A Jesus of Nazareth might have done it, but I confess I doubt whether he would or not. I know the Record says he was persecuted, but I don't think he ever died in an An dersonville pen. I'd rather have died on Calvary

than where I did, if I could have had my choice. I said to old Wirz: "My name is John Gould; I want you to remember that. I'm dying, I'm going hence; but we shall meet again." I hope that some kind friend will do me the favor to put the words I give here into his hands. And when he comes on the other side I shall be the first to meet him. "It may be I shall shake hands with him. The boys are all anxious to get Wirs on the other skie, for they are his avengers. Now I tell you what it is: God has agents to do his work in this world. It's very possible Booth may Egypt built, and by what race of people, and have been God's agent for killing Lincoln doubt.

it's our opinion that we are his agents, or shall Q.—Explain the words of Jesus, as given in St. be when we get him on the other side of life.

I shall be very gind to communicate with my family, who are living in the West, by and-by; I'm not fit to now. Sept. II.

Lawrence Gordon.

I would suggest that the Court give old Wirz over to the widows and orphans of those who died at Andersonville. I don't think they could do a better thing, [They would forgive him.] You

are mistaken; sir, I think not.

I'm Lawrence Gordon, sie, I do n't know so much about the old cuss as some of the other boys. truth; when all shall be resurrected from the do, but I know as much as I want to. I really think the very best thing the Court could do would be to pass him over to the keeping of the widows and orphans that have been made so by him. Perhaps you don't know how they would like to-the most of 'em-put him over the same road. I rather think the majority would rule and he'd go there and try it himself. He certainly deserves it. I'm not in favor of retaliation, however bad one conducts, but, really, I think such miserable specimens of humanity ought to be made an example of, so that the world won't bring forth such hideous monsters. Why, sir, you've no idea what a man he was. There was n't the smallest shade of mercy about him. It makes the boys on our side feel a little wrathy when they see how well he's treated. They would like to bring all their forces to bear upon him, and I'm not sure that I should n't join in with them. I really hope that you'll find some means of sending Gould's message to him. I rather think it will have the effect of making him a little weak Q.-It was said Jesus cursed the fig-tree so in the knees, for he's the most infernal coward that ever run. The only way to punish such a fellow is to put him through the same course that he put us through.

Be kind enough to say to my wife and mother that I am with them almost every day, and shall simply that henceforth it should bear no fruit. do all I can to help them, even though I have gone over the river. Sept. 11.

Louisa Trayer.

My name was Louisa Trayer. I was born in the city of New York. I died in Chicago. I was fourteen years old. I was an only daughter. My mother died four years ago. Shortly after my father married again, and when the war broke out, he left his business and went into the army, and I was left to the care of my step-mother. I am sorry to be obliged to say she proved barsh and inhuman. I was sick-sick of typhoid fever; I lingered many weeks. I suffered for the necessities of life. I was not well cared for, though I knew my step-mother would write to my father that I was kindly watched over and tenderly cared for.

But I come here to-day to tell my father it was false. I pity my step-mother. I shall do all I can to assist her through life. I forgive her, and when she is prostrated upon a bed of sickness I will come and be a ministering angel to her. It is my duty to come back and tell this to my famind: "Oh, I wish I knew whether my little girl was well cared for; I wish I could feel sure she had good care." My mother and myself would like to speak with him. Good by, sir. Sept. 11.

Julius Graham.

I suppose now that victory has crowned your arms, you can well afford to be maguanimous toward your fallen foe. I have a family whose peace has been taken away because of my death. I do not know what to do, now that peace has been restored to the country, to bring about a peace within their household. I looked around through the Southern portion of the country to find one through whom I could speak, but I did not find such a one, so I came here to trust to your charity.

My name was Julius Graham, son of William Graham, of Tennessee. My father was a Union man; I presume he is now. But I very naturally espoused the cause of the South, being largely interested in what you Northerners are pleased to term our "domestic institution." Yes, I was a dealer in slaves; but allow me to ask who of you are not? The difference is only in the way and manner in which you conduct yourselves toward hose who are dependent upon you. But I'm not here to talk about slavery. I'm here to find a way, if I can, to meet my friends privately. I would like to point out a way for them to make themselves more comfortable. My wife is now wondering what she 'll do-whether she 'll cultivate what land remains to them, or whether she 'll

sell; what shall she do. Now I have a very good plan laid out for my family. I only want the way to spread it out before them. In order to do that I must talk to them. If my good father feels the same now as he did before my death, I presume he will say: I want nothing to do with you." He's not changed his sentiments, so I presume he feels toward me now as before my death. But if he would like to hear from me, correspond or commune with me, he's only to say so; I would be

glad to.

I would like that my old friend, Mr. Herney, Philip, give me a hearing. If he will, I shall be very glad to talk with him. I know very well he's no knowledge of this talking with the dead, but it's a lesson very easily learned; something that won't do him any harm, if not any good; at any rate, he can try the experiment, for my good. I hope he will not fail to answer my call, for I am very anxious to do something for my family.

I was captain in the 7th Virginia Infantry, Company K; died while fighting for what I supposed to be Southern rights. Thank you for your kind-Bept. 11.

Invocation.

Oh God, thy life is our life, therefore we should not fear, but reverence and adore thee. As we near the whisperings of the nineteenth century, we can the better love thee and comprehend the wisdom of thy ways. We feel thy presence in everything, thy influence everywhere. In peace in war, in prosperity or adversity, thy hand is ever visible, guarding thy children with a Father's love We recognize thee as something we do not fear, but love; therefore we will praise thee now and through all eternity. Amen, Sept. 12.

Questions and Answers.

CONTROLLING SPIRIT.-We will now hear questions from correspondents, or the audience.

Ques.-If a person lies flat; and straight on his back upon the floor, and two other persons standing at each side, place the ends of their forefingers under him, and at a signal all hold their breath, the four can raise the fifth one, with ease, on the ends of their fingers as high as they can reach. If one of them breathes, he will fall. Will man, while in the form, ever be able to move from place to place through the air, by some force or power, at present unknown?

Ans.-Man, as yet, understands but little of the law of gravitation. The present age will not atagent in putting us through a liell on earth; but reach that point.

1st Q.-By B. E. R. A friend speaks of seeing persons, corpses, different varietles of landscapes etc., after he has retired to bed and shut his eyes. Can he?

A .- We have always endeavored to teach that the spirit is free, and can visit scenes and places at will. There are those who enjoy these privileges. No doubt your correspondent is one.

2D Q.-He dreamed that he saw his wife's corpse, and on awaking, was strongly impressed that she would leave him soon-and she did pass to the spirit-world within six months. He wishes to know the source of these impressions and dream?

A .- We cannot speak from absolute knowledge, but it is our opinion that the information came from the other side.

Q.—" Mary T." asks for a communication from her spirit-friends? 🖰

A.—There are many Mary T.'s in the world. It: will be necessary to give the full name in order to know which one is meant. Q.—Is it positively known to spirits, the precise

time we shall put off the mortal for the immor-A.—It is quite possible, in some individual cases, that spirits know when that time will come, but

not in all cases. Q.-Can the names be given and the persons described who are to communicate this afternoon, at the time, or before they speak?

A .- Sometimes it happens that the spirits communicating feel a wish to describe themselves, and give their names, which they have a perfect right to do; but no one else can do so without their permission, or at their remest. This is a rule kept in good faith by us.

Q.-Shall we retain our five senses, in spiritlife, and enjoy their gratification, as here?

A .- Yes; and you will be conscious of possessing more. The five will be retained, and others will be unfolded; and their gratification will be realized far more than while in the mortal form. Q.—Is it true that we possess imagination?

A .- We have never been able to find out the defination of imagination. There is no true definition to the word, as now used. We should say there was no imagination, unless this table is imagination, or the sunshine is imagination. Truly defined, it means creating something out of noth-

Q.—In the course of transmigration, does the substance of the body pass through change?

A .- Yes. The law says, "I mold them over and over again." You are not in the physical to-day what you were yesterday, or will be to-morrow. Q.-When soul and body have both been transmuted, how do we remember what has passed?

A .- There is an inherent power in the soul which gives it a knowledge of what has transpired within its sphere of observation. Sept. 12.

Isabella S. Joice.

[It was some time before this spirit could obtain miet control of the medium, and appeared much distressed. She spoke slow, in rather a low tone, as follows:]

My father thought I had better come here, for so many persons have called for me; everybody is asking to know who murdered brother Johnny and me. I would like to tell all I know about it, if I was permitted to, but I am not. But I will tell those who have asked me to come here and give them light on the subject, that my friends here tell me that the officers are on the right track,

and will soon ferret the murderer out.

A few days ago I talked with an officer who is at the head of the police; and I told him about the

affair, as far as I knew. I think the detective will learn more by questioning the Irish population in the neighborhood, than by anywhere else. [Question by the Chairman.-Were there two who participated in your murder?] I saw only one. I was killed first. I thought Johnny had run away, but he soon returned; he was trying to raise an alarm. When he came back be protested so strong, telling the man he knew him, it sealed his fate. The man killed him because he told him he knew who he was. Johnny done all he could to save me.

My father says he has been so near the murderer as to hear him say, "What was I about? I must have been crazy!" He is all the time thinkng about it. He has repented murdering us. 1 had rather be in my place than his.

My grandmother need not blame herself for letting us go; it was no fault of hers. Johnny had been there before, and had seen the man before, and so I did not feel afraid when the man spoke to me. I say Johnny knew him, that is, he had seen him before out there, and so I did not feel afraid of him. I didn't think he was going to touch me. My name was Isabella S. Joice. Good-bye. Bept. 12.

Harry Bowen.

I am Harry Bowen. I knew the fellow well that murdered that party. I am here to inform him if he don't own up, I will expose him. It will be better for him, and ease his troubled conscience. The gentleman is possessing himself of all the news in the papers in regard to the murder, and what the papers say about the flendish act, and so he will be sure to look at your paper among the rest, to see what we "dead folks" have to say on the subject.

I had a brush with him once, and it is a pity I had n't finished him. I want to tell him that his occupation and whereabouts are as well known to me as to himself; and he might as well own up now as six months hence. He can't escape for I'll find a way to bring him to justice.

Tell my family I would like to commune with them, but I am not in a fit condition now,

Sept. 12. [This spirit came quick, spoke fast, and left suddenly. And the spirit who followed him, (Isaac Gouch) stated that he left so quick that he had n't time to say that he was killed at the battle of Cedar Creek.]

Isaac Gouch.

I am not very much used to this way of coming back and talking, but I am very glad to be able to come in any way. I don't know whether I ought to hall from Leavenworth, Kansas, or the in Kansas. My folks are there.

My name is Isaac Gouch. I am trying to study out a way to get one of these mediums out our way, or rather, to get our folks to go to one of shall succeed, for there are no public mediums there; they are all private.

ill-treated?] Yes; but they need n't treat people bad who never done them any harm. I never cheated them.

head, and didn't know anything till I found my-

self on this side. I did n't suffer any.

As for the old fixings I left on the place, do the book you can with them, never mind me, I do n't a sitting, and added complete testimony of the care for them now; I am well enough of. Good- identity of many spirit friends of those present. Bept. 12

Hisabeth Colyer, main and the I have an upole whose residence is in Savannali, Ga. His name is Andrew J. Colyer, Myself and sister Annie were mediums. We were trance mediums. My uncle was no believer in

Spiritualism. He always used to say that I never said anything that I did n't know before; that I had no positive proof that it came from spirits. Three years ago I passed to the spirit-world. To-day, between the hours of one and two o'clock. Annie passed on. She had billous fever, which terminated in inflammation of the bowels. My uncle is now in Liverpool, where he went as soon

as the ports were open, and he knows nothing about Annie's death. She is now resting in our mother's arms. I want my uncle to know that I am a Spiritualist all over, as much now as I ever was, and that-I am a medium as much now as I ever was. I

came to tell my uncle of Annie's departure, for he knows nothing about it, and it will be a good test to him that Spiritualism is true. I want him to believe in it, for he will then be a great deal hap-

My name is Elizabeth Colyer-always called Lizzle. I forgot to say that Annie and I were twin sisters. Good-bye. Sept. 12.

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 14.—Invocation: Questions and Answers; Sarah Elizabeth Duncan; Annie Cassaday, to her mother and uncle, in Boston; Gustavus Eckhart, a victim of the "Anderson ville pen;" Edward Everett.

Monday, Sept. 18.—Invocation: Questions and Answers; Adonis Judson Burroughs, of Washington, D. C.; Albert-Snow, of Cambridgeport, Mass., to his friends; John Clark, of the 2d Minniesota Reg., to his friends, in St. Paul, Minn; Edith Corey, of San Francisco, Cal., to her mother; Giles Greenwich, of Portamouth, Va., to his brother Thomas, in that place.

Greenwich, of Portamouth, Va., to his brother Thomas, in that place.

Tuesday, Sept. 19.—Invocation: Questions and Answers; Wm. Forepaugh, to friends in the Quaker City: Theresa Guyon, to her mother, in New Orleans, La.: Emeline Argyle Stevens, to her father, John Stevens, liking in the outskirts of London, Eng.

Thursday, Sept. 21.—Invocation: Questions and Answers; Corporal ilarrison Curris, of the 17th New York, to his friend, Wm. Prince, of New Jersey; Alexander Stephens, to his father, in Washington, D. C.: Elizabeth Wallingford, to James T. Wallingford, of Manchester, Eng.

Monday, Sept. 25.—Invocation: Questions and Answers; Thomas Corey, of the 32d Virginia, to Elihu Spenser, of an Illinois regiment: Edward Thorne, to his father, Col. Thorne, of the 2d disorgia; Namey Horton, to friends, in Newburyport, Mass.; James Grosse, of the ship "Albambra," to friends; Thomas Conneily, to his wife, and friends in this city.

Tuesday, Sept. 26.—Invocation; Questions and Answers; Alfred Skelton, to his uncle, in Richmond, Va.; Eliza D. Warren, to her mother; Bessie Browne, to her father, Dr. Browne, of Raney, N. C.; Nameless spirit.

A Summer in Vermout---Our Cause---Mediums, etc. On one of the last days of May I crossed the

outlet of Champlain, and saw the farmers still

planting and sowing for the short crops and short summers that annually pay their visits. The forests were already robed for hot days, and the brooks were hurrying with usual rapidity to a deeper retreat or winter quarters. I have witnessed and enjoyed the scenery and changes of one of the most fruitful and pleasant seasons of the last half century; and when the early frosts had tinged the foliage of hill and vale, when the first red leaves began to fall, and the September sun had equalized the nights and days, I closed one of the pleasantest summers and happiest visits of my life, cast my last, lingering look on her mountains, bade adieu to the kind friends and happy homes that had so often and so long made. me more than welcome, and crossed the northern line into Washington Co., N. Y., to the home of Bro. Volney Slocum, in Middle Granville, where I am now recalling and writing the short summer's visit and labor. I did not visit Vermont to lecture, and have sought neither place, opportunity nor pay for such service; but my presence is always a notice to the friends and foes of Spiritualism that I am ready to speak in its defence. everywhere, and I have lectured during my stay thirty-seven times, and in twelve towns and six churches, and have been amply and satisfactorily compensated. But lest some of our friends should think the speakers and mediums are getting too much pay, I will state the sum received for the thirty-seven lectures, and the highest and lowest prices, while for myself I " thank ye the same an ye gie me nathing or much." Received for lectures, seventy-seven dollars; highest price, six dollars; lowest, nix; average, two dollars; traveling expenses, about one-half. I am amply paid beside this in the kind words and open homes, happy hearts and many blessings bestowed on a lonely and wandering spirit, chained by a body to the earth and anchored by its sympathies in the hearts of suffering mortals everywhere.

The Annual State Convention of Vermont was a real treat, in the gathering of old and new pioneers in our philosophy, where I met many faces I had met years ago at our gatherings, when we and our cause were younger and weaker, and it was good to see the firm, true, devoted spirits of such laborers as Bros. Simmons, Randall, Weeks, Walker, Middleton, Wilder, and scores more, of both sexes, whose happy faces to me are evidences of the truth and goodness of our philosophy. I have also met warm friends and good audiences at Rutland, Gaysville, Bethel, Williston, Brookfield, Derby, Hardwick, Milton, Glover and St. Albans, and shall long remember the pleasant scenes and scenery of these and other places, and longer still the many friends I have spent pleasant hours with among their native hills, and send back my grateful thanks to the homes in the valleys, by the brooks, whose doors open into the gardens of flowers, to me so sacred, as the stars that have fallen from heaven to light our way to their native home.

The labor I had allotted for my visit to Vermont has not been completed, but is well progressed. It was to put into a book some ideas, evidences and arguments I have long entertained of eternal life, essence and substance, the finite and infinite, in which I hope to present a reasonable and philosophical theory of eternal, individual existence, which of course includes the past as well as the future, for that life is not more eternal which has one end than that which has two, and one ever implies two ends. I hope to be able to complete and present this work as soon as the "Gist of Spiritualism" has sold sufficiently to compensate the publishers of the Banner for issuing it. I owe many thanks to the friends for the extended and continued sale of my other books, and trust the next will not be less acceptable to the public.

During my stay in Vermont, I have visited and State of New York. I was born in the State of had scances with the Allen Boy, the Payne Chil-New York, but hung out a little short of two years | dren, and the Eddy Family-all of whom are among the best test mediums I liave met in my extensive travels—I mean tests of apirit presence and power, not of individual identity of friends, so much as of the great fact of intercourse bethem, so I can talk to them. I do n't know how I tween the worlds. I am sure, with a fair trial through either of these, any caudid person can be satisfied that it is not jugglery, deception, or col-I do u't want to say anything hard against the lusion, but is of spiritual origin, yet some may. Indians, but I do n't like 'em. [Haven't they been will call it the devil, even when it does good and, not evil. My last evening in the State was spent with the Eddys, at their home near Rutland, in company with a test medium, who enjoyed the My folks want to know how long I lived after I visit from the spirits through the Eddys as well was hurt. I don't know for I was hurt in the as any of us. The exhibition of hands, faces, and head and did to the spirits through the Eddys as well as any of us. moving of articles was such, I think, as to satisfy all present, and was among the best I ever witnessed. At the close our test medlum friend gave WARREN CHASE Sept. 23, 1865.

To the Spiritualists and Reformers of the United States and Canadas the National Executive Committee send

The SECOND NATIONAL CONVENTION OF SPIR-ITUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of Octo-ber, 1805, and continuing in session from day to day, till Saturday following. Each local organization is requested to send one delegate, and one additional delegate for every fraction of fity members. This call extends to all classes of reformers, without reference to name or form of organiza-

without reference to name or form of organiza-

All Spiritualists and other Reformers through-All Spiritualists and other Reformers throughout the world, are respectfully invited to send delegates to attend and participate in the discussions of the questions which may come before the Convention.

S. S. JONES, Chairman, F. L. WADSWORTH, Sec., HENRY T. CHILD, M. D., H. F. GARDNER, M. D., M. F. SHUEY,

SOPHROMA E., WARNER, MILO O. MOTT

MILO O. MOTT, WARREN CHASE, SELDEN J. FINNEY, H. B. STORER, MARY F. DAVIS, A. M. SPENCE, M. M. DANIEL.

April 15, 1865. N. B.—The Second Annual Convention will assemble in Concert Hall, Philadelphia, Pa., on Tuesday morning, Oct. 17th, at 10 o'clock.

Delegates will please report as early as convenient to the Chairman of the Local Committee, Dr. H. T. Child, or to M. B. Dyott.

The National Convention of Spiritualists, and an Exhibition of the Children's Progressive Lycoum,
Will be held in Philadelphia, in October next,
at Concert Hall. The Convention will commence
its sessions October 17th, and on the evening of
the 10th the Children's Progressive Lycoun will its sessions October 17th, and on the evening of the 19th the Children's Progressive Lyceum will give an exhibition. The programme will be arranged with special reference to affording our friends and delegates from distant sections of the country, an opportunity of witnessing and becoming acquainted with the general working and exercises of the Spiritualists' Lyceum Movement. It is therefore hoped that the numerous Associations of Spiritualists throughout our land will take this opportunity of sending delegates to this Convention, not only for the objects stated in the Call, but with a view of establishing these institutions throughout the entire country. tions throughout the entire country.

M. B. Dyorr,

Conductor of the Lyceum, and member of the Local Committee.

Yearly Meeting of the Friends of Progress for Indiana.

The next Yearly Meeting of the Friends of Progress will be held at Richmond, Indiana, October 27th, 28th, and 29th.

Seldon J. Finney, S. S. Jones and others will be present to discouns the word of wisdom and

be present to dispense the word of wisdom and Arrangements will be made for all visitors.

By order of the Executive Committee.

AGNES COOK,
SAMUEL MAXWELL,
SETH HINSHAW, Greensboro, Ind.

Obliuaries.

From New Orleans, La., Sept. 11th, 1865, passed home to the Summer-Land, the Hon. Samuel G. Dally, of Nebraska Territory, aged 46 years. The New Orlean Times speaks of him thus:

The New Orican Times speaks of him thus:

"The Hon. Samuel G. Daily, of whose death brief mention was made in our edition of yesterday evenling, was always regarded as a wortly man among the wortly. He was a native of Indiana, and but forty six years of sge. For six years past Mr. Daily seved his country faithfully as a member of Congress, his term closing with the last Congressional adjournment. At the special request of the late Preadent Lincoln, Mr. Daily then received the appointment of Deputy Collector at this port, and from that time to the date of his death he proyed an efficient and conscientious officer. He was well known and respected at Washington, and throughout the North, and his death, wherever he was known, will be regarded as a calamity. At noon yesterday the Custom House was closed as a mark of respect to the decased, and the Custom House flag was lowered to half-mast. At 4 r. M. the body was followed by his late associates and companions to the steam boat Mississippi, for the purpose of being conveyed to mourhing relatives and friends."

Spiritualists in Washington, and throughout the North, will

boat Missispin, for the purpose of being conveyed to mourhing relatives and friends."

Spiritualists in Washington, and throughout the North, will remember the genial, kind and intelligent face of Judge Dally, and the intense interest that he took in our beautiful Philosophy. Liberal in his support, ardent in his belief, and earnest in his life, it was but characteristic of his noble nature to do everything in his power for the advancement and promulgation of Spiritualism. Unlike many of our representative men in Washington, who privately produin their spiritualistic faith, but publicly discisim the same, he boldly, and on all occasions ennunciated his belief, and made public his doctrines Equally true in his public life, he dared to imbue his political themes and actions with his religious belief, and was known only as an uncompromising and thorough radical.

It was the writer's good fortune to be intimately associated with the Judge during the past year, both at the Capital and in this city, and it is with pleasure that he now bears testimony to the particular interest evinced by the deceased for the least three months in the cause of Spiritualism. So carnest and intense was this investigation and exploration, that it would seem to have been an especial preparation for the change that has so suddenly and unexpectedly come over him. Swift as the fleeting shadow passed the hand of Death, and he crossed o'er to the angel-wo-ld without a murmur or a struggle, and as gently as the flower exhales its perfume, or the balmy breezes of his Southern home give forth their sighs.

Are Orleans, La., Sept. 15, 1865.

Changed to an angel, Sept. 19th, Minerva Alice, youngest daughter of Mr. and Mrs. Henry and Emily Harding, aged 4 years 8 months and 16 days.

uaugnier of Mr. and Mrs. Henry and Emily Harding, aged 4 years 8 months and lédays.

Twice within a short month have they been called to locae their grasp of parental tenderness, and say farewell to daughters, as Charm, with his silent oar, moored them across the silent river. Their souls are full of sadness, yet they cannot month month as those that have not the knowledge that kills billed faith: that what they call death is but transition. Asthough the form has become cold and pale, yet the spiritis unchanged only in external relations. When the thind realizes the great fact that life is beyond the silent grave, and communication has been established between the angel-world and this, our tears soon forget to flow, and the breast to heave a sigh, while the future looks bright and inviting, because we realize that they are not deprived of their guardian care, while just in the distance a happy realinon swalts them, that forms a heaven full of promises and rich rewards.

Little Minerva was sick but a few days. The services were conducted by the writer, who read some seclections from the "Poet, and other Poems," and made a few appropriate remarks at the house, after which we laid the little casket in the ground to return to the elements from whence it came, feeling that the little spirit had Joined the happy congregation that bring us light from the Nummer Land.

Valertoo, Sept. 21, 1865.

Passed to the Spirit-World, from Jeffersonville, Ind., July

Passed to the Spirit-World, from Jeffersonville, Ind., July 7th, 1863, Mr. Joseph Bullock, of Co. D. 7th Reg. Wis. Vet. Vols., aged 35 years. A funeral discourse was delivered at Evansville, Wis.—his place of residence—on the 17th of Sept., by Mrs. Emma F. J. Bullene. Truly can we say, blessed are they who have lived and pass to the spirit-world with a firm belief in the truth of Spiritualism.

P. E. P. Spiritualism. Ecansville, Wis., Sept., 1865.

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to know nothing."—Tertullies.

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PREFACE.—List of Authors Cited.
BOOK I.—Preliminary. Statement of the Subject Cited;
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They will give instructions for self-improvement, by telling what faculities should be restricted, and what cultivated.

Reven years experience warrants them in saying that they Reven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Mkepiles are particularly invited to investigate. Everything of a private character KEPT athictly as aves, For Written Delineation of Character, 41.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. cither one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,

Oct. 1. Whitewater, Walworth Co., Wisconsin.

DR. URANN. WHO has made so many wonderful and
INSTANTANEOUS OURES
In Boston, New York, Hartford, Springfield, and more-recently
in New Hampshire and Verniont, has taken rooms No. 163
Court street, Boston, where he may be found from the lat to
the 20th of each month. The remainder of the month he will
visit patients at a distance who may desire his services.
Oct. 7.

> DR. J. WILBUR, OF MILWAUKEE, WISCONSIN,

MAGNETIC PHYSICIAN FOR ACUTE AND CHRONIC DISEASES. WILL close his Rooms at Cleveland, O., Aug. 8th, after Walch time he may be found at his residence, 561 MIL-WAUKEE, STREET, MILWAUKEE, Wis., where he will treat the sick until further notice. He cures all curatile disenses without medicine. Also, cures at any distance by sending him their handwriting. Send superscribed envelope and two red stamps. Persons who cannot afford to pay are cordially invited, without money and without price. Cleanliness only being required. Office hours are from 9 A. M. to 12 M., and from 1 to 5 P. M.

Oct. 7.

DR. HATHAWAY'S HEALING INSTITUTE No. 110 Wisconsin St., Milwaukee, OPPOSITE THE POST OFFICE, HAS been refitted and newly furnished, and is now open for II the reception of Patients. All diseases treated by the most improved methods, to meet the various wants, so that each patient will have the especial treatment required, whether I is Eclectic Medicines, Water Cure, Electricity, or Animal Magnetism, good, operators being slawys in attendance, 10t. J. P. BRYANT, one of the greatest Hediers of the age, will practice at this institute for three months from the loth of August, 1865.

HEALING THE SICK Without Medicine-and those Unable to Pay

Without Money.

Without Modes.

MANY patients unable to visit our rooms can be healed by acuding a description of their case, age, sex, \$1 and posters stamp. Cases considered hopeless are often healed, and ALL more or less benefited by this treatment.

DR. D. A. PEAKE & SON, 127 Jefterson Avenue, Willis-Block, up stairs, DETROIT, MICH. All charges reasonable. Consultation at order, free; by letter, \$1,00. Oct. 7. THE CELEBRATED MAGNETIC PHYSICIAN, DR. J. A. NEAL,

OF NEW YORK, will remain in this city for a short time for the parpose of HEALING THE SICK. His plan of man-putation is peculiar to bimoself-and uniformly successful. He may be found at the ADAMS HOUSE, Room No. 78. Sep. 30. DR. J. R. NEWTON

CURE THE SICK AT COLUMBUS, OHIO,

Oct. 71 Sunday, Oct. 15th, to December. PAYCHOMETRY AND CLAIRVOYANCE, MRS. V. M. BALDWIN will read character personally or all by letter; describe persons at a distance, whether in or out of the form; sit for spirit-communications, &c. &c. Sond a lock of halr, or the handwriting of the person. Terms, 41. Address, Ripon, Wis.

Address, Ripon, Wis.

MRS. A. M. SUMNER, Developing and Healing Medium, will hold Developing Circles at 24 Cottage St., Roxbury, the third and fourth Wednesday of every month, until December next, when she will endeavor to thid convenient rooms for private or public slitings, provided there be interest chough manifested by those attending to continue through the winter. She is satisfied great good will result from this to people suffering general debility or mental depression, arising many times from an undeveloped condition of spirits, either in or out of the body. Admission to public circle, beents, or private sittings, 50 cents.

MRS. COTTON, Successful Healing Medium, by the laying on of lands. (No medicines given.). No. III East 29th street, near 3d Avenue. N. Y. IN Sept. 23.

I. G. & P. B. ATWOOD, Magnetic and Clairvoyant Physicians, I St. Marks Pl., opp. Cooper Inst., N. Y. Sept. 30.—3m

OCTAVIUS KING, M. D

Beleetle and Botanie Druggist, 654 WASHINGTON STREET, BOSTON. BOOTS, Herias, Extracts, Olls, Tinctures, Concentrated, Ik Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, carranted pure and genuine. The Anti-Serof-quilar Panacea, Mather's Cordial, Heating Extract, Cherry Totte, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Scientific and other Prescriptions. June 14—14

SEWING MACHINES. WHEELER & WILSON'S ARE THE BEST.

228 Washington Street, Boston.

108.15-3m H.C. HAYDEN, Agent.

DR. J. T. GILMAN PIKE, Hencock Rouse, - - - Court Square,

BOSTON.

Pearls.

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

FORGIVENESS. How beautiful fails From human lips that blessed word forgive! Forgiveness—it is an attribute of God-The sound which openeth Heaven—renews again On earth, lost Eden's bloom, and flings The carri, tost Each a bloom, and mags.

Hope's halcyons o'er the waste of life.

Thrice happy he, whose heart has been so schooled.

In the meek lessons of humanity,

That he can give the utterance; it imparts Celestial grandeur to the human soul, And maketh man an angel,

Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

LIFE.

And this is life. Oh! what a pleasing, awful mystery!
I know not how my fragile bark may stem
The tide, nor when nor where 't will find a grave;
But while my mind floats o'er the past, to-night,
My heart is taught a lasting, solemn lesson. My heart is taught a lasting, solemn lesson.
The deep and sacred chambers of the soul
Are lighted up, and now I see the wealth—
The true, unfailing wealth—of life, that shines
With heavenly light, and bids my spirit dash
The fetters from its wings and seek alone
The pure and lovely—like the eagle bird
That leaves the barren mountain-side, and soars To reach the sun. Departed years, farewell!

Emerson says, "Life is a train of moods like a string of beads."

THOUGHT.

There walks a spirit o'er the peopled earth, Secret his progress is, unknown his birth; Where'er he turns the human brute awakes, And roused to better life his sordid hut forsakes; He thinks, he reasons, glows with purer fires, Feels finer wants, and burns with new desires. Obedient nature follows where he leads—
The steaming marsh is changed to fruitful meads; Then from its bed is drawn the ponderous ore, Then commerce pours her gifts on every shore, Then kindles fancy, then expands the heart, Then blow the flowers of genius and of art.

All genuine advancement must come from with-

Children's Department.

BY MRS. LOVE M. WILLIS. 192 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."
(LEIOH HUNT.

[Original.]

BATTLE FLAGS;

EFFIE'S VICTORIES.

PART I.

I recently visited a public room, in which were arranged the flags of the returned regiments of one of our States. Worn and tattered and faded, some of them seemed little better than a string of rags, and yet what a grand sight they were! In those folds one could read many a history of courage and endurance, many a story of devotion and sacrifice. How many eyes looking on them had forgotten to be selfish, and determined to do and dare everything for the right.

And then I fell to thinking about the battles we all had to fight with wrong and injustice; and I remembered little children that had just began life, and yet had began the noble struggle of rightdoing, and I thought I would tell you about Effic's Victory, and what sort of a banner a little girl can bear, and what victories can be won in a quiet country home, as well as on a battlefield.

Effle looked out of the doorway, one summer's morning, and saw the beautiful light shining over in his path, with a spear marked Anger, and so the hills, and heard the sweet summer sounds of | truly did he aim his blows, that the young man the humming-bee and the grasshopper, keeping | grew red in his face, and forgot his proud task, time with the rustling leaves on the maple, and letting the banner drag in the dust, and he fell she looked at the fleecy clouds and the deep blue sky, and she thought this a most beautiful world, and everything in it just pleasant enough and good enough to make her very happy. So she joined in the chorus of sweet sounds, and sung a little song without words, but all in the language of her very happy heart.

Effic's home was a fine place to grow good in, for there was a centle spirit of love within it, and no harshness; and yet in Effic's heart there was not always gentleness and goodness, or the love of all that is beautiful. She had to take up her banner and march forth to many a brave fight against selfishness and impatience.

This summer's morning her heart was like the landscape, all glowing with sunlight; and if she thought at all about it, she thought she should never know anything but happiness and con-

"Dear me!" said Willy, her brother, "I'm just as angry as I can be! Effle, you are an ugly thing; you've been spoiled my flag, by putting on that great ugly patch, and it won't wave at all!"

The sunlight faded, and Effie's sweet content vanished.

"Well, I'd like to know if I did n't do just what you wanted me to? You told me to paste on a good strong patch, and I did. Give the flag to me!"

But she did n't wait for it to be given, but seized it, and tore off the patch, and in pulling it broke the stick.

"Now stop it, Effie," said Willy. "There, you have spolled it, and I have n't got another stick, and I can't fly it. Now I'll go and tell father, and he won't take you to ride. You are an ugly old thing!"

Willy ran off toward the field, and Effic stood again looking out at the doorway toward the sunny hills and the rustling maples; but she did not see their beauty, or listen to the sweet summer sounds.

"I'll go and tell mother this minute," she thought. "Oh, here she is! Willy's as cross as he can be, and scolds overy minute, and says I shan't ride. I wish he'd stay in the field, and not come troubling me!"

Just then Willy came in with his father. "Well, Mr. Complaint," said Willy's father,

"let us hear about your troubles. This little boy says his sister broke his fing-stick, and tore his flag, and got very mad, which means very angry." "And here's a girl," said the mother, "that says

her brother is as cross as he can be, which means very cross indeed, and is very selfish, and determines she shall have no pleasure." "Well." began Effle, "I went and mended his

flag ever so nice, and he scolded about it, and I do n't intend to bear it!" "And she tore it all in pieces," resumed Willy,

"and I think she's real meau!" "If any one should tell Effle that she had a very

them how very good he was, and feel quite grieved at their misrepresentation; and if any one should tell Willy that his sister was a mean girl, he would be quite indignant, and wish to convince them how very good she was; and yet you are accusing each other of those very things. The truth is, you are both ill-tempered this bright, annay morning, and the love in your hearts has become darkened by a very foolish matter. Now I wish to tell you something about myself, that I hope will show you how much better is a victory over ill-temper and fretfulness than a yielding to the enemy. When I entered Libby Prison, I was very tired

and foot-sore and hungry. I don't think I dreaded much the confinement there, for I was suffering sadly. But when I got rested, and my feet were healed, and the days had numbered themselves into weeks, the confinement was dreadful; I was still hungry and weak, and sickness had made sad work of me. But I have told you all about those days. When I had busied myself in every way I could, I used to fall to thinking, and I had many thoughts so strange that they seemed to be dream's. Sometimes I almost thought that some beloved spirit put beautiful images before me, and gave me grand thoughts, that I might forget myself and my sufferings. I had been thinking about the Star-Spangled Banner that had been taken from us, and I was thinking how it represented liberty and home, and all that I learn his troubles. Seeing him brought to the loved best, when the pictures that I used to see | minds of both of the children the story told them came before me again, and I began watching them. You can call it a dream, if you like.

I saw a silken banner floating in the clear air, in the midst of a lovely plain, and around it were marshalled men and women and children. After a time they arranged themselves in order and began to march. The children took the lead and bore the banner, and the young men and women followed, and then the fathers and mothers, and the aged. I stepped up to a little boy, and said:

'Where are you going? You are fine company.' 'Don't you know?' said he. 'Why, this is our banner, and we are going to carry it to the top of that mountain, and plant it where it shall be a sign over the whole world. See what a great army we are, and yet we have so many enemies I don't know as we shall ever get it there.'

'I don't see any enemies,' said I; 'you are all marching one way.'

'Well, you just watch that boy that is carrying the banner, and you 'll see what happens.'

So I looked, and as he went along bearing proudly his banner, there came up some little creatures in his path not larger than his thumb, and they assailed him with great spirit. I watched the boy, and was quite sure he would trample them under his feet; but to my surprise, he let his banner fall, and yielded at once to their attacks.

'Why did n't he show fight?' said I to the boy I had questioned before.

'Those are the enemies they all give up to; those were the little torments Impatience. None of them seem to contend against them, but give up the beautiful banner immediately.'

I saw the defeated boy leave the ranks, and a little girl seized the banner, and marched like a

'After all,' thought I, 'that is only one; this sweet girl will triumph over all such trifling dangers in her path.'

But in a moment a dozen little imps with tiny helmets and pointed swords as large as a bee's sting attacked her. 'Hollon!' said the boy by my side, 'now you'll

see what saucy fellows those little spirits of discontent are.' As he spoke, the little girl relinquised the ban-

ner, and yielded to the little enemies, and left the ranks. 'How foolish they are!' thought I. 'I do be-

lieve they all think they are in the hands of some powerful enemy.'

By this time a young man had taken the glorious banner, and with a confident manner bore it along; but there sprang up a little flery creature out of the ranks. Then strong men took it; but to have to suffer and not be able to do as well little imps of ill-will soon made them yield it. people do. But when, spite of illness and pain Again little children seized it, but there came up deceit and unkindness, and fault-finding, and they soon let the banner fall for other hands to take. One little fellow, called Unkindness, made many a one leave the ranks. He seemed to be everywhere-close by the little children, and by the men and maidens. I thought it very strange that no one should understand what he was trying to but they all gave up immediately, and let the

I saw that the great army was becoming lessened; for one by one they dropped from the ranks, and no one withstood the attacks of these little to face the North wind and the storm without a termined courage, I think the banner would reach the mountain top.'

Just as I was thinking thus, one of my comrades in the prison cell gave a deep, heavy sigh, that seemed louder to my heart than many other loud sounds, and I awoke without seeing in my dream whether Effle or Willy were called upon to carry the banner."

"Do tell, father, the name of that banner," said Milly.

"That beautiful banner was Love; and it floatbear, and old men and women and young men ill-will, impatience, fretfulness, unkindness, anger, deceit, contention unfit them for bearing that glorious emblem of beauty. Now it so happened, as, I saw Willy coming to the field with his shatter- Eddie did not spring and jump as boys are wont ed flag, I thought of that dream, and thought I to do, but sat very still while beautiful smiles would tell it to you. Willy's complaint made me kept coming on to his sweet face. Soon his favery sure that he had lost hold of that Banner of Love, and soon I found that Effle could not hold it, but let impatience take it quite away from her. In many a march after that, when I followed the folds of my country's banner, I thought of that glorious Banner of Love, and I determined not only to serve under it, but to be one of its bearers and to teach my children to fight valiantly against those little enemies that beset every pathway."

Willie looked down to the floor as if he expected to see some little fellows step out, armed with swords and spears, and he put on a very brave face, as if ready to show fight immediately; but Effe looked at her little hands, so lately employed to do the work of her ill-temper, and she folded them up with a determined look, as if saying: I understand all about this, and I am resolved to let no little enemies keep me from bearing the selfish brother, she would doubtless begin to tell | beautiful banner.

Up came the bright sun the next day and slied its beautiful light over the garden, opening the fair morning glories and making the asters glow like stars. Effic touched her little fingers to the blossoms, and put her face down to them tenderly, and hunted for the ripened seeds, and pulled up a little weed close by the root of her sweet peas. The beautiful banner was surely waying over her. Willie came along with his little cart that his father had made to look like an ambulance, and in which he was pliing little round stones and white sand for his stores of coffee and sugar. Over him, too, was shed the beautiful banner, and his heart was very glad and happy. In his hurry to make his cart turn a short corner, as if he had made the horses prance with a stroke of his whip, he hit the border of box, tipped over the cart on to the row of shalsams and broke several of them to the ground.

"You careless boy," said Effic angrily. "Get out with your cart! you've spoiled my flowers! I won't have you in the garden! I'll go and tell.

"Be still!" said Willie, "I guess I'll go where I'm a mind to!"

And he trampled on the beautiful stalks of balsam. Effle grew angry, and seizing him by the arm dragged him on to the path. Willy cried at the height of his voice, and his father came to the day before, and they were both silent.

"What enemies have now attacked my little heroes and defeated them, so that the beautiful banner trails in the dust?" said he.

"But, papa, I forgot," said Effie. "And so did I," said Willy.

"Then you really wish to bear the beautiful banner?"

"Yes, we do," said Effie, "just as much as you wished to bear the star-spangled banner when you went to fight the battles with ever so many soldiers."

We never forgot about our banner," said he; it always meant what was dearest and best, and there was little danger of our forgetting. If you really loved your banner as we did ours, you would not forget, because you could not."

"But, papa," said Effie, "we don't see ours. I think if we could, we should n't forget, but we'd hold it straight up and go marching on."

"Well, perhaps we do need something that we can touch or handle. But that which we really love must be felt rather than seen. You must feel in your heart a great wish to have the beautiful spirit of love in you, and then you will not forget about it. But I will take an old flag that you have raised at every victory, and I will raise it here in the garden, and when you look on it you shall think of that great banner that you wish to bear triumphantly. If you are assailed by enemies, and yield to impatience, fretfulness or illtemper, then we will have it lowered at halfmast."

"Agreed!" said Effie.

"Hurrah!" said Willy.

"Let's have the pole here," said Effie, "then I can train these morning-glories on to it."

"No, no," said Willie, "let's have it here, close by this apple tree; then we can see it from the sitting-room window and think about it."

"Oh silly!" said Effle, with her lip curled. "Well, I should think folks was silly that did n't know better where to put a flag-pole than in a

flower-bed!" Effic raised her eyes to her father's and caught

there a questioning glance. "I won't forget this time," said she; "put it by the apple tree, Willy." But Willy, too, caught the spirit of kindness.

Oh, Effie, I think yours is a real nice place,' sald he, "but let us have father plant it." Thus was raised in the garden, in sight of the

house, but near some vines, a banner to represent the beautiful Banner of Love. [To be continued in our next,]

[Original.] MY NEIGHBORS ON THE JOURNEY.

NUMBER THREE.

It is very hard to have a feeble, sickly body and and weakness, the spirit grows brighter and more cheerful, then they seem almost a blessing.

On our journey we found ourselves again in a coach crowded and uncomfortable. Remembering the boy with the jerking arms and kicking feet, we expected a cheerless ride. Opposite us again sat a boy, with a pale face, but with a sweet smile shining all over it. As we looked, it met us do, and thus be prepared to contend against him; and seemed almost like a sun shining in the crowded coach. If the little girl on the back seat grew restless, the boy always had a bit of candy or a cheering word. If the old man next to him sighed and seemed to sit uneasily, the boy would move a little to try and give him more room. If the enemies. I saw boys who looked brave enough old woman seemed tired holding her basket, he would offer to make room for it under his feet. murmur, yield at once to these little enemies. I When we all grew weary, he sang a sweet song was quite in despair about the beautiful banner for us. What a happy little fellow, we thought, lest it should at last be torn and shattered, or left He must be very well, although he looks pale, for by the way. I thought 'if I only had little Effie if he felt ill he would be wriggling about and here with her brave heart, or Willy with his de- groaning and sighing. We all enjoyed his sweet singing, and he repeated his songs, telling us who taught them to him. Then we thought it would be pleasant to teach him one; so we began, and a merry time we had; he laughed so merrily at his mistakes and tried so eagerly to learn that we thought ourselves well paid for our efforts.

How rapidly the time passed; we were almost at our journey's end and were not the least fired. The old coach stopped in front of a little white cottage, and out came rushing an old gentleman called grandpa, and father and mother and two ed over the whole world, a beautiful sign of God. little girls and a dog and a cat. "Eddie's come! And it is put in the hands of little children to Eddie's come!" was sung out by the children; the dog wagged his tail, the cat brushed her sides and maidens; but they all let the little enemies of against the old gentleman, while papa and mamma came out to the gate to open it wide.

"Oh, Eddie, you're back all safe! how glad I am! how we have missed you," said the mother. ther lifted him out tenderly, and we saw that he was a cripple. He could use neither of his legs.

"I am afraid," said the old lady, "that he has had rather an uncomfortable ride; we did not know he was ill, or we would have tried to have given him more room."

"He's a great sufferer," said his father, "but so very patient and cheerful that no one knows it. He's the light of our home! What could we do without Eddie?"

By this time the children had reached Eddie. and he was covered with kisses, while his grandfather patted him on the cheek and the dog jumped on to him and the kitty purred her satisfaction. The coach moved on, leaving the happy group, while the pleasant sight left its impress on the mind as a sweet and hallowed picture. Thus can a happy, loving heart overcome the trials of sickness and pain, and give delight spite of great infirmity. Blessings on the little crippled boy! orando Trada alembaria Establica de Establica. O como establica de Establica de

"Spooks" on Hart Island.

There is a ghost excitement on hart Island, which serves to relieve the monotony of the post; but officers of an inquiring turn of unind have as yet falled to ascertain the cause of the supernatural noises. A few evenings ago an officer of the Fourteenth Regiment Regular Infantry, who was occupying one of the buildings upon the Island with his wife, was startled at a late hour by hearing a noise as of a person struggling for breath. The breathing appeared like that of one who had been wounded in the lungs, and was very painful, accompanied by suppressed groans. He made a superficial examination of the structure without ascertaining the cause, and himself and wife ascertaining the cause, and himself and wife passed the night in sleepless anxiety. The next day the circumstance was related to his brother officers, and at night one of them volunteered to occupy the house and endeavor to learn the cause

of the noise. In this he also failed.

The next night the investigation was continued by another officer, but with similar results. Finally, the Quartermaster of the post, Lieut Dana, data with the contract of the post, Li determined to make a thorough examination, and caused the side of the building from which the sounds appeared to proceed, to be removed, but a careful search failed to disclose anything. The boards were then replaced, and the house again boards were then replaced, and the house again occupied; but that night the sounds were heard as before, and at times were louder and more painful. The mystery is not yet solved, and the haunted house is an object of considerable curiosity among the officers—whose families carefully avoid it—and by the soldiers who cluster around it, anxious to learn the cause of so singular a condition of affairs. It is very probable that another and more thorough investigation may disclose the facts that the noise results from natural causes facts that the noise results from natural causes entirely, and that "spooks" have nothing to do with it. Bugs may have found a lodgment in some of the decayed timbers, and the supernatural noises may be caused by their nocturnal serenades.—N. Y. Commercial.

NOTICES OF MEETINGS.

MELODEON.—The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free, Rev. J. M. Peebles speaks Oct. 15.

RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, 18 Chauncy street, Sundays, at 10% A. M. Free.

street, Sundays, at 10% A. M. Free.

The Bible Christian Spinitualists hold meetings every Sunday in hall No. 118 Tremont street, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Christian Spiritualists hold meetings every Sunday at 10% A. M. and 3 P. M., at 121 Blackstone street, corner of Hanoverstreet. Lecture in the afternoon by Dr. U. W. Morrill, Jr. Music by Miss Minnle Pouty.

CHARLESTOWN.—Meetings will recommence in the City Hall

Music by Miss Minnie Pouty.

CHARLESTOWN.—Meetings will recommence in the City Hall
Sept. 3, at 2½ and 7½ o'clock P. M., under the supervision of
A. H. Richardson. The public are invited. The Children's
Lyccum meets at 10 A. M. Speakers engaged:—Mrs. M. St.
Townsend during October and November; Benj. Todd during
December.

December.

CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics Hall, corner of Chelsea street and City square, every Sunday atternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, to whom all communications must be addressed, bassisted by a Committee of well known Spiritualists. Many good speakers have been engaged, who will lecture during the season. The public will please take notice that these meetings are free, and all are invited to attend. Mrs. A. A. Currier will speak the three first Sundays in October.

CRELEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. II. Crandon. Chelsea, Mass. Speaker en-gaged:—Mrs. Fannie B. Felton, Dec. 3 and 10.

gaged:—airs. Fannie B., Fetton, Dec. 3 and 10.

FOXBORO, Mass.—Meetings in Town Hall. Speaker engaged:—Miss Susie M. Johnson, Nov. 5 and 12. Meetings during the summer months at 1% and 5% P. M.

TAUNTON, Mass.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents. PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyceum meets every Sunday forenoon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:—Miss Susie M. Johnson, Nov. 19 and 28; W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 39.

and 39.

Lowall.—Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum" meets at noon. Speakers engaged:—Charles A. Hayden during October; J. M. Peebles during November; J. G. Fish during January.

Fish during January.

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill have organized, and hold regular meetings at Music
Hall. Speakers engaged:—Mrs. Anna M. Middlebrook during
October; Kellie J. T Brigham during November; N. S.
Greenleaf during December; Susie M. Johnson during January.

WORCESTEE, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Mrs. Mary Wood during October; Mrs. Anna M. Middlebrook during November; J. M. Peebles, Dec. 2 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Bundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—J. M. Peebles during Oc-tober; Mrs. Sarah A. Byrnes during November; J. G. Fish during December.

Hodges.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation. YINELAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

NEW YORK.—Spiritual meetings are held at Hope Chapel every Sunday. Seats free.

Meetings are also held at Ebbitt Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2r. M.

Blatinone, MD.—The "First Spiritualist Congregation of Baltimore hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further

WASHINGTON, D. C .- The Spiritualists of Washington hold egular meetings avery Sunday, at 11 A. M. and 7% P. M., in teaton Hall, corner of D and Ninth streets. An able list of

CINCINNATI, O.—The Spiritualists of Cincinnati have organ. It is dittinguished under the laws of Ohio as a "Religious Society of Irogressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore becoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only. J. S. LoveLand will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Address, Banner of Light office, Boston.

Miss Lizzie Doten will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Advress as above, or Pavilion, 51 Tremont street, Boston, Mass.

N. Frank Whitz will speak in Troy, N. Y., during October; in Elkhart, Ind., during November; in Milwaukee, Wis., during January. Will answercalls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above.

Dr. and Miss. L. K. Coonley may be addressed at Havans, Mason Co., Ill. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Mas. Aquesta A. Currier will lecture in Charlestown, Oct.

MRS. AUGUSTA A. CURRIER Will lecture in Charlestown, Oct. 8 and 15; in Oswego, N. Y., Oct. 22 and 29; in Chicago, Ill., during November and December. Will stay in the Yest through the winter, and answer calls to lecture before literary, political and spiritual societies. Address, box 816, Lowell, Mass., or as above. CHARLES A. HAYDER will speak in Lowell during October: in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1868, if the friends desire. Address as above.

A. B. Whiting, of Michigan, will lecture in Washington, D. C., during October. Address as above (care G. A. Bacon, box 205.) till Nov. 1. RRY. ADIN BALLOU will speak in Stafford, Conil., Nov. 19.

REV. ADIN BALLOU will speak in Stafford, Cond., Nov. 19.

Miss Emma Houston will lecture in Milwaukee, Wla., during October: in Cleveland, O., during November; in Eikhart, Ind., during December and January. Would be happy to make further engagements in the West.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bettiel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mosse Hull will speak in Miswaukee, Wis., during November; in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the wisher.

Wassen Chass will lecture in Rochester, N. Y., Oct. 15:

WARREN CHASE WIll lecture in Rochester, N. Y., Oct. 15; will attend the National Convention at Philadelphia in October, and locture in Vibeland, N. J., during November; during January and February next, in Washington, D. C.; during March in Philadelphia, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

W. A. D. Hungs will analy in Great Parks.

March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Ban near of Light office? Yet a 1-1-1 | 1-1 |

Mas. Saram A. Byrress will lecture in Plymouth, Oct. 29; in Providence during November; in Lynn, Dec., and is, Address, 51 Spring street, East Cambridge, Blass.

Mas. Laura Dr. Force Gondon will lecture in Houlton, Me., and vicinity during October. Does not desire calls to lecture after that time until further notice. Address, Houlton, Me., care of C. E. Uliman, Ecq.

L. Judd Pandre will speak in Buffslo, N. Y., during November. Will accept engagements in the East for the winter. Address, Somerset, Pa., or as above

J. M. Perbles, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during November.

E. V. Wilson will speak in Cincinnati, O., during October.

E. V. Wilson will speak in Cincinnati, O., during Octo-ber; in Memphia, Tenn., during November and December. ISAAO P. GREENINA Will speak in Exeter, Mc., Oct. 15; in Glenburn, Oct. 22. He is ready to make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address, Exeter Mills, Me.

MRS. MARY M. Wood will speak in Worcester, Mass., during October and May; in Lowell during December. Will answer calls to lecture in New England up to that time. Address as above. MES. SARAH HELBH MATTHEWS will lecture in Londonderry, Vt., Oct. 8. Address, East Westmoreland, N. H.
ALCINDA WILHELM, M. D., inspirational speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terro liaute, Ind., until farther notice.

notice.

Mrs. Svsie A. Hutchinson will speak in Elkhart, Ind., during October; in Amsterdam, N. Y., Nov. 5 and 12; in Stafford Springs. Conn., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

Miss Susie M. Johnson will speak in Stafford. Conn., Oct. 16, 22 and 29; in Poxboro, Mass., Nov. 5 and 12; in Plymouth, Nov. 19 and 26; in Portland, Me., Dec. 3 and 10; in Worceater, Mass., Dec. 17, 24 and 31; in Haverhill during January.

Mrs. S. A. Horton will speak in Eden Mills, Vt., Oct. 15, and the three following Sundays in that vicinity.

Mrs. M. S. Townsend will speak in Charlestown (City

MES. M. S. TOWNSEND will speak in Charlestown (City Hall) during October and November; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

J. G. Fish will speak in Hammonton and Vincland, N. J., during October; in Cincinnail, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during Janary. Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

MRS. ANNA M. Middlesson will lecture in Haverhill, Mass., during October; in Worcester during November; in Troy, N. Y., during December and January. Will answer calls to lecture week-evenings. Address as above, or box 778, Bridgeport, Conn. F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accord-

HENRY C. WRIGHT will answer calls to lecture. Address Bela Marsh, Boston.

MRS. JENNETT J. CLARK, trance spraker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. GEORGE A. PEIRCE, Auburn, Mc., will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals.

Miss E. H. Fuller, trance speaker, West Garland, Me. MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith. Lois Waisenoown may be addressed at Liverpool. O.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MES. A. F. DEUWN, St. JOINSOURY CENTE, YL.

MES. MARY LOUISA SMITH, trance speaker, Toledo, O.

ANDREW JACKSON DAYIS can be addressed, as usual, at 274

Canal street, New York.

J. M. ALLEE may be addressed for a short time, care Banner

of Light. C. FANNIR ALLEE may be addressed, till November, at North Middlehoro', Mass.; permanent address, Hockland, Me.

De Janes Cooper of Reliefuntains, Ohlo, will take sub-

DR. JAMES COOPER, of Bellefontaine, Ohlo, will take sub-scriptions for the Banner of Light, as usual.

MRS. FANNIE DAVIS SMITH, Milford, Mass. LEO MILLER, Davenport, Iowa. DEAN CLARE, inspirational spraker, will answer calls to ecture on Sundays or week evenings. Address, 28 West street,

MISS B. C. PELTON, Woodstock, Vt. MRS. M. E. B. SAWYER Will answer calls to Iccture during October. Address for the present, Baldwinsville, Mass. W. K. RIPLEY, Foxboro', Mass.

MRS. N. J. WILLIS, trance speaker, Boston, Mass W. F. JAMESOE, inspirational speaker, Decatur, Mich.
MRS. SARAH M. THOMPSON, trance speaker, post office box
1019, Cleveland, O.; residence, 36 Bank street.
MRS. SOPHIA L. CHAPPELL will answer calls to lecture or
attend grove meetings. Address, Forestport, Onelda Co.,
N. Y., care of Horace Farley, Esq.

N. S. GREEKLEAF, inspirational speaker, Lowell, Mass. M.S. M. I. FERNCH, inspirational speaker, Lowell Mass. M. Hernch, inspirational medium, will answercalls to lecture or attend circles. Free Circles Wednerday evenings. Address, Washington Village, South Boston. Dr. B. M. Lawarker will answer calls to lecture. Address, Quincy Point, Mass.

M. H. HOUGHTON will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming wintermonths; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, Me., care Col. M. Houghton.

MRS. H. T. STEARNS, South Exeter, Me. MRS. E. K. LADD, No. 140 Court street, will answer calls to

lecture.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Bladinge, care of Mrs. Gilbert Wilkinson, 205 Checkham Hill, Manchester, England. MRS. Dr. D. A. GALLION Will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

DR. F. L. H. and LOVE M. WILLIS. Address, 192 West 27th street, New York. MRS. H. F. M. BROWN may be addressed at Chicago, Ill.

MES. F. O. HYEER, 60 South Green street, Baltimore, Md.
MES. ELIZABETH MARQUAND, inspirational and trance
speaker, 97 Wainut street, Newark, N. J., will answer calls to

J. I. POTTER trait through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, box 170, until further notice.

Miss Martha 8. Sturrevant, trance speaker, 72 Warren street, Boston. C. Augusta Firch, trance speaker, box 1835, Chicago, 111.

PROSPECTUS

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He will receive subscriptions for the Banner of Light.

W. A. D. Hung will speak in Grand Haplds, Mich., during Rovember. He will answor calls to lecture during the fall and winter. Address, Cleveland, O.

Mrs. Farrie B. Fairon will speak in Lynn, Oct. 29; in Chelsea, Dec. 3 and 10; in Lynn, Dec. 17 and 24. Will receive calls to lecture during the autumn and winter. Address, Bouth Maiden, Mass.

Mins Sarah A. Ruff will speak in Athol, Mass., during October. Address as above, or Claremont, K. H.

Mas. B. A. Brias, of Springfield, Mass., will speak in Chelisea, Mass., during October; in Portland, Me., Dec. 17, 24 and 31; in Wortester, Mass., Jan 7 and 14. Address scoordingly, Bells Amin Tobb; hormal speaker, will lecture in Charles.

The Billiam of the editorially, shall be entitled to a copy of the Ramer one year. It will on yowarded to their address on two, Mass., during December: in Washington, D. C., in

Miss Lizzie Carley would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich. ELIJAH R. SWACKHAMER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa-tion, Spiritualiam, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

MES. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass.

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