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DRRAM-LIFE: A STORY OF THE IDEAL AND THE ACTUAL.

Written expressly for the Banner of Light,

BY CORA WILBURN, or of "Agnes, The Step-Mother; or, The Castle a' "Daisy Nesbrook; or, Romance of Real Life "Adolph; or, The Power of Conscience" "Jos-sella Wayne; or, Will and Destiny" "Jas-mine; or, The Discipline of Life" "Fe-licia Almay; or, Crime and Retri-bution;" etc., etc., etc.

CHAPTER X. A Woman's Heart at Eighteen. Thou movest in visions, Love! around thy way, E'en through this world's rough path and checkered day,

Forever floats a gleam,
Not from the realms of moonlight, or the morn, But thine own soul's illumined chambers born-The coloring of a dream!"

FELICIA HEMANS.

"Only a few weeks more, and we shall be no more separated, my pearl!" said the voice that was sweetest music to my heart. "I believe in a fixed destiny," he continued, "and that it was fated from the beginning that we should meet and love. What other men call God or Providence, I term Fate. No matter, I worship it; it is my guide and leader."

"But-but," I faltered timidly, for he was ten years my senior and I shrank from expressing an opinion in presence of his superior wisdom, "you believe in a Supreme Being?"

"I believe in an overruling Intelligence; but I do not trouble myself about its form or forms." "Well, that is sufficient; that is my dear grand-

mother's belief. But, dear Ernest, this fatalism, or faith in destiny-does it not rob us of the idea of moral accountability? Have we not the power to resist evil, to overcome by force of good?'

'You talk well, dear, and I love to listen, if only for the pleasure of hearing the musical accents that first won me to your side. We are the creatures of circumstances, and they mold our characters; there is no merit in being what we are, and no demerit either."

Oh, Ernest, I fear you have imbibed some of your father's free-thinking notions! He is an avowed Atheist, and I do not like the way he speaks of women."

"My honored father," he replied, with a slight curl of the lip, "is peculiar in his views; I presume I am in mine; we are both right and wrong. I am no Atheist, neither do I speak with disrespect of women. But come, my Olive branch! as change is the beautiful watchword of the world, let us talk upon other subjects; we are, I am afraid, getting out of our depth. Show me that sweetly melodious poem again that you read to me yesterday; it sparkled with the gems of thought; the dews of affection glistened on its flower-words like angel teardrops; it is a missive from the very shrine of love-such love as ours. Read it to me, my dove of peace!"

Delicious flattery! sweet pet names! I could have fallen at his feet in grateful worship. I went into my room and took out of my writing-desk the poem I had composed a few days before. I read it with a trembling voice, with tears of deep feel ing in my eyes. It ran thus:

THE WORSHIP OF LOVE. Thine is the saintly palm, the victory, Angel of Light, named Love! The tidal flow of Life's great mystery,

Centred in God above! Thine are the treasures of abundant thought, Ever with glimpses of the Heaven-life fraught.

Thine are the budding hopes and joys of Spring, The thronging flower-emotions of the soul; For thee the joy-hells of the Future ring,

And crowned Fruition waiteth at the goal. Thine altar-glory over earth and sea, Is beacon-light of Immortality! Thine is the summer-realm forever blest

With all that Heart the Beautiful can give. Thine is the pilgrim staff and holy guest, The Voice of Promise unto all that live, In sweet Home-kingdom, royally apart, Thy sceptre rules the undivided heart.

Thine is the wealth of vintage gathered in From distant lands, and brought across the seas; From world allurement and enticing sin Safe guarded by the angel-harmonies. No winter-season of the frost and blight Chills the true heart or dims the faithful sight!

Thine is the earthly and the heavenly rose, The amaranth and the lily of the skies; At thy behest the inner gates unclose,

Granting heart-'raptured gleams of Paradise! Thy solemn worship is our human need, Thy benison of beauty God-decreed!

He said many loving words of encouragement and approval when I concluded my reading.

"You must cultivate that precious gift; I shall see you one of our best poetesses yet. And you must study music, and I will engage an artist to give you lessons in drawing and painting. All your beautiful talents must seek expansion, my

He did not say: "Cultivate goodness, faith and charity; expand in justice and in universal love; together let us walk upward, ascending to a nobler, higher life, through the combined efforts of our mutdal love."

Something like this passed vaguely through my brain, and must have cast its shadow on my face. I recalled one sentence he had uttered, and, not knowing why, it pained me: "Change is the beautiful watchword of the world!"

Do not plack to pieces that unoffending mignonnette," he said, gently pulling away, my hand looking beautiful as ever, and fully recovered

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shadow to chase the sunshine from your face? Have I unwittingly offended, dear lady-love?

" No, most eloquent flatterer! but I want you to explain the meaning of some enigmatical words you said." And I repeated them.

"My dear little philosopher," he said gaily, "I simply meant what my words conveyed: that Change is the inevitable condition of all things." "Even of love?" I asked.

"Sometimes even of love.".

"Is it possible to love more than once?" I exclaimed in astonishment. He smiled, as if in compassion of my simplicity, and replied:

"As long as the heart throbs, its capacity for love is never exlinusted. This is one of the beautiful arrangements of Nature."

"But, Ernest, have you loved others before me? If I were to die could you love another as you now love me? Oh, tell me the truth! tell me what you think and feel! I could love no other in your place! See my mother; beautiful and brilliant as she is, she is true to one image, to one memory."

I spoke as I truly felt, with earnestness that brought the tears to my eyes. With breathless eagerness I awaited his reply. My God-given individuality, my human and divine independence were merged in that one human being-cast at his feet-my sole hopes of happiness rested upon his fidelity and truth.

"Dear Olive," he said, taking both my hands and looking calmly into my eyes, "you have some erroneous views that time will banish for you. I have loved others—do not start and gaze on me as if I were acknowledging a crime—but they were evanescent fancles, passing experiences of the lightly ruffled heart. I have never been under promise of marraige to another woman; let that suffice you, Olive; and rest assured that you are my last love. Do not search into the hidden future; whatever your fate and mine is to be will be: so let us be content. I feel now that I could never love another woman in your place. How can I tell what may happen five, ten or twenty years hence? Your mother, dearest, is one of the exceptional souls of this earth; there are few such; but you and I may not be of that number. I feel now that to lose you would be the greatest earthly calamity to me. You say the same, yet time and circumstances may change us both. Whati weeping, Olive? Is this my brave-hearted girl, my little philosopher? These are the first tears I have caused you to shed; they shall be the last! Come, love, look up, or you will send me away in

It was weak and foolish, I doubt not; but the error of losing the love I prized so dearly took possession of my very soul! I forgot all about my womanly dignity, my natural pride of reserve, that never had half demonstrated to my chosen one the depth of my love, and with tears I could not restrain, I fell upon my knees before him and sobbed out in an agony of apprehension and grief:

Oh, do not forsake me, Ernest! I am not beautiful and brilliant, but I love you! love you better than my life, than aught on earth or in heaven! without you I could not live! denrived of your affection, your presence, I should diewither as the flower withdrawn from the sunbeams that gave it life!"

There! the rash words were said; the full extent of my dependence manifested; the sacrifice offered to the insatiate vanity of man! A bright expression of extreme satisfaction passed over his face; he raised me with the tenderest epithets of endearment; he kissed my hands with a fervent gratitude, and said in tones that faltered with emotion: "Now I know how well you love me, and I thank you, Olive." And his lover-like attentions were so delicate, there was such a renewal of loving interest in his manner, that before he took his leave my every doubt was lulled to repose; and I thought no more of the strange words that had surprised me into such complete hetrayal of myself. And I continued to wander in the rosy mazes of my heart-dream.

CHAPTER XI. A Tempest of the Soul.

"And when they came to Marah, they could not drink o the waters of Marah, for they were bitter."-BIBLE.

A tempestuous night; one of those brief but violent visitations of the Tropics, wind and rain. blinding sheeted lightning and terrific thunder peals, interspersed with the booming of the sen, that showered upon the beach its phosphorescent mountain waves. Here and there a crash as of uprooted trees; a sound as of falling rocks; the gleaming of strangely flickering lights in the streets and on the shipping in the harbor; the hurrying tread of feet; the call of human voices; I watched it all from my chamber window, and prayed most fervently for those at sea. Then I remembered one stormy night on the bleak English coast, that brought sad tidings to our sheltered home; and despite of the glowing hopes of love and youth, the near approach of my marriage day, my heart contracted with a sudden sense of pain and loss; and I bowed my head on my clasped hands and weut.

Soon the midnight storm had spent its fury; the golden stars shone forth from the unclouded vault; the atmosphere was redolent of flowery sweets; a loving calm once more enfolded the slumbering earth; the lights died out on shore and sea; the wild waves beat in muffled cadence: a solemn, prayerful stillness brooded over Nature's moonlit aspect; all human sounds were

My dear grandmother, who had left me to go and soothe my mother, who had a nervous dread of thunder storms, now returned, and reported that she was calm and well as usual, that I might go and pass the night with her if I chose, as I often did since her health began to fail. I went softly to my mother's chamber, and found her

Titerary Department. from the flowering clusters I was absently demol- from the alarm caused by the sudden breaking ered in her heavenly eyes. With a quick, con- Look up, my child; all things ordained of God are ishing, "but tell me what causes that pensive forth of the storm. I feared that she would speak | vulsive movement, she caught me from my of that other night of terror and of sorrowful remembrance, four years ago; but she said no word | close, close grasp of agonizing love. In that moconcerning it, but kissed me with her usual affection, gave me her blessing for the second time ed me with another, I prayed that I might be perthat night, and bade me go to rest, saying playfully that I must no longer be broken of my sleep, or I should look pale and haggard when Ernest came in the morning. "Marianita will sleep in the adjoining room. I feel very well, there is no necessity for you or grandma to disturb yourselves any further. Good-night, my dove; God and the angels bless you!" Her third benediction! I kissed her again and left the room; I kuew I could rely on Marianita, our cook's daughter, who was a light sleeper, and a valuable assistant in the household. 'A narrow entry led to the room jointly occupied by grandmother and myself as a dormitory. 'I could hear my mother's voice distinctly from thence.

My spirits partook of the calm of Nature with out. Very drowsily I crept beneath the mosquito curtains in my own white bed; and with a blissful sense of security and peace, I looked upon the other white draped bed opposite, and at the dear night-capped head reposing there, until I fell

I dreamed most pleasantly of wandering with Ernest over gardens beautiful as those of the fabled Eden; I heard the music of his voice, that grandest of all melodies under heaven,

"The rhythmic beating of a loving heart!" and I listened in the adoration of silence to the

repetition of my name. "Olive, Olive!" It was no longer Ernest's voice. I awoke to find my grandmother standing at my bedside; her hand, that trembled, was shaking me into wakefulness; her face was very pale. I could not speak; a great dread overwhelmed me; a fiash of revelation—I knew the sorrow that confronted me!

'Come, dearest'child! be brave, be strong! rouse all your courage! God is most merciful!" Ever the blessed consoler of my life! With a bound I reached the floor: I threw a light shawl over my night dress; I took the lamp from the one trembling hand, and silently, to all appearance calm, upheld by a strength not mine, I attended my grandinother to my mother's room.

I found her sitting in her easy chair propped up | hurriedly: with pillows, all copy sed from the atrangely altered face, that yet were a divine beauty suggestbreast heaved with the accelerated pulsations of angel. Remember me forever!" her heart, but there was no sign of pain upon her features, and yet there came to me the intuitive knowledge of the inevitable change. I knew that she was called home to our Father's mansions, to reunion with the loved of earth.

"My child!" how far-off seemed the singularly sweet tones! and she beckoned me to come nearer. I clasped my arms around her, and a great defiance arose in my soul, the impotent struggle of the human, blinded will! I determined to dispute with the death-angel for the possession of bled damned were as naught to mine! My pride tender reproval, and said, low as the breathings of the wind harn:

"God is a loving Father, His Will be done!" This lofty resignation touched me to the deenest core; she was exalted in that moment to the similitude of the saints. My heart seemed breaking within me; I burst into loud crying.

"My little dove! my lone lamb! you will be taken care of. Do not weep so despairingly! My inexorable duty is before me! I dare not leave this world with a lie upon my conscience, with a truth unspoken. My confessor ordered me to tell all. Have you sent for Father Ambroslo, dear mother?"

My grandmother nodded assent; she was pallid with some fear, apart from the danger of our

"Your soft hands do me good, my Olive, darling!" as I passed them over the panting breast, auxious to give her relief. "Kiss me, mother, best mother that you have been to me! and leave me alone with Olive."

She spoke with difficulty, and grandmother, stooping toward her, kissed her on brow and cheek and lips, then with a stifled sob she turned to leave us: "Be strong to bear what the Divine will sendeth!" she said to me with solemn earnestness; "remember, we are all His children, and accountable only for our individual deeds."

I heard her words, but whatever they meant to convey was lost upon me. I knew that my mother was about to make to me some important revelation. All that was secondary matter; the fact that, barbed with a thousand pangs of keenest suffering, faced me there, was that she was dying, that soon I should be motherless!

"Leave us, Antonia; Marianita, go with your mother, I will call you in again." The faithful very commencement of the sudden attack, now woman and the young girl withdrew, the great made his tardy appearance. Father Ambrosia, tears rolling down their swarthy cheeks. With a with the last sacrament of the Church, hastened low whine of sympathy, my mother's poor pet to the side of the dying. I fied to my chamber, dog crouched at her feet; she bent to shake his and there, in such a despairing whirl of thought silky head, murmuring in Spanish, in which lan- as I pray my worst enemy may never suffer from, guage she had spoken to her attendants: "poor. thing! I must leave you!"

"Olive, my best beloved! if I had more time, I would strive to prepare your sensitive little heart! I ought to have done so before. Forgive me, my darling, my dutiful child! I am about to inflict a fearful blow upon you!"

Do not agitate yourself, I)am brave, I am strong! I can bear all things except your loss! Forgive me, mother! loved, respected, worshiped motheri I have been so disobedient, so careless of your comfort, so heedless of your level Stay with me! I will never again disobey your slightest word!"

She shook her head sadly; the moisture gath- left the room. She was indeed a daughter to me.

kneeling posture to her bosom, and held me in a ment, forgetful even of the happiness that awaitmitted to go with her-that the summons might go forth for both.

She sank back exhausted, and strange grey shadows stole athwart her features, and the laboring breast was almost still. Alarmed I was about to summon help, but she forbade me with a gesture. Again I knelt before her, and looked in anguish on her changing face.

"Give me strength, strength to fulfill my duty!" she prayed; and as if the fervent petition met with immediate response, the shadows were in part dispelled, the light returned to her eye; the nervously wandering hands lay folded in her lap. A terrible oppression seized me; in breathless expectation my heart stood still!

I am not your mother, Olive !" Was I dreaming? Surely, the dread clutches of some mocking nightmare held me captive! Or -no; she had uttered words that, in my bewilderment of sorrow, I had misunderstood. Or, perhaps she was delirious; I had heard that it was often so at the ebb of life. I knew not; I had never seen any one die.

Have you, life-tried ones, bending over these pages, ever undergone the numbing sense with which, at first, some great calamity is received? Do you recollect how, the evil tidings suddenly brought home, the revelation of shame or terror seemed unintelligible from its very immensity, and you deemed it all a dream, a mistake of the eye or ear, an utter, absurd, and complete impossibility?

I softly chafed the dear hands, growing cold beneath my touch. I forced a smile to my lips; I looked up into her eyes with all the olden love and confidence.

She read my thoughts. As for the daily benediction, she placed one hand upon my head, the

other pointed reverently unward: "In the most holy name of God, I declare to you, I

am not your mother, Olive!" I believed her then; and as if by a mountain's weight, my soul lay crushed and bleeding! She mistook my silence for calmness, and went on

"I would not have you know while I lived, for your love was my solace, a part of my life! I am ive of a holler existence already half begun. Her growing faint and weak! If I had given you birth, eyes were bright, but wandered restlessly; her I could not love you better. You were my child-

She stopped to gain breath. A flerce resolve to know all, to know the worst, possessed me.

"Am I not Louis Sheldon's child?" "Oh yes; oh yes; he was your own, true fa-

ther!" "And my mother? Did he have another wife

béfore you?" "Alasi no. She should have been his wife; she

I interrupted her. The flery tortures of the fathat loved one. Something in the expression of of virtue, my innate, fostered abhorrence of all my face must have betrayed my rebellious impurity, my boast of honorable descent, all overthought, for she looked at me with a serene and thrown, and in their place, a cruel, gibbering flend, representing the world I lived in pointed at me

the finger of scorn, and named me-" Bastard !" I could not have wept then; I was maddened with the humiliating sense of absolute disgrace! The nurtured prejudice had assumed gigantic growth. An utter feeling of self-loathing overwhelmed me. I was branded as with the felon's doom! I interrupted her dying words, not with the gentle entreaty of daughterly affection, but blessed child, I have not much time, and a bitter, with an exclamation of rage and pain. Perhaps the watching angels, who were guiding her pure spirit to the eternal shores, kept from her failing consciousness the meaning of that cry of misery. I trust that it was so. Again the mysterious shadows flitted over the tranquil face, beautiful even in the transition hour. Still further off sounded the voice; between this world's objects and the eyes that looked upon supernal glories, a veil was falling rapidly.

"Hark! Do you not hear the singing of the angel hosts? I see white garments—wreaths of starflowers! Olive, do you not see? Listen to that morning hymni Sunrise in the eternal world. Blessed Mary Mother! Redeemer of the world through Truth! And she is there, Olive, your mother; she sits at the holy feet of the dear Mother of Christ, ransomed! ransomed! Blest, forever blest, in heaven's Grand-mother-will tell you all. Kiss me—and call her in—they will not wait much longer; the angels say, 'Come! come, Maravilla!' Ah! there is my Louis! I have told herall is well!"

She extended her arms as if to embrace the vision that her eyes beheld. Mechanically, heartwrung, soul-wounded unto death, I kissed her lips, her ice-cold hands, that returned no pressure. At the door I met grandmother, our servants, and the physician, who, having been sent for at the I cast myself upon the floor, and in the desolation of my untried spirit, I blasphemed God, and cursed the day that I was born!

CHAPTER XII.

Cast out of Man, Lovingly Enfolded of God. "My boast is not that I deduce my birth From loins enthroned, and rulers of the earth: But higher far my proud pretensions rise, Daughter of parents passed into the skies!"

"Olive, my child, I entreat you, arise from this stupor of grief. She died so calmly-she looks so beautiful in death. She never spoke after you

I sprang up with the fury of a tigress in my heart. I startled the venerable woman with the sight of my pallid face and blazing eyes.

"Poor, poor girl!" she said, gently. "Sorrow has made her wild."

"I am not wild with sorrow!" I almost shouted; "I am distracted with shame! I could have borne all things but this! My life is henceforth emblttered-my every joy is gone! All the world will scorn me! I lonthe-I detest myself. The father I almost worshiped, sunk low-low in my estimation forever! She I deemed my beautiful, true mother, to tell me with her last breath that I

" What? Olive,"

My grandmother's voice was the same as ever, gentle, soft and low," but an expression of unusual severity overspread her face. But I was given over to my demons that morn; I answered, still beneath the pressure of my selfish prejudices:

"You ask me what? Am I not a thing to be scoffed at in the very streets? Am I not branded of sin? Will not the sins of father and mother be visited upon me?"

"No!" said my grandmother, sternly. "They will not, unless you willfully pursue an evil path. All true men, and all pure women, will respect you for your own worth. No disciple of Jesus, no matter of what denomination, will dare to say to you. 'I am holler than thou!' And, Olive, before you open your lips to impeach the departed, give heed to the counsels of that charity, without which, there can exist no faith and no love! Learn the history of your mother, of the long-suffering, muchenduring saint. Repeat her name in reverence, and speak of your father with filial respect. Judge not, inexperienced girl that you are! Can you pass judgment upon those whom God has enfolded in the Mother-arms of his love? Are you wiser, purer, better than the Infinite? Olive, this is a solemn hour; the spirit of her who has taken a mother's place toward you, may be hovering near, listening to your rash words, to my timely admonition. Beware of harsh judgments; you may be tempted and tried; you are human and fallible. Pray to the All-Perfect, that His ministering host may lead you out of temptation, and save your life from sin!"

I stood rebuked, abashed; my hot ire died out before her thrilling words—the first she had ever severely spoken. The angry passions dissolved in the tenderness of grief. I fell upon my knees, and bowed my head in deep humility, and sobbed and plead for pardon. I remembered again they beloved dead; and the natural sorrow took the place of the mistaken self-condemnation.

Again my grandmother's face beamed lovingly benign upon me; again her magnetic touch soothed my feverish pulses into quiet; her timely words of counsel reached the soul-depths. But at once a mighty fear filled my aching heart

anew, and as the frail reed shaken by the Tropical storm, every quivering nerve responded with a "Ernest !" I gasped forth; "he will take back

his promise. I shall be abandoned, forsaken of all I love on earth!"

"Hush, child! hush! What bugbenrs your sickly fancy conjures up. Ernest knows all about you; we told him long ago. It makes no difference with him; if it did he were no man of honor; he would be unworthy of your love. You should have been told before, but Maravilla could not bear to have you look upon her with a stranger's eves, so she said-the blessed, true one! Knowing your morbid sensitiveness on this point, we had come to the conclusion not to tell you until after your marriage, when, perhaps, you would have borne it better. Do not, I pray you, Olive, allow a foolish worldly prejudice to embitter your life, to cast its shadow on the memory of those who have the most sacred claim upon your love."

One life-giving hope sustained me. Ernest knew, and he despised me not. He loved me still! That was most gracious lightening of my grievous burden. But still I bent beneath it. crushed and woe-worn. Something of power and rebuke in my grandmother's manner restrained me from further outbreak; but amid tears and the dread feeling of loss I sustained. I said:

"How can you call that a foolish prejudice which is with me a hely homage given to untainted honor? Are you not yourself an ardent worshiper of womanly purity? Have you not impressed upon me, time and again, the solemn obligations of chastity, not alone in deed, but in word and thought? Have I not heard you say repeatedly that the costlicat jewel in the immortal crown of womanhood was virtue?-not in the conventional. sense alone, but with a deeper and divine significance, and now-oh, grandmother!" I could not help it; the scalding tears of shame

burned on my cheeks.

"I am no advocate of weakness. I take no sides with vice and folly," she replied. "My soul is repelled from the self-marked libertine, from the wanton woman. There is that in me, as it lives in you, and in all innately pure natures, that turns in disgust from all sensuality, veiled or grossly revealed. Your father erred, my child, as did your angel-mother. Were it not for public opinion-that frightful monster that feeds upon wrecked souls!—she might have been his honored and acknowledged wife. Had they both confided in me, all the after misery had never been. I would have counseled them to defy public opinion, to fling caste to the winds, to insure their mutual happiness. Alas, they never trusted me, and I remained powerless to aid! I will tell you all at some more fitting time. Enough for you toknow now that your mother was the first an only woman your father ever loved; that she was pure and true as is God's sunlight; that she explated the one error of her otherwise blameless. life with the forfeiture of that life in sorrow. Does pity begin to stir your heart for her? Your father's days were darkened by her loss; no other woman could replace her. The love that errod

was yet divinely constant. In heaven they are reunited. She heard your haby-wall, and kissed your eyes and lips in mother-love, then turned to God for comfort and projection, far out-on the blue, lone seal You weep, Olive? Yes, child, shed tears in plenty for the mother, ransomed by the nil-forgiving love of God; but weep no more for shame. One left to mourn on earth, the other removed to the progressive worlds, leaving her poor habe motherless, to battle with this cruel world; the young, sensitive spirit broken by its self-accusing sorrow. Was not this atonement enough to satisfy the most inflexible justice?

And God, who is Mother-Love, as well as Perfect

Purity, accepted the gift. Dare you and I refuse it?" Oh, my grandmother! noblest, best of women! who, without blemish, thyself couldst enfold in the white mantle of thy charity the sinning and estrayed of life! What a soulless, conventional being I should have been but for thy inspirations of truth! How her blue eyes beamed in vindication of the God of Love, revealed to her aspiring soul! How her cheek crimsoned with the powerful indignation of her spirit's protest 'against human wrongs! Her stature seemed to dilate, her long-passed youth to return; the glories of immortality played upon her brow, and imbued her utterance with the thrilling melodies of persuasion. I have heard inspired speakers since; none that excelled in heart-fervor, and in soul-dedication to principle my beloved and revered grand-

Still far from reconciled, yet relieved of the crushing despair with which I had entered my chamber, she led me from it to my mother's-no to Maravilla Sheldon's apartment. There she lay. in the last earth-slumber, delicately enrobed in white, white flowers on her bosom, and in her night-dark hair; the long lashes folded on the spiritually pale face; the sweet lips enwreathed with a blissful smile, the angel-signet of immormortality achieved! And the golden sunshine of the early morning flooding the outside world, while the lay there enwrapped in reverential shadow. She had fulfilled a mother's heart-mission of love!

The religious element within me was strong; it asserted its benignant sway in that presence of beauty and holiness. I prayed, as I had never done before, and my worldly demons vanished, and the softening influences of affection and compassion blest me as I knelt beside the beautiful

They came in, friends and neighbors, Catholics and Protestants, to look upon her in the last repose. Young girls placed at her feet their votive offerings of flowers; men and women commented on her wonderfully preserved beauty; little children hushed their prattle, and gazed in awe and admiration on the placid, moveless face, the still form of the "lady mother." And, like the sustaining spirit of the household that she ever was my grandmother moved calm and stately mid the visitors that thronged the house that long, bright summer day.

At length he came, my betrothed, and without a word, he drew me to his heart and kissed the gushing tears from off my eyes. After he had looked on the departed, he led me to our favorite seat beneath the luxuriant mignonnette, the clustering wild flowers and gracefully twining vines; and there, holding my hands, he breathed blest comfort in my car, and poured healing balsam of love on the wounds of my spirit. Despite of shameful birth and worldly excommunication, he loved me fondly still! I shrank from the soulcoarseness of his father, and, faltering, I asked whether he, too, was aware of the secret confided to me by Maravilla's dying lips.

"My treasured Olive," he replied, "father and I are not one heart and one soul, as are you and your respected grandmother; as was the link existing between you and the beautiful lamented woman, so worthy of replacing your mother's loss. Be at rest; my father knows nothing of the matter entrusted to me on the day I asked Mrs. Sheldon and grandinama Heath's consent to our union."

So I was relieved, and my dominant pride could to some extent hold itself erect in the world's eyes as before. My secret had not gone abroad. What had been confided to the priest under the seal of confession, was held as sacred. For I submitted with a tolerable grace to the infliction of Monsieur Lavallier's condolences, to his exaggerated accounts of the last night's storm, and his own prowess in rescuing numberless persons from perilous positions on the sea and land.

The next day she was committed to the motherkeeping of the earth, in as beautiful a spot as ever young Romance discovered for the favorite haunt of Love-within sight of the blue sea she had ever loved and feared, and in hearing of its musical chant; around the forests' depth of mystery and bloom; the scarlet glow of imperial lilies, the virginal clusters of the orange blossom; the crimson pomegranate bells; the most edorous reseda; the large-leaved geranium, with its variously tinted flowers; interlacing bowers formed by sovereign Nature's hand; velvety greensward; kingly cocoa trees, with feathered tufts; royal and sheltering palm, and fan-like plantain, with its sun-ripened pendant fruit. Encircled by the guardian mountains, that in the far-distance merge into a hazy dream line of azure. Ever there the matin song of birds sends greeting to the balmy air. It is a spot for reverie, for religious contemplation; for the uplifting of the soul in all devout and pure communion with the un-

"MARAVILLA, THE WIFE OF LOUIS SHELDON,

AGED 29 YEARS.
* Blessed are the pure in heart, for they shall see God.' A simple white stone, with a cross graven upon it; the loving tendrils of the wild vines; the unspringing wild flowers of the beneficent soil emulate each other in wealth of coloring, in abundance of emerald foliage to adorn the restingplace of a true spirit's casket. It is not the common burial-ground. A few rich families, residents of the place, have purchased that portion of an extensive plantation. Blessed of the God of Nature, it has been consecrated by the hand of man, with the formulas of the Catholic Church. As one of themselves, the stranger, distinguished for her beauty and her goodness, was permitted to repose the mortal amid the Idyllian beauties of the spot. Thither dear grandmother and I often renaired at sunrise, or at the close of day; sometimes accompanied by Ernest, we dreamed away the moonlight hours of the Tropical night there. Sneech was charmed into silence, and the soul

held communion with its better angels there. [To be continued in our next.]

TRUE AND BEAUTIFUL. - Some one has remarked, with equal truth and beauty, that educa-tion does not commence with the alphabet. It begins with a mother's look, with a father's nod of begins with a mother a rook, with a lather a not of approbation or sign of reproof, with a sister's gentle pressure of the hand or a brother's noble for bearance, with handsfull of flowers in green daisy meadows, with birds admired, but not touched, with creeping and almost imperceptible connets, with humming bees, and glass bee-bives, with pleasant walks in shady lanes, with thought directed, in sweet and kindly tones and words, to mature and acts of benevolence, to deeds of virtue and to the source of all good, to God himself.

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 sir."
(LEIGH HUNT.

[Original.] BATTLE FLAGS;

OB,

EFFIE'S VICTORIES. PART II.

its musical sound; rattle, rattle went the blinds flowed almost a river, and on the meadows stood pools of water. The clouds were unbroken, and a lie in your heart." over the hills they settled like great black hoods. The morning-glories closed their blossoms and the buds did not dare to open. The asters looked peas bent close to the earth, as if dreading the frown of the sky.

It seemed a sad time for flowers to those who did not remember what goodness and beauty come after the storm, and what blessings the clouds and the storm-winds bring. But a sadder time it seemed for boys and girls, to those who did not remember that goodness and beauty may shine forth brighter where everything is not just as one wishes.

Effic's sky was overcast heavier than the sky overhead. Great black clouds settled over the heaven of love that often shone upon her. The sunshine of beauty looked not out of her blue eyes, and every flower of happiness seemed closed. What had made such a storm in her little heart? Had she forgotten about the beautiful fing of love that she had determined to keep waving? The banner of stars and stripes that had been raised in the garden was now wet by the storm, and its folds clung close to the pole; but that was not the reason she forgot about it. Belfishness had come creeping into her heart, until it had shaded the gleams of beauty that had been shining there, and this is the way it happened:

Willy had taken his little wagon, that his father had fitted up like an ambulance, into the house, and he was putting in it all his blocks for stores, and he had taken his wooden horse with a broken leg, and his squeaking dog with its nose battered off, and had laid them out on the carpet and raised Effic's shawl over them for a tent; and he was forgetting all about the storm in representing all the stories that his father had told him of the wounded and the comfort brought to them by the good and loving. Effic, too, was dressing a doll like a nurse, and had just finished it.

" Now, Willie, give me that shawl; it's mine. I want it for a bed, and you can't have it," said she. "Oh. Effie," said Willy, "don't tear down my tent! see how nice I've fixed it, just as father told me. Don't, Effic!"

you don't know anything about hospitals! you have lain all your folks on the floor; that ain't

"Did n't father say that they did n't always have pillow or a blanket for folks that were dreadful ad?" said Willy.

"Dreadful bad!" said Effie, with a sneer. "I should think you'd know better than to say that! It is n't proper at all; mother says so."

"Well, I guess I know," said Wille, "for I heard Mr. Crinks say so yesterday; he said it was dreadful bad walking; and I should like to know if it is n't just as good to say dreadful bad wound-

Effic laughed so loudly at this that the rain and the storm seemed quite silent; but it was not a merry laugh, it was a laugh of contempt, and just such a one as little boys and girls do not like to hear. Willy grew quite red in the face, and gave his wagon a kick, as if he wished to show his ill will to something, through his foot. Effic's doll. just dressed in a white apron and a handkerchief folded neatly over its neck, lay close by. Willy had taken an old bottle that he had found and had filled it with blueberry juice and put in an old cork. This was in his wagon to represent the medicine that was to heal his sick, represented by his noscless dog and legless horse. The bottle tipped over, the cork came out, and Effic's doll was

covered with the dark liquid. "You ugly thing you!" said Effic, when she saw the mishap; and she seized the bottle and threw it with an angry gesture. It hit the clock, and broke the painted glass door. Willy at the same time seized Effic's shawl and threw it toward her and it covered her head. At that moment their mother entered, and, seeing the state of things, she took Willy without a word and put him into the large closet. He cried so loudly that she could not understand that he said he was in nocent of breaking the clock. It really appeared to his mother that he had done it, for Effle's head was covered and Willy stood in front of the clock. Willy was closely locked in the closet, that he might have time to think by himself of the wrong his mother supposed he had done.

"Effie," said her mother, on entering the room again, "why did you let Willy have that bottle? Just see the mischief he has done! That glass cannot be replaced; that was the clock my mother had forty years ago, and the painting was the old Constitution's escape. I remember hearing my father tell about it when I was a girl. I would not have had this accident happen for anything, and I must blame you some, Effic, for you are older and should not have let Willy have the bottle. But don't cry, Effle; it might have been the same with one of his blocks. I am so sorry he got so angry, for I really hoped that the sight of the banner would keep you both from allowing your ill temper to control you."

Effe said not a word. She knew her mother laid all the mischief to Willy instead of her, and she knew, also, that Willy's professing to be innocent would not release him from his punishment unless she, also, bore testimony to it, and told of her own part in the accident. Effic was, then, a great coward and was acting a lie. It was impossible for her to feel comfortable; but, just because she felt so very miserable, she tried to show that she was not unhappy at all. The mean-

ness was all within herself and very hard to bear. "Shall I wipe the dishes?" said she to her mother, for she wished to go into the kitchen and have an opportunity to get rid of the sight of what reminded her of the mean part she was acting.

"Oh, no, my dear," said her mother. "If you will only arrange the things in the room I shall be glad. There are Willy's playthings—you may put them all up; he will want them no more today., I shall take Willy up stairs to spend the day; and perhaps if I keep him from speaking to any one he will have time to think of the wrong he has done, and not repeat a similar act."

glad and she was sorry. She was glad that Willy Clock.

was not to be allowed to talk, for then he would not tell what had happened, and yet she was sorry that his punishment was to just so long, for she had hoped he would soon be released, and then she thought she would make amends for the trouble she had caused him by being very kind to

him. She tried to quiet her reproving conscience thus, and began to arrange the room; but everything reminded her of her own injustice. There was Willy's horse tipped up on the carpet with its broken leg, like a wounded officer. Something seemed written all over the old veteran's body, and to speak from out his lifeless form. It said: There's a lie in your heart, Effle!" and there was written: "Mean, mean, mean Effie!"

But Effic gave the horse a jerk, and put him into the box where Willy's playthings belonged. She thought she had got quite rid of the old fel-Down came the rain, drop, drop, dropping with low's accusations, and should be able to feel quite at ease; but there lay the worn out dog with the as the wind came in gusts. Down the road there snubbed nose, and he, too, seemed to speak from every battered limb, "Mean, mean Eilie; there's

So Effic gave him a jerk, and put him into the box. 'But she was no better off then, for the wagon, with its ambulance-like cover, was in the midup through many tears, the balsams seemed to dle of the floor, and it seemed to have labels on cling closer to their mother-stalks and the sweet every block, and Effle could read only, "Effle, there's a great black lie in your heart." So Effic took the wagon and put it under the table, and drew down the cloth so as to nearly conceal it.

After a time the room was in excellent order, for she had worked with a busy hand, not caring to stop to think. She went to the window, and looked out into the garden. There she saw the flag, and it, too, seemed speaking to her, and it said, "Where is your love for Willy? Oh, Effie, Effie; you are a dreadful rebel; you have dishon ored the flag!"

So Effic turned quickly away from the window and was glad to see her father coming in through the kitchen, for her thoughts were getting too uncomfortable.

"Oh, Effiel" said he, "I've been thinking of something I never told you, and, as it is a stormy day, and I thought you and Willy would be dull. I left my work to come in and talk with you. Where's Willy? Up stairs? Oh, there's been some mischief, I see. Well, I'm very sorry, for I wish my children would always keep from all wrong. But since you are not in the mischief, Effie, I will not let you lose what I was going to tell you both."

Effic hung her head, and could not say a word. "Perhaps you don't want to hear me? Ah, I see what the matter is: you are so sorry for Willy. Well, so am I; and for myself, too, and for you. That is the way it always is; the harm one does reaches a great ways. But I was going to tell you about something that happened when we were in camp. We were forbidden to forage at one time-you know that means we were not allowed to go out and take whatever we could find; but some of the boys would do it, for all that. A fellow went out one day, and brought in a pig. He had taken it in the woods, and had divided it among his comrades. One of the officers, who had keen powers of smell, recognized the odor of roasting pork when the first piece was on the stick. He ordered the boy who was superintend-"I want my shawl this minute!" said Effle; ing the cooking of it to be brought before him, and declared he should be severely punished. He was not a kind man. I don't think he had any children at home that loved him very much, and he ordered the boy-soldier to be tied to a tree, with both arms stretched to their utmost extent, and there he was to remain until the officer chose to order him to be released. He knew and we all knew it would be a long time, and that perhaps the poor fellow would faint before he was released. We all knew that he was innocent, and we expected him to tell the officer so, then some of us intended to testify that he had not been outside the camping-ground. But not a word escaped his lips; a proud flash came to his face, and it seemed as if he grew taller and larger in a moment. I knew, as soon as I saw his face, that he was resolved not to betray his fellow-soldier, but suffer himself rather than have another.

The fellow who caught and killed the pig stood by and saw the boy, and knew his determination. We all expected to see him step forward and declare the boy innocent, and that he was the one guilty of disobeying the orders of the camp. But ie moved not an inch. He saw the poor fellow taken away; saw him tled, and his arms outstretched, and a large stone placed in each hand. The order was to shoot the boy if he let his arms fall. I am sorry to say that there were some men fighting under the old flag, that seemed to have little love in their hearts, except self-love.

The boy bore his punishment nobly. It was told us afterwards that the soldier who guarded him was so touched with pity, that he closed his eyes in his walk, that the boy might rest his arms moment unseen; but he, seeing the good intention, said:

'Don't tempt me to be a coward. I'll die before L'il falter."

Fortunately a superior officer came to the camp, and a review was ordered, and the boy was reeased before he had suffered very long.

But I wish to tell you what became of the cowardly fellow who allowed him to be punished in his place. He was despised by the whole camp, Not a soldier would associate with him, only as compelled. He was called by all, Sneak. Everywhere he went he heard some word of contempt. The poor fellow suffered a long punishment. At last it became greater than he could bear. To meet daily the contempt of men, is a hard punishment; but it was harder to feel the sense of meanness in himself. He grew really pale and ill, and one day we missed him, and we were quite sure he liad deserted to the enemy. Afterwards we learned he had.

learned no man.

The brave soldier-boy who had suffered rather than betray another, was honored by all; and it was a great pleasure to us when he was promoted became an officer. He received a thousand fold, in outward good, for his courage, and in him-self he was more greatly rewarded, for he felt the internal satisfaction of acting nobly. But what makes my Effle cry? Is she not glad that the brave are honored and cowards dishonored?"

Effic covered her face in her hands, and as her father drew her to him, she laid her head on his shoulder, and cried pitcously.

"Oh, papa! I am just such a coward. Willy did not break the clock; I did. Let me go and

be shit up."

Effle had acknowledged the wrong, and her punishment seemed easy to bear. She did not be shift as the loneliness half as much as she had minded the meanness in herself. and when evening came, and she was again by the cheerful light, with Willy opposite her, she begged her father to repeat the story. He did so, and when he had finished it, he added:

and when he had finished it, he added:

"Effic has tried the effect of being a coward, and she has found it very uncomfortable, far worse than any punishment, and I do not believe she will wish to try it again. When we raised our flag in the garden, you know, we were going to make it represent to us a hanner of love. Now love cannot be selfish; so we find that Effic descrited the flag and became a traiter to it, but as serted the fing and became a traitor to it; but as she did not go completely over to the enemy, we will all renew our pledge of faith, and still go marching on under the folds of that beautiful hanner of Love, that will lead us finally to a blessed victory."

Written for the Banger of Light. ON READING ADELAIDE PROC-TOR'S POEMS.

THE THE PROPERTY OF THE PROPER

BY CORA WIBBURN.

They come to me fraught with balann power, Endowed with angelic ministry to bless; Enfolded in a mystic thought-world's dower, Soothing long prison-days of loneliness.

Uplifted from the realm of brooding sorrow, Wakened as from a dream of clashing strife, The soul basks in the Promise of the Morrow. Earth is with most supernal glory rife!

Anew, the Faith that God enjoins uprises, Summoned by that great, human soul of thine, And all that darkens, troubles and chastises, Is hallowed by Love's mandate all divine.

The eye of Faith sees further into Heaven;

The heart of Love reposes on its Lord;

The gracious ministry of the forgiven Through all the echoing halls of life is heard.

Woven in legend, through whose golden gleam ing,

Lessons of Truth, entwined with God's own glory,

Significance divine is music-wrought, Exalted from life's mere poetic dreaming, A heavenly love is most divinely taught.

Thrilling the heart with their perceptive might; And woven in the fairy garb of story, The beautiful Ideals of the Right. True poet! thy sweet strains upon my spirit

Fall with a strange and wondrous melody: Faith, Love and Truth, all that our souls inherit. The dower and grace of Immortality,

All waken into fresh and conscious being, 'Neath the heaven-born music of thy spirit-lyre; Crowned Hope the burdened soul forever freeing, Bidding the phantoms of the world retire!

Thou, who art crowned and scoptered by the an In the sweet heaven of thy own pure heart's

choice, For the great gift of thy true soul's evangels, For comfort given, in spirit-land rejoice!

Thou, who dost bend in prayer at Mary's shrine, In homage to the ideal Virgin Mother, I worship with thee at each fane divine, Loving the heart that bade us love each other.

Still to our darkened earth, oh soul of beauty! Come with the revelations of His love; Teach us the holiness of fulfilled duty, From toils of earth to look to Heaven above. Tonica, Ill., 1865.

Original Essays.

PRE-EXISTENCE WITH CONSCIOUS-NESS.

BY JOHN R. BOBINSON, OF CHICAGO.

I have several times seen in the Message Department of the Banner of Light an oninion expressed by what purports to be the instructing Intelligence, that man existed in consciousness previous to his organization on our planet. Now am extremely curious to know how any mind comes by such an opinion, for I do n't discover. more in the disclosure than a mere opinion. But even opinions have to be based upon data. Can that mind direct us to any philosophy, system, or opinion? To be sure, science clearly indicates that all things in organic forms exist in principle; but it does not teach us that said forms exist in development, except in unison with the negative, what commonly is termed the material elements. I learn that consciousness may exist in principle, without existing in development. I being cannot discover that said posttive and negative principles have to unite in order to develop an organization? And whoever, I would like to know, saw intelligence developed, except in organization? Now the query which instigated this investigation is, if man requires organization to possess consciousness, and organization can only be had in the union of the two elements, and one of these elements is a gross material one, to begin with certain, can we conclude that he can have consciousness without the conditions of said consciousness? That will never do; even if minds out of the gross earth-form teach so; for it certainly must be clearly self-evident to reason, that if mind can exist in all wisdom, consciously, without organization in the negative principles; there could be no necessity of feeding upon the tree of knowledge of good and avil, in order to obtain a position with the Gods: for even they discovered that man had, by taking a bite of the marrelous fruit, become as one of them; leaving us to infer that they had been elevated to their dignified position by similar means. And it certainly does seem to me, that the man, or positive principle, could about as well have dwelt alone, as to have had a companion to be a necessary assistant. And it also does appear to me, that we may discover that consciousness, although it exists in principle in all the elementary system yet, like all other unfoldings, is progressively developed. This mind does itself recognize in its invocations to the Divine principle, that said principle exists as father and mother; as male and female; as positive and negative; and who does n't perceive, that is looking, that all unfolding and development of all subordinate principles corroborates the unfolding and development of the grand principle of all principles? Just behold for once! The grand elementary system is an organization-a grand combination of positive and negative principles. The grand central sun is an

Each planet follows the same order, being at first, a dark mass of positive and negative principles-a perfect type of the first grand prototypehaving a central nucleus of light, constantly increasing in magnitude and intensity to respond to the influences of the grand central luminary, till itself becomes a sun to develop other planets into suns like itself. Each planet is a complete universe of positive and negative principles, having their central principles established from eternity, in the grand universal mass of the elementary system. Each planet unfolds and develops Man -a type of itself-with also a sun within his centre which has, by the influences of Light, Life and Motion, come to be, not only sentient, but intelligent: because he also is a universe of positive and

ory of precisiatence in lutelligent consciousness served in all ages of the world.

will not harmonize, nor congenialize with the development of principles. Unless you teach the corroborative principles, we cannot accept what is taught as being Truth; for truth is the development of principles. Truth is the arrangement of facts into systematic and harmonic order. This is what the musical composer does, when he develops the principles of music. This is what the tree does, when it develops the principles of its fruits. In fine, this is what Mind does, when it develops itself into intelligence; for intelligence is the Alpha and Omega of the whole elementary system. Nay, my brothers! Nay, my sisters! although Man-which, being interpreted, is Mind-stands in principle, in all the elements, yet, like the kingdom of heaven within us, he needs development to make his existence manifest. This fact needs but little demonstration to become clear, certain and self-evident.

Man or Mind preëxists in principle only; his development depends upon the Divine energies of Light, Life and Motion. The apple-seed contains in its germ the principles of all that can ever be unfolded and developed from it, thus disclosing the preëxistent root, stalk, branches, leaves, blossoms and fruit, which is its ultimate. It can never go beyond that. So the grand elementary system of systems, contains in its germ the preëxistent Man in principles, positive and negative, male and female—separated so that individualization and propagation may take place. Man is the highest disclosure which the elementary system can ever make. Man, when perfected, is intelligence developed! What Man shall do, after being ultimated, I will develop when the light here reflected, is seen to shine from the folds of your Banner. From my standpoint I behold many apparent errors, in the reasoning of spiritual philosophers, both in this and the intermediate state.

I propose, with your leave, to point them out ofcasionally, and let thom glare from your Banner folds. It is quite possible I may attempt sometime to disclose a secret concerning that Man Christ, which I have nowhere seen in the "Books."

PROPHECY---AN INTUITIVE VISION.

BY JANE M. JACKSON.

Examples of foresight and presentiments have lisclosed wonderful powers latent in the human soul. Prophetic gifts are not alike to all, and to many are never granted. Prophets have been viewed as something unnatural, or strange, without the sphere of ordinary beings, as the intelligences were only given at times and places when they were in a condition to receive them. Prophets are psychologized by the power of spirit over spirit, and wield, through the medium of language, strange and mighty influence on the minds of their hearers, as an electrical fire. The faculties suitable for prophecy often lie dormant for years, because the voice is not heeded which speaks to them from the interior or clairvoyant intuition. Spirits act upon the hearing faculty of the prophet's mind. Thoughts are thus conveyed, and if heeded, he utters them without hesitation, and they often prove prophecies. It is the same if he is magnetized by a mortal. It is only when the voice of the spirit is heard indistinctly that the wrong statement is given, or when he listens entirely to his earthly magnetizer, if not deeply entranced and unconscious to his voice, or other conversations. When the prophet is able to recognize the spirit controlling him, he receives the knowledge by the intuition alone. There are cases where prophecies have been uttered-which came to pass—by persons who only that once in all their lives possessed the power. Others, again, analogy whatever, for the foundation of such are constantly predicting events which are fulfilled, saying these revelations carelessly and without a thought, from their earliest childhood getting the credit of being strange, weird-like beings; but it is remarked that these sayings often prove truthful predictions.

Animal magnetism, to prepare the system for the development of spiritual influence, is requialso learn that the great elementary system is an site in many, whose organizations need strength embodiment of positive and negative principles; and vitality sufficient for the use of spirits, but and that these principles exist in form and out the healthy do not require it. In some cases it line, self-existently; but who that investigates the does harm; it is a powerful agent, and should not be used without actual necessity. The most convincing proof in prophecy is when the medium is influenced to speak in a language foreign to his own nower to utter; here we must acknowledge spirit-influence over soul and body. This mental impressibility is very interesting: the spirit wills, and it is accomplished. The intelligence of the spirit is in direct relation to the intellect of the medium. Such prophecies are correct, for the spirit rules. If the prophet is scientific, the spirit can give information on these subjects; valuable instructions can be imparted during spirit control. In all parts of the world startling inventions have suddenly sprung up, from some remote region, from some ignorant and unknown mechanic living far from cities, who silently worked his way to bring a new machine into notice, through unheard of difficulties, through poverty, scorn and ridicule, without human aid or encouragement, and succeeded in bringing the invention into notice, and filling wise heads with astonishment at its wonders, its usefulness, its singular achievements and success. Spiritualists know that this could not have been accomplished without mediumistic powers and aid of spirits.

Predictions are now being uttered by mediums

that are unheeded, or turned into ridicule; but many will live to see them fulfilled. The late war came not unexpectedly, and its results will benefit succeeding generations; still it is difficult to believe that out of so much misery good can

come; but God is the commander, his angels the ministering spirits, who are efficient to purify the earth, and He will redeem His people.

There is nothing in Biblical teachings which limits the continuance of the prophetic gift to any particular period. Every nation has believed in prophetic and the prophety and has believed in the prophety, and has been add its prophety. rophecy; each has had its prophet. Nostrada-nus was born in 1503, at St. Remey, in Provence. After some domestic trouble he retired into solitrude, during which time his prophetic faculties were developed; that has given him a historical distinction. His "Prophetic Centuries" were republished in 1840, by M. Baveste.

In Christian history we read of open commun-ion with spirits or angels, working miracles with the spirit of prophecy, which was fully recognized as to power and frequency, and of innumerable multitudes of mon and women being raised to a conception of holier, purer lives by its divine inspirations. Many there are who ardently long for prophetic gifts and their knowledge. They for prophetic gifts and their knowledge. They appear to possess capacious intellects, fine minds and pure morals, but are seemingly passed by, while others, who are prejudiced and fanatical, unscrupulous mammon-received. nscrupulous mammon-worshipers, are chosen by unscrupulous mammon-worshipers, are chosen by spirits as their prophets. It seems a mystery; but what is life itself but a mystery? The voice, in uttering words, vibratis the whole ether to the end of the heavens, to bear fruit of good or evil down all the cycles of human existence. Bunsen, in his "God in History," prophesies "that the nineteenth century is destined to inaugurate a new era in human affairs, a boundary line, as it were, between the past, which contented itself with a sentimental or nominal Christianity, and the future, which aspires toward a more thorough the future, which aspires toward a more thorough and practical application of religion to all the realities of life." M. T. Cicero gave this remarkable prediction: "Across the ocean, and after negative principles.

All organizations in Nature—which includes the elementary system—corroborate each other; all having a Divine nucleus to start from. We can't the having a Divine nucleus to start from. We can't shall do, under favorable anspices; and oh! how much more admirable, will he be than our Brutus and, negative principles in contact. Nay, nay, gents or ladies of the thought-land, the they or prophets have been honored middiprophedies pre-ory of prefixience in lutelligent consciousness.

Written for the Banner of Light. VISITS FROM THE INVISIBLES.

I received the following beautiful lines through Mrs. Darling, of Providence, an excellent medium. It is a precious privilege to be able to receive words like these from over the other side.

8. B. KRACH.

When night has darkened day's bright beams, And o'er the wall, with rosy ray, The fitful firelight dancing, gleams, Like hopes and joys, on life's sad way, Oh then I know you feel me near you, Hand gently clasped in hand the while, With words like those of old to cheer you, And smiles to win the answering smile. When midnight shades the heavens cover. And spirits leave their home above. To round the sleeper's pillow hover With dreams of bliss and tones of love, The brightest vision then unfolded. Shall be the view of my glad face; The dearest word by voice remolded, In thoughts like those of other days; When disappointments, cold and chilling, Shall make the pulse beat sad and slow, And life is dark, the pained heart thrilling, And friendships fade or feebly glow, Then shall I wish your pulse to quicken, By closely pressing it to mine. And as the shadows grow and thicken, Behold your soul the brighter shine. And when ambition's toils are ended.

Correspondence.

And worn the victor's crown of bays.

And in the shout of triumph blended

Whisper, "Dear one, all is mine!"

The words of many bye-gone days,

Then shall I bow before a dearer shrine.

And, while the heavens ring my story,

Spiritualism and Theology-Natural and Eternal Antagonisms.

BANNER OF LIGHT: My Friend-Wherever I go, I meet thee. Thy coming is as the advent of freedom, and a Herald of Salvation to many homes. You come as the Gospel of Peace and Good Will to husbands and wives, and parents and children. You speak of untrammeled thought, unpadiocked lips, and freedom of soul. You go abroad all over the land, as a Redeemer from the stern and hoary despotism of the popular theology. Thousands and tens of thousands have been redeemed by thy power, and greatly aided in their efforts to redeem themselves from that grim tyrant and deadly enemy of all progress in the discovery of truth in regard to man, his nature, his relations, his demands and his destiny. On pains and penalties of eternal duration, that theology, a concoction of the wildest fictions, and an insolent and defiant denial of the self-evident truths and established facts of human nature, commands us to stand where Moses and Christ stood two or three thousand years, ago, and view the landscape of human life, and never dare to entertain nor utter a thought or sentiment different from what they entertained. SPIRITUALISM has met THEOLOGY (I speak

of theology as entertained and taught by the churches and clergy of Christendom generally) face to face. They are essential and eternal antagonisms. God has put them asunder; let not Spiritualists nor theologians try to put them together. Spiritualism, as a religion, in spirit, principle and a life, is an open declaration of war against the popular theology in many of its most essential items. This theology is an open declaration of war against Spiritualism. In three great truths they agree. (1) The being of God. (2) The Immortality of Man.: (3) The fact of a Revelation of God to Man. In these three items they are one and the same. But in how many things, deemed essential to the glory of God and the salvation of man, does Spiritualism meet the popular theology, in a war of ideas, unto death. I will in future call the attention of your readers to some of these all means, fair and foul, seek to arrest the progress of your ideas of man, his needs, his relations and destiny, in and out of the body. They know that if Spiritualism lives, their theology, as a system, must die; that the entrance of the former into the human head and heart, of necessity must expel the latter. They know that Spiritualism, if it lives and spreads, as it must, because it is true, will produce such a revolution of thought and feeling as the world has never experienced. SPIRITUALISM OF MATERIALISM! This alter-

native is now fairly before the world. The Church and clergy must meet it, and choose between the two. They must embrace Spiritualism, or reject Immortality. All who think that men and women live, as men and women, after the death of the body, must inevitably be led to adopt the views of Spiritualists respecting that disembodied life. For fear they shall be regarded as Spiritualists, the clergy do not preach of Immortality onefourth as much as they did twenty years ago. They nearly ignore the doctrine of Immortality, lest they be regarded as favoring Spiritualism. They will be obliged to cast it out of their creed entirely, and become Materialists, or receive the ideas of Spiritualists in regard to the location, occupation, relations and needs of men and women in that state.

SPIRITUALISM and MATERIALISM-the BAN NER and INVESTIGATOR-these two antagonisms meet in the family where I how am. 'So free and liberal are they that they meet in harmony, each saying to the other, "Success to you in your efforts to free the human mind from the despotism of the popular theology." Both are at tolie for the coming year. I cannot, however, leave this moment lying quietly and phacefully side by side on my table. Both are read and greatly liked in the family, because both aim to substitute the Religion of Fact for the Religion of Fiction; the truth of Science for the falsehoods of The

Friend Banner! Go on thy mission of intellectual and spiritual freedom; and proclaim the year of Jubilee to the bewildered captives of a most hurtful and baseless theology. HENRY C. WRIGHT.

Unity, N. H., Sept. 11, 1865.

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Organizing Children's Lycenius.

Having witnessed, from time to time, the smiling, happy groups of children at Ebbitt Hall, under the guardianship of A. J. and Mary F: Davis, we have become imbued with the spirit of Progressive Lyceums and their upward tendency to refine, elevate and purify the unfolding mind. The children are taught the idea of a beautiful summer-land, instead of being terrified with an luiaginary pit of fire and brimstone, an absurdity that is fast waning before the light and soothing influence of universal love, i And the hearts of the people are being brought into sweet peace and rest; a rest which our forefathers were strangers to; and we, in our childhood, were ignorant of.

who have not known how lovely they may be-

how sweetly they may sing the songs of universal love, and unfold their young minds into beautiful and healthful proportions, we desire to consecrate our energies to the work of awakening an interest in the hearts of all with whom we may meet, concerning the organizing of Lyceums, "Moral Police Fraternities," and any other work that may bring the balm of healing to afflicted souls.

We propose attending the National Convention at Phildelphia, where we may be addressed, and will answer calls to labor in the above cause of reform generally, as the spirits dictate and our friends desire. We all, also, attend funerals.

MRS. F. A. LOGAN. SUSIE D. GILBERT.

New York, Oct. 9, 1865.

Manifestation of the Spirit in Newport, R. l.

Something more of late has been the stirring among the dry bones of the old theologies, as if to them was addressed, "Oh, ye dry bones, hear the word of the Lord," as per Ezekiel. First, the 'Angel Portrait," at the Redwood Library, was a sign from heaven. Then H. M. Fay, who in some time past was in questionable shape, now emerges from the cloud and does mighty works beyond the scope of unbelief. Most skeptical committees cannot discover how such signs and wonders can be

performed with an outstretched arm securely tied. Both the News and the Mercury of this city, contained very fair notices of the performances,

and still more fully did the Providence Press. Mr. Fay, now in Providence, and designing to be in Boston, we suggest that the Harvard Professors be challenged to bring their scientific formulas to the encounter, in which they may discover that the laws of Nature extend something beyond their circumscribed boundaries. We do not mind the cry of jugglery when the two worlds so closely interlock, that through all the ages, manifestations have never been definitely separated, but in degree, where spirits in and spirits out of the flesh are operators upon parallel planes, or mutually assistant of each other; as per Bible performers of old time, by familiar Spirit, or Lord. The question is not whether the angel who caused the chains to fall from Peter's hands was a juggling spirit, or one of a higher order, but whether the spirit did it at all? If done to-day, it could have been done in old time, by the same law of being; call it miraculous or supernatural if you choose-though in truth, there is no transcendance of a universal law of being by which spirits out can, under certain conditions, operate with spirits in the flesh. Many of the Eastern performers, to this day, claim the direct intervention of spirits whom they clairvoyantly behold, as did

The James and Jambres of the Church theologies, through sects, formulas and creeds, may, for a time, withstand the superior occult forces not dreamed of in their philosophy; but the new Moses, in the forthcoming Dispensation, will be sure to fetch a compass beyond them.

Nor is stereotyped medicine less at fault than the credo-Orthodox theologies. Dr. Ladd, of this city, through some ten months in New York, and two months here, has as much/practice as he can attend in the way of cure by the laying on of hands, and for the most part has been very sucessful.

Dr. Newton, also of this city, and of all the country round about, though he may often fail, has wrought some cures, where a prophet might be supposed to be without honor, nothing behind the chieftest of the apostles-apparently nothing behind "one Jesus," who, as recorded, was very potantial in the same law of Nature; though sometimes he could not do many mighty works, because of unbelief. Yet we are knowing to one case of such stubborn unbelief and refusal to have Newton, that we took the responsibility and sent him; and though a case of complicated disease and long suffering, restoration was very sudden, as the patient herself assured us. Indeed, among antagonistic ideas, should you think it best to the many failures, the cases which have come to publish this. I will only say now to all true, our knowledge as suddenly cured, are nothing less progressive Spiritualists, be not disquieted that miraculous than those claimed to have been restored by the Christ-power of power of the Lord was to heal them after suffering many things of many physicians, or after being bound by Satan, lo! these eighteen years. Of course, common sense sees the same law at work according to the various gifts of the spirit, and it's conditional relations, with extension of the law of development, or unfolding to do greater works than Jesus could do, as he himself declared. It is a stupid and superstitious belief that this ancient mode of curing was more holy than the modern, where the like conditions secure the parallel re-

Let, then, truth and falsehood grapple; nor will truth be put to the worse in a free and open encounter. If, through largely developed mediumship of old time, there could be almost immediate transformation of tissue, as in the case of the woman with an issue of twelve years, who was, by the touch of Jesus, made whole from that hour, it would be merely presumptive ignorance to deny that the same could be to-day through the parallel law of mediumship. The vital, or magnetic aura, or "that virtue" which went out of Jesus, is of that God in whom we live, move and have our being, from the Snake of Eden, to the highest spiritual affinities of the New Jerusalem, even though the dragon should be left out in the cold. Oct. 3d, 1865. C. B. P.

A Note from N. Frank White.

With this month, which I am enjoying hugely nere among my old and true friends, I close my engagements in the East, and start once more toward the Western prairies, where my path seems my many dear friends, and the pleasant homes of New England, without a word, by your permission, through your familiar columns to those friends. I want to say God bless you! for your many acts of kindness; for your generous support, and for your earnest assistance in advancing the cause which is so dear to us all. Believe me, it is not without deep regret that I

bid you farewell, even for a few brief months: there are so many warm ties of friendship holding me back, drawing me toward the different cities and towns where it has been my pleasing lot to labor for the past four years, that I find it indeed hard to turn my face toward the setting sun. You have repeatedly asked me why I should go away from here, where my services are so much needed and demanded? Why I should take that wide range of thousands of miles, when all the fatigues and unpleasantness of long travel might be avoided? I answer, not because I do not appreciate your kindness and generous offers; not because you have no work to keep me busy, nor because I desire change; but because my duty seems to lead me in that direction, and the urgent calls of my Western friends, with corresponding ties to those that bind me here, are drawing me there with a power I cannot resist. I feel that my experience, the past four years, both in the army and in Feeling a degree of sympathy for the children the lecturing field, has prepared and strengthened me for the work that it is my duty to come by having noble souls to care for them, and | do. I go West with the full consciousness that |

there is labor before me, and with an earnest desire | SPIRITUALISM IN THE CHURCHES. to do it; the mouths that must pass before we shall meet again, must be active ones to me; and I trust when I return I may find that you, too, have not "laid off the armor." What we want now is earnest, true men and women; and it is a gratification to me to feel that I leave a host of such behind me in the East, while I go again to mingle with the true, noble hearts of the West.

Again I say, God bless you! and continue you in that individual growth through which we must all advance to the true stature of manhood and of womanhood.

To my many friends in the West, who are writing me in regard to engagements, allow me to say I intend to stay in the West until the summer; my arrangements are being rapidly completed, and it is necessary that all applications be made soon; and one thing more, I am coming to work; I want to work all the time; and any application for a course of week evening lectures in towns that do not have regular speaking, will be attended to, to my utmost capacity. Let me know, friends, where I am wanted. Get together, see what you can do, write to me now, directing according to my address in the Banner, and I will answer if, and when I can come. Your applications shall not remain unanswered. Give me something to do, and as far as one little body can do, it shall be done. I am in good fighting trim and ready for the conflict.

Yours for the Truth, N. FRANK WHITE. Troy, N. Y., Oct. 7th, 1865.

Dr. Newton in Portland.

It was our good fortune to spend several days in Portland, while the great Healer was performing his wonders there; and being at leisure, a large portion of the time was spent in the hall which he occupied. Of some of the most important cases, we made a memorandum.

Mrs. Mary A. Wallace, from New Hampshire, had been unable to walk for seventeen years, with the exception of two or three steps. In a few minutes she walked about the hall, and then to the hotel, more than half a mile distant. The next morning she walked to the half again, and said she was cured. She walked, seemingly, with perfect ease.

One young lady, who could not hear a sound and had not for years, was restored in a moment so she could hear the lightest whisper. She requested her friends to ask her questions in whis pers; and her face was radiant with gladness as she answered them aloud. She clapped her hands and manifested the most exuberant joy at her recovery. Many other like cases were healed in the same incredibly short space of time.

One young man was assisted up the stairs, unable to lift one foot from the floor, and the other was fast becoming useless. He walked down the stairs, lifting his feet as high as any one.

Another boy was healed so quick, of a lame knee-so lame that he got about with difficulty aided by a cafe-that he exclaimed, as he ran down stairs, "By George, didn't he do that aulck!"

All who passed beneath the gentle touch of his healing hands, were benefited; many permanently cured. Many an evidence of his wonderful skill has he left in Portland; many will bless him daily and hourly. The blind whom he has caused to see, will rejoice forever. The speechless whom he has restored, will speak his name with gladness. The deaf who have been made to hear, will listen to his praises with inexpressible joy. And from all hearts rises a fervent "Thank God for Dr. Newton!" v. w. o.

Meetings in Cincinnati.

During the month of September Miss Emma Houston, of New Hampshire, spoke before our Society with good satisfaction, to an average audience. The first three weeks of her engagement was attended with unprecedented hot weather for the time of year in this climate, in consequence of have guaranteed. Miss Houston speaks under inspiration, and gives every evidence of a hightoned spirit-influence. She approaches her subjects through the intellectual more than from an interior self-unfoldment, with no effort to produce a sensation, but rather a "plain, unvarnished tale" to tell, which, as it passes before your mental vision, influences you with a feeling of culture, neatness and finish, and will bring up many pleasurable recollections. Our sister's mission is one of pleasantness, and to inspire confidence in humanity. May success attend her every effort.

By order of the Executive Board of the Religious Society of Progressive Spiritualists, E. V. Wilson is our regularly engaged speaker for this month (October), and prompt to his engagement, he occupied the desk last Sunday, Oct. 1st, In his morning discourse he threw some bombshells that called out an increased audience in the evening, and for an hour and a half he gave us one of those powerful discourses so peculiar to himself, on the subject of Diabolism, under spiritinfluence, the controlling intelligence purporting to be Thomas Paine, and he affirmed the letters known as the "Junius Letters," he was the author of, and if the curious would get the manuscript of "Common Sense" and "Age of Reason," they would find that the style and writing were the A. W. Pugh, Sec'y.

Cincinnati, O., Oct., 1865.

LOOKING BACK.

Would you be young again? So would not I-Ometear to memory given, Onward I'd hie. Life's dark flood forded o'er— All but at rest on shore— Say, would you plunge once more, With home so nigh?

If you might, would you now Retrace your way? Wander through stormy wilds, Faint and astray?
Night's gloomy watches spread,
Morning all beaming red,
Hope's smiles around us shed, Heavenward-away.

Where, then, are those dear ones, Our joy and delight? Dear and more dear, though now Hidden from sight. Where they rejoice to be,
There is the land for me:
Fly, time—fly speedily!
Come, life and light!—Lady Nairn.

A NEW RAT TRAP.-Take a smooth kettle, fill to within six inches of the top with water, cover the surface with chaff or bran, place it where the rats harbor, and it will drown all that get into it. Thirty-six were taken in one night by this process.

Dean Swift proposed to tax female beauty, and to leave every lady to rate her own charms. He said the tax would be cheerfully paid, and very productive.

Give me health and a day and I will make the pomp of Emperors ridiculous.—Emerson.

NUMBER TWO.

BY M. J. WILCOXBON.

In the town of B-, Conn., I was introduced to a lady in membership with the Presbyterians, who gave me a long account of manifestations in her family, said to be through the mediumship of a daughter of some nineteen years. She seumed much interested in the angel dispensation, and said there was only one thing which troubled and perplexed her, and that was, that Spiritualism rejected the doctrine of the atonement. She "could not feel safe without that." And like thousands of others, this dogma of the dark ages, with its bloody hand writing the fancied doom of millions, cast its dark and fearful shadow upon the brighter revelation of her life. Still, it was evident she could not but reach out her hands to the angel visitants and seek their leading care, though timid, and fearful of the world's censure, for she urged me to visit her, and begged for a private circle, urging me likewise to visit the family of her son-in-law, a Baptist minister, in a neighboring town, who she said would receive me kindly.

When first the power came upon me full and strong, I frequently attended the Episcopal church, in which I received my youthful religious education, and in the course of my early development as a medium was often visited by our pastor, the Rev. J. Paddock, whose kind Christian treatment of me in that trying period I shall never forget; for while some of my fire-loving Calvinistic and Methodist neighbors were actively engaged in dealing out the fiercest anothemas against all Spiritualists, and even attempting to poison the deep, clear fountains of love and holy trust in the hearts of my dear children, filling their young minds with the blackest of libels upon the character of our order, this good man, with the tender solicitude of a faithful shepherd, continued his isits and earnest conversations with me, till, finding me unshaken, he said to me, "Mrs. W., I believe you to be very conscientious; indeed, I know you are." But during our conferences, he assured me that he had heard raps upon his doors and windows, and about his dwelling, which he could not account for except by some spiritual or demoniacal theory," as he was moved, to call it, and was "satisfied that if the work of spirits they were evil spirits." I have never heard of his breathing a vile insinuation against my character, and though I never concealed from him the deep spiritual experiences of that time, he has always treated me with true Christian hospitality whenever I have met him. Would I could say as much for all who have professed interest in my religious welfare.

While in Harrisburg one year ago, I fell in company with a lady attending our lectures, who told me she was a Methodist by profession, and knew there were very many in the churches who were firm believers in the New Gospel, and would attend our lectures if they were only popular. In the colored Methodist Society a persecution had arisen, their former minister being the victim thereof. His wife, then recently deceased, had been an excellent clairvoyant, and they had taken no pains to conceal the gift, but, true to their higher inspirations, had, with the simplicity of the true disciple, obeyed the command, "Go, preach the gospel." The inquisitorial policy of the church was consequently arrayed against them, and the worthy and intelligent apostle was refused a hearing within their "consecrated"

Some of the most profound essays of Prof. Hare which I have ever seen are in possession of a gentleman of my acquaintance, who obtained them through the mediumship of a Methodist clergyman in Lancaster County. This gentleman is a mechanical and impressional writing medium, but, timid and fearful of public disrepute, has raised the bushel which conceals his light only to a few friends, who are sworn to secrecy. Of late, I am informed, the light is more flickering, and his great powers are hidden in the twilight gloom which the public did not "turn out" as largely of a divided life. Brother, let the voice of that as a more favorable state of the weather would saving spirit thou hast resisted call thee back to the paths of peace, as it whispers in thine ear, "No man can serve two masters."

> In Newark, N. J., I formed the acquaintance of Presbyterian deacon. He plead with me to leave the field of my present labors and come under the banner of the church, declaring that such powers of inspiration were lawful and right, but should be dedicated to what he calls the Christian religion; meaning nothing less than the Presbyterian form of Calvinism. He told me he had seen his departed mother, sister and untile in a bright cloud, which came before him as he was walking on the public street, and he did not doubt the reality in the least, but regarded it as a divine revelation in encouragement of his present course. He would not admit, however, that a departed spirit had any power of organic control, but believed that such visitations had been common in all ages among the faithful.

> Hoping to continue this subject in a future paper, I will not crowd upon your valuable columns more in this article.

> > HEART LEAVES. NO. BIX.

BY LOIS WAISBROOKER.

Marriage and Genius.

Somebody says that "all women, whatever their attainments, have a yearning desire to love and be loved again; that the head cannot be educated at the expense of the heart, and that if they cannot obtain such as they can most venerate and respect, they unite themselves to such as tender them the love they have the need of; they dream of happiness, and awake to disappointment." * * "Not alone are women of genius." thus unhappy; men suffer, too, from ill-assorted marriages.

"Men-suffer, too!" Well, why should n't they? Are they so complete in themselves that they can do without love? Are they a whole, and we only a part, that must be attached to them, ere we can survive? Have they no hearts, no longings for affection? Woman may suffer-I sometimes think she is made for suffering-but deliver me from the anguish of a truly noble-hearted man, who finds that his affections are misplaced, his tastes unappreciated.

But must it always be thus? Is there no remedy for the ill-assorted selections, the wretched mistakes that are made here? Is there nothing to satisfy the longing for companionship, that is a characteristic of the race? Believe it not. "In that world they neither marry nor are given in marriage," is the language of the Nazarene: but shall there be no union of congenial natures compatible with this declaration? Is not the soul. so to speak, separated into two, each incomplete without the other, and if divided here, will they not, when freed from the body, be drawn together by mutual attraction, and clasping in an eternal embrace, be henceforth essentially and inseparably one? If to be perfect and complete is necessary to unmingled happiness, why may

not this union be an ingredient in the cup of heavonly bliss, and the want of it add to the sorrows of those who have not, as yet, entered into the fruition of life?

Tell me, ye who have felt this unsatisfied longing, if the prospect of bearing it about with you forever would not, of itself, be sufficient to insure

misery? But resolce, ye that trust in the wisdom of the Infinite, ye that believe he will meet the wants of your entire being; he created you as you are, and

will not annihilate what he has created. If perverted, he may cleanse, as it were, by fire; but your wants shall be met, and your longings for companionship abundantly satisfied, for in him is fullness of joy, and at his right hand are pleasures forevermore

Dr. A. B. Child's Answer to L. L. Ruggles.

In the Banner of Oct. 7th Mr. L. L. Ruggles, in spirit most gentlemanly and scholarly, asks me to have my "thoughts a little more logically packed."

I have taken the ground in some previous Baner that the one who is hated fosters some element that keeps alive and supports the hatred of the one who hates, so in the war incident to hatred the hated and the hater stand on the same plane. have also taken the ground that forgiveness and ove are more powerful than the justice of man to the end of successes and safety in life, and in the progression of man stand higher, are superior to the hurt and injury that comes now everywhere from the poison of hatred-hatred which is manifested mainly in what the world calls justice, and which justice, in the parlance of common sense, s recrimination, self-defence, pusillanimous revenge. have also claimed that the highest ideal of mangood yet presented to the world was embodied in the precepts and practices of Christ. And in human progression the heart of every man and overy woman yearns, longs and reaches to gain this ideal manhood or this real manhood that has been presented in Christ more fully than in any other man. Everybody loves Christ, nobody ever hated him, so he was not crucified because he was hated. The saint and the sinner alike kneel in worshipful admiration to the character of Christ is it stands before the world; and in progressión, through the cursed ways of conflict and sin that hatred makes for man to go in, every human being must sometime come to this development that was in Christ-to the ways of pleasantness and peace. If the progress of man be a fact, every one has yet to come to a mansion of peace, to harmony of soul. But if Christ loved humanity, if he hated no one, and if love is security and hatred insecurity, why was his carthly life insecure? Why was he cruelly treated, insulted, wounded with thorns, pierced with nails and deadly weapons till he died? Why was he murdered? Why was he crucified?

When I wrote the sentences about the linted and the hater standing on the same plane of insecurity, this very question-which is the question in substance that Mr. Ruggles asks to have my thoughts more logically packed upon—came vividly before the vision of my soul. Why was Christ crucified, if love for everybody is perfect security? For the hatred of men to be turned to love, Christ was crucified. He saw the power of love and its security for the government of man, and to make man see and adopt the truth he saw, which was and is still new to the world, he very unselfishly volunteered the sacrifice of his life; or if it should be claimed that Christ could not help his crucifixion, and did not volunteer the sacrifice of his life, then let it be said that the ordinance of-wisdom sacrificed his physical life to show to man the power of love over justice, the blessedness of the new government over the old, and that Christ's willingness to be crucified was in the rulings of

Behold the power in the character of Christ that has moved mankind and moves it now-lay a hand upon the pulsating heart of the civilized world, and feel its beating love for Christ-feel the affection there for Christ that has given direcon to human action and shall give Christ was crucified to make this love for him, and his utterances and his practices; he was crueifled not because he was hated, but that the truth be promulgated and practiced, the mightlest and the grandest yet before the world, which, roughly stated, is simply this, viz: justice, which is an eyo for an eye and a tooth for a tooth, belongs to the government of demons, devils and hell; while forgiveness, the exercise of the power of love, which is eminently the gospel of Christ, is the glad tidings of a new and practical government, is the

government for man's real manhood. Christ's intuition saw that a new government for man must sometime be adopted and practiced. The wisdom of nature, of God, made his intuition, his willing sacrifice, made the love that all men have for him, and it shall sometime make the adoption of his government for the blessing of all men. So Christ was crucified to bring man

of all men. So Christ was crucified to bring man to the recognition of this new government. And eighteen hundred and sixty-five years are not misspent if some little advance is only made toward the recognition of a government so grand as that which Christ produced.

There is an awful "v in the claim that Christ voluntarily suffer the sins of others. This is felt too deeply and too sacredly and carnestly to be less than a reality in some way, for ten thousand thousands of hearts have beat it, and ten thousand thousands of tongues beat it, and ten thousand thousands of tongues have spoken it. When the world is moved, there is a power that moves it; when humanity facilly proclaims a truth, there is a reality that makes the proclamation. There was a manliness in Christ that made him willing to suffer for others rather than make others suffer for him. It was a bitter cup, but he willingly drank it. His manly nature could not do otherwise. And the ordinance of wisdom has shown this beautiful spirit to the

of wisdom has shown this beautiful spirit to the world for the world's admiration, reverence and worship, long before the world, in its progression, is able to reach it, to practice it.

Who hates a character like the character of Christ? Nobody. Who ever hated Christ? No one, dead or living. If no one ever hated Christ, the character of his practices or his precepts, it was not hatred for or in him that caused the cruel treatment, he suffered — it was not hatred for treatment he suffered—it was not hatred for him nor in him that made the insecurity of his outward, physical life, while his crucifixion was to show the greatness, the vastness, of the power that is held in the bosom of forgiveness, of love, of kindness and compassion for others, which in Christ, through long and dark generations, has been enough to command and hold the admiration and worship of millions, till it be put in practice. The love, the forgiveness and the compassion made visible to the world by his cru-cifixion, has moved the world more than any man, or any whole nation of men, that ever lived on the

earth.
The Christian world has always claimed that Christ made a voluntary sacrifice of his life to save mankind. This claim of the Christian world is right. For this beautiful sacrifice of Christ will never be lost sight of by the holler impulses of the hearts of men till the time shall come when the hearts of men till the time shall come when man shall be redeemed from the government of damnation to a government of salvation—till the time shall come when man shall be redeemed from a government of hatred, which resists evil, to a government of love, which resists no evil—till the time shall come when man shall be redeemed from the tangle, wrangle, contention and affliction of his own childish devices, his puerile laws of justice, to the peacefulness, pleasantness and harmony of the precepts of higher life.

A. B. Child, J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON MOAD, CAMBERWELL, LONION, ENG.

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LUTHER COLDY, - - - EDITOR.

Spiritr s.i.m. is based on the cardinal fact of spirite ommunion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and desitny, and its application to a regenerate life. It recognizes a continuous bivine inspiration in Man; it aims, through a careful, reverent study of facts, at r. 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 apiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Majazine.

Spiritualism once more "Used Up." The Paris "special correspondent" of the New York Tribune has the following remarks, in his last letter, upon the Davenport Brothers and Spiritualism generally:

I think we have seen the last of the Davenports whose impudent letter to the Opinion National meets with deserved contempt, and it would be well for France that the spiritualistic journals disappeared as well. I recommend those who keep themselves and their friends in a state of febrile excitement by table turnings and spirit rappings, to procure a report recently communicated to the Academy of Medicine, which states that since Home introduced into France the clumsy jugglery of the "Misses Fox of Rochester, N. Y.," Insanity has increased twenty-one per cent. The Journal de Romen speaks of a town where, after the sojourn of a spirit, fifty women entered a lunatic asylum. Crowds go every night to see Robin the Conjurer Crowds go every night to see Robin the Conjurer at the Davenport rope trick. He does it first as the Davenports do, with closed doors, doing all the "devil in the house" music, pitching things out of the holes in the press and showing hands, some black and some white. Then he goes through the same performance with open doors, and lets the white the same performance with open doors, and lets the public see in strong gaslight that which the Davenport Spirits require darkness and closed doors to achieve. It is highly amusing to see his "medium" slipping in and out of the rope-knots, transferring the tambourine to the head of a confederate, &c. I must, however, in all honesty, confess that many people say Robin does not do precisely the same thing as the Davenports, and as I have not seen either of them, I can give no evidence in the matter. My unwavering convicthat the Davenports are merely conjurors, of course, have no weight with people who prefer believing that they work by supernatural

Here we have the old slang again; the same old trick of attempting to discredit truth by the mere brute force of blind, ignorant assertion. "Incredulity," says Coleridge, "is often only Credulity looking backwards." Such is the incredulity which every now and then rushes into the street, with the cry, "It's all exposed! Spiritualism is exploded. The vaunted phenomena are all explained at last. Any juggler can produce them now. The thing 's gone up!"

So repeatedly have we heard this cry during the last fourteen years that the reports of the discomfiture of the Davenports in Paris did not take us by surprise. We anticipated it all, as a matter of course. But if the thing is all exposed and exploded-for the fiftieth time-why bring up the argument that "insanity has increased twentyone per cent." in consequence of Spiritualism? So insanity often increases twenty-one per cent, in consequence of a religious revival. Shall we therefore put down religion? Accidents have increased twenty-one per cent, in consequence of steamboats and locomotives. Shall we therefore abolish the steam-engine? The man who would stiffe a truth because of any evil that may accompany it, is not the safest oracle to consult in advancing the interests of humanity.

Every great good is accompanied by evil as its shadow. By the discovery of printing, as Sir William Berkeley truly complained, immense mischief was done. Infidels and profligates were enabled to multiply and spread their pernicious teachings. "Special correspondents" had it in their power to misrepresent and discredit a momentous truth. Libels against government were put forth. Still we shall not advocate the lynching of the Messrs. Hoe, nor go in for tearing down the stereotype foundries. If Truth has n't pluck enough to grapple with Error, why let Truth go to the wall. Our eyes were made to see with, and

our understandings to comprehend with; nor

ought the fear of "insanity" to prevent a healthy man from bravely exercising the faculties God has given him.

It is amusing to hear this splutterer of the Tribune, after speaking of the "impudence" of the Davenports in writing a letter in their own defence, and after telling us that "Robin the Conjuror" does precisely the things that are done through the mediumship of the Brothers, wind up his abuse with the cool remark, "As I have not seen either of them, I can give no evidence in the matter." His "unwavering conviction," however, is that "the Davenports are merely conjurors." On convictions thus avowedly based on sheer ignorance and vaunted inexperience, what value will honest inquirers put, in this nineteenth century?

We are surprised that a liberal, progressive journal, like the Tribune, should allow such poor, inconsequential stuff, in which the writer stultifies himself and takes the pith out of his own assertions, to dishonor its columns. It is too late in the day to dismiss phenomena, which it has tasked many of the best minds in America and England to explain on any recognized scientific principle, in this puerile way, with scurrile epithets that mean and prove nothing to advanced, intelligent

A family of three, two brothers and a sister, of the name of Eddy, are now in Boston as the mediams of phenomena similar to those of the Davenports. If any one will go and patiently, perseveringly improve the opportunities offered at their securces, he may soon satisfy himself to what extent Mousieur Robin, or any other conjuror, can imitate the phenomena produced.

The Practice of Charity.

We do not mean pity, when we speak of charity-although many persons appear to think that they are placed where, if exhorted to be charitable, they are to exercise a patronizing sort of pity. It is an insult to offer that style of treatment to one who has no need of it. Pity assumes that we are all right and others all wrong; whereas, charity goes upon the principle that the employment and exercise of it confers quite as much benefit upon ourselves as those toward whom it is directed. It is a good thing for ourselves, as well as to others, to be charitable.

The Growth of Spiritualism.

The ridicule which the New York Herald is at the present time endeavoring to throw upon Spiritualism and Spiritualists, forcibly suggests an article on the self-same subject that appeared in the columns of the self-same Herald, so long as seven years ago. We know that physiologists claim that every part of a man is changed and renewed once in seven years, so that he has not a particle of the same matter about him to-day which he had seven years ago. It must be so with the proprietor of the Herald. Seven years ago, he declared, in his columns, in a long account of Spiritualism and what it was and was doing in this country, that "this movement (Spiritualism) is exercising a most subtle and wide-spread influence;" that "as a theory of religion, the development of these ideas (Spiritualistic) would prove, without question, the most revolutionary movement, which ecclesiasticism has confronted since the Reformation:" and that "the movement is essentially indigenous and American, bearing the most absolute marks of its democratic and popu-

ar origin." It would be useless-proceeds the Herald-to deny the extent to which this new system prevails. "The more noisy and preposterous manifestations of it have subsided as matters of public excitement, but the private practice of its manipulations and ecstacies are well known to have taken a deep hold of our community. Clergymen, traveling lecturers, and colporteurs bear witness unanimously to its equally alarming and astonishing growth." "Of those Christians who accord it a tacit assent, and accept its distinctive doctrine—the substantial and material being of the human soul and of God—the number is quite beyond computation." And further on the Herald says-" If the movement of the Protestant reformation was the result of the printing of the Scriptures, the American revolutionary religion is still more emphatically a religion of typography. It literally substitutes the press for the pulpit, and the household for the cathedral. More than a hundred periodicals have been started for its diffusion. Over an hundred distinct publications on the subject are on the book catalogues. which are set down for as much demand as the new religious books of any other sect usually average,

And there is much more after the same tenor, all going to show that even the Herald, whose proprietor is a Catholic, was obliged seven years ago to admit the great popular strength of Spiritualism. Just now, however, when the million multiplied to five millions, it happens to be for Mr. Bennett's interest, or something else, to cry out with all his vehemence that Spiritualism is mediumship is jugglery, that the whole matter is the merest folly and delusion, and that the end of the delusion is at hand. We naturally prefer to believe what the Herald said when it was in tent on its regular business of compiling a report of the case, to inform the public how it stood The growth of Spiritualism has indeed been a marvel in this country, and such an one as our people never saw before. Without external organization, without the formal limitation of a creed, with no external alliance or support, dependent only upon the powers by whose immediate inspiration it makes itself known and felt, it has become such a power over individuals and through the community, and has reached and controlled so many hearts, that the man, the party, or the church which pretends to ignore or underrate it does but convict itself of an ignorance which no jutelligent community will excuse.

A Grievous Wrong.

That portion of the Indian country which joins the Kansas line was once rich in stock. The fertility of the pastures was unsurpassed, and many of the inhabitants were owners of immense herds. I tions, than was due to the passive submission of Upon the outbreak of the war, those who remained loyal to the Union were driven from their service of the otherwise disembodied intelligences, possessions and the rebel commissary department received large supplies of beef from this source. A correspondent of the New York Commercial remarkable demonstration, as above mentioned, Advertiser states that this was not the worst of it. White loyal people of all classes, military and civil, have made it a common raiding ground, and it is estimated that not less than three hundred thousand head of cattle have in this way been run out of the country. Cattle with the Indian brand are to be found in all the frontier towns of Kansas, and the Indian agents have been empowered to scour the country, aided by the military, to reclaim the stock. Much of the stolen property is gathered in corrals, with the intention of restoring it to the rightful owners. In some instances the local courts have issued writs of replevin to take the cattle out of military custody, the settlers evidently being of opinion that the red men have no rights which they are bound to respect. Such conduct as this, (says the Boston Daily Journal of the 7th inst.,) acting on the savage nature, accounts for too many of those terrible outbreaks by which he vainlu seeks justice, and obtains only revenue.

Considering this matter of the abuse of the natives of the forest from the historical standpoint instead of letting our passions run away with us because of recent outrages committed by them upon individuals and communities in whom or in which we felt a personal interest, it is useless to offer a denial to the notorious fact that this whole race has been most shamefully defrauded by the white settlers, who taught them how to doubt their word and put no faith in their pledges, and whose example has been one prolonged record of treachery and tyranny. Without by any means forgetting how merciless the red man has shown himself in his modes of torture and his revenge, it is enough to assert that the superior civilization of which the white man boasted, ought to have shown to the ignorant and inferior son of the forest that he was to look up to the former with reverence. and to draw from him those practical illustrations of a higher law than that of fraud and force, which would insensibly make him a permanent convert to the system of civilization and Christianity. But directly the contrary was the

The conduct of the white settlers, and of the Government, too, toward the natives of the forest, has been indefensible at every point, and will remain a standing reproach and shame to our civilization to the latest generation. These poor creatures have been driven from pillar to post, giving up hunting-ground after hunting-ground, until they have become worse nomads than when unmolested in a state of nature. They have been made insensible by liquor, that advantage might be taken of them in a bargain. What the Government fairly owed them on a contract, they have been cheated out of again and again by authorized agents of that Government. The frontier | cessity of attempting any of the arts of the necrospeculators would now crowd them 'still further, and defraud them yet more; but the Indian re- | powers have invariably found themselves in the members his past treatment, and rebels. We repeat, he has been "shamefully defrauded," and the man who, knowing the facts, still persists in ously came to grief, when they essayed to overdenying them, would be the first one to defraud leap the narrow bounds of the mere material them again.

First Scance in Boston of the Eddy Mediums.

By invitation of Dr. J. H. Randall, the manager, a goodly company of Spiritualists and skeptics assembled in Music (lower) Hall, on Saturday, 7th inst, to witness an exhibition of the physical phenomena attending the mediumship of the Eddys-two young men and sister from Vermont. The trial of their rare medium capacities on this occasion fully confirmed their previous reputa-

By means of the usual "cabinet," similar to that employed by the Davenport Brothers, to insure the condition of darkness for the mediums-the hall being partially lighted for the spectators-the same manifestations of spirit-power were exhibited as are displayed through the Davenports, though perhaps on a more extended phenomenal programme, and without any protracted delay in its execution. The rope-tying and untying portion of the conditions and phenomena are the same, as well as the manipulation by spirits of musical instruments, &c., placed within the cabi net, while the mediums remain firmly bound to the seats therein, secured by a committee elected by the company present; and the exhibition of hands at the curtained window of the cabinet &c., all follow the like general features of the Davenport spiritual scances. But according to descriptions of the latter mediums' exhibitions, the writer judges that a greater intensity of spiritpower attends the Eddy manifestations, by the re-production not only of solid limbs like those belonging to the human body, but even substantial and perfectly formed and developed heads and countenances of active, intelligent persons who have forever parted with their own native bodies of flesh.

So much has already been detailed of this class of physical plienomena, as produced by spirits, it is unnecessary to enter into minute particulars to describe the succession of remarkable acts performed through their unequivocal agency, and which are as palpable to the senses of hearing. sight and touch as any objects of commonest experience. Suffice it to say, that these mediums are bound hand and foot with all the rope the committee selected by the company choose to employ in securely confining their limbs so as to render them entirely helpless-hands together, behind the back, feet together, and both firmly fastened to the sides and floor of the cabinet by means of permanent staples or rings, their bodies being at the same time invested by sundry coils of rope. One at a time, the committee, or any and a half of Spiritualists of the country have anxious investigator, or over-skeptical individual of the spectators present, are allowed to take a seat with the mediums within the enclosure, to observe that no possible movement of theirs is dead, that Judge Hall killed it at Ruffalo, that concerned in producing the musical entertainment, &c., and the display of hands at the open-

While such outsiders are within the cabinet, they experience a deal of fondling and varied manipulation by substantial hands of apparently good sound flesh, bone and muscle, and have their cravats taken off, their watches, &c., abstracted, or changed to different portions of their persons; and, whether Spiritualist or rank unbellever, all are zealous in the admission of the fact that they have experienced these familiar handlings from

members entirely foreign to those of the mediums. At this scance, for the space of nearly three hours, the novel musical performance was continued, with the display of hands and almost entire arms, some bare, others clothed in different colored materials, and entirely unlike anything within the cabinet; moreover, faces of apparent human beings, by no means unprepossessing, and least of all resembling any of the imagined managers of the infernal abode: and all this transpiring when there was no possibility on the part of the mediums of "lending a hand," or affording any other real countenance to help on the wonderful exhibitheir own personal, mysterious magnetism to the who were the only master agents of the phenomena. Occasionally, and immediately upon some the doors of the cabinet were quickly thrown onen by the committee, but only to expose the mediums still bound in the same manner as placed by the committee, who reported in accordance with the facts. The mediums were several times, with great rapidly and dexterity, as was witnessed by the sound of the swiftly moving ropes against the sides of the enclosure, unbound by their unseen guides, and came forth divested of their bands, to be re-tied by them for new manifestations.

The entertainment increased in interest to the end; and toward the close, as if to enhance the substantial character of the re-formation of human hands, so evident to the sight, the spirits, by request, allowed several persons to come forward and grasp these hands, whose kindly pattings and material and decidedly human-like shakings dispelled all possible illusion, and were abundantly satisfactory to all who were favored with the delightful contact.

In addition to the phenomena already mentioned, it is also in the programme of the Eddys' repertoire to perform-though it is the furthest from their design to claim to perform—the marvelous coat test, a la the Davenports; i. e., when a medium is bound, hands together, feet together, the entire body enveloped with coils of rope, knotted after the most approved plan for securing the whole person from any separate movement of any part thereof, and defying any human attempt at release, the coat or vest of the medium is suddenly whipned off in the dark, and immediately upon the production of light the cords are found to be unchanged; then, after due inspection, under like conditions it is as suddenly restored to the body as before. Moreover, "a table is lifted up in presence of the spectators, by the mediums simply touching it with their hands, and is kept thus suspended, resisting the efforts of several persons to place it upon its feet."

The manifestly unsophisticated character of the Eddy mediums, the straightforward and faithful manner in which they enter upon the passive duties. of their mission, the multiplicity of varied acts heard within their cabinet, and beheld in the moderate light without, preclude all sensible ideas of deception or collusion. And whereas the professional prestidigitateur, who is certainly allowed to be exceedingly clever in the production of his tricks, and to some extent in his imitations of these extraordinary performances also, only imitates, and that often quite bunglingly too, these young people are rendered wholly inoperative, and take every pains to remain so in the immediate presence of a member of the committee who chooses to occupy the cabinet with them, so that the genuine article is the result with them, without the nemancer. These modern imitators of spiritual same category, when put to the test, with those ancient magicians, whose enchantments inglorilimits to which they and their craft were really

been subjected to ignominious failure.

Descriptions of second parties may serve to exof the character herein delineated. Therefore we will ask nothing of the skeptic in advance, that may affect his credulity, but recommend each doubter to witness for himself or herself that these things are, of a truth, as herein described and affirmed, and then gainsay them if they can. 🐾

The manifestations on Monday evening were similar to those narrated above. The committee consisted of one lady and two inveterate skeptical gentleman, one of whom has devoted much time and money in endeavoring to make people believe that the spiritual phenomena were all a delusion. We give below a cotemporary's account of what took place Tuesday evening.

From the Boston Herald of Wednesday.

PHENOMENAL SEANCE-A SECOND EDITION OF THE DAVENPORT BROTHERS IN THE FIELD. The Davenport Brothers have found their rials, or, if not rivals, imitators, in an Eddy Family -two brothers and a sister-who are now giving exhibitions at Bumstead Hall. They come from some part of Vermont, we believe, and claim to be spiritual mediums, and to substantiate the as-sertion they perform extraordinary feats through some unseen agency. They permit themselves to be tied hand and foot by any committee of three whom the audience may designate, and to be also tied to the floor of the portable cabinet or closet in which they are enclosed. This cabinet may also be examined, and it appears to be devoid of any ingenuity of mechanism which might aid in the production of the phenomena. It is made of half-inch board, and has several hinges, which the manager says are simply for the purpose of rendering the contrivance easily taken to pieces for transportation. In the front is an orifice about a foot square, veiled "to keep the light out," with a piece of black cambric, and, indeed, it is represented that the only use of the cabinet is to exclude the light, "a condition which the spirits require for their manifestations," the reason being supposed to be that "the chemical condition of light is different from that of darkness, which renders the latter essential."

Last right an audience of some fifty persons as-sembled to witness the exhibition, and after an explanation by the manager, substantially as given above, a committee of three, comprising a well known skeptic on spiritual matters, another gentleman whose experience as a seaman rendered him proficient in the matter of tying knots, and a lady, all chosen by the audience, proceeded to bind the mediums. Their hands were tied behind them by the wrists, and another cord across the back secured the arms above the elbows. A third cord, attached to the latter, descended behind them and was secured to a staple in the floor be-neath the seats. The lady's feet were also tied. The cord used was a trifle larger than an ordina-

While the process of tying was in progress, a gentleman in the audience suggested that the committee be made five instead of three. The manager objected, saying "Three is our number." The first speaker then inquired dubiously, whether he acted under instructions from the spirit-world when he limited the number to three. The manager responded that the limit was to avoid confu-

The committee having examined the cabinet reported that they could discover no place by which a human being could enter—not even a hole or crevice that they could see; and they were satisfied that the mediums were securely tied.

In the cabinet with the mediums were placed a snare drum, a guitar, a tambourine, a banjo, two violins, four or five bells, such as are used for dinviolins, four or five bells, such as are used for din-ner and tea, sometimes, and a string of four or five sleigh-bells. The doors were then closed. Presently was heard a scratching on the guitar, and almost immediately afterwards a banging on the doors, accompanied by a voice, "Open; some-body's untied." The doors were opened, and the lady stepped out free from her bonds—the other readling apparently as left. It was mediums remaining apparently as left. It was now proposed by our skeptic to tie the lady's thumbs together with cotton thread. This was objected to by the manager, on the ground that the spirits sometimes thrashed the mediums round considerably, and a small cord might cut their flesh. If the management submitted to one thing they must to another, and they must be bound by conditions in this matter, as in other affurs of life." The lady medium was again tied, and the doors closed. Soon the tambourine was held out of the orifice in front, and shaken by a hand; the drum was heat, a fife was played, and the bells were rung. This was called music; but such music! The sounds, whether made by spirits

"Crusaders sent from some infernal clime, To crack the voice of Melody, And break the legs of Time."

The doors were again opened; the drum was up-on the floor, and the other instruments were scattered about in confusion; the mediums were tied as left—so the committee reported.

as lett—so the committee reported.

One of the committee was now tied and placed in the cabinet with two of the mediums. The hands of the mediums were covered with pink rouge by our skeptic, who seemed determined to fathom the mystery. The doors were closed, and the committee man was left to his fate. When he came out he was still bound as were the most came out he was still bound, as were the mediums; his vest was unbuttoned, and he reported that his face had been rubbed, and his pockets searched, but as he had lost nothing he had prob-ably fallen into the hands of "honest spirits." The hands of the mediums shew no loss of rouge, and no rouge was to be seen on the committee man's

Again the doors closed, and when opened, one of the mediums had removed his coat. Fearing there might be deception in the coat, our skeption removed his own outside garment, and suggested that the medium put that on. The doors were shut, and the medium complied, apparently without having his hands untied. This was allowed to be wonderful by our skeptic.

to be wonderful by our skeptic.

The next demonstration was the appearance of a hand through the aperture, which our skeptic says was covered with rouge; also music upon the guitar; also the appearance of what appeared to be a face at the window differing in feature from those of the mediums. When the doors were opened, our skeptic seized the guitar and examined it. He declared that the strings were covered with rouge which could not have been applied expendingly as a serious which could not have been applied expending the serious which could not have been applied as with rouge, which could not have been applied except by the hands of the mediums, and he therefore pronounced the show a humbug, so far as spirits were concerned. Whatever may be the agency which produced them, whether natural or supernatural, we are free to say that the effects are marvelous and in some instances almost incom-

On Wednesday afternoon, the tying process was gone through with as usual; faces and hands were shown at the window of the cabinet, &c. The committee pronounced everything above suspicion, and their inability to discover any trick, or to account for the "astonishing manifestations

they had witnessed." On Thursday evening, the audience was doubly as large as on any previous occasion, though very orderly, yet there was much excitement created by the astonishing manifestations. The coat test was most successful. The medium, while securely tied, had his coat removed, and the committee after examining the knots pronounced them intact. Then the coat of one of the committee was placed upon the medium, his arms being still securely tied and fastened belind him. Five hands were shown at the cabinet window, when but two mediums, were in it, and remained long enough in sight for any one to count them easily, it being quite light, as six gas burners were fully lighted at the time. Several faces were also seen; two at one time-one grey-headed, the other much younger looking, and dark complexioned.

While the hands were being exhibited, the audiof them, whereupon Mr. R. Pierce, a large, heavy- country.

confined: the vital part of their attempts have built man, stepped up and clasped the hand. Voices from the audience cried out, "Pull it out." Immediately an arm of huge proportions, was proofte the curiosity of others to see for themselves; truded from the aperture toward Mr. P., evidentbut after all, nobody will be easily convinced ly inviting a trial of strength. He at once acceptsecond-hand, however authentic and reliable the ed the challenge, and, grasping the arm with both testimony offered, especially in regard to matters | hands, braced himself for a strong pull, and it was evident to all present that he exerted great strength, for the cabinet was pulled aside some distance. Mr. Pierce gave up the struggle, saying the arm was stronger than he was." The excitement at this time was intense. The mediums in the meantime were sitting quietly in the cabinet, as securely tied as when the committee examined

OOTOBER 21, 1865.

These powerful mediums will remain here another week, and we trust skeptics will avail themselves of this opportunity to witness for then selves the wonderful things related of them. Dr. Randall has secured the Melodeon for the remainder of his stay here. This is a good move, as it will better accommodate the increasing numbers who will probably attend.

Marriage Troubles.

The daily journals are a good deal exercised over the trial of a divorce case in Connecticut, which reveals a state of things in married life actually shocking to contemplate. The parties are wealthy, and lived in a style that many persons would call "stunning." There were eight children born to them, and the oldest-a young lady just graduated at a boarding-school—was brought into open Court to testify against her mother. The petition for separation is brought by the husband, the wife's conduct with other gentlemen, both in her own house and at Newport and other places, becoming too notorious to be borne with any longer. So we go. The papers have their say about Spiritualism and "free love," as if the latter-so-called-grew necessarily out of the former; and forthwith they fill their columns with reports of trials such as this is, where the parties are in no sense Spiritualists, but quite the contrary. Human nature differs but little whether in the Church or out of it; and that the newspaper libelers well know. But they do their peculiar work in the interests of ecclesiasticism, which sees that they are fully repaid therefor.

The German Troubles.

It seems, after all, that the Danish difficulties in which the larger and smaller German States and Powers took part are not so much settled as they were before. Prussia and Austria stepped forward and took the quarrel into their own hands, and have now taken Schleswig and Holstein, which were religiously held to be indivisible, and divided them up between themselves. This step excites great indignation among the other German States, besides putting France and England in almost a fury. The French Minister of Foreign Affairs has addressed a circular to all the foreign diplomats in Government service, in which he takes occasion to characterize this highhanded conduct of Prussia and Austria in severe terms: and the London Times follows suit vigorously in denouncing the application of the rule of sheer force which has been tried by these two central Powers of Europe. It would not surprise us at all if, in not so very long a time, the real troubles among the European Governments be-

A Free Market.

The citizens of Boston are agitating for a Free Market. They consider the present system no better than a monopoly, taking the money out of the pockets of the poor classes against their will. And so indeed it is. People are compelled to pay from thirty to one hundred per cent, more than they otherwise would, because the City Government tells them that unless they do they shall go without altogether. Instead, therefore, of protecting the people, for which we thought all popular government instituted, it fleeces them in order to put money into its own treasury and enrich a class of favorites. There is no justice in such a system, and it deserves to be eradicated. The present movement in that direction is not begun a day too We h fairly tried, to the utter overthrow of the existing Monopoly, which is a mere tyranny.

The Cholera.

The pestilence has been raging in Marseilles and Toulon, and now we see it reported at Southampton, Eng. There are those who assert a very positive belief that it will certainly visit our shores next summer. It is undeniable that we are offering it a warm welcome by our neglect of sanitary precautions, and, if it comes, we shall have none to blame for the terrible results but ourselves. New York is represented to be in a shockingly unclean condition, thus holding out a generous bounty for the scourge's coming. It would prove a fearful visitor for us now, after the decimation of our people by war. But the higher intelligences, under a Supreme Ruler, have a purpose to subserve, in these matters, and mortals must bow where they find it impossible to resist.

The Late Rains.

At last we are being blessed with the falling rains of Autumn. They have been patiently waited for. Never have the fields, the gardens, and the streets been without their wonted drink so long before. The wells and springs were giving out in all directions. The brooks and streams had revealed their beds, and the poor cattle went down to their drinking fords to slake their thirst in vain. We trust now that the spell is broken. Better and wetter times are possibly at hand. As in the sultry heats of Summer, men wish for the freezing iciness of Winter, so in a time of protracted drought they long for floods and waterspouts and rivers whose flow will nevermore

The Convention.

We have no doubt but that the Second National Convention of Spiritualists at Philadelphia the present week, will be fully attended, representing all parts of the country; and we sincerely hope that nothing will occur to disturb the harmony of the proceedings.

Mr. Charles H. Crowell, our associate, will represent the BANNER OF LIGHT in the Convention. and any aid that may be rendered him by the friends, will be fully reciprocated by us.

We have made arrangements for a full, impartial report of the proceedings for publication in the BANNER.

Philadelphia Children's Lyceum Exhibition.

There is to be a grand exhibition of the Philadelphia Children's Progressive Lyceum, on Thursday evening, Oct. 19th, in Concert Hall. The Conductor, M. B. Dyott, Esq., has made this arrangement for the especial benefit of visitors to the National Convention of Spiritualists which convenes there on the 17th. This is said to be one of the ence requested one of the committee to take hold most successful and best arranged Lyceums in the

Personal.

Benjamin Todd, a very popular lecturer on the Spiritual Philosophy, recently from the West, and who has been speaking in New England during Morning Journal and Herald to a late article in the summer, occupied the desk in Hope Chapel, the Banner in connection with "Colchester and New York, the last six weeks, as we learn, with | Spiritualism," with the request that they give both very gratifying success. His large audiences were sides of the story, "they having taken up the well pleased with the force of his logical reason. cudgels to attack the religion of Spiritualists, or ing. He is a fluent and easy speaker, possesses a those who honestly and conscientiously believe in strong, clear voice, well calculated to suit a majority of his hearers. He speaks in Lowell the bodied spirits who once inhabited a clay tenelast two Sundays in this month. It has been intimated that he intends to visit California before many months. If he carries out such an intention we doubt not he will be well received there. He would, to say the least, create quite a lively sensation among the teachers of old theology, and, dropping seed into the rich fallow ground, would reap a full harvest from fields that will not be long in ripening for the spiritual sickle.

N. Frank White is about starting on a far Western tour. We regret parting with him, for he has been a most efficient laborer in New England, in the spiritual ranks, during the past year and a half, and there still remains work enough for him and the calls were pressing, but he conceived it to be his duty to comply with urgent solicitations from friends in the West to visit them again. We wish him the best success and as speedy a return as our western friends will permit. He is known all over the country as one of the most eloquent lecturers in the field. In his note, which will be found in another column, it will be seen that he is ready to accept calls to speak week evenings, as well as Sundays, anywhere on his route. This will accommodate many friends who, no doubt, will gladly avail themselves of the opportunity, Write to him at once. His address will be found in the list of lecturers.

Hudson Tuttle lectures before the Spiritualists of Chicago the third and fourth Sundays in October. He is a talented man, and we have no doubt will give entire satisfaction as a lecturer. We shall want him here.

"Ideal Attained."

Mrs. Farnham's work with the above title is well received in Calfornia. The San Francisco Era, speaking of the book, says "the writer was, for several years, a resident of California. Her posthumous novel shows, in its two principal characters, her own ideal of a man and woman. These two meet on a sailing vessel bound for San Francisco, and after sailing over seas of thought and deep reflection, making a long trial of each other's strong and weak points, are finally joined in a perfect union. Those who have read Mrs. Farnham's 'Woman and her Era,' will find 'The Ideal Attained' its true complement—the concrete of that abstraction. The ship at sea, the tropic island in the Pacific, San Francisco and Chili, are all salient with characteristic distinctiveness. The finest writing is to be found in the description of the sojourn on the uninhabited island of the castaway band of sufferers by sea and storm. Mrs. Farnham's powers are of a very high order, and in picturing the wild, sad, voluptuous nature of the western isle, they come into the fullest play. The story is calculated to awaken absorbing interest in all classes of readers."

The Davenport Brothers.

It turns out, after all, that what a certain overshrewd Parisian somebody was reported to have proved against these individuals, was too much for general credence. A reaction in popular sentiment has set in on their side, which of course proves that it was feeling, rather than facts and reason, that was excited against them in the first place. The Paris correspondent of the London Times confesses that the plot against them has exposed itself in the overdoing. A very rigid test was recently applied to their manifestations, he says, consisting of nothing less than putting flour in their hands after they were tied. Their bonds were loosed as usual, but the flour remained undisturbed. Scarcely any severer test than this prepared by W.F. Jamieson, which will appear in can be imagined. These matters always come out our next. We are under great obligations to Mr. right at the last. Falsehood was ever swifter of J. for his report. foot than Truth, but Truth never failed to overtake it in the end.

The Odd Fellows' Fair.

The Intlependent Order of Odd Fellows in this city, are engaged in getting up a Fair on a grand scale, the proceeds to be devoted to the charitable objects of the Order, and especially the completion of their burial lot, in Mount Hope. This Order is doing a vast amount of good in educating orphan children, aiding the widow, and attending to the wants of the needy. Already its yearly distributions in charities throughout the country amount to many millions of dollars, and the call for more is constantly increasing. We trust the Fair will yield a large sum. It will open on Tuesday, Oct. 31st, at noon, in the elegant halls in Odd Fellows' Building, 548 Washington street, and continue, at least, one week.

Brazil and Paraguay.

At latest accounts, the combination against Paraguay was proving too much for that little State. There had been a general encounter, in which Paraguay lost some two thousand men, besides cannon and stores. She had previously lost her navy, or the greater part of it, and now she is crippled in her army. But this is not her main army; she was making an incursion with this into the enemy's territory. It is reported that on both sides there are over one hundred thousand men under arms. These will be able to bring devastation upon a wide extent of country, and suffering on a vast population, before the present conflict shall have been brought to a close.

New Music.

We have received from the publishing house of Oliver Ditson & Co., 277 Washington street, the following choice pieces of fresh musical compositions: "I will praise thee," a morning and evening song, by L. H. Southard; "O days of summer bloom," a ballad, by Geo. Linley; "The soldier's last message," words and music by W. L. Pierce; "Earth," a song of the elements, by Stephen Glover; "Marche Indienne," by Brinley Richards, arranged for the piano; "Night's shade no longer," an operatic gem from "Moses in Egypt," arranged for the piano by Ch. Grobe; "Elevation," a choice morceaux from Beethoven's fourth symphony, for the organ, transcribed by Batiste.

California.

We find in the San José Mercury a paragraph, stating that Mrs. N. R. Gore, recently from Massachusetts, was to lecture at the City Hall, in that city, on Sunday afternoon, Sept. 17th. Subject: Gore has been a pioneer lecturer in the Western States for a number of years past.

For the Benefit of Invalids.

Clark is doing for the sick, he now advertises for man's skin ought to fit his own bones. A man a month in one hundred journals in various cities | bids farewell to criticism when he finds out that and towns scattered through New England.

Our thanks are due friend E. P. Goodsell, of Fair Haven, for his promptness in calling the attention of the editors of the New Haven Daily ment, and which they have laid aside and entered upon the second sphere of their existence; yet do feel a sufficient interest in the loved ones they have left on earth, to induce them to return and communicate to such earthly inhabitants."

We shall send our New Haven cetemporary the Banner's criticism on Judge Hall's charge, and hone they will be generous enough to place that before their readers also.

New Publications.

THE COMPENDIUM OF LINDSLEY'S PHONETIC SHORT-HAND.

The second edition of the Compendium, greatly enlarged and better illustrated, is just issuing from the press, and will be ready for delivery the latter part of this week. Price one dollar. We shall have the work for sale at this office.

THE AMERICAN ODD FELLOW for October contains a large amount of matter of much interest to the Order, besides a good variety of miscellaneous reading.

THE HERALD OF HEALTH continues to hold a place in the affections of the people. It is published monthly, and contains forty printed pages treating on health topics. It is a valuable work. The October number is about the best one we have seen.

Delegates.

The First Society of Spiritualists in Charlestown, worshiping in City Hall, have chosen the following named persons as delegates to the Second National Convention of Spiritualists, to be holden in Philadelphia, on the 17th inst., viz: Mrs. M. S. Townsend, Mr. S. A. Hayward, Dr. A. H. Richardson, Dr. C. C. York, and Mrs. C. C.

NEW YORK DELEGATES. - We have not received a list of the delegates to the National Convention from New York, but have heard that A. J. Davis and wife, Chas. Partridge and Mr. Farns worth have been chosen,

The Gospel of Charlty.

The weekly meetings held in Boston for the last two winters under the above name, will be resumed on Thursday evening, October 19th, at the Institute of Dr. Uriah Clark, 18 Chauncy street, and continued on every Thursday evening for the season, under the same direction, and for the same purpose as before announced. All who are friendly to the character of these meetings as heretofore presented, are invited to attend.

The Gospel of Charity meetings have not only been popular and interesting, but it is believed that they have been productive of much good.

Levee in Charlestown.

The Society of Spiritualists meeting in Mechanics Hall, will hold a Levee in the City Hall on Tuesday Evening, October 17th, the proceeds to be appropriated toward defraying their free meetings. Speaking, singing and dancing, will be the order of the evening.

Mrs. S. A. Byrnes will lecture before the Society in Mechanics Hall on Sunday next, admission

Two Days' Grove Meeting.

Just previous to going to press we received an abstract report of a two days' Grove Meeting, held at St. Johns, Clinton Co., Mich., Sept. 2d and 3d,

Lecture by Gen. Banks.

Major-General N. P. Banks will deliver the first lecture of the course before the Mercantile Library Association, at Music Hall, on Wednesday evening, Oct. 18th, at quarter before eight o'clock.

Miss Hardinge in England.

We learn from the London Spiritual Magazine for October, that it is the intention of Emma Hardinge to commence her lecturing tour in England in a few weeks, should her health be sufficiently reëstablished to do so.

Another Lecturer.

E. S. Wheeler, late of the army, and formerly well known as one of our finest young lecturers and improvising poets, will answer calls for Sunday lectures. He is an inspirational speaker of rare genius and versatility, and keeps his hearers alive with interest. Address, this office.

Bro. Hull's New Monthly Clarion, to which we have before alluded, is out. Its leading article is a discourse by the 'editor, on the philosophy of sectarianism. Mr. Hull says he has no hobby to ride, and that no one reform, in his pages, shall have the preference over others of as great magnitude. The first sixteen pages of each number, Mr. H. assures his readers, shall contain one of his popular discourses; and, besides, he will give his readers a history of his travels, a description of the country over which he shall pass, the progress of the various branches of reform in different localities, etc. The remaining pages of the Clarion will be filled with articles on all reform questions, from the pens of as good writers as can be found anywhere. The elder is a perfect "original;" he is a "Hixite Quaker, Unitarian, Universalist, Swedenborgen, Spiritualist." Success to the Clarion, if it will only stir up and open the intellects of the masses to a knowledge of the great truths now being revealed to the world.

VOICES OF THE MORNING.—Belle Bush, whose verses have appeared in a great many publications in the land, has published a small book of her poems, through the house of Lippincott & Co., a copy of which has been sent us. Many of them are excellent, flowing with much melody and freighted with grand meanings. A sweet artlessness pervades them, and they seem to have been written without effort, as the birds sing, with the purity and beauty of the author's spirit revealed in them; and though not great, enough to impress us with the presence of genius, we admire, nevertheless, as we do a brook, feeling that it is not a "A Physical Preparation for Another Life." Mrs. | cataract. The author has begun well; though judicious care will improve some faults that are visiblo.-Sat. Eve. Gazette.

Dr. A. B. Child, in his "A B C of Life," says a As a sign of the great and good work Dr. Urlah critic is only a fault-finder. He thinks another another man's opinion is as good as his own.

ALL SORTS OF PARAGRAPHS.

Mr. Cyrus Monroe, who verified in part the spirit-message of Charles Goodyear, mentioned in the Banner of Oct. 7th, resides in Woburn and not in Medford, as we inadvertently stated.

E. A. SMITH, M. D., clairvoyant physician and surgeon of Milford, can be consulted at No. 6 Suffolk Place. Tuesdays and Saturdays of each week, from nine to twelve M., and from one to four P. M. During the past nine years the Doctor has established a wide reputation for his skill in prescribing for the afflicted. See his card in another

AMUSEMENTS.-We see by the Washington Chronicle that our talented friend A. W. Fenno. and others, have leased the old Washington Theatre, entirely renovated and refurnished it. and, we doubt not, will do a remunerative business. We hope so, at least, for friend Fenno's sake, as he is a very deserving man.

Letters received at the State Department at Washington on Wednesday, represent the cholera to be on the decrease at Constantinonle. At Marselles, however, the disease is greatly on the increase, the number of deaths averaging between fifty and sixty per day. Eighty thousand persons had left the city for the rural districts to avoid the pestilence. Thousands of bonfires were kept blazing in the streets of the city, night and day, to purify the atmosphere. Business of all kinds was nearly suspended.

THANKSGIVING .- His Excellency the Governor, with advice of the Council, has appointed Thursday. November 30th, as the day for an annual Thanksgiving.

Mrs. Betsey Eastman of Salisbury N. H., now one hundred and three years of age, when only six years old was one of the pupils of Ruth Blay, who was hung at Portsmouth nearly ninety-seven years ago.

We take pleasure in calling the attention of our readers to the advertisement in another column of Mason & Hamlin's Cabinet Organs. These instruments are universally acknowledged, by our leading musicians, to be the best of their class, and certainly for beauty of workmanship their late styles are unequalled.

When the Pope recently visited Monte Campestri, the Mayor of that place, a devoted Catholic. assured him that if he would only show himself to the inhabitants they would, as a contribution to Peter's pence, cover a large part of the main street with silver coins. The Pope took the Mayor at his word, and the latter ruined himself to keep it, for he had to supply the money from his own pocket.

Parker says that "the mill-stones of God grind slow, but they grind to powder."

COMPLIMENTARY TO MASSACHUSETTS .- James L. Orr, candidate for Governor of South Carolina remarked in a recent speech: "I am tired of South Carolina as she was. I court for her the material prosperity of New England, .I would have her ncres teem with life and vigor and intelligence, as do those of Massachusetts." Verily, the world moves.

One of the Beechers is engaged on a work to disprove the doctrine of future endless punishment-a doctrine that Dr. Beecher, the senior, so ably defended.

The ungallant editor of a Western paper speaks of the disgusting bulb composed of somebody's hair and her own pincushion that disfigures the hind head of our modern ladies.

one mile in two minutes eighteen and one-quarter seconds was made by the gelding Dexter, on the Fashion Course, Long Island, N. Y., on the 10th inst.

the creature is of a regular tartan pattern." "It parties. is, my dear," remarked her husband, " and that is hat Shakspeare alluded to when he talked a snake being 'scotched.'"

The population of Chicago is one hundred and seventy-eight thousand five hundred and thirty-The tobacco crop in the Connecticut valley this

year will be worth six millions of dollars.

JAMES A. DIX, Esq., editor of the Boston Journal, died of consumption, in this city, last week, at the age of forty-three.

The British Government is at present in a terri ble fever over the Fenian movement in Ireland. Arrests are making rather freely in the Green Isle, and reports reach us that trials will be had for outright treason.

Prof. Stearns is giving lectures on psychology in the eastern part of Maine, and meets with good success.

SAVE YOUR DOLLARS.-In 1824 a gentleman put into the Portsmouth (N. H.) Savings Bank five dollars. This has not been disturbed for fortyone years. The book has been sent in to have the interest entered, and the amount is now fifty-one

The bishop of Oxford, England, is much distressed about the influence of Colenso in his diocese of Natal. He speaks of him as "a miserable voice teaching the heathen to distrust the Word of God."

A crusty old bachelor says women should be spelt whim-en.

Among the court files at Taunton is the finding of a coroner's jury, drawn up some thirty years ago by a lawyer, which concludes "that the said - came to his death by the visitation of the aforesaid God."

A BOUQUET IN A SINGLE PROP OF FLUID. An armful of roses might exhale a more overpowering odor than a single drop of Phalon's 'Night-Blooming Cereus," but in freshness, delicacy, and pure, healthful fragrance, the drop would far transcend the flowers. Sold everywhere.

Meeting of Spiritualists.

A Meeting of Spiritualists.

A Meeting of Spiritualists and all other friends of progress will be held at Music Hall, in Corry, Eric county, Penn., commencing on Friday, October 27th, 1865, at 10 o'clock A. M., and closing Sunday evening, October 29th. The hall will accommodate two thousand people.

Speakers engaged, Frederick Douglass, Cora L. V. Scott, F. L. Wadsworth, C. C. Burleigh, Lyman C. Howe, Geo. W. Taylor. Others of talent are expected.

James G. Clark, the well-known Poet Vocalist,

will be present on the second and third days of the Corry Convention, and enliven the sessions with elevating and appropriate music.

A cordial invitation is given to all persons to attend. Persons from a distance will be provided

for free of expense as far as possible.

Corry is at junction of Philadelphia and Erie with Atlantic and Great Western Railroads.

Committee of Arrangements, E. Wright, H. Lang, L. J. Tibbals, Olive H. Fraser, Mrs. R. A. Northrup, Mrs. M. Lang, Mrs. E. S. Tibbals.

Constitution OF THE CORRY, ESIE CO., PA., ASSOCIATION OF THE FRIENDS OF PROGRESS.

Organised July 9, 1865.

THE FRIENDS OF PROGRESS.

Organized July 9, 1885.

ARTICLE I.—We the undersigned hereby combine to form a Society to se known as the Curry Association of the Friends of Progress.

ART. II.—This Society is established to the end that Spiritualists and kindred reformers may more wisely and effectively labor together for the overcoming of evil with good; for the promotion of truth; for the removal of poverty; for the overlierow of all injustice and intolerance; and for the development of human brotherhood and universal peace.

ART. III.—The Association will willingly comperate with all similar bodies, with charitable and educational institutions, and with industrial and reformator associations, for the attainment of its objects.

ART. V.—Subscription to this Constitution constitutes full membership, and entities any person to the protection and benefits of the Association.

ART. V.—Whenever a case of suffering needing additional assistance comes to the knowledge of any member, it shall be his or her duty to report the same to the President, who shall appoint a committee to investigate such case and obtain relief. ART. VI.—No clause shall ever be inserted in this Constitution limiting the opinions of any one, or holding any person responsible for the sentiments of another. Nether shall any clause be inserted preacribing rules of conduct or any forms or religious ceremony, as binding upon any member, except that the duties of citizenship or oath or allegiance due the United States or the several States.

ART. VI.—A subscription fee of one dollar shall be suggested in all cases—but not demanded—by the Recretary, which amount, or any larger or smaller sum, shall be duty credited as a free-will contribution to the tressury of the Association.

Oling it, Franker, Sec y. E. Weight, L. J. Tibbala, Margaret Lang, S. M.

Mis. R. A. Northuur, Treas.

L. J. Tibbals, Vice Pres.

Hugh Lang, E. Wright, L. J. Tibbals, Margaret Lang, S. M.
Lant, R. L. Lunt, Seth S. Raymond Eliza II. Cady, Eliza S.
Tibbals, Sarah A. Mather, Sarah J. Walton, Win B. Sterling, S. E. Mallett, Mary Ann Mallett, Maria Mallett, Chloe A. Edmonds, Abble A. Hokkins, E. L. Skinner, Benj. Franchs, Fannic A. Sterling, John T. Trantum, D. F. Smith, Harriett F. Dutton, Margaret Johnson, Francis Raymond, Della Raymond, L. Morris Child, Peter Shipper, Chandler Lathrop, Lyman C. Morris Child, Peter Shipper, Chandler Lathrop, Lyman C. Howe, Wim H. Johnston, O. H. Fraser, Rachel A. Northrup, J. M. Barnes, Horace Kinney, Aaron Walton, Jerome Fuller, Patience Phelps, J. V. Mather, Jesse G. Doud, Ira Raker, Mara A. Crusby, James W. Hoykins, Elizabeth Sterling, E. Crosby, Emily N. Hopkins, Mortiner Sears, E. D. Lout, Adelia L. Skinner, Emelieu Webber, Elizabeth Walton, L. M. Sears, Angeline Damon, Jaeli K. Grant, Andrew J. Doud, Viola Lathrop, Francis Shipper, Lurania Lathrop, De Kalib Doud, Otto Stenbergh, Geo. J. Klipfel, M. C. Manwarren, Martha E. Doud, Lucy T. Doud, Elizabeth Blake.

Banner of Light Branch Bookstore, 274 Canal street, New York City.

The subscribers, (successors to Andrew Jackson Davis & 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 business, keeping for sale all the Spirit-ual, Liberal, and Reform Publications 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 BANNER OF LIGHT BOOK EXTABLISHMENT. In this connection we wish it fully understood, however, that the BANNER is smalled from the Boxton office only honorall only. mailed from the Boston office only, henceall 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 hand. The Spir-itualists of New York especially we hope will re-deathly the first in our belock. double their efforts in our behalf.

The Banner can always be had at retail at the

counter of our New York office.
WILLIAM WHITE & Co.

Boston, Mass., Sept. 9, 1865.

Business Matters.

CARTE DE VISITE PHOTOGRAPHS .- As many of our friends in various parts of the country de-sire 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 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 that city to send their address to him at 274 Canal street, 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. FAST TIME.—The extraordinary time of trotting PARTICULAR NOTICE.-We call the special at-

tention of those who communicate with us by let-ter, 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 "Dear me!" exclaimed a lady, as she looked at the boa constrictor in a show, "why the skin of the creature is of a regular tartan pattern" "It town. A little care will be of service to both L. L. FARNSWORTH, MEDIUM FOR ANSWERING

SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3,00 and sealed letter, will receive a prompt reply. Address, 1179 Washington street,

HINTS ON PARLOR CROQUET, an in-door cloth, will be sent to any address, after Oct. 2,

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.

1865, on receipt of 30 cents.

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

To Correspondents.

[We cannot engage to return rejected manuscripts.] "Interesting testimony to the truth and universality of

ipigitualism," by P. Weish, is received and placed on file for blication. A. C. G .- Acceptable. Thanks.

E. A. S.-Package received. Shall be obliged to postpone he article upon the Tides, for several weeks.

Married.

In Chicago, Ill., Oct. 8th, by Mrs. H. F. M. Brown, Mr. G. C. Howard and Mrs. Mary L. Rowley.

MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, of READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English

Special Notices.

and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Consumers will find this the cheapest Potash in market. 64, 65, 66, 67, 69, 69, 70, 72 and 74 Washington street, New York.

A WONDERFUL MEDICINE,-PERRY DAVIS'S PAIN KILLER. It is really a valuable medicament, and unlike most of the patented articles of the day, is used by many phy-sicians. It is particularly desirable in locations where physiclans are not near, and in families will often save the necessity of sending out at midnight for a doctor. A bottle should be

kent in every house .- Boston Traveller. 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

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

MRS. FRANCES, PHYSICIAN and Business M. C. LENDOYAN, cheerline disease, their remodes, and all kinds of business; price one dollar. Has all kinds of Medi-chies: her Rose Ointment for Scrouls, Sores, Pimpied Faces, dc., 25 cents abox. 147 Court street, Room No. 1. Hours from 9 A. M. to 9 P. M. Don't ring. Please cut this out. Oct. 21.

MRS. F. A. SPINNEY, Magnetic and Sympa-thetic Healing Medium, No. 41 Bradford street. Nervous and disagreeable feelings removed. No medicines given. Oct. 21.—44*

MADAM GALE, Clairvoyant and Trance Medium, 23 Lowell street, Boston. Three questions by letter answered for & cents and two 2 cent stamps. Oct. 21. MRS. MARY TOWNE, Magnetic Physician And Medical Clairvoyant, No. 106 Bleecker atreet, New York.

MELODEON. SPIRITUAL PHENOMENA!

ASTONISHING PHYSICAL MANIFESTATIONS

THROUGH THE MEDIUM POWERS OF THE CELEBRATED

EDDY FAMILY: MARY, HORATIO and WILLIAM.

SÉANCES EVERY EVENING.

EXCEPT THURSDAY, IN THE MELODEON. AND ON BATURDAY AFTERNOON, at 3 o'clock.

Admission, 50 cents. Doors open at 7; commence at 7% o'clock. Tickets can be secured at the Melodeon from 10 to 12, and at this Office. Oct. 21.—1w

THE MASON & HANLIN CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases. FOR DRAWING ROOMS, CHURCHES, SCHOOLS, 4c. 8110 TO 8000 EACH.

THEY occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent anywhere by ordinary freight routes, all ready for use. FORTY-TWO HIGHEST PREMIUMS liave been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country that the Instruments of our make are THE BEST IN THE WORLD

of their class. Circulars with full particulars free. D'In obtaining a Musical Instrument, it is onomy to get the best.

MASON & HAMLIN.

Oct. 21-Jm. 874 Washington Street, Boston. E. A. SMITH, M. D., CLAIRVOYANT PHYSICIAN AND SURGEON,

Of Milford, Mass., can be consulted at NO. 6 SUFFOLK PLACE, BOSTON, MASS.

TUESDAYS and SATURDAYS of each week—Office hours from 8 to 12 m., and from 1 to 4 r. m.
SCOTTS HOTEL, ASHLAND, THERRAYS, from 8 to 12 m.
JUBRON'S HOTEL, FRANKLIN, WEDNESDAYS, from 2 to 5

ECHEKA HOUNE, FRANKLIN, WEDNESDAYS, from 2 to 5 p. M.

AT HIS OFFICE IN MILPORD, Mondays, Wednesday forcmoons, Fridays, and every evening.

DR. SMITH is not only a regular educated Physician, but one of the best Clairvoyants in the country. Treats all classes of disease, both chronic and acutet has wonderful success with Scrofula, and particularly Cancens, which he propiles to curvin one case out of four.

25 Consultation free. Examinations free for the present.

Oct. 21.

ODD FELLOWS' FAIR! SPECIAL NOTICE.

THE TIME FIXED UPON FOR OPENING THE FAIR IS TUESDAY, OCTOBER 31st,

TUESDAY, OCTOBER 31st,

A T 12 o'clock M., and it will be kept open each day until
A 10 r. M., during its continuance.

Priends who are preparing articles—and those who intend to
make donations—for the fables of the several Lodges, are rerespectfully requested to hand them in to the Committees, or
soud them word as soon as the 23d list, or before that time,
if possible. Those wishing to donate articles or money to the
Table of the Executive Committee, are requested to acid their
favors to ODD FELLOWS' HALL, 548 WASHINUTON STREET,
care of Din. J. S. JONES Chalmin, any day or evening.

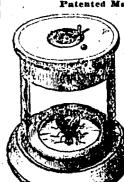
P. S. Please he particular to have all packages marked with
the name of the Lodge it is intended for, and also the donor's
name. Further particulars bereafter. Jw—Oct 21.

IBRARY OF MESMERISM AND PSY—
CHOLOGY. Comprising The Philosophy of Mesmenism, Chalyroyance and Mental Electricity: Fabrikation, or
the Power of Charming; Machocom, or the World of Senior;
Electrical Psychology, the Doctrine of Impressions: Sci
EKCE of The Soil. treated Physiologically and Philosophically. Useful for Lecturers, Physicians, and others. Complete
in two vois, postpabl, or \$4.00. Address, Messas, POW.L-R.

EMELIES, 386 Broadway, New York Cliy. 4x*—Oct. 21.

SOMETHING NEW.

THE NOVELTY MICROSCOPE!



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Poe.

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EMMA HARDINGE,

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ON THE EVIDENCES OF DIVINE INSPIRATION.

The fetters that blust the body of the slave fall off at death, and leave him free; but the immortal mind, chained to a sectarian creed, hugging its own chains, is in a more hopeless bondage than the poor Arican. Death does not remove the fetters from the mind; it takes many long years in the spirit-laud to free the soul from its degrading influences.

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Message Department.

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

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

These Messages indicate that spirits carry with

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

MRS. CONANT gives no private sittings, and re eives no visitors on Mondays, Tuesdays, Wedesdays or Thursdays, until after six o'clock P. M.

Questions and Answers.

After pronouncing an impressive Invocation, the controlling spirit said "We are now ready to listen to questions from correspondents, or from the audience."

QUES .- By M. E. Will the controlling spirit give his opinion of the results of suicide to the spirit, upon entering the spirit-world?

Ans.-you are all snickles, some to a larger ex-Yent than others; but nevertheless you are all suicides. Your suicidal acts, properly speaking, are born of ignorance. Weakness and ignorance are the causes of suicides, a very natural result growing out of such a condition in earth-life. It is the duty of all to strive to progress out of such an unnecessary state. The result or effect of suicide on the spirit is commensurate with the cause which produced it. The suicide, or one who ends his pilgrimage on earth, by virtue of his own will, is only rendered unhappy by the thought of the misery he has entailed upon his family and friends, provided the cause for his suicide was, in his own judgment, sufficient to justify him.

Many have been made unhappy by the thought that the suicide is shut out of heaven, as taught in your "sacred Scriptures." Your Bible says, no suicide shall enter the kingdom of heaven: and this passage has been construed to extend to the soul to all eternity; but this is a mistake. It is true the suicide does not immediately dwell in heaven, because he is always striving to draw up the cross which he voluntarily placed upon his own shoulders, through his own ignorance and weakness. Heaven is not a locality, but a state of intelligence or condition of mind. Ignorance cannot dwell in heaven until it has been absorbed in wisdom. Nor can ignorance give birth to a child that will not reach heaven at some time; for mind is ever soaring heavenward, journeying on toward the fountain of Wisdom. We have spoken upon this question before. [See Banner of Aug. 5, 1865.]

Q.-By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education. Now, I have found that this is a great mistake; and as I consider it of great importance for us to know the truth in regard thereto. I feel myself obliged to contradict it. However healthy, strong and active the conscience may be, it has not, in the least degree, the power to distinguish right from wrong; but, in proportion as that element in our nature is large and active, it simply loves justice; leaving for comparison or judgment to discern what is right and what is wrong; or what is just and what is unjust. If, therefore, the conscience is healthy, large and active, it always produces pleasure when the other faculties execute the decisions of the judgment, and pain when they do not, whether those decisions have been right or

A .- Your speaker believes conscience to be a child of Education. It follows the bent of one's education, to say the least. As one has been educated, so will his conscience go. If he has been taught that it is wrong to labor on the Sabbath, then his conscience will reprove him if he labors on that day. If you take that which belongs to another, then your conscience will reprove you. And so on we might enumerate a whole catalogue of cases to prove that conscience is born of education.

The wild savage has a conscience, but nature educated him. He believes in an angry God, who frowns upon him in the storm. When he finds plenty of game, he believes the great Manito smiles on him. Without education you have no

Q .- By L. N. P. Can spirits that are at present communicating with the inhabitants of this earth, visit and converse with spirits that lived on this earth thousands of years ago? If so, can they not ascertain how long this earth has been inhabited by man?

A.-The disembodied spirit, and also the ombodied spirit, can hold communion with other spirits, whether in or out of the form; but it does not follow that they can tell how long the earth has been peopled.

Q.-By "Zadoc." I noticed a communication through Mrs. Conant, in the Banner of the 22d of July, from a spirit, who very clearly informs us that her brother was in Cincinnati, but fails to tell where their parents are, and says, "Richmond, Charleston, or perhaps Alabama," if my memory serves me right. Now if this spirit can tell precisely where her brother is, why can't she tell where these parents are on earth?

A .- Oh poor short-sighted mortals! Do you not know that the power of the spirit spoken of is governed by attraction? The child was attracted to the brother more than to the parents, hence it was better able to definately locate his whereabouts. Study science, and learn the nature and meaning of these manifestations, and then you will cease to ask such questions. The matter

is very simple, when understood. P Q.-In answering the question about suicides, you said that the Scriptures taught that the Bulcide shall never enter the kingdom of heaven; as I have never been able to find such a sentence in the Bible. I wish to ask if you are sure such teach ing is to be found there?

A .- We are positive it is to be found there. You overlooked it.

Q.-Will you state where?

No. But we reiterate it is there. Search and you will find it.

Q.—Can you tell what is the cause of some persons seeing around them the spirits of all kinds

of beings, animals, &c? A.-No; unless we can see their condition and

roundings.

Q.—Do spirits take cognizance of the affairs of this world?

A.-Yes, some do.

Q.-Do the spirits know who committed the Roxbury murder, and if so, why don't they ex-

A.-Why do n't the sun shine sometimes when forth its fragrance at your request? There is a the spirit-world. Spirits see clearer than mortals what is best to be done.

Q.-Would it not be best that they be arrested by our process of law, as the evidence of spirits would not be taken in the courts?

A,-Yes. If we should give the names to the public, we should only be committing an abortion on the things of time. In spirit-life we are order- ered in the spirit-land? ly and aim to benefit all, without intending to injure aky oue. Sept. 14.

Sarah Elizabeth Duncan.

I died in Charleston, of consumption, between eight and nine years ago. My name was Sarah Elizabeth Duncan. I was forty-seven years and five months old. During my sickness I learned something about Spiritualism. But with all my reeded till now. I rather shrank from coming and my husband still holds to the idea that Spiritas our teacher said, "there is a proper time for all things," so I suppose the time will come when they will see their mistake. If I had had my choice I should have come to a more private cir. | through which it passes. cle, but the great law said No, so I had to come this way. I can assure my friends that Spiritualism is true. I want them to investigate it, and I will meet them, step by step, on the boundaries of the spirit-world. Oh, I wish to God I had the power to remove their skepticism; but I have not that power. Good-hye. Sept. 14.

Annie Cassady.

I am Annie Cassady. My father was James Cassady. He went out in the 9th Mass. Infantry, I want to tell mother the noises she hears, the raps and moving of things, is made through Mary; she is a medium. I want to tell her that the moving of the dishes on the supper-table, and the noises, are made through Mary, and not through the devil, as the priest tells her. It's me and father what does it. Father says, as well as he can see, all there is of the Catholic religion could be crowded into the teapot he broke a few nights ago. He says there may be more in it, but he fails to find it; there is none of it here; there's no use for it here.

Mother can read, and when she sees the paper and something about James Cassady and me, she will read it, and then she will know that it's father and me that makes the noises and throws things about.

I should be twelve years old if I had lived till now, and my name is Annie Cassady. Oh, my father says I have an uncle who lives in Fayette street, and he would like to talk to him much. I'll go now, sir. Sept. 14.

Gustavus Eckhart.

I was corporal of Co. I, 3d Pennsylvania, and a victim of the Andersonville prison pen. I died of favor and starvation. I come back here to give my testimony against the further humane treatment of our keeper.

I was of German extraction, and born in this country. I was in my twenty-second year. My father, Louis Eckhart, came to this country in 1831, and married an American lady the year fol- sified in Nature, unite in forming the phrenologilowing, by whom he had four children; two of cal organs, do they not? whom remain on the earth, and two of us are

I would be glad to communicate with my friends if they will give me an opportunity. I can give them some information in regard to my back pay. dues from Government, pension, etc. How I can communicate with them, I do n't know; but I snppose they will procure a medium, and then call

Coming back here and finding myself free from my body, I perceive that the distance from this place to Washington is not very far; and I feel as if I would like to go there and wring the neck of my old Andersonviile keeper; but I suppose there are those who will do the job a little more genteelly. Good-day, sir. Sept. 14.

Invocation. Oh God, thou soul of our souls, thou Spirit of our Spirits, life of our lives, in the midst of the rush, and roar, and confusion of human life, we hear the enchanting melody of thy voice. Even through the silent chambers of that men call Death. thou art chanting an anthem of eternal life. Even amid the shadows of the tomb, there thou art with thy smiling face; there thou art pointing to eternal life beyond the tomb. Oh Eternal Spirit. though thou art mysterious; though thou art all powerful; though we may not analyze thee: though we can never bring thee down to human understanding, yet we can praise, we can talk with thee, and, most of all, we can love thee. Oh Holy Spirit, through all things thou art speaking to thy children, thou art perfecting thy children; through all things thou art saying to them, "I am with thee, therefore thou needst not fear. Though thou walkest upon the billows of human life, and looketh tremblingly out upon the wild waves, yet if you will listen, oh child of my love, and hear my voice, you will know thou art safe." Oh Holy Spirit, we know thy children are safe in thy love, are many degrees of wisdom, as there are degrees but we cannot project that feeling into our outer senses. Human life is full of fear. Human life is full of sorrow, is surrounded with dark forbodings. Yet human life is a necessity to the soul. Soul must pass through that in order to obey thy law. and maintain its individuality, holy and divine. So, oh God, for human life, with all its sorrows, Sept. 18. we praise thee. Amen.

Questions and Answers.

Ques.-By C. D. Fox, of Byron, Mich. Why lo spirit phenomena and spirit manifestation occur more readily and frequently in a dark atmosphere than in the light? It appears to me by explaining, it would have a tendency to relieve mediums—especially foundes—from a great amount of called the great decan of intelligent life, and out odium and suspicion, as the opposition is ready to of that ocean all this vast variety of form is born. take advantage of every appearance of wrong. It would at least be a source of instruction and gratification to a large number of inquiring minds in this section.

Ans.—The phenomena of spirit manifestation is | means the same as a thought born of an intellias yet a child; and many of those who have to do gent brain. Life is everywhere, and thought is with this child, are as ignorant as is the child, of the active principle of life. Now this clearly the laws pertaining to its being. Now, then, un- proves that everything thinks, because everysurroundings and learn the causes which produce | til all who have dealings with this child shall be- | thing is life.

such phenomenou. It may be the result of spirit come acquainted, with the laws governing the manifestation, or it may be from the effects of an child, you must not expect all your demands will injured or diseased brain; or one's earthly sur- be fully and satisfactorily answered. It is well known that light is the agent of activity, or the great motive power of physical life. It is not very easy to take advantage of atmospheric conditions in the light; on the contrary, it is exceedingly hard, for the particles composing the atmosphere are moving so rapidly that it is very hard to confine, or condense, or materialize them for the purpose of giving spirit manifestations. It is, howyou wish it? Why do n't the rose bloom and send | ever, believed by those who are able to make such manifestations, that as they advance in this sciway and manner in which all things are done in ence, they will be able to overcome atmospheric conditions sufficiently to manifest in the light. But at present there are very few that are able to do it. Until you are able to overcome these conditions, you must receive them as they are at present given you, viz., in the dark.

Q.-What kind of inhabitants did Sir John Franklin find occupying the territory he discov-

A .- We are at a loss to determine what your correspondent has reference to; indeed, we know nothing of any such discovery.

Q.-When spirits enter a room, do they decompose the door, and recompose it upon passing out? A .- Matter is by no means impervious to spirit; on the contrary, it admits of the free passage of spirit at all times. Spirit, when properly defined, is but sublimated matter. All things that are cafriends it was in bad repute, so I had little advan. pable of being resolved into form, are material. tages for investigation. I hoped it was true, and There are as many degrees of materiality as there said I would return and manifest as soon as pos. are conditions requiring degrees. The material sible after I had gone to the spirit-world. Year does not decompose, neither does spirit. The disafter year I have tried to come, but never suc- embodied spirit can pass through the walls of this room just as easily as you can raise your hand, here, in so public a manner. I suppose my friends as thought can pass out in the form of words from its brain life. Spirit is by no means subject to unlism is the same as they thought it was. But the laws governing crude matter, but matter is subject to the laws governing spirit.

Qn.-Spirits must have a body, and it would seem that that body must decompose the material

A.—That spirit body is so sublimated, so etherial, that your crude material is not impervious to it. Your spirit bodies are not composed of either wood, iron, flesh, blood or bone. Those things belong to the foundation, to crude material life. Therefore, the spirit-body being composed of highly sublimated matter, can pass through these material walls without any hindrance.

Q.—The form of the spirit must be larger than the particles of matter. How does it get through? A .- There is nothing solid in Nature, not anything, for if there was, whatever there is that is solid could not be subject to decomposition, or change. Now, then, as there is nothing solid in the universe, the spirit-body finds no difficulty in passing through the particles of matter. You may call them the pores of Nature, or whatsoever vou will.

Q.-Is the spirit-body composed of any substance known in physical science?

A.-Yes, the spirit-body is composed of precise ly the same elements as your material body. The combination only is different. These bodies have been born of the same life as your spiritbodies; precisely the same. We told you before that spirit was only sublimated matter.

Q.—Is it sublimated within the human body, or has it an existence without?

A .- It has an existence within and without the physical body; indeed it is an agent through which the physical acts. It is the propelling power or force, the active principle. You have it just as much to-day as ever you will have it.

Q .- Are not the smallest portions of our spiritsubstance capable of consciousness?

A .- Everything possesses consciousness neculiar to itself; mark us, everything, every atom. Q.-Are spirits sensible of cold and heat?

A .- No, they are not; only as they are in positive and perfect rapport with your physical bodies, consequently with your physical atmospliere.

Q.-These infinitesimal existences being diver-

A .- No, we do not so understand it. The phrenological organs are not alone seated in the brain. by no means. The science extends through the entire physical form. The phrenological organs are but an outgrowth of the internal. When the internal meets the external, form must be the consequence, and that form depends upon the particular aggregation of the particles of matter composing it. Out of this have grown the phrenological organs.

QR.—It is thought by some that spirit when separated from the body does not retain its organs as well as when in the body, that mind is not the

same after death. A .- Most certainly it is. Organic life is a gift of Nature, not only to the human, but to all things else. The grain of sand is organized, and, through its organic life, progresses, grows, becomes perhaps a vast continent. So it is with human intelligence. Through organic power it grows, unfolds, gathers to itself the experiences of both sides of life, the inner and outer. You do hold in your spiritual powers that same organic gift that is yours at the present time. Though it may change, you will never lose it. The soul or life, the great principle of action, is immortal, therefore must possees individuality; and, as a distinct individuality, you will ever retain your individual-

Q .- Some think that the spirit decomposes at the death of the human body; others, that it is recomposed and lives through eternity. What is the truth?

A.-All is true-true to the power of which it is born. No two minds think alike. All have their different views, and these views are legitimate, absolutely true to the cause from which they have sprung. And yet all these various beliefs will give place to something higher. All this ignorance will finally be resolved into wisdom. There of ignorance. We recognize all things as good. Everything has its place. Even the oath trembling upon the lips of human life is absolutly in its place. Nothing else could fill that place.

Q.-What is thought, and where is it generated? A .- Thought is said to be generated in the human physical brain. But we believe that all places are permeated with thought. Thought is an absolute, all powerful essence, permeating all things. It is no more generated by and in the brain than elsewhere. Thoughts that are born of human brains, belong to those human brains specially. But you will learn by-and-by that the flower thinks, that beasts of the field think; the worlds rolling in space think. Thought may be Q.—Do you say that the beast of the field thinks

as man thinks? A .- We do say that everything thinks; but we also say that a thought born of a rock is by no

Q.—Is there nothing that is unconscious or inert in itself?

A.-No, not anything. QR.—Then we have got to correct our philoso-

phy, if that is so. A .- You certainly have. Your philosophy is upon the surface only; it is like the sea-bird skim-

beneath them. in the spirit-world? Do not spirits differ in their opinions there?

ming on the surface of the waves and never going

A.—They do, most certainly. Q.-Can all be correct then?

A .- Yes, all are correct so far as their own being is concerned. Allow us to illustrate. You where would be the staircase through which your Q.—Is there any such thing as error?

A.—No, not absolutely.

Q.—Do people never make mistakes?

A.-No, not positively. You do not attain the highest standard, because you are not able to; but there are no mistakes in Nature. Nature is a wonderfully correct mathematician. She ever renders a correct account. You may not think so, because you are not the whole, only the part. The hand may not understand the philosophy of the head, yet the hand is a necessity.

Q.—It seems to us as if there were contradic-

tions in Nature. A.—Yes; it is a very correct seeming, too, judgality. Inasmuch as these forms possess immor- are paved with gold. tality, they must maintain their individuality, for should prove to you that Nature is not making any mistakes; that the mistake existed only in

your want of comprehension. QR,-Human intelligence is short-sighted. A .- So it would seem.

Q.-Do you mean to say that whatever is, is absolutely right?

A .- That is the position we occupy.

Q.—Supposing I should take it into my head to blow out your reporter's brains, should I do

A .- If you should suddenly take such a course, that would be proof positive that there was a cause for it.

Q.—Should I not suffer the consequences of such an act? A.—It was said by some one recently at this

place, "that offences must come;" and closely upon that followed the words, "But woe unto to him by whom the offence cometh." Q.-Are you acquainted with the prophets and

apostles of the Saviour? A.-Yes. Q.-How do your opinions correspond with

theirs? A.—In some things we agree, but there are dif-

ferences of opinion upon many points. Q.—Have they changed their opinions?

A.—Certainly they have. Q.—If they were to re-write the Gospel or Epis-

tles, would they write it differently? A.-Certainly they would. These Gospels are to them now what your English Primmer is to you to-day. It served you very well perhaps in childhood, as it served them very well in the years of their early pilgrimage.

Q.—Was the Holy Ghost the Divine Mind speaking through the apostle?

A.-The Divine Mind is ever speaking through humanity.

Q.—As much through one person as another?

A.—Yes. Q.-What do you understand by the term Holy

Ghost, as used in the Scriptures? A .- The ancients understood it to be some Divine Personality distinct from human individuality; an outside principle embodied in a form altogether perfect and divine. We understand it to ple of life manifesting through the grain of sand it is in the present, and it will be in the future.

You have well named it when you call it Jeho-Q.—Was it the Holy Spirit acting through the

patriarchs, and through the rebels, also? A .- Yes; for we recognize only one distinct principle in life; that principle is the Holy Spirit, the Divine Father, Power, Presence, having all forms for its own. It is here, everywhere. It acts upon the battlefield, and in times of peace.

Q.-What descended upon the people at the day of Pentecost?

A.-That we cannot tell, inasmuch as we were not there. It might have been some atmospheric phenomena.

Q.—Have you not seen the Apostles who were there? A.-Yes.

Q.-Have you ever had particular conversation with them in reference to their writings? A.-No; not with particular reference to that matter.

Q.-When Jesus ascended up, did he go into the other world?

A .- There is no need you should ascend, physi-If he was taken up bodily into the clouds, the ing up the bodies of your physical mediums at the out. present day. They are sometimes elevated in the atmosphere.

Q.-When they are rendered invisible, is it psychological illusion?

A.-No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed. Sept. 18.

Adoniram Judson Burroughs.

I have been requested to return, informing my friends why I gave the name I did when I visited this place a few weeks since. The only answer I can give my friends is, that I gave that name because I was known by it, and precisely as I was instructed to by the persons having charge of these séances.

My friends also question concerning my spirit of forgiveness. They do not think I would have been so ready to forgive my murderer. They are mistaken in me, are mistaken. oli think I but do myself justice when I affirm that a spirit said, of congestion and fever. of forgiveness ever dwelt within me when here. I want to make a communication to my brother

Certain other friends have asked if I am satisfled with the course the civil courts took! I am satisfied, and especially gratified at the result of the trial. I forgive the act that took me away from earth, and I pity, from my soul I pity the actor. I have no condemnation in my soul to offer.

I am satisfied with my condition, although a shade of unhappiness sometimes passes over my Q .-- Are there not different schools of philosophy | spirit when I think that my wife and little one remain upon the cold shores of Time, without a belief of the return of the disembodied spirit. Then, when I think of them, I must confess I am unhappy. But, aside from that, I am satisfied with my condition, and I assure my friends that I shall at any time be exceedingly happy to return givmay think it very wrong to do any manual labor ing them whatever knowledge I may be able to on the Sabbath day, and your neighbor may not of the spirit-world. It is by no means what I think it is wrong. Now, both of you are right, thought it would be before death. We cannot And so all these different beliefs and vast varie- form any correct ideas of it. We may think it ty of opinions are all right-all children of the will be so and so; we may think we shall realize great principle of Truth. What a queer world certain things in spirit-life; but when we get there you would live in were you all Universalists, we shall find that we have, perhaps, according to Spiritualists, or Baptists, or Methodists? Did human judgment, misjudged in the case. It is you ever think of that? If all were of one opinion, not given to those persons occupying mortal forms while on the earth to know positively concerning soul would progress? Verily, verily, you would the sphere of life and action to which they are have none. You feel that some are mistaken in going after death. They may understand sometheir opinions, yet could you stand out beyond thing, think they know somewhat of the world the isms of Time you would see that all are right. they are going to, but they cannot have that absolute knowledge which comes only through death..

I am Andrew Jackson Burroughs, or Adonfram Judson Burroughs, just which you please. Farewell. Sept. 18.

Albert-Snow. "In that land of light and glory," Shall we know each other there?"

I would tell my friends that as the last echo of that beautiful song died away on their lips, I heard it reccho in the spirit-world, and I felt that the question was answered, that we would "know each other there," and what is still better, we ing from your standpoint; and yet Nature, know ourselves better than we did when here, through all her parts, is forever issuing forth her and we know that our heaven is not dependgrand anthem of harmony. There is no discord ent upon any particular belief. We know that no in Nature. If there was, all these beautiful worlds | Church can open wide the gates of the Eternal could never be held in their proper places, all City for us. We speedily learn that heaven is these forms could not hold intact their individu- but a state of mind, and not a city whose streets

I believed in outward expression when here. they could not have one without the other. This I was a Christian, and believed that heaven was a city with golden streets, in the midst of which would run the river of life. But I was mistaken, and I return to so declare to my friends. Heaven is not a locality; heaven is a condition of mind. Oh, how beautiful it is to recognize our friends away from suffering, away from that body through which we have received so many direful experiences.

Oh, yes; my dear father, and my mother, and

friends, we do know each other there. I am Albert Snow, of Cambrideport, Mass. I was a soldier; was taken sick while at war, brought home, and died of consumption. I died early this spring. Farewell, sir.

John Clark.

Tell my friends I was hung by the rebs, they having decided that shooting was too good a death for one like me.

My folks have been trying to find out how I died, and I've been trying ever since that time to

come back and tell 'em.' You see it's like this: arter I was taken prisoner, I was carried to Charleston. The folks did n't know it, but heard I was, transported down to Georgia, which, by the way, was n't true. After I was taken, I was detailed, I suppose I should say, by the officer in command for duty, and that duty was to take my Union musket and shoot Union soldiers who would n't bow to rebel ideas. What do you suppose I done, captain? I suppose I took the Union musket he gave me, and I popped him into eternity quicker than a flash. He did n't have a chance to say his prayers. Well, they thought shooting was too good a death for me, and so I was strung up-hung, Psuppose, in less than twenty minutes. Oh, I knew I should be, was just as well satisfied of that as I was that the old cuss was dead.

I want my folks to know this, and be satisfied that I have done something for the old flag and Union; that instead of selling my soul to rebeldom, I sold it for principle. I say my soul; I should have said my life, my body-that's what

I meant. I hail, stranger, from St. Paul. My name was John Clark-Jack, commonly called. I was a private in the 2d Minnesota Rifle Corps. Now look be life. The Holy Ghost, the holy, active princi- here, stranger, my folks don't know anything about this ghostly business-are strangers to it; and the human body. It has been in all the past, but they've been begging to know where I died, and how I died.

> Well, I died in Charleston-that confounded nest of secesh principles. They heard I was carried down to Georgia, but it was a mistake. I died in Charleston. I was taken in there. As I said before, I was detailed to shoot Union soldiers. Said I, "No you don't; you've been fool enough to intrust me with this good Union rifle, I shall certainly be fool enough to make good use of it."

> When we got on the other side-old Garney, you see, got there a little ahead of me-but he was the first person I met. He folded his arms, and I folded mine. He was the first to speak, and ask if I knew where I was. Well, he looked awful scared. Now I wasn't one of the kind to get scared. I reckon I know as much as you do about the surroundings of what you call the spirit-world.

I'm just the same as I was here. I've not changed at all in my views; and if I was here, and placed in the same position I was at Charleston again, I should do exactly as I did then. I should sell my body just as dearly as I did then. It was but a fair exchange. I was hung up-he cally speaking, in order to enter the other world | was shot. I don't know whether he stopped out easier. I can't tell. I was n't shot, you know. same power was made use of that is used in tak- But I know it did n't take me long to get squeezed

Well, stranger, I'm obliged to you; and if my folks want to know anything further about me, let 'em send a dispatch asking for more information, and I shall be pretty sure to answer it. Sept. 18. Good-day.

Edith Corey.

I am Edith Corey, of San Francisco, Cal. Tell my mother I am well; I'am happy. I have seen my father and my grandmother, and aunt Mary, and a great many others. Father says he shall

communicate just as soon as he can. I've been in the spirit-land since May-since last May; and I've tried ever since to come back till now. I was eleven years old. Edith Corey, that was my name. My father was in Colonel Sept. 18. Baker's resgiment.

Giles Greenwich

I am Giles Greenwich: I belonged in Portsmouth, Va., and died at Camp Nelson, the doctor

Thomas. He's in Portsmouth, I suppose; maybe he's down to Norfolk. I want to tell him what I

want done with my property. Giles Greenwich, sir. I was not a Federalistnot a Unionist. I was in arms against you; but I suppose it makes no difference here:

I am to ask, I suppose, if my brother will find some means to let me talk. I did n't have much ready cash, but I have lands, and they can be turned into cash. I can tell, if he'll let me talk with him, what he shall do.

MESSAGES TO BE PUBLISHED.

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

on, to her mother, in New Ordenia, Living in the outskirts of London, Eng.

Thursday, Sept. 21,—Invocation; Questions and Answers; Corporal Harrison Curits, of the 1733 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 Ellina Bee 1804 of an Illinois regiment; Edward Thorne, to his father, Col. Phorne, of the 2d Georgia; Nancy Horton, to friends, in Nowburyport, Mass.; James Grosse, of the ship "Alhambra," to friends; Thomas Connelly, to his wife, and friends in this city.

Tuesday, Sept. 28.—Invocation; Questions and Answers; Alfred Skelton, to his uncle, in Richmond, Va.; Eliza D. Warron, to her mother; Ressie Browne, to her father, Dr. Browne, of Rancy, N. C.; Nameless spirit.

Thursday, Oct. 5.—Invocation; Questions and Answers; Alexander Gleason, of Galesburg, Pa., to his wife Catharine; Jennic Davis, to her mother, in Chicago, Ill.; John C. Nason, of Westchester, Chester Co., Eng., to frieuds; Jan Reardon, of Westchester, Chester Co., Eng., to frieuds; Jan Reardon, of Moston.

Monday, Oct. 9.—Invocation: Questions and Answers:

Rancy, N. S.,

Thursday, Oct. 5.—Invocation; Pa., to me floring of Westchester, Chester Co., Eng., to frieuds; Jano Reanion, of Westchester, Chester Co., Eng., to frieuds; Jano Reanion, of Stoten.

Monday, Oct. 9.—Invocation; Questions and Answers; Maria Frothingham, to her brother, Licut. Edward C. Frothingham, of the fit viceorgia Infantry, Co. I; Charles M. Cilick.

The Bladow-Land.

Lines addressed to — The Mystery of Melancing.

The Lord is our Shepherd; Lines Written near the Scene were shall want."

The Lord is our Shepherd; Lines Written near the Scene were shall want."

The Lord is our Shepherd; Lines Written near the Scene Eric.

The Lord is our Shepherd; Lines Written near the Scene Eric.

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The Lord is our Shepherd; Lines Written near the Scene Eric.

The Arcian of Perry's Victory on Lake Eric.

The Arcian of Perry Sylvetory on Unions written on Receiving the Eric.

The Arcian of Perry

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H. Beits, Burr Oak, Mich.
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Obituaries.

After an earthly pilgrimage of nearly seventy-two years, the spirit of Joshua S. Burr passed from its mortal tenement,

The First volume of the Spots as amongs the most dignity and the content of the spots and dignity and the spots as amongs the most dignity and the spots and the better land), combined with the fattery kindness and care of the good Judge, rendered his home all its name would include, i.e., "I want to have been waiting his coming many years at the better land), combined with the fattery kindness and care of the good Judge, rendered his home all its name would include, i.e., "I want to have a spot of the good Judge, rendered his home all its name would have been rendered with the fatter of the spot of

Illness, Mrs. E. Adella, wife of George Sterrett, aged 56 years. It seldom becomes our duty to record the departure from the active duties, interests and joys of the present life of one better qualified for, or more willing to perform them, or more amiable in all the relations of life than was sister Sterrett.

The duties incumbent upon her she regarded as labors of love, and the ability to perform them an unmistakable blessing, for which she was ever thankful. Nature had done much for her in form, features and intellect, and she had done much for her self and frieuds by cultivating, through all life journey, a cheerful, hopeful heart. Thus Nature and culture made her a blessing to the world, and a world of blessing to the sacred preclucts of her home: a joyful companion, a considerate friend, a welcome visitor with both old and young, at all times and places.

and places.

She has left on this side of the "river" but few near relatives. As a home-circle, a husband, a son's widow and two grand-children are left to mourn her absence; but they "mourn not as those without hope." Those bright and blessed views of the future which animated her heart while living, and sustained her when dying, and which are all that the affectionate soul can ask, or the benevolence of the Father of spirits reveal they enjoy. Mrs. 8. and her husband for many years have been firm believers in Spiritualism.

have been firm believers in Spiritualism.

Our dead are like stars by day,
Withdrawn from mortal eye,
Yet bolding, upperceived, their way
Through the unclouded sky.
By them, through Hope and Love,
We feel in hours serene,
Combeted with a world above,
Immortal and unseen,
Though Death his sacred seal hath set
On bright and by-gone hours.
Still they we mourn are with us yet,
Are more than ever ours.

Her funeral was 'attended on the 20th by a very large assemblage of all sects, who came to manifest their respect for
the departed, and their sympathy with the sorrowing.
Funeral services by Rev. J. H. Stewart.

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THEIR DOUBLE DREAMS AND THE CURIOUS THEOS THAY
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this is the latter half of the nimeteenth century, and that the
present is emphatically the era of the grandest Utilitarianism,
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After an earthly pligrimage of nearly seventy-two years, the spirit of Joshus S. Burr passed from its mortal tenement, in Vincentown, N. 3., to the home of the angels.

This announcement will be read, by the many friends who cannot be presented to the home of the practical lishorers in the ranks of Spiritualists has been removed from our midst.

The ploner of Spiritualism in Vincentown and vicinity, he suffered great persecutions; for the honest heart fearlessly impopulate flooped of Spiritualism of Vincentown and vicinity, he suffered great persecutions; for the honest heart fearlessly impopulate flooped of Spiritualism sustained him in many a trying of its advent.

His knowledge of Spiritualism sustained him in many a trying him of the surface of the social his lonely heart when earthly friends, and the same dorious belief shed a halo of supernai spirit through the "rinhow are hot of gloy" into the precinct of the firm of the precision of the firm of the f

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One hundred samples will be sent to any address in the United States for ONE DOLLAR, by mail, postage paid, with terms for any quantity desired, by addressing the Manufacturer, J. P. SAOW, 32 John street, Kew York City.
P. S. Agents wanted in every town.

July 22.

SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL.

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GREAT WESTERN DEPOT

Agents for the "Banner of Light."

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THE SORGO JOURNAL AND FARM MACHINIST. DEVOTED especially to the NORTHEIN CANE enterprise. It fairly she heated and most reliable information upon the subject of seed, soil, cultivation and the operations of harvesting, grinding, defecating, evaporating, refining, graining, etc. It presents, in a condensed form, the details and results of numerous practical operations, forming an invaluable record of facts.

In the department of Faim Machinery is included notices of approved new inventions for the farm and household, practical observations upon the value and use of prominent laborassing machines, and important general information upon the mechanics of the farm and household. MONTHLY, 81,00 a year. Specimen numbers free. Address, 80RGO JOURNAL AND FARM MACHINIST, 116 Main Street, Cincinnati, O. Oct. 7—3w

SCENES IN THE SUMMER LAND!

NO. 1.—THE PORTICO OF THE BAGE.
BY HUDSON TUTTLE. THE Artist has endeavored to impress on carvas the view he has often had clairvoyantly of a landscape in the Spheres, embraching the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gull of darkness, he has published it in the popular Caute De Visitz form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office. June 25. free of pos \$3. Usual June 25.

PRESTIDIGITATION OR, MAGIC MADE EASY—A New Book, just out. The most complete book on Legerdemain, Sleight of Hami, &c., ever published. Nothing like it. It tells how to cut at man's head off, and put it a yard from his body; how to cut off your nose; how to eat fire: Laughing Gas; Rope-tying Fest; the Wonderful Hat; an 1 nearly 200 other astounding Magical, Chemical and Optical performances of the best Madelans, Wizards and Prestightlytateurs. 64 pages, with Hustrated cover. Price only 20 centre; eight for 81-mailed free. Satisfaction guaranteed. Address, E. HUNTER & CO., Publishers, Hinsdale, N. H.

A NEW and wonderful discovery, Dr. J. C. DIXON'S CANGER ANTIDOTE, which has already proved, in over five
hundred cases, to be the most auccessful treatment for Cancer
that has ever been used by man. The method of treatment is
indeed simple. This terrible disease is entirely removed in a
solid mass, without the use of the knife, loss of blood, produc
ing of pain, causite burning, or affecting the sound parts.
Office hours from 9 A. M. to 4 P. M. No. 728 Broadway, New
York, J. C. DIXON, M. D. tf. Oct. 14.

DRUNKARD, STOP I

THE Split-World has looked in mercy on scenes of suffer-ing from the use of strong drink, and given A HEMEDY that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. Send for a Checkar. If you cannot, call and read what it has done for thousands of others. Enclose stamp. TN. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 31 Essex street, Boston. Oct 7.

OUTAVIUS KING, M. D., Eoloctic and Botunic Druggist, 634 WASHINGTON STREET, BOSTON.

C54 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Olls, Thetures, Concentrated Medicines, Pure Wines and Liquon, Proprietory and Popular Medicines, tearranted pure and genuine. The Anti-Berofula Panacca, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by kinnelf, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIRITUAL and other Prescriptions. June 11—ti

SEWING MACHINES. WHEELER & WILSON'S ARE THE BEST. 228 Washington Street, Boston.

H. C. HAYDEN, AGENT. Aug. 16—3m

H. C. HAYDEN, AGENT.

BELA MARSH, at No. 14 BROWJEED STREET, keeps constantly for sale a full supply of all the Spiritualiand Reformatory Works, at publishers prices.

ALL ORDERS PROMITE ATTEMPT TO.

July 1.

MIGH L. HAFFINGH,
TEACHER OF PIANO AND MELODEON, VOCAL MUSIC
(Italian Method,) and FRENCH and LATIN LANGUAGES, will
visit pupils at their residences, or receive them at her own, 31
Lowell street, Boston. Terms reasonable. POR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One." "Fuglive Wife," "American Crisis," and "Glat of Spiritualism." For address, see lecturers column, WARREN CHASE.

June 17.

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

Mediums in Boston.

DR. L. TILTON

CONTINUES to treat all Diseases of the Skin, Scalp, Loss of Hair, and Fremature Blanching.

MRN. N. EFEBNAM, a Miclical and Business Clairvoyant, is associated with the Doctor, who will examine for all diseases. discases.

Mrs. N. also examines and prescribes for the sick at a distance, by sending age and sex, enclosing \$1,10 and postage stamps. Discases of Body and Mindatricity attended to.

Sept. 30-4w* DR. L. TILTON, 12 Avon Place.

DR. A. H. RICHARDSON,

HEALING MEDIUM, of Charlestown, where he has treated the sick and affilieted, at his office, for the past acason, has been induced, by the request of friends, to open an office in Booton, and taken rooms at No. 8 NYPOLK PLACE, where he can be consulted every WEDNARDAY and PRIDAY. The remainder of the week he will be at his office, 127 Main street, Charlestown. Terms moderate. The poor treated free.

Oct. 14.—4w

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine atrect.

Office hours from 9 A. N. 10 6 P. M.

Also, DR. WILLIAM II. COLLINS, Magnetic and Healing Physician, will attend patients at their homes, if desired, or at his office, No. 19 Pine atrect, Hoston.

Oct. 14.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7.

R. WILLIAM B. WHITE, Bympathetic, Clair-voyant, Magnetic and Electric Physician, cures all discases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE (leading from South Bennet street), Boston. Oct. 7.

CLAIRVOYANCE. — MR8. COLGROVE may be consulted personally, or by letter, respecting Business, Health, &c., at 34 Winter street, Boston. Directions by letter \$1.00; bost or stolen property, \$2.00. MRS. LIZZIE WETHERBEE, Healing Medi-144. um, No. 12 Lincoln St., (near Summer,) Boston. Hours from 9 till 12 M., and 2 till 5 P. M. No medicines given. Oct. 14-12w.

MRS. CHARTER, Clairvoyant and Writing Medlum, No. 3 Lagrange Place, Boston, will give instructions about business and describe absent friends. Hours from 9 A. M. to 8 P. M. Terms, \$1,00.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Hours from 9 A. M. to 6 P. M.

B. CONCKLIN, MEDIUM, from New York. P. Rooms No. 6 LaGrange Place, Boston. Hours from 8 to P. M., and from 2 till 9 P. M. Oct. 7. MRS. C. A. KIRKHAM has resumed her Sit-tings at rear of 1009 Washington street. Hours from 10 to 12 N. and 2 to 5 o'clock P. N. Terms, \$2,00. 3m*-Sept. 8.

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 292 Washington atreet, Boaton. Treatment of Body, Mind and Spirit. Oct. 7. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) Oct. 7. MRS. S. J. YOUNG, MEDIUM, No. 80 Warren street, Boston.

SOUL READING,

BOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully M announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculities should be restrained, and what cultivated. Seven years experience warrants them in saying that they can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT STRICTLY AS SUCB. 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.

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DR. URANN,

WHO has made so many wonderful and
INSTANTANEOUS CURES
in Boston, New York, Hartford, Springfield, and more recently
in New Hampshire and Vermont, has taken rooms No. 183
Court street, Boston, where he may be found from the list to
the 20th of each mouth. The remainder of the mouth he will
visit patients at a distance who may desire his services.

Oct. 7.

HEALING THE SICK,

LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their life, our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is tudy marvelous, and daily the suffering find relief at our hands. The Institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Fost Office Drawer 174.

Milwaukee, Wis., July 1, 1865.

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 W. which time he may be found at his residence, 561 MIL-WAFREE STREET, MINWAUKEE, WIS., where he will treat the slek until further notice. He curve all curable diseases without medicine. Also, cures at any distance by sending blim their handwriting. Send superscribed envelope and two red stamps. Persons who cannot afterd to pay are cordially invited, without money and without price. Cleanliness only being required. Office hours are from 9.4. M. to 12 M., and from 1 to 5 P. M.

DR. HATHAWAY'S HEALING INSTITUTE

No. 110 Wisconsin St., Milwaukee, OPPOSITE THE POST OFFICE,

I AS been refitted and newly furnished, and is now open for
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, whetherit is Eelectic Medicines, Water Cure, Electricity, or Animal Magnetism, good operators being always in attendance.
Dit. J. P. BRYANT, one of the greatest licalers of the ace,
will practice at this institute for three months from the 15th
of August, 1865. OPPOSITE THE POST OFFICE,

HEALING THE SICK

Without Medicine and those Unable to Pay Without Money. Without Money.

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

DR. D. A. PEANE & SON, 127 Jefferson Avenue, Wills Block, up at airs, DETROIT, MICH. All charges reasonable, Consultation at office, free; by letter, \$1,00. Get. 7. THE CELEBRATED MAGNETIC PHYSICIAN.

DR. J. A. NEAL,

OF NEW YORK, will remain in this city for a short time for the purpose of HEALING THE SIGK. His plan of manipulation is preutifur to himself, 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,

FROM Oct. 7] Sunday, Oct. 15th, to December.

Oct. 7) Sunday, Oct. 18th, to December.

PSYCHOMETRY AND CLAIRVOYANCE,
MIS, V. M. BALDWIN will read character personally or
by letter; describe persons at a distance, whether in or
out of the form; sit for spirit-communications, &c., &c. Send
a lock of hair, or the handwriting of the person. Terms, \$1.
Address, Ripon, Wis.

MRS, A. M. SUMNER, Developing and Healing
Medium, will hold Developing Circles at 24 Cottage St.,
Roxhury, the third and fourth Wednesday of every month, until December next, when she will endeavor to find convenient
rooms for private or public stitings, provided there be interest
enough 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, 15 cents. or
private sittings, 56 cents.

MRS, COTTON, Successful Healing Medium,
by the laying on of bands. (No medicines given.) No.
II East 22th sirect, near 3d Avenue, N. Y. 13v*-Sept 23.

G. & P. B. ATWOOD, Magnetic and Clairvov-

G. & P. B. ATWOOD, Magnetic and Clairvoy-sept. 30.—3m

A YEAR made by any one with the Presidents, Cabilers and Treasurers of three Banks indoze the Circular. Sent free with samples. Address the AMERICAN STENCIL TOOL WORKS, Springfield, Vt. Oct. 14-3m

TO SPIRITUALISTS.—A middle-aged widow of experience is desirous of obtaining a situation in a storet or would wait on some invalid lady. Further particulars can be learned by addressing MRS. A. B., Milton Mills, N. H. 3w—Oct. 14.

PEVER AND AGUE CURED WITHOUT MEDICINE 1 Cases of Neuralgia, Dyspepala, and Paralysis treated at the patient's home, or at the residence of M. 1100D, No. 11 Hudson street, Boyton. 2w*—Oct. 14.

The Lecture Boom.

Meetings in the Melodeon.

The Lyceum Society of Spiritualists re-commenced meetings in the Melodeon, on Sunday. Oct. 8th. The rainy weather prevented many from attending, yet there was quite a respectable gathering. J. S. Loveland gave two discourses which would have profited every man and woman in the land could they have listened to them. He announced as the theme of his lectures the following: The Old and New Dispensations compared and contrasted. In comparing the Christian with the Spiritual Dispensation, the following narallels were drawn:

1. Both dispensations evolved from, or revealed to the human consciousness a new idea. This would have been impossible had there not been an actual growth on the part of man. Any kind of revelation must be unintelligible without a capacity to comprehend it.

2. The spiritual measures and comprehends the Christian, as that did the Jewish. But the former can never understand the latter.

3. The commencement of both was, with signs and wonders, miracles, so-called. In the estimate of the great mass of people, Jesus was simply a wonder-worker; greater, perhaps, than others, but not essentially unlike them. As then, so now, great and mighty works are done.

4. This initial period is one of great crudeness and misconception on the part of the first adherents. The disciples thought Jesus would become a powerful, temporal sovereign-would free the Jewish nation from Roman domination, and make it the great power of the earth. So deeply rooted was this idea, that, after his resurrection, they asked him, "Wilt thou now restore the kingdom to Israel?" The poor regarded him as their champion against the rich, while to the sick and suffering, he was the healer-the good physician. The New Dispensation is regarded by many as merely a comforting assurance to them that the departed are not dead nor damned; or, perhaps, they go a sten further, and regard it as the great liberator, freeing them from all restraints, and paying the way for a general destruction of all institutions, political or religious.

5. But again, both are alike in that they aim to make men noble, unselfish, more divine. The excitement and confusion of the first manifestation of wonder is so great, the senses are so appealed to, and the intellect so intensely exercised, that the deeper and higher wants of the spirit are temporarily forgotten and uncared for. But the power which brings the wonders does not forget. It intends, from the outset, not merely to excite the feeling of marvelousness, but to secure a noble, Godlike, spiritual culture on the part of man.

6. The Phenomenal Period is sure to be followed by one of spiritual baptism and power. The Christian Dispensation had its pentecost, and the Spiritual is sure to conform to the great dispensational law. This alone gave that wondrous power, by which Christianity was so soon spread over the entire Roman Empire, and became the ruling religion of the world. Wonders may dominate the senses, and sway the reason, but a spiritual baptism alone can control and make better the heart. Our great victories are yet to come, and can never be achieved till the baptism of fire shall

At the close of his address, Rev. J. O. Barrett, Pastor of the Universalist Society of Sycamore, Illinois, who had been invited by Mr. Loveland to take a seat on the platform, made a brief speech, in which he alluded to the rapid spread of Spiritualism in the West, especially among Universalists, and desired that there should be a union of the two denominations.

In the evening the lecturer proceeded to show some points of contrast, or unlikeness in the two dispensations. Among the many he instanced the following:

1. The character of the first recipients. The early Christians were mostly from the poor and ignorant, and, we might add, from the abandoned and vicious. The explicit testimony is, that, "not many of the great and mighty were called, for God bath chosen the poor and the despised." Jesus was the champion of the poor, the friend of publicans and sinners, and the protector of harlots. He severely, almost savagely denounced the rich, the great, and the religious. It is, therefore, not singular that his first followers were mostly from the most despised-the lowest stratum of human society. He was from the people himself, and consequently sympathized with

The New Dispensation, however, while not neglecting the mass, nor disfranchising any class whatever, has especially commended itself to the educated and powerful. If we accept the testimony of those most opposed to us, nearly all the crowned heads, and multitudes of the nobility of Europe are converts to Spiritualism. And we know that among ourselves the mass of recipients belong to the thinking, reasoning part of commu-

nity.
2. The solution of this unlikeness will be more comprehensible when we reflect that the central idea of the former is Supernaturalism, and of the latter, Naturalism. The first appealed entirely to faith in word-sayings of God, through human mediumship. Reason was feared because it criticised the ', mere verbal utterances, or writings. As a matter of course, the ignorant would afford the best field for the progress of a system appealing mainly to man's emotionality. But the new appeals to faith and reason, always making the latter paramount. Its faith is not founded on any mere verbal sayings, but upon the divine method as revealed to the reason in the workings of ever-speaking Nature.

3. The Pentecost of the Christian age was sudden and overwhelming; it came like a mighty rushing wind, and cloven tongues of fire rested on the apostles. The pentecost of Spiritualism will be equally as powerful, but not as sudden. The results, upon the inner life of man, will be essentially the same, though the outer phase may

4. But, the indiscriminate communism of Christianity, in its early glory, will not be repeated by our dispensation. We shall not have "all things in common," but we shall see the principle and practice of justice instaurated in the life of hu-

The old looked mostly to the soul and its spiritual interests, without much regard to the body. The new will save both, and will avoid the mistake of expecting high, moral and religious life to be manifested by people who are in the practice of constant physiological sins. Soul saving, as a specialty, will be left to the human owls and bats who delight in the darkness of ancient night.

5. The old required a complete consecration of every energy, and a surrender of property to the disposal of others. Indeed, wealth was more to be dreaded than desired. To enter the kingdom of heaven was well nigh, if not quite an impossibility to the rich. Poverty was desirable-God "had chosen the poor," while the rich were denounced, and hid "to weep and howl" for the woes awaiting them. The new will require no

less an entire consecration, but it will be on a different basis, and in accordance with an entirely different method. The acquisition of great wealth

invests the possessor with the right to be a chief in its use, as it demonstrates his expacity therefor. There will be then no indiscriminate benevolence, or unreasoning distribution of wealth, but the demand will be that the wealth and talent of the rich shall be used, not in the absurd and wicked effort to add dollar to dollar, so as to colinse some one else, or to wantonly waste it in useless, or injurious luxury, but to institute new methods of labor and education, and thus to gradually change the entire system of society for the

better. This demand will not be made simply by a word-message, but it will be an internal one, resulting from the pentecostal baptism yet to come. The rich will be compelled to move from the inspiration of God in their own souls. And moving as of themselves, and under the guidance of reason, they will find the joy of a noble use to infinitely transcend the pleasure of mere acquisition. J. M. Peebles was announced as speaker for the next Sunday.

The meetings will be continued in the Melodeon for the present. A Business Committee was chosen to cooperate with Mr. Loveland in carrying on the meetings.

Correspondence in Brief.

Spiritualism.

The following reflections were suggested by a friend remarking to me, "What good is there in Spiritualism? Is there any religion in it?" You can have them for your paper, if they are worthy; if not, throw them under the table.

Our beautiful Philosophy teaches us in every event to trace the hand of God, and to derive from

every occurrence some spiritual instruction. It teaches us to do good, to instruct the ignorant, to help the poor, the oppressed and down-trodden; to visit and comfort the afflicted. It teaches us how to bear the ills and trials of life, for they are the means God employs for the accomplishment of his gracious promises concerning us; and to be or his gracious promises concerning us; and to be resigned to God's dealings with us here, and to look forward to be happy in his love and presence forever. It teaches us not to live to the flesh; that life is principally desirable as a medium of glorifying our Maker, and that death is only the gateway to "God's upper temple;" and that our dear departed friends, though absent from the body are with us in substance of the local comthat our dear departed friends, though absent from the body, are with us in spirit to guide and com-fort us. It teaches us to be careful of our personal influence; how to act and to speak before men; not to do them evil, but by all means possible to do them good. Its teachings, if heeded, will make mankind more upright, more honorable and con-scientions in principle. It kindles archest and scientious in principle. It kindles ardent and elevated desires in the soul, and produces joys more delightful and transporting than all the combined allurements of the world. E. S. N. Amherst, Mass., Oct. 3, 1865.

Errata.

Will the Banner please give place to the followwill the banner please give place to the following corrections in those reports I sent, as the misprint quite alters the sense, and the speakers might not feel well reported. From Grove meeting in Belvidere, Ili., in Mr. Wadsworth's evening discourse on "Progress," it reads to save is to strengthen one to prevent committing sin, to save from number of the instead of not to save from nunishment, etc., instead of not to save from punishment. A few lines below, of Martin Luther, it should be: He refused to be absorbed, instead of absolved. At the bottom of the same column, in the afternoon discourse of Mrs. Bullene, where she speaks of the spirit of the thought sent out by authors, it should read, therefore discriminate between them, making it a command that we do dis-criminate, instead of allowing that we can. From the Grove Meeting in Beloit, just below the other Report, in the Sunday afternoon discourse by Mrs. Hullene, spenking of the departments of the brain, they became musty from disuse not disease. At the bottom of the same column it should read, A panacea for insanity; keep the bodily and men-tal conditions healthy. A few other slight mis-takes will suggest their own corrections. A. C. SPALDING.

An Excellent Medium.

We cheerfully give place to the following note. We have heard Mrs. Puffer speak, and endorse her as a competent lecturer.

In the Bauner of September 2d, is a Report of the Picnic at Island Grove, August 29th. In the report of remarks made by Mrs. John Puffer, is this: "Mrs. Puffer is not, we believe, a professional speaker; yet her services can be secured in the immediate neighborhood where she lives, and we counsel the friends who can pay but small fees, aid-Mr. Fay, doubtless-formed a chain around

Mrs. Puffer is "a professional speaker" on the great subject of Spiritualism, and a professional healing medium. As a speaker, her services have been acceptable in many places, far and hear, and have been rewarded as have the services of others. As a healing medium, she has been successful, and many have cause to appreciate her services highly.
Please make this correction in the Banner, and

you will greatly oblige, Your true friend and well-wisher,

H. C. WRIGHT. South Hanover, Mass., Oct. 8, 1865.

To "F. T. L."

You admit that I have shown in the Banner of the 23d, that a spirit body, whose particles have become displaced, cannot be restored; and ask why does not the door share the same fate, its particles being displaced? It probably does. identical particles are not restored; but others ndjoining rush to restore the vacancy, by virtue of the universally admitted law that the universe knows no vacuum.

J. M. PEEBLES.

Lecturers wanted West.

Please say to good sound lecturers who may come this way that we expect to employ as many as we can pay, the coming winter; and should they be near us to drop me a line. We are located on the Chicago, Burlington and Quincy Railroad, twenty miles west from Burlington, and the same distance east from Galesburg.

Young America, Ill.

A. G. SMITH.

Remarkable Cure.

We commend to our readers the following account of a most astonishing cure effected through the mediumship, of Dr. J. A. Neal, now practicing in this city:

ing in this city:

I hereby certify that I have been in poor health for ton years, unable to labor but little; and for three years past scarcely any. There was a complete prostration of the nervous system; great difficulty of breathing; at times hardly able to walk across the house; and for most of the last six weeks I could not lay down night or day; and for saveral weeks I have not been undressed, being obliged to sit up night and day. I had terrible pains in my head and breast; no appoilte for food of any kind, and had no expectation of ever being better. But reading in the Banner of Light of some remarkable cures performed by Dr. Neal, I started to find him, if possible.

On arriving in Providence I learned he was in Boston, where I arrived about ten o'clock last evening, and found Dr. Neal at the Adams House, who gave me one treatment, whereupon I went to bed and slept as well as I ever did in my life. This morning he gave me one more manipulation, (for no medicine

inorning he gave me one more manipulation, (for no modicine is used,) when I felt like a new man. What power has done this I cannot tell; I am perfectly satonished at myself.

The above is a true statement of my case, and is given unsolicited by any one, but for the benefit of humanity.

Tolland, Oct. 10, 1865.

BIUDARL DIMMOCK.

We are also authorized to say, by J. S. Loveland, that he is receiving great help from Dr. Neal, for a long standing liver complaint, and also a chronic weakness of the bowels, with which he line been troubled for more than twenty years. He says the Doctor's method is unique, and is a somewhat remarkable commentary upon that off his own; it was placed upon his knees in a sec-

Association, Mr. W. Fairbain stated that of 14,000 sion with which these phenomena were produced, miles of submarine cable which has been laid, without preparation in your midst, at your desire, nearly three-fourths had failed, and that only 4000 and in the fashion you indicate, renders difficult or 5000 miles are now in successful operation.

A Scance with the Davenports in Paris.

[Translated from L'Arenir of Sept. 8th, for the Banner of Light.]

We translate an account of the performances of the Davenport Brothers, given through the colnums of "La Patrie," by M. Flamel, an honorable savant, well-known to the literary and scientific world, who was present at the sonuce. He frankly admits that he has acted in opposition to these occult phenomena, notwithstanding the great number of facts attested by serious men, We wished not," he says, " to believe in them as spirit manifestations—the previous exploits of Mr. Home we had considered but as admirable feats of jugglery. We never had opportunity to see Mr. Home, but we have examined, with the greatest care, the surprising facts shown by the Brothers Davenport before several representatives of the press at Gennevilliers, and we owe it to these mediums frankly to avow that it is impossible for us to explain them, otherwise than by an action foreign to all that man is acquainted."

He then relates what passed at the séance: first describing the cabinet in which the Brothers sit, with the little bench and musical instruments; they examined it thoroughly, and were convinced there was no room in the thin boards for any hidden mechanism or traps. When the scance was about to commence, they lighted the area in front of the cabinet by a candle enclosed behind a yellow colored glass; yellow light, the spirits saying, being less unfavorable to the manifestations than the white. The Davenports are brown looking young men, of ordinary appearance and American origin, from twenty-four to twenty-seven years of age. The aid then closed the folding doors of the placard. Hardly had they been shut before the bells were heard to ring, the strings of the guitar to resound. Two, twenty seconds pass: they open the doors. The rope, a few moments before upon the little bench, now interlaces the two mediums seated on the opposite sides of the placard, facing each other. It has tightly tied their legs and their arms behind their back; more than twenty double and triple knots form the meshes of this inextricable network. How could they have thus tied themselves in a minute and a half? Every one is free to examine them.

The doors were again closed, and before they could have had time to untie themselves, supposing them prestidigitateurs, the bells begin to jingle, the guitar to sound, the bow promenades over the violin and the little drum keeps up an accompaniment. Suddenly opening the cabinet, before the direct light has effected them, and the instruments were seen bounding over the bench; as to the mediums, there they sit tied and immovable, silently presiding over this strange dance. "Enclose me," demands one, "in the cabinet with the mediums." And a well-known journalist is placed between them, his hands fixed upon their knees, so he may be sensible of the least movement, and the doors are closed—the noise commences with renewed energy, and when the cabinet is opened the journalist appears with hair disordered, cravat a-wry, and his head crowned with the little drum, and the Brothers had not quitted their position. "Ah, well!" resounds from all sides of the hall. "Ah, well!" replies the journalist, "this is inconceivable! Not a medium has moved, I am certain; and besides, I have felt a simultaneous impression of several hands and even feet acting upon my head and body; they caressed me, struck me, pulled my clothes, as witness my cravat and hair."

The manifestations became more evident yet. At the window cut in the back part of the cabinet, a head is shown, then a second and third; hands, plump and velvety, and long and attenuated. Can I touch them?" asks one. "Open and shut quickly the doors," said one to me, "and you will be touched, if you cannot touch." And hardly had I entered before I received a slight blow upon my head. I tried again, and the blow became an energetic rap. I persevered, and felt the full force of fingers, of which I preserve the remembrance. I was satisfied.

In the second series of experiences, the mediums are sented on each side of the table placed in the centre of the hall. The visitors' and the spirits' them. Upon the table were placed the instruments and a new cord. The light is extinguished, the bells and guitar are heard; in a few moments the candle is lighted, and the mediums are tied around the table, their hands behind their backs! With chalk they then mark around the feet of each medium, that the least displacement may be observed. Hardly are we in darkness again when the instruments rise and fall with much noise upon the table; suddenly you feel a little breeze, you hear the guitar by your side, above you and all around, sounding with increasing energy; sometimes it touches you as it passes, rests upon your knees, your head, and then takes wing again. At one time the guitar fell behind my chair, and then hit me three violent blows upon my head, so that I could not refrain from crying out; in a moment after it was upon the knees of a lady, playing an air more original than melodious. On relighting the candles, the back of the guitar was found covered with a phosphorus composition.

Again we were in darkness, and the instruments seemed drawn by a powerful hand into the air. and vaulted all around, sometimes with a dizzying rapidity, then with great slowness: a light proceeded from them, so that they resembled the fireflies of tropical regions. Sometimes these lights whirled undecidedly, then would hover like birds of prey; sometimes they followed each other in a chain, poising themselves over the heads of the visitors. My neighbor at my left had the lining of the right side of his coat covered with phosphorus.

The impression caused by this promenade is indescribable. What is the mechanism so complex and delicate that can draw into obscure space instruments of such irregular form, with the most varying swiftness, and cause them to sound with such varied power? How explain the intelligence that seems to animate them? They approach you in the darkness, and immediately their speed diminishes; they scarcely touch your garments. Each instrument seems become master of itself, and circulates in the air at its own will.

The scance ended with the following remarkable performance: One of the mediums-who was still tied-commanded the spirits to take off his coat and put it upon another. They took the pre-caution to seal the knots of the cord. The time used in extinguishing and relighting the candles was sufficient for the execution of this astonishing feat. The medium was in his shirtsleeves, while his cont lay upon the knees of his neighbor. Had not the coat been prepared for the occasion? No; for one of the visitors was requested to take Scripture which affirms that "easy blows kill the ond; the coat had found and fitted itself to the medium; his arms passed through it as if they were not tied behind his back! We cannot de-At the recent meeting of the British Scientific scribe the surprise of the spectators. The preciall supposition of fraud. The Brothers comply

with all exigencies, reply to all questions, permit you to examine everything. Where is the artifice? We have thus given an account of the scance in which we assisted, diminishing rather than overstating its facts. Now there are only two alternatives—we were all the dupes of the most shameful jugglery, or we have been in the presence of a reality the most complete, of which these manifestations have a right to the most serious and attentive research.

M. Q. Maillard, in the Gazette des Etrangies, after. asserting that the above is a true narration of what was done by the Brothers Davenport, says, "After having assisted at this strange spectacle, while I cannot believe, I cannot deny."-E. M.

NOTICES OF MEETINGS.

MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free. Rev. J. S. Loveland speaks Oct. 22.

Rev. J. S. Loveland speaks Oct. 22.

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.

THE BIBLE CHRISTIAN SPIRITUALISTS 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 12% Haleckstone-street, corner of Hanover atreet. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnie Pouty.

CHARLESTOWN.—Meetings will recommence in the City Hall Sept. 3, at 2% and 7% o'clock P. M., under the appervision of A. H. Richarlson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:—Mrs. M. S. Townsend during October and November; Benj. Todd during December.

Documber.

CHARLESTOWN.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' liall, corner of Chelaca street and Utty square, every Sunday afternoon and evening. These meetings are to be conducted by Mr. James B. Hatch. (to whom all communications must be addressed,) assisted 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.

CHELESA.—The Spiritualists of Chelesa have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon. Chelaca, Mass. Speaker engaged:—Mrs. Fagnie B., Felton, Dec. J and 10.

FONBORO', Mass.—Meetings in Town Hall. Speakers engaged:—M. H. Honghton, Oct. 22; Miss Susie M. Johnson, Nov. 5 and 12.

TAUNTON, Mass. — Spiritualists hold meetings in Concer Hall regularly at 2% and 7% P. M. Admission 5 cents. Hall regularly at 2% and 1% F. M. Aumission occurs.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and ovening, 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 Susic M. Johnson, Nov. 19 and
26; W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22

Lowrit.—Spiritualists hold meetings in Leestreet Church, Orenoon and afternoon. "The Children's Progressive Ly-cum "meets at noon. Speakers engaged:—Benj. Todd, Oct. 12 and 29; J. M. Peebles during November; J. G. Fish during

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 Uctober; Nelle J. T. Birgham during November; N. 6. Greenleaf during December; Susio M. Johnson during Janu-ary.

WORCESTER, 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. 3 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31; Henj. Todd, Jan. 21 and 28, and Feb. 4 and 11.

HANSON, MASS. - Meetings are held in the Universalist Church in Hanson overy other Sunday. Henry C. Wright will speak there Nov. 12 and 19.

speak there Nov. 12 and 19.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets every Sunday forenoon, at 10H o'clock. Speakers engaged:—J. M. Peebles during October: Mrs. Sarah A. Byrnes during November; J. G. Fish during December.

during December.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forencen. Lectures afternoon and evening, at 3 and 70 clock. Speakers engaged:—Mrs. Jenuic S. Rudd, Nov. 5 and 12; Suslo M. Johnson, Dec. 3 and 10; Mrs. E. A. Bliss, Dec. 17, 24 and 31. DOVER AND FOXOBOFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. VineLand, 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 seasions at 2 P. M.

BALTIMORE, MD.—The "First Spiritualist Congregation of Raltimore" noid regular meetings on Rundays, at Saratoga Hall, sontheast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further noilice.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at II A. M. and 73 P. M., in Scaton Hall, corner of D and Kinth streets. An able list of lecturers is engaged.

CINGINKATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and 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 BANNES OF LIGHT.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. sance any name annear in the list of a narty known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

J. S. LOYELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyccums. Address, Banner of Light office, Boston.

Miss Lizzie Doten will speak in Philadelphis during Ocober. Will make no other engagements to lecture until tober. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Address as above, or Pavillon, 57 Tremont street, Boston, Mass.

N. Fight Western.

street, Boston, Mass.

N. FRANK WHITE will speak in Troy, N. Y., during Octobert in Elkhart, Ind., during November: in Milwaukee, Wis., during January. Will answer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply

DR. and Mrs. L. K. COONLEY may be addressed at Havana Mason Co., III. Will receive subscriptions for the Banner o Light, and sell Spiritual and Reform Books.

Mas. Adolfsta A. Currier will lecture in Oswego, N. Y., Oct. 22 and 29; in Chicago, Ill., during November and December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual sucioities. Address, box 815, Lowell, Mass., or as above.

CHARLES A. HATDER 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. I.

REV. ADIN BALLOU Will speak in Stafford, Conn., Nov. 19. Miss Emma Houston will lecture in Milwaukee, Wis., dur ing October: in Cleveland, O., during November; in Elkhart, 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 Bethelon the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt.

Moses Hull will speak in Milwaukee, Wis., during November; in Grand Rapids, Mich., during December. Will answereals to lecture the remainder of the winter. WARREN CHARE will attend the National Convention at Philadelphia in October, and lecture in Vinciand, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and spend next aummer in the West. He will receive subscriptious for the Banner of Light.

Danner of Light.

W. A. D. Humz will speak in Grand Rapids, Mich., during Kovember. He will answer calls to lecture during the fall and winter. Address, Cleveland, O.

Mas. Fannis B. Felton will apeak in Lynn, Oct. 22: 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.

MISS SARAH A. NUTT will speak in Athol, Mass., during October. Address as above, or Claremont, N. H.

toper. Address as above, or Claremont, N. II.

MRS. E. A. Bliss, of Springfield, Mass., will speak in Chelsea, Mass., during October: in Portland, Mc., Dec. 17, 24 and 31; in Worcester, Mass., Jan. 7 and 14. Address accordingly.

BENIAMIN TODD, normal speaker, will lecture in Lowell, Oct. 22 and 29; in Claricatowi, during December; in Worces ter, Jan. 21 and 28, and Feb. 4 and 11; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Banner of Light office.

ner of Light once.

MRS. SARMA A. BTRNES will lecture in Charlestown, Oct. 22; in Plymouth, Oct. 29; in Providence during November; in Lynn, Dec. 3 and 10. Would like to make engagements for the winter and spring. Address, 87 Spring street, East Cambridge, Mass.

bridge, Mass.

MRS. LAURA DE FORCE GORDON will lecture in Houlton, Mc., and vicinity during October. Does not desire ealls to lecture after that time until further notice. Address, Houlton, Mc., care of C. E. Gilman, Esq.

L. JUDD PARDER will speak in Buffalo, N. Y., during November. Will accept engagements in the East for the winter. Address, Somerset, Ps., 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; in Memphis, Tenn., during November and December, ISAAO P. GREENIKAF WIII speak in Glenburn, Me., Oct. 22. He is ready to make engagements in Maine, Massachusetts, orcleswhere, for the fall and winter lecturing season. Ad-drees, Exceer Mills, Me.

dress, Exeter Mills, Me.
Miss, Mary M. Wood will speak in Worcester, Mass., during October and May; in Lowell during December. Will an
swer calls to lecture in New England up to that time. Ad-

MRS. SUSIEA. HUTCHINSON will speak in Elabart, Ind., during October: in Amsterdam, N. Y., Nov. 5 and 12; in Stafford Springs. Conn., during December. Address as above, or, 38 Orapo street, Syraouse, N. Y.

ALCINDA WILIRLE, M. D., inspirational speaker, will lec-ture in Kurthern and Bouthern, Missouri during October, No. 1 vember and December: in Kansas until the fullowing spring. Address, care of James Hook, Torre Hante, Ind., until further

notice.

Miss Susix M. Johnson will speak in Reaford, Conn., Oct.
15, 92 and 99; in Foxboro, Mass., Nov. 8 and 12; in Plymouth,
Nov. 19 and 28; in Portland, Me., Dec. 2 and 10; in Worcester,
Mass., Dec. 17, 24 and 51; in Haverhill during January.

Mass., Dec. II, result at the matter of the state of the

MRS. M. S. Townsend will speak in Charlestown (City Hall) during October and November; in Foxboro', Dec. 2 and 10; in Wovcoster, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

March; in Philadelphia, Pa., during April.

J. G. Fish will speak in Hammonton and Vinciand, N. J., during Cotober; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hammonton. N. J.

MRS. ARNA M. Middlebrook will keture in Haverhill, Mass., during October; in Worcester during November; in Troy, N. Y., during December and January. Will answer calls to fecture week-evenings. Address as above, or box 778, Bridgeport, Conn.

P. L. Warsways and Address as above.

P. L. WADAWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accord-

MRS. LAURA CUPPT'S address is San Francisco, Cal.

HENRY C. WEIGHT will answer calls to lecture, Address Bela Marsh, Boston.
MRS. JENNETT J. CLARK, trance speaker, 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. PRIECE, Auburn, Me., 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.

MRS. SARAH HELER MATTHEWS, East Westmoreland, N. H. Lois Waissmooner can be addressed at Laona, Chatauque Co., N. Y., where she is now sick, but hopes soon to be able to reaume her labors.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York. J. M. ALLEN may be addressed for a short time, care Banner of Light.

or Light.

Mrs. C. F. Allen will give séances and lectures in East and North-west Bridgewater and East Stoughton from Oct. 12 to Oct. 25. Séances consist of psychometrical delineations, improvised songs and poems, description of spirit friends, etc. Those desiring her services will address her during October at North Middleboro', Mass.

Dr. James Cooper, of Bellefontaine, Ohio, will take sub-scriptions for the Banner of Light, as usual. MRS. FANNIE DAVIS SMITH, Milford, Mass. LEO MILLER, Davenport, Iowa.

DEAN CLABE, inspirational speaker, will answer calls to lecture on Sundays or week evenings. Address, 28 Weststreet, Boston. MISS B. C. PELTON, Woodstock, Vt.

Mas. M. E. B. Sawter will answer calls to lecture during October. Address for the present, Baldwinsville, Mass. W. K. RIPLEY, Foxboro', Mass. MRS. N. J. WILLIS, trance speaker, Boston, Mass. W. F. JAMIESON, inspirational speaker, Dechtur, Mich.

MRS. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O.; residence, 26 Bank street. MRS. SOPRIA L. CHAPPELL will answer calls to lecture or attend grove meetings. Address, Forestport, Oneida Co., N. Y., care of Horace Farley, Esq.

N. S. GREENLEAF, inspirational speaker, Lowell, Mass. Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend cheles. Free Circles Wednesday even-ings. Address, Washington Village, South Boston.

Dr. B M. LAWRENCE will answer calls to lecture. Address, Quincy Point, Mass. MES. H. T. STEARNS, South Exeter, Me.

MRS. E. K. LADD, No. 140 Court street, will answer calls to

EMMA HARDINGE. Persons desiring information of het 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. Hardinge, care of Mrs. Gil-bert Wilkinson, 205 Cheetham Ilili, Manchester, England.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under apirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa, Dr. F. L. H. and LOVE M. WILLIS. Address, 162 West 27th street, New York. MRS. H. F. M. BROWN may be addressed at Chicago, Ill.

Miss Lizzik Carlky would like to make chasgements for the late fall and winter months with the iriends in New York and Pennsylvania. Address, Ypsilanti, Mich. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. ELIZABETH MARQUAND, inspirational and trance speaker, 97 Wainut street, Newark, N. J., will answer calls to ELIJAR R. SWACKHAMER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa tion, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Jowa, box 170, until further notice.

Miss Martha S. Sturtevant, tranco speaker, 72 Warren street, Boston. C. Augusta Firch, trance speaker, box 1835, Chicago, 111. MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 you place, Boston, Mass.

MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y. ALBERT E. CARPENTER will answer calls to lecture. Ad-

dress, Putnam, Conn.
D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. monton, N. J.

MES. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture
upon anatomy, physiology, hygeine and dress reform through
the Western States. Address, 462 State street, Chicago, Ill. GEORGE F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MRS. LYDIA ANN PRAESALL, inspirational speaker, Disco.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. MRS. MARY J. WILCONSON, Hammonton, Atlantic Co., N. J. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

PROSPECTUS

OF THE .

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