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# Literary Department.

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### DRHAM-LIFE: A STORY OF THE IDEAL AND THE ACTUAL

Written expressly for the Banner of Light, BY CORA WILBURN, Agnes, The Step-Mother ; or, The Castle of the "" Daisy Nebrook; or, Romance of Real Id.
Adolph; or, The Power of Conscience"—"
sella Wanne tor, Will and Destiny"—" Jasmine; or, The Discipline of Life"—" Felicid Almay; or, Crime and Retribution;" etc., etc., etc.,

CHAPTER XIII.

Transgression and Consequence. Will He not pity?—He whose searching eye Reads all the secret of thine agony? Oh, pray to be torgiven wild idolatry, thy blind excess, And seek with Him that bower of blessedness, Love! thy solo home is heaven !"

Falicia: Hemans.

Much against my Ernest's will, I postponed our

marriage. I desired to fully regain my previously existing tranquility before entering upon the thrice sacred obligations of married life. We lived simply and contentedly as before, grandmother and I. for my pride forbade the acceptance of gifts that would have changed our mode of living, even from the hands of my future husband. With her small income, my grandmother could always feel independent, and I rejoiced in this for her sake. I did take some of the household burdens from her after Maravilla had left us. Of course I was awk ward and slow in the performance of my selfimposed duties, but I lind resolved to make myself a little more useful. I think, though grandma never uttered a complaint, and was always giving me encouragement and expatiating on my home-industry to Ernest, that she would have been very much relieved if I had let things alone; for, though the passing away of a loved one from our midst had taken me out of my dream-life to the encounter with a fearful reality, I was and remained an impracticable being-a harum-scarum, that loved books far better than culinary labors, flowers than study, and playing with pet birds and dogs to the mending and sewing that is required of the duly life. I even made no feint of embroidering; I never worked a worsted cat or landscape in all my life; and the stringing of beads and the laying on of braids in intricate patterns was always my aversion. In my efforts to help around the house, I was, as I now am convinced, only a stumbling-block in others' way. I committed incalculable mischief-broke crockery at the rate that a wild colt would have done let loose in a china store; I tore my dresses, and fell over objects in my usual headlong way. Fortunately our house was all on one floor, for I have an unfortunate faculty of falling up and down avoid her mistakes, to imitate her in all her nastars seven times out of nine. I upset all that tive goodness. was upsetable; broke every brittle object in the house; burnt my finger-ends in regular succession, and left mementoes of grease and serpentine paths of flour and sugar whenever I meddled with the kitchen department. I either underdid or overdid every article I attempted to cook. I once steeped some delicious tea in sea water, and sprinkled some nice tarts, sent in by a kind neighbor, with salt instead of sugar, for I was always bent upon improving what was already good. I was absent-minded, too; for my truant thoughts would soar into the "sky-blue," and leave the affairs of lower earth neglected. Thus I one day put my silver thimble for a stopper on the lemonade decanter, and the same lawful stopper found its way into my pocket. Indeed, some "Imn of the Perverse" was always intent upon tormenting | invalid mother, habituated to the pinching reme. Plus took an invariable point-upward direction in my toilette; needles stuck into my flesh in place of the cloth I was engaged upon; hair-pins penetrated my brain; tapes and ribbons were predetermined to tighten around me with a snakelike viciousness, though I did my very best to of life ere it should be purchased at the price of one have them loose. I never got acclimated, either, the mosquitoes stung me as victoriously as they did the veriest new-comer; bats and scorpions almost sent me into fits by popping out of the most unthought-of places; flying cockronches assailed me with a flendish maliguity; all the ugly, venomous creeping things that made me shiver, presented themselves at most inopportune times. And just because I had a mortal terror of centipedes, didn't one crawl out of my best shawl one day, shine, that under happy auspices would have and send me shricking and pale with fright to my dear, laughing grandmother? Well, well, the ludicrous has its place beside

the pathetic. I will return to graver themes.

The story of my birth, of my own mother's life and departure in the early bloom of her womanhood, was in substance as follows:

Louis Sheldon had inherited from a long line of naternal ancestry the strongest prejudices with regard to family pride. His exalted moral sense battled against it, yet was it there, the familiar demon of his life, almost the only leaven of selfishness in a singularly disinterested and noble nature. His ideal of woman was a lofty one. He shrank repelled from the empty-heartedness of fashionable belies, the pretty, conceited ignorance of the majority of the women of his time. He met with Olive Truesdell, and his heart found in her its sought-for rest of love. Not beautiful in ness, she charmed him as no other woman could, as the brightest and highest in the land failed to do. Her strong and loving nature was eminently was pure as the vestals consecrated to the wor-

ly her inferiors. Nor was this all. On the hum- | er! I would, as I hope for happiness beyond the | fied by immortal purification. The lady passenble name of her father rested the stigma of an indelible disgrace (as the world has it). He had been private secretary to a gentleman in India. and while in that employ had appropriated to his own use a sum of money, so small that the spend, thrift whom he served would have expended it on the luxurious appointments of his morning's lunch; but he was detected, and lost his place. And the knowledge of this one act pursued him to the end, and left its mark upon the head of the unoffending girl, his only child.

"You know me well enough," said my grandmother, "to be certain that I am no apologist for wrong, that to me no gilded sophistries can cancel crime, no amount of argument overthrow the to me incontrovertible fact that every transgression, from the least to the greatest, bears within the bosom of its commission its own inevitable penalty. Better it is to suffer a thousand wrongs than to inflict one pang upon another! Better to die of hunger, cold or heart-starvation, proudly self-reliant upon God and the certain future, than to involve the soul in darkness, even for a time! But all are not Spartans, nor have all human beings the martyr element developed within. Varying circumstances will present the same sin under vastly differing aspects. Our virtues and our vices closely touch each other. Oh, child, let us guard well the heart; 'for out of it are the issues of life."

Olive's father was a poor man, toiling for his daily bread; and dependent upon him was an invalid wife and a weakly little girl, your mother. Who shall say what noblest impulses, perverted from originally holy channels, led to the unlawful appropriation of that paltry sum? Perhaps it was to procure some little luxury for the comfort. of the suffering one at home, for he was otherwise an honorable, truthful, most devoted husband and father. Let us judge leniently, as God and angels do. Who is pure and good, in the eyes of those blessed ones who long since have outgrown temptation and overcome sin, even if they have ever known them?

How do I know all this? From your own mother's lips, my child. This much, and more, she confided to me; but she never told me that she loved my son. Had she confessed that, all would have been well."

At this point I interrupted my grandmother's narration, to request of her a description of my mother's appearance.

"A slight, girlish figure; a pale, interesting countenance, expressive of every passing emotion. Deep, soulful dark eyes, with the flash of India's sun within their depths-for she was born in Calcutta; her parents were English. Pensive lips, that rarely smiled; a broad forehead; chestnut brown hair, that waved like yours, but it was more soft and silky in its texture; wee hands and feet, and grace in every motion."

I sighed, "I am not like her."

"You have her eyes; and what is better still, you inherit her nature. Only cultivate it so as to

The Mertons, whom she served in the capacity of governess to their children, were a purse-proud family, noted for their pinching penuriousness, their exactions of all the dues of service from their dependents. They lived within seven miles of my happy home, and business transactions sometimes brought Mr. Heath and Mr. Philip Merton together. The ladies of the family I saw but seldom. We were not attracted to each other's society. Mr. Merton had spent some years in India; and there, after her father's death, he had met with Olive, then in her sixteenth year, and sent her home to England, as nursery governess to the younger children. Her mother died when she was twelve. Without the solace of brother or sister, her childhood spent at the bedside of an quirements of straightened circumstances, do you wonder that the lone heart pined for love, as does the caged bird for freedom? I do not. God has endowed me with a strength of resistance to evil that would renounce every cherished hope remorse! But I thank the Great Giver that I have also a heart of sympathy to feel for, and with others! A fallible human judgment should not pass sentence upon deeds whose motives he above alone can fathom. It was at the house of her mother's sister, a stern, cold woman, that Mr. Merton met the child-for such she was in feeling, if not in appearance—as she told me. There was in your mother, Olive, a fund of spirit-sunmade of her a brilliant, witty woman, overflowing with merriment. As it was, there was always a subdued cheerfulness about her; but her difference of station had been so impressed upon her by one and all, especially since she was cast unon the world for sustenance, that she was remarkably shy, reserved and silent. Her aunt had been unkind and harsh; unhappiness in her married life had poisoned the springs of her affections at the very source. She vented her spleen and wretchedness upon the friendless orphan girl.

Four years of monotonous drudgery, of wearisome toll she spent at Lamworth Hall, the seat of the Mertons. Then life blossomed into its fullness for her with the advent of love.

Poor child! what knew she, in her unguarded innocence, of the wiles of men, or the snares laid for the feet of innocence? At twenty the child's heart of trust was still hers; it would have been the same at forty. And here let me say, as God person, but adorned with rare intellectual levell- is my witness, not from partial mother-leve, but even as I would speak of a stranger, I acquit Louis Sheldon of all premeditated wrong against the friendless girl who trusted him so fully. At imbued with religious and with poetle fervor. She my feet he has confessed all; he would have acknowledged himself guilty of the base intent, as ship of the sun, and she loved my father with her well as of the sin itself. It was not so; but in the whole, true heart. But alasi she was an orphan, blindness wherewith not love, but the evil spirit of an obscure family, a governess for pay, living of the world held dominion over him, he dared with upstarts who were morally and intellectual- not confide even to me, his ever-indulgent moth- in the assurance

daughter; she should have shared my home, and he been living with me then on the earth, would cordially have assented to my views.

I saw her only three times: once during Mr. Heath's lifetime, when I drove with him to the Hall, and twice at Roseheath. She came to our home with the entire flock of the Mertons, the young brood included when they were bound for the Metropolis, Something I could not define drew me to the winning girl. She told me much about herself; more, she said, than she had ever told to any one before. I saw that she paled and blushed when Louis approached her, but I attributed all that to her characteristic timidity. The second time she was here Louis was absent. My son had ever adhered to the good principles I had so earnestly striven to inculcate; he was his own master, and I trusted most implicitly in his honor.

I shall never forget the last stay of Olive at Roseheath. They all remained over night, and my duties of hostess kept me busily engaged. But when I had seen them all safely to their sleeping-rooms, I sat down to have a talk with Olive. Three of the little pests she had the charge of were asleep in the large bed I had moved into the room prepared for her accommodation; the fourth was in her own bed. Assuring herself that they were asleep, she gave me some addi- you. tional portions of her history; spoke of her father and mother with streaming tears of yearning affection; of the hard-hearted, childless aunt; of her dependent condition, and her trust in Providence. Oh, that she had fully opened her heart

When I left her that night it was to weep for her with a maternal solicitude. Alas, we put off our execution of the resolves of good until it is too late! Gradually I matured a plan to rescue her from her life of hondage; but the days and weeks passed on and lengthened into months, and I had taken no step toward the fulfillment of my benevolent design; neither had I spoken to Louis about it. My household cares, the education of a little German girl, who had been left in my care by a widowed mother, engrossed me. Olive, take a warning word of advice: never postpone for one day or hour the execution of a good purpose! Unthought-of evil may be prevented by the immediate action we have conceived for another's

good,
Your next-door, next-box is sick, and you know it is your duty to show sympathy and give aid. But to-day you have this to finish, and to-morrow that must be commenced; and when again conscience reminds you of your neighborly duties. your neglected brother or sister is probably laid in the grave.

You hear of a poor woman's sick child, and you have at hand a remedy you have proved efficacious in that particular disease; but it is so far off you cannot possibly go at once. So the chance of saving a life may be lost. And thus in all things great and small, prograstination is not only 'the the sake of the departed Olive. Maravilla was thief of time,' but the dastard robber of good deeds. When you feel the inspiration of a benevolent act, fly at once to obey that mandate from

So after a while, a long while, I heard that the Mertons had again gone to London, but they did attack of a midnight assassin. He used to sleep in not stop at Roseheath on the way; nor did they when they returned. At last I took a journey to the Hall, and found that Olive bad left them in London. They seemed to make a candid statement, that, weary of the confinement of the schoolroom, she had resolved to try some other employ- her; she caught sight of the stealthy thief and ment in the great city. Mrs. Merton and her sister, and grown-up daughter, spoke well of Olive The fellow was solzed and held by the huge ani-Truesdell in their own coarse, flippant way. They told me the name of the lady she was remaining with in London-it was Armstrong, I believe.

Several months again elapsed, and one day, pale, haggard, and totally changed from his usual self, my son Louis burst into my room, and, half frantic with grief, remorse and terror, told me the sad story of his fault; of the flight of Olive from the shores of England; how he had ascertained that she had taken passage in a vessel for Calcutta from Liverpool. Without a word or note of explanation, the had left to hide her shame, feeling that worldly laws and prejudices, all the powers of society, were against her, and he knew she was about to become a mother. His despair was lay buried in the ocean grave of Olive; but that if terrible to witness. I rallied all my strength to

give him comfort and advice. eternal consequences of the future, as I believed that second place; and to the great astonishment in them, to make the fullest, amplest restitution of all, even of Maravilla's own father and her still in his power; to seek Olive, and to assure her of handsome slave-mother, the proud Englishman my cordial reception of her as my son's wife. I was married to the woman who has proved a ordered him. as he valued my blessing, and feared to cause me everlasting sorrow, to publicly acknowledge by the rites of marriage the woman to whom in secret he had pledged himself. He bathed my hands with tears, called me his 'consoling angel;' beat his breast in the tardy penitence that came so fraught with woe; how bitterly he regretted that he had not told me all, confided in me from the beginning. I bade him seek her through the world, if need be; and I parted from the son, dearer to me than aught beside on earth, and he set forth on the long, long voyage." The dear old lady paused, and sighed heavily; she had gone back to those trial days, and was

living over again their bitterness and pain. Spare me the recital of the details, Olive," she continued. "Your father was absent for three years: then he returned, bringing you, a quiet, happy-faced little toddler, in his arms. You were happy-faced little toddler, in his arms. You were born on the ocean, not far from the famed isle of St. Helena, in a caim. Sorrow, concealed from all, had preyed upon your mother's sensitive frame; no one knew that you were an illegitimate babe; she uttered no word, let fall no hint that could you. You know if you had a bent tube, one arm and the ather that he are the size of a pine stam and the ather. betray her, that could brand you, as the world has it, or cast reflections on you, father. She did a few hours ther your birth, calm and happy in the assurance where the same leight in one as the other. Control in the assurance where the same leight in one as the other.

grave, have received that gentle girl as my own | gers shrouded the form of the young wife and mother, as they deemed her, and amid the solemn nestled in my heart; and my beloved Russel, had stillness of the moonlit night her earthly form was consigned to the ocean's keeping; her beautiful spirit was at peace, at home with Godi"

My grandmother wiped away her tears; mine, too, flowed freely. The fillal love of the soul that Maravilla, in all her transcendent beauty and unwavering goodness, had failed to call fully forth, uprose to render homage to my unknown, outcast mother! My stony heart was melted; the dross was dissolving fast in the divine furnace heat of affliction. Oh, sorrow! blessed ministrant of souls! we could never be molded into the semblance of the angels, were it not for thy abundant blessings, disguised in the dark robes of calamity, bereavement, anguish, desolation!

Your mother, heart-broken, was about to return to the one only refuge left to her, her stern aunt's home, that was more like a prison. The merciful death-angel led her to a free and happy home; where no cold voices fall upon the crushed heart of the forsaken; where human cruelty is superseded by Divine kindness! To one of the good ladies, who, sister-like, ministered unto her last moments, she confided you; for in her dying hour she had the presentiment that her vixen aunt would not receive you. She never mentioned your father's name; and she died blessing

"And I, oh, God forgive! I have cursed her memory! I have spurned her love! I have arraigned my father's deeply explated error! I have doubted the elemency of God, the infinite!"

I buried my face, wet with repentant tears, on the faithful bosom of my best earthly friend. Even as my mother might, she stroked my hair, and whispered consolation.

"You were a puny infant, dear," she resumed; and your father would not undertake the long sea-voyage until your little feeble frame grew strong enough to bear it; then with a faithful attendant for you, he crossed the sea, and returned to the welcoming arms of his fond mother. As you have doubtless surmised, your mother's Gorgon aunt would not receive you. You were found, well-treated, and tenderly cared for at the house of Mrs. Langdon the kind lady to whom your mother had confided you, and from whose maternal breast you had taken your first nourishment, sharing with her own loved habe.

Your father mourned for Olive Truesdell, oh how sincerely! As her wedded husband, he had claimed you; through no further fault of his should the breath of detraction rest on her fair fame. Surely, her blessed spirit rejoiced in these proofs of his love! 'I shall never love another woman,' he said, and he kept his word. I believe there was joy in his heart in the hour of death, to think that it should meet him on the sea, as it did her."

"But he married Maravilla, grandmother."

"Yes, out of pure, unselfish pity; out of gratitude; to make to woman a grand reparation, for the daughter of a slave, the illegitimate child of a Spaniard, a rich planter. She was educated, refined, beautiful, accomplished; but the taint of African blood, the so-called stain of birth, was upon her. She saved your father's life from the a pretty summer-house, some distance from the mansion, her father's lordly home; and thither, guided by the angels, watchful love for him led her silent steps one night, she knew not wherefore. A large and faithful bloodhound followed would-be-murderer, and gave a signal to the dog. mal, till the brave Maravilla brought help. The armed villain was recognized by the authorities the next day as a notorious bandit, one of a band that infested the Isle. For the gift of life, your father returned only friendship, and purest gratitude. Maravilla was a child of Nature, untrainmeled by conventionalities; she knew of the disabilities of her servile condition, of the eclipse her grace and beauty suffered from them. She coufessed her love on bended knee, with tears of agonized entreaty. She implored to be your father's slave. He had blighted the hopes of one young life; he would make atouement here. He told his story to the beautiful girl, avowed that his heart she would be a mother to his child, he would be to her a friend, brother, and protector through I bade him, as he valued peace of mind, and the life. And she consented joyfully, even to hold mother to you, a daughter of the heart to me.

The haunting thought of Olive was the secret cause of my dear Louis's wanderings from place to place. Peace be with them ail! I know not of the laws that govern the Beyond; but I feel that there, in some way incomprehensible to our dull mortal sense, all love that is true will be rewarded and returned. Now let us to rest, my child. I am weary; the relation of the past affects me. God bless you, Olive! I shall have no further need to bid you honor your mother's memory."

As near as I can remember, I have told you the story she narrated to me beneath the moonlit heavens of my tropical home.

[To be continued in our next.]

CONTROVERSY. - This very good reason for voiding controversy is taken from Dr. Holmes's Autocrat of the Breakfast Table":

your birth calm and happy versy equalizes fools and wise men in the same sternal life and love sauch. way, and the fools know it."

## Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

"We think not that we faily 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 HUST.

[Original.] BATTLE FLAGS;

### EFFIE'S VICTORIES.

PART III.

All the little buds and blossoms had closed up their fair petals, and the green grass had laid itself down for a long sleep, and the leaves were singing their songs close by their graves, and the strong branches were gaining more and more strength and hardihood, now that their beautiful protectors had fallen; for autumn had come, and one of its cold storms had swept over the earth. But the sun had come out again, bright and glowing, as if to tell over again the sweet promises of the summer; and Effe was out in the garden once more, hoping that one dear little flower had been able to shelter itself from the storm. She hoped to find a rose on her monthly bush, for she had seen some buds looking fresh and strong, a week before; but she found them all blasted. Then she thought of the pink asters, but they, too, looked brown and sere; and the mignonnette had lost its sweetness, and the sweet peas were prostrate on the earth.

"Dear, dear, dear," thought Effie, "why do flowers die? If I was a flower I'd bloom forever, just for the sake of making people happy; it's quite a shame to want a flower to-day and not find one. Ahl here it is, the dear little fellow-a garden violet. I'll run and tell papa, and he'll say it's a good omen."

As Efficient she passed the flag, not now at half mast, but swinging in the autumn air in quite a grand manner.

"Dear old flag," thought Effle, "1'm glad you can wave at high mast. I guess it will be many a day before you'll have to be lowered. But here's pana."

"Aren't you glad, papa, that I've got such a fine birthday; and what a nice party I shall have, Seef I 've found one flower for my hair, and I think I shall get mamma to dress my hair in puffs and put the flower on one side of my head just up in front, as the big girls have theirs."

"I think, Effie," said her father, "that that violet is wiser than you."

"Why, papa? I don't see as it knows any-

thing," said Effle. "Whether it knows anything or not, it understands how to clothe itself appropriately. To me it is a very wise looking flower, and seems to speak directly from its little heart, and say there is no garment so beautiful as purity, just as our dag seems to say there is no drapery so glorious as

love. "If you wear the violet in your hair, I hope

it will keep repeating to you those beautiful words -purity and love." Effic was going to have a birthday party, and that was the reason she was so very glad of the sunshine, and wished so much for a flower. Her mother had invited all the little girls in the neighborhood to come, and had made many preparations to please Effle. The long storm had made Effle very anxious, fearing her pleasure would be spolled. But as the sun came out and warmed

the chill air, all gloomy fears went away. Effic had received, for a birthday present, a pretty basket that her father had cut, when in prison, from a nut; and from her mother, a little silken bannento put up over the clock, to remind her of her victory over the enemies, cowardice and deception. She also had a new dress of bright scarlet, with velvet trimmings, which she was to wear at the party. She was full of gladness and hope, although it seemed as if the morning would never pass away. The party was of the good, old fashioned kind, where the children come carly and have a plenty of time to play before it is dark, and are ready for a quiet time in the evening, guessing conundrums," throwing lights," making word puzzles," &c/

Effle was very much afraid that her mother would not have her dinner ready in season for her to dress before some of the girls came, and she was continually running to look at the clock, which was decorated in its silken banner, and thus continually reminded her of her victory. She imagined she should not have any more troubles, and felt quite confident that the banner of love would continually wave over her.

"See, mother, it 's most cloven o'clock; do please hurry. Don't you think I can have on my dress

"I've been thinking, Effic, of a party my mother gave me when I was twelve years old; and I remember very well that I was in just such a hurry as you are; and my old grandmother said, My child, always remember one thing: "a watched pot never bolls, and a busy hand needs no dial."

"What did 'she mean, mamma? Don't the water boil in pots when there is a good fire?"

"She meant that when we are continually wishing for time to pass, and are fully waiting, that it seems as if the pleasure we expect would never come; but if we occupy ourselves, the time flies so fast that we do not need to measure it into minutes and hours. Supposing you profit by the good old lady's proverb, and set the table, and brush up the hearth, and sew a button on Willy's waist, then I am sure you will not have to count the

minutes." . Effic found this the best remedy for the lagging time, and before she had finished her tasks, dinner was ready; and soon Effic was arrayed in her scarlet dress and white apron, with the violet fas

Abstract of a Phonographic Report

TWO DAYS' GROVE MEETING, Held at St. Johns, Clinton Co., Michi, Saturday and Sunday, Sept. Sd and 84, 1865.

[Reported for the Banner of Light by W. F. Jamleson.]

The meeting was called to order by the appointment of Selah Van Sickle for President, who commenced the exercises by a few appropriate

Mrs. Emma Martin, under the influence of Robert Burns, gave the first regular address. This medium speaks altogether (in public) in Scottish poetry. Her subject on this occasion was, "What shall we eat and drink, and where withat shall we be clothed?" This life teaches that man was not born to be danned. Ignorance has, like a cloud, enveloped him, but the spirit is true to the God that made it. The time has come when the angelworld has oped the door to bring immertal truth to you. There is a feeling, somehow, with some good folk, that their brother man is bound for hell, while they are going to heaven. We teach you that, in spite of all the darkness and sin, there is some good in every man. We can come to you in the leafy temple, and feel that you, in truth, will conquer wrong. I would have yo know that your not "totally deprayed"—

That there is no de'il To drag you down to hell.

When once the "higher laws" you will obey, goodness and truth will be yours; for Nature is the volume that reads so plain—purity, peace, love. Angels, loved ones, at the door stand walting to give you admission to immortal climes. We have come to break the fetters that false theology has bound you with a long. The first sten is to the bound you with so long. The first step is to the lassie of the land. Woman, Queen of Earth, thou art the one to see the truth. The first step in reform is thine to pursue; yea, thus would I speak unto thee; Rise in thy womanhood! In thee is the power to resurrect the nobler powers of the soul, to break the war implements, and place on earth that which man has never known—harmowhen that when man has never known—narmony, peace. Let the rising sun behold the glow. Where is the soul, I would ask ye, so dyed in sin that ye would send it to everlasting misery? Is there a soul so hardened here? I look around wonder! What! are ye hetter than your? Even thee, oh soul of darkness and of ter-God? Even thee, on soul or darkness and or cerror, while we look upon and realize all thy wrong, there is a light that would give thee strength; ye shall not be damned! Oh, Father, good and holy, we thank thee for the light within our view; and, most of all, we thank thee for the spark that is within. We thank thee, oh Father, for love and immortality to-day.

immortality to-day.

O. P. Kellogg: Ladies and Gentlemen—I am invited to address you this morning, and will do so for a few moments. There is ever in humanity's breast a longing for something better than we have known. A thousand spires rise in the right direction, but few prayers go that way. We see that there are tears gushing from the eyes of humanity. No bright prospect beyond. The soul is dark and weary. Men have been afraid to look death in the face. The Atheist looked like an cicle, but just now Spiritualism has come along. Here, my good friends, is the way to heaven. They tell us that we are infidels. The six hundred dif-ferent religions tell us that Peter will not unlock ferent religions tell us that Peter will not unlock the door for us. The only way for us is to be perfectly independent. We have got tired of the old religions. We are a good deal like the little boy that had a praying father. The poor little fellow was very weary and sleepy one night waiting for prayers; finally he got tired waiting, and said, "See here, dad: if you don't pray in a minute. I will go to bed just as I be!" [Loud laughter.] So we Spiritualists say, "Look here, priests: we want to go home to heaven just as we be." [Renewed laughter.] The Church says to the geologist, "You must make your geology come through gist, "You must make your geology come through our channel;" but such men as Lyell say, "Get out of the way with your old theology." Proud science now bears sway. Turn your attention to astronomy. What was the effect upon the earth? astronomy. What was the effect upon the earth? "We have got our Bible," said the theologian, but men of science, brave and fearless, said, "Take your Bible off the track!" The Universalist reads in his Bible, As all men died in Adam, so all will be saved through Christ, and he is called a bad man for trying to get everybody to heaven! Good tidings! this is the gospel! We have discovered the way to heaven, and are going to pay no respect to your time-honored institutions—your churches.

[The speaker here remarked, as it was raining, that he would not longer detain them. Cries, "Go

on; go on."]
My friends, I am absolutely afraid it is imposing upon good nature. Well, as I was just declaring, we have discovered a highway to heaven. We have always been taught to believe a thing was true because the priests asserted it, and we must have faith that it was so. Suppose we start out to teach the little boy astronomy. "Have you faith that astronomy is true, my little fellow?" When those beautiful orbs go rolling through space, we teach him to turn his eyes to the bluey canopy. We do not tell him, "Oh, do believe for astronomy's sake!" [Great merriment.] Oh, my friends, we want more than faith in this matter. friends, we want more than faith in this matter. The little child has breathed its last, and nothing but the cold, icy form is clasped in the mother's arms. Her anguish is unutterable. Why should she stand at the cold portals of the grave, and with quivering lip say, "I have faith you have gone home to heaven"? [Sensation.] Why not say, "I know you have gone to the bright spirit home"? Theologians call us Spiritualists a wicked class of people; but if Watts's hymns have not slandered God worse than Thomas Paine is said to have done, then I am no judge of slander—that's so. [Lauchter.] The pricests tell God to to have done, then I am no judge of stander—that's so. [Laughter.] The priests tell God to his face, "Great God, you made one mistake." "Why, what is it?" "When you made man with a desire for immortality—eternal happiness—and can't supply the desire." That is what priests charge God with. The man who stands off and looks at Spiritualism, and says it is all wrong, is the higgest indued in the world. The year procks looks at Spiritualism, and says to is all wrong, is the biggest infidel in the world. The very rocks beneath our tread are looking up and sighing their revelations back to man. The very stars that shine at night, and light their lamps in the blue ether, tell us our grand destiny. Our theo-logical friends are a good deal like the old lady who had a sight from the top of a mountain for the first time in her life. She looked up in won-der. "La me!" she exclaimed, "this world is a great deal bigger than I thought it was!" [Laugh-ter.] So it is with our theological friends. They look away from earth toward heaven, and say the world is a great deal bigger than they thought for. [Applause.

lie President was empowered to appoint a committee of five to draft resolutions to be reported for action at the close of the meeting. Mrs. Macumber, Mrs. Cornell, S. J. Finney, S. Alexander and Loren Miller were appointed said com-

### AFTERNOON SESSION.

Selden J. Finney gave the first regular discourse, which was an able production. He showed the utter absurdity of the old theological law—"the utter inadequacy of reason for religion." How does the theologian do? He uses his own reason to convince other people's reason that reason ought to be denied! Oppression was shown to have characterized the march of churchianity. The Protestant Church is illogical—not quite Protestant, not quite Catholic—neither one nor the other. It is a kind of half Romish, half Protestant system. How far will the Protestants carry the Protestant principle in their logic? Every church will carry it just as far as its own creed, and no further. What does Protestantism, with its six hundred sects, mean? It means "my creed." You must think in accordance with the creed, or you must stop reasoning. That is all there is of it. There is but one logical Protestantism in this country, and that is Spiritualism. There are four and a half millions of Catholics in this country, and a half millions of Oatholics in this country, and I am glad they are here, for I want to see the hattle fought—whether an hierarchy shall rule the soul, or the soul the hierarchy. [The sources of power of the leading religions of the world were next critically analyzed.]

Song—"The wind is in the chestnut bough."
Composed and sung by A. B. Whiting.

E. Whipple: Subject—"Aspects of Human Character." Man is acknowledged to be the grand ultimate of creation. He claims relationship to everything below him, and feels the stirring in-

everything below him, and feels the stirring pulse of a nature to become everything above the actual life which he now lives. A bond of unity unites all the families of man, however great the individuality of character or diversity of mental

All possess the same fundamental elements of All possess the same fundamental elements of mind, the same relations to a fiture, and conform to the same type of being. In this sense the human race is one great brotherhood. Some modern writers teach the doctrine of diversity of type, and eternity of individuality—that there are as many original types as there are of individuality runs in a predestined orbit. Our opinion is, that the animal and human species are all variations of one type. That type, has its spinblance in outward structure. The Caucasian is the most perfect realization of The Caucasian is the most perfect realization of that type. In the lower animals development has been arrested at a very immature stage, especially that portion of the structure most closely con-nected with mental manifestations. Identity of type presupposes identity of structure, and this is found to be the case throughout the whole animal series. The difference observed between a mouse series. The difference observed between a mouse and an elephant is due to the greater or lesser development of parts which both possess in common, and that difference has been acquired through parental descent, occupying millions of years.

The hereditary part of man is so closely connected with all his outward character, that a study of the influences which give shape to organization, and thus determine personal tendencies, becomes of the first importance. The actions of a man proceed directly from two sources.

of a man proceed directly from two sources, to wit, his own organization, and surrounding circumstances. Two individuals, differing in organization, will not act alike under the same circumstances; hence circumstances do not altogether make the man. Parker and Webster had no better advantages, nor half so good, as thousands of young men who have never arisen to eminence. If you would study a portion of the history of their mothers, the secret of their greatness would be yours.

their mothers, the secret of their greatness would be yours.
We see the singular spectacle of individuals being controlled almost wholly by circumstances, while others arise superior to circumstance, and display a power all their own—the power arising from centerstance. Centerstance in the individual is the cultimation of dispurpations. al is the culmination of circumstances reacting through all antecedent history. Now, if the high er excellencies of character dominate in the moth er excellencies of character dominate in the mother previous to the birth of her child, that child will be positive to the circumstances surrounding its earthly life. If the converse of these maternal conditions obtain, then may it more truly be said that the child will be more a creature of circumstance—that is, will be negative to surrounding liniuences. After all, human history may be regarded as circumstanceal. Circumstances of progarded as circumstantial. Circumstances of vious generations may happily converge toward the organization of a human being, and thus give the world a Christ, a Socrates, or a Plato, and hence the immunity they enjoy from the vices of society is not on account of personal merit, but rather what Nature and their mothers did for

For the sake of illustration, please permit a few

aliusions to facts in history.

The mother of Dante, the great Italian poet, had several important visions previous to his birth. In one of these visions she saw a populated globe rise gradually out of the sea and float mid heavens. On a high mountain, which melted away into the distance she saw an expetitely experience. away into the distance, she saw an exalted per-sonage, whom she knew to be her son. Her mind sonage, whom she knew to be her son. Her mind was thronged with a world of beautiful fancies, These impressions were stamped upon her child, and made him the poetical genius he was. The mother of Moses, previous to his birth, had dreams and visions of his future greatness, and the noise he would make in the world. The mother of Napoleon rode by the side of her soldier husband, and witnessed the drilling of the troops for battle. She relished the spectacle, and had a strong desire to witness a great battle. Under these circular contracts of the spectacle, and had a strong desire to witness a great battle. Under these circular contracts of the spectacle, and had a strong desire to witness a great battle. sire to witness a great battle. Under these circumstances Napoleon was born; and while we condemn this man for his deeds, we forget the cir-cumstances which made him a warrior—circum-stances over which he had no control. Christ, Newton, Nero, Fenelon, and many other histori characters, furnish evidence in confirmation of the same truth.

When I hear Christians complain of the difficul-

When I hear Christians complain of the difficulty they experience imitating Christ, I reflect, What a pity it is that Mary, the mother of Jesus, was not also their mother; then the cross of Christ would not be so great, and the path which Christ walked in would not be so difficult to their feet. The importance of woman's mission cannot be exaggerated, and it is time that the frivolous folics of fashionable life should cease to occupy the attention and absorb the life of woman. We are of fashionable life should cease to occupy the attention and absorb the life of woman. We are just in the gray dawn of an all-important era—an era in which woman will exercise her prerogatives and help mold the generations yet to come into the likeness of the Divine. Her purity of sentiment; her artistic power; her intuitive perception of spiritual truths; her descriptive powers of mind—all eminently qualify her as the teacher of her child. But she has a still more exalted mission as relates to her child compared to which subseas relates to her child, compared to which subsequent education is of secondary moment. When the women of our aggregate society become fully imbued with these truths, and man makes a sacred use of his powers in their relation to the topic inder discussion, our jails and penitenti: disappear, because then the foundation of human life will have become purified, from which will henceforth go out sparkling crystal waters, with a wealth of blessings for all mankind.

A, B. Whiting: Subject-"Inspiration." Like the sweet tones of far-off music, pleasingly and beautifully striking the human soul, come the voices of inspiration, mingling the minds of men with the minds of angels, blending the sunlight of Nature with the sunlight of Truth, unfolding man to a knowledge of the Spiritual Philosophy. Thus, throughout all the variety of discourse we use to a knowledge of the Spiritual Philosophy. Thus, throughout all the variety of discourse, we perceive a living principle of inspiration, a living gospel that pervades every being; that shines from every soul, and reflects that soul's image in the world without. Like gently moving zephyrs among the forest leaves, come the sweet melodies of the "gone before," blending their knowledge and their thoughts with the aspirations of humanity. Like the loud pealing of the distant thunder, comes the sledge hammer of Reason, striking on comes the sledge-hammer of Reason, striking on the battlements of Error. Like the whistling wind through the tree-tops comes the spirit-power, sweeping everything before it. Like the dim light that falls on the eastern sky, as the prelude to the rising sun—thus comes the first dawn of the new dispensation to scatter the dark gloom of superstition and unbellef. Like the day god when he flames in the brilliance of his mid-day course, comes the illumination of the living gospel, in the

vigor of its youthful career.
In the midst of this yast sea of influences we stand—in it we live, move and have our being, all the grand powers of Nature speaking in visible form, ever and anon proclaiming to man new and beautiful truths.

and beautiful truths.

The dispensation of the present day is more powerful than, and in some respects unlike, any other that the world has ever known. It not only demonstrates the return of spirit-friends, but explains a Spiritual Philosophy. If there is any one thing, more than another, in which the histories of all nations concur, it is this truth! that the souls of the departed dead have communicated with the living. The masses of mankind have not been educated, nor have they understood the modus operandi of spirit-communion; but the facts, in some form, have ever been realized. The inin some form, have ever been realized. The inspiration from the land of angels, that falls with sweet sounds upon human ears by raps, or that speaks to man in the moving table, is as divine, in so far as it reveals a truth, as that which stirs the human soul with eloquence, or appeals to the eye in life's most beautiful forms. The distinction be tween this great dispensation of Spiritualism and the spiritualisms which have previously existed, is, that the mediums of to-day are more imbued with the principles of the Spiritual Philosophy. They have begun to apply them. They are led to understand that that which is invisible is the substantial tability them. stantial, while those things that are external and stantial, while those things that are external and gross are subject to decay. The visible acorn dies, as an acorn, that the germ of the oak may live and grow. The germ that formed the tree lived, but its form perished to give hirth to the tree Something died, but only to give birth to a higher form. Thus the human body dies, that the germ—the soul—may live. So we find that true materialism, carried to its philosophical ultimate, is identical with Spiritualism. Truly, "the things which are seen are temporal, but the things which are unseen are eternal."

All religious have central ideas, and the central ideas of all religions are the same. The idea of

ideas of all religions are the same. The idea of one God Supresie is not peculiar to any one religion, but is common to all. The Hindoo has his one God—Brahm—and above him is none other, though the Hindoo myth acknowledged some thirty thousand false gods. And what is true of one religion, in this respect, is true of all religions. Another central idea is Immortality. All nations recognize this in some form. There is no indi-

vidual but that desires immortality. This shows that it is a natural demand of our nature, and not an acquired or morbid desire. There may be some an acquired or morbid desire. There may be some misanthropic individuals who will try to persuade themselves that they do not care about immortality, but come to inquire into their interior longings, and you will find they believe in and desire it. Even as low down in the scale of human types as the Digger Indians, do we find some crude notions of, a future it. Not a mation, but that has had some idea of spiritual attendants. In the time of the Egyptians, spirit-communion was realized and practiced. The Egyptian priests, as often sometimes as twice a week, had their spirit circles, by joining hands around the altar in their temple of worship. They communed with the souls of their ancestral dead. As they gathered around the altar, they recognized the presence of around the altar, they recognized the presence of

departed friends.

The great minds of Greece and Rome (you who The great minds of Greece and Rome (you who are acquainted with history know) were unfolded largely, intellectually and spiritually. They recognized the spirits of departed friends, whom they denominated demons—Daimonia. (See Plato.) "The souls of good men hecome demons of honor to watch mankind." Philo Judeas, speaking with reference to the angels of the Jews, recognized the same idea. "The angels of the Hebrews were but as the heroes worshiped by the Greeks, the shades of the denarted."

but as the heroes worshiped by the Greeks, the shades of the departed."

There is in my mind no doubt that the spirit who revealed a part of himself to Moses was, also, a human spirit; for "no one," as stated in the Scriptures, "has seen God at any time." The Scriptures of Nature declare the same thing. The Spirit of the universe cannot be seen, as a person. If man could fully comprehend the Infinite Spirit, he would himself he highly or, God would be he would himself be infinite, or God would be narrowed down to man's conception. The popular theologians of the day, with their narrow ideas of God, have failed to meet the wants of progress-

ed humanity, because man has outgrown them.

True reformers should ever he ready to do bat-True reformers should ever he ready to do battle with any temporal power that seeks to crush out spiritual gifts. There has been, is, and will be, an open warfare, so long as temporal power interferes with religious liberty, by placing obstacles in the way of present inspiration and open intercourse with the spirit-world. It is temporal power, not pure religion, that sets up its sacred books and sacred days, over man; but living inspiration will vanquish all foes, no matter how powerful they may be. Whatever of truth there is in the Church to-day is Spiritualism, retained despite the tyrannies of ignorant and cruel rulers. Go into the beautiful cathedrals of Europe, and Go into the beautiful cathedrals of Europe, and you behold the fundamental idea taught by the you behold the fundamental idea taught by the Spiritualists gleaming forth from every niche, emblem and statue. Here are images of saints; there are statuettes of guardian angels. There are the martyrs who went forth with a knowledge of spirit-communion. If the images and pictures of spirits, and their gifts to mankind in former years, are so beautiful, what must be thought of the present reality? Suspended from those cathedral walls are engravings of spirits—their consolations to the afflicted—their wonders of healing lations to the afflicted—their wonders of healing power, and their superiority over gross material forms. If these are so inspiring, how much more of the mind in harmony with choirs above.

One of the ment being prints themselves! the reality of life! In the grand temple of Nature, where the sweet aspirations of the mind blend with the influxes from on high, are we to-day baptized! Let the echo of our thanksgiving sound its spell in the halis of our rejoicing, and strike the chords of each mind in harmony with choirs above.

One of the most beautiful things connected with

One of the most beautiful things connected with Spiritualism, is that the spiritual idea has been preserved amid all the changes of empires and religious forms, despite all the persecutions with which it has contended. Our opponents in their denunciations are witnesses in our favor. In proof of this position we have a world of testimony; but a few facts must suffice. Out of the two hundred and sixty-three Pontiffs who have eight issued edicts against the practice of theurgy, necromancy and spirit communion. Nearly every Protestant Church that can date back two hundred years, has its articles denouncing spirit com-munion. What better argument do we need to prove the fact of its existence? Per contra, the prove the fact of its existence? Per contra, the Catholic Church admits spirit-communion and angelic guardianship, under certain prescribed forms, and practices it to this day. See the histories of St. Francis, St. Catherine, Hildegarde, Ignatius, Layola, &c., &c. The present Pope, and every intelligent bishop and priest of the Romish Church, will admit the truth of Spiritualism; but will generate admission by saving "it is adapter. will qualify the admission by saying, "it is dangerous outside of the Church!" To what is it dangerous? To morality, civilization, progress? Not but to temporal power! Every Protestant Church claims a spiritual origin and special guardianship; but their inconsistencies in the premises of persecution of modern mediums are far more glaring than those of the Mother Church. Again, one of the articles of faith in the Catholic Church (copied also into the Church of England and American Episcopal Church) reads as follows: "Communion with (of) Saints." This clearly recognizes spirit-intercourse, for the saints are all recognizes spirit-intercourse, for the saints are all dead, physically; then why repeat this every Sunday, and then denounce the modern Spiritualist for practicing what you profess? Beautiful, natural, divine, is this idea of angelic guardianship. It appeals to all, and has left its glorious footprints midst the creeds of the bigot, and the wiles of designing ambitious and areas professes. recoonizes su of designing, ambitious and cruel priests and kings. Now—in the moontide of the nineteenth century—it gleams athwart the sky of human liopes and long pent up aspirations. Take it, oh man, and rejoice in the fullness of its beauty!

man, and rejoice in the fullness of its beauty!

Now what should you do?—you who have received a molety of these inspirations, and bask in the knowledge of an immortal life, and the nearness of your spirit friends? You should combine all the power which you possess for the promulgation of the truth that has made you free! Those of you who are now grey with years will soon pass on to the spirit-country. The application of the principles of this dispensation must be left with the rising generation. How important, then, it is that the young should be thoroughly imbued it is that the young should be thoroughly imbued with these principles. We hope you all, especially those of you who are parents and guardians, comprehend something of the magnitude and grandeur of the trust that is confided to your care. When the dark clouds of religious despective are. When the dark clouds of religious despotism, that still hang threateningly o'er your heads, shall be broken by the sunlight of reason, your children and your children's children will proudly look back to the day when their ancestors, forgetting all minor differences, united for the inculcation of the truths of the angel-world.

The speaker closed with an impromptu poem. S. J. Finney read a poem. Mrs. Frank Reld sung a piece of her own composition, entitled "The Outcast."

Song-"Touch thing and Mrs. Reid. "Touch the Lute Gently," by A. B. Whito'clock.

by the President, when the following Resolutions

Were remi:

Whereas, The moral and religious education of the past has been wholly inadequate to answer the demands of inquiring minds, old theories and philosophies of morals and religion are but the historical records of bygone times, not adapted to the present period; therefore.

\*\*Resulted\*\*, That to mold the young and plastic mind into the highest light, and into the highest forms of intelligence of the existent age, is the most sacred duty of every intelligent man and woman.

and woman.

Resolved, That creeds and religious forms and ceremonies are closs upon the wheels of the car of human progress, confining them to the nid ruts and beaten track, and should be utterly dispensed with for the sake of the advancement of the

Interrogatories.—What is God? How does he xist? Through what agencies does he accomexist?

plish his purposes? Elijah Woodworth, John Southard, S. J. Finney and the Reporter, took part in the discussion of the interrogatories, especially. Joan Baker, Esq., was called for.

Mr. Baker: I am only on probation. I am not a Spiritualist.

President: Our platform is free. Would be glad to have Mr. Baker come forward and occupy the

Mr. Baker: I might say some things that would not be in accordance with the spiritual doctrines, for which the Spiritualists might be held respon-

President: We can bear it. [Laughter.]
[It will be proper to remark, in this connection, that Squire Baker has become an openly avowed Spiritualist, and has given a lecture on Spiritualism. His was only one case of many who became convinced of the undenlable truths of Spiritualism, as a presented by such able adventor of its ability. as presented by such able advocates of its philos-ophy as addressed the audiences.—Reporter.]
The Resolutions were unanimously adopted.

REGULAR SESSION.

E. Whipple: We will nak your attention to a few remarks upon the "Religious Aspects of So-ciety." Religion deals with the subjective side of human nature—with the ideal, the remote, and comparatively unknown. Science deals with facts, with the phenomena of creation, with the object-ive side of human existence. Forms of religion take their rise from *emotional* experience; systems of philosophy take their rise from the tangible basis of facts. One system is enforced by Authority; the other is enforced by Reason, and hence the attitude each have respectively presented to the world's thought.
The earliest indications of a nation's growth are

seen in the comparatively greater activity of the emotional than of the intellectual, of which its poetry and religious formularies are outward evidences. Science and philosophy depend upon a more advanced and mature intellectual state, and for this reason we invariably observe the preced-

for this reason we invariably observe the precedence of Religion over Science in the order of national development.

Christianity was the sixth great revival of Man's religious nature. It is the religion most popular among the great majority of the Caucasian race. It dominated the life of European society during the dark sges, and presented a bold front to the young child of science which had its birth in the heginning of the sixteenth century.

The establishment of learned societies in the

The establishment of learned societies in the seventeenth century, gave great impetus to the intellect of Europe, and because powerful instru-ments in the disintegration of ecclesiastical com-binations. The professed object of the Royal So-clety of London, which was established in 1645, was, "The acquisition of knowledge by the study of the natural world." The Church looked upon it with supreme contempt, but the severity of proof employed by members of that seelety soon proof employed by members of that society, soon made it influential with the people, and created an alarming increase of skepticism. Doubt and skepticism paved the way to intellectual liberty. The reaction against religious dogmatism was philosophical materialism, and timid minds who were not able to distinguish between the religion of Human Nature and a creed, thought they foresaw in this intellectual boldness the symptoms of spiritual death. It is not denied that the first effect of independent investigation was to material-ize human conceptions of Truth, but it is denied

that this is the ultimate tendency.

Advanced thinkers of the nineteenth century have the profoundest religious sentiment, and the most reverent faith touching the possibilities of the human soul. Such were Parker and Buckle; such are Emerson and Davis. Hence, these men have studied human nature in its spiritual as well as material aspects, and if they pay no deference to the theologian's God, they labor enthusiastical-ly to make man fill the measure of their sublime ideal of what he is capable of becoming. You will notice that the different classes of so-

ciety are always superstitious in proportion to their ignorance of the phenomena with which they deal. When Halley's comet made its appearance in the fifteenth century, all Europe were tortured with feelings of terrible apprehensions. In vain did Pope Calixtus issue his ecclesiastical fulminations; in vain were the church bells ordered to be

God for protection against war, famine and pesti-lence, which they supposed were heralded by lence, which they supposed were heralded by eclipses, comets, and many portentious signs blazed forth on the midnight sky. Intelligent Christians have ceased to pray for these things, as astronomy has taught them their foolishness, but they continue to pray for many other things just as foolish, because their superstitious fears blunt that finer spiritual sense which takes cognizance of the rythmic numbers of eternal harmony. In the fifteenth century one of the most noted divines in Europe created almost universal alarm by announcing that a deling would overwhelm the nouncing that a deluge would overwhelm the earth in a certain year, as Noah's deluge had forearth in a certain year, as Noah's deluge had for-merly done. The prophecy failed, the earth moved on in its accustomed orbit, and in the failure of this prediction, superstition received a powerful blow. Sailors and agriculturalists have always been noted for their superstition. They are large-ly dependent on an element, the laws of whose movement has been but imperfectly understood, and hence ignorance, which, associated with dan-ger to the life of the sailor on the sea, and danger ger to the life of the sailor on the sea, and danger to the crops of the farmer on the land, readily becomes translated into exhibitions of the Divine anger; and it is interesting to note the subsidence of this superstition as knowledge of meteorological laws comes into public possession.

The present aspects of European and American

society to day are profoundly suggestive. The German thinkers remind us of the Grecian Sages. Their method is the same. They bring to bear their vast powers of synthesis on the most intricate problems of life, and make more important discoveries in the higher departments of science than any of the other nations.

English intellect is dry, unimaginative, plain, matter-of-fact, jealous of theories, ventures little beyond the domain of facts, yet demonstrates by experiment, and confirms, for the acceptance of the millions, the splendid discoveries of the more intuitive nations. America is more cosmopolitan. It has in embryo the philosophy of Germany, the science of England, the poetry and art of Italy. These elements, as displayed in the national intellect, are comparatively crude. American intellectual life has hardly entered its teens. The excellencies of all past times are becoming fused with the nation's growth. The American future will be a compendium of all past national careers, with important additions, the fruit of enlarged capacities.

### AFTERNOON SESSION.

Meeting called to order by the President, when Mrs. Frank Reid was announced to improvise and sing upon any appropriate subject which the audience might select. The subject given was, "The Life of Man—its Origin and Destiny." Its execution gave great satisfaction.

The first speech was given by Mr. Kellogg: I must confess I feel something of a delicacy on coming before you as a lecturer. I was not one of the regular speakers; I was not invited. I care nothing for that, but others are engaged for the occasion. There are three kinds of men in the world. The first kind are air-beaters, scratching away in the air and hurting it awfully! [Laughtor.] Then follow the "fighting men" and the tor.] Tuen "old fogies." We want these three kinds of men. k for all of us to do. We talk about There is work for all of us to do. We talk about the ghosts of departed men, and the tear starts from the eye at the mention of them; but there are other ghosts. There is the ghost of bigotry, for

In the investigation of every great subject there Meeting adjourned to meet next morning at 9
Meeting adjourned to meet next morning at 9
Dixon's line. The Spiritualist and Anti-Spiritualist are quarreling over the question of physical death, and what caused it to be introduced here. The Anti-Spiritualist tells us, forsooth, that physical death, and what caused it to be introduced here. The Anti-Spiritualist tells us, forsooth, that physical death entered into this world by the transverse read:

Were read:

\*\*Research The moral and religious education of the past has a light of trine I ever heard in my life. The moment Adam sinned, we are informed, he knew his wife—that's the way he got acquait ted. [Laughter.] Why, my friends, what would we have done if Eve had not picked the apple and given a piece of it to Adam? Why, God bless you! there would not have been any "we" to us! [Great laughter and applause.] There would have been no such thing as death, theologians say, if it had not been for Adam and Eve's transgression. I often ask them, Adam and Eve's transgression. I often ask them if they had not "sinned," and if a tree fell down across their heads, whether it would have killed them. That's a puzzler! You may go and search the records of Spiritualism over, and you cannot find inore nonsense than this story of Adam and Eve. If you can, I will go and join the Mormons

Eve. If you can, I will go and join the Mormons, or some other party that will be better.

We, as Spiritualists, cannot see the necessity for your revelations. We do not have to go and preach and pray over the child for God to give it a constitution. No; God gives it an organization suited to it. Why should man turn his attention down the stream of time for a revelation. The great God that created you and me, created laws that will relia up to a better and a nobler life. that will raise us up to a botter and a nobler life

One point more, and then I am done. We Spiritualists deny your "resurrection of the dead" theory. Some of these things ought to be laughed out of the community. They are too ridiculous ed out of the community. They are too ridiculous to be treated in any other way. Only think of the great, big, "Recording Angel" up in heaven, with a big barrel of ink by his side, recording the actions of men; a continuous line of angels passing and repassing from earth to heaven, outstripping Jeff Davis in his last retreat, with the reports. "There [Gabriel, a boatman, has just swore!" ports, "There! Gabriel, a boatman, masjument of the control of the

laster than my friend here writes my words. Such ideas as a "personal devil" and "vicarious atone-rasps " are only at to be ispulsed at only fit to be

comic.

Humanity begins to feel that they were made for some royal and uplie purpose. If I was God, the first miserable old priest that would get up and call the world I had made a "miserable world," I would kill him in a minute! [Laughter.] I see some of my old white-headed friends here, who, when their feeble, fluttering hearts will have bent their last, angels will welcome home.

My young friends, a word to you: You are the warp of life, and Time is the woof. Recognize no priest as your God. With you, unseen angelfiends are treading life's majestic highway, to prepare you for a high and noble purpose. There, in time, we will be co-workers with angels for human happiness and love. [Applause.]

in time, we will be co-workers with angels for himman happiness and love. [Applause.]
Selden J. Finney gave the regular discourse.
This last effort of Mr. Finney at the Grove Meeting, proves him to be one of the profoundest thinkers and ablest metaphysicians of the age.
Mrs. Martin spoke and sung: "When we meet our friends in the spirit-home." The subject was given by one of the audience.

Mrs. Frank Reid: I will not detain you but a few moments. By the earnest request of friends present, I will make a few remarks. The angels have been with you in this two days' meeting. have been with you in this two days' meeting. The gates of inspiration have been opened again to the human soul. The angel which theology has east aside has come to you. The sun of eternal truth is warming up your being. The dark mantle of authority that has been thrown over you, is being lifted by angel-hands. The inspirations that have been given to you by our speakers to-day have done your souls good. [Voice, "Yes, yes."] Let the dogmas of the past be crushed; let intolerance be dashed aside; let truth and liberty—all that is grand and glorious—be thy leaders. Seng: "The Land of the so-called Dead," by A. B. Whiting.

B. Whiting.
The Committee on Resolutions submitted the following, which were accepted:

Resolved. That true religion is expressed in no creed; that it is as universal as nature's self—it is the adoration of all the true, the beautiful and the good, and the exercise of good will among men.

Is as universal as nature's self—it is the adoration of all the true, the heautiful and the good, and the exercise of good will among men.

Resolved, That we believe in no revelation but the revelation of consciousness, of intuition, and of reason; that the foundation of all truth is in the constitution of the mind itself, and that no truth can be comprehended by the mind unless it has its foundation therein, and, therefore, the gratuitous assumption made by the Catholic and Protestant Churches, that there libble contains the only religious truth which the mind should receive from the great foundain of thought, is absund.

Resolved, That we do not condemn the libble itself, but the unwarrantable use which is made of it; that we reveive it as any other book, and subject it to the test of consciousness, intuition and reason.

Resolved, That we believe in no regeneration but the natural evolution of a higher type of existence, no retribution but the consequences of physical and psychological law; its that the suffering consequent on the transgression of a moral, mental or nhysical law, is to cause a return to obedience to that law; and that when implicit obedience is again observed, the suffering ceases; therefore, the dogma of endless punishment for the transgression of moral law, while in this life, is contrary to nature's general course, and is therefore absurd.

Resolved, That the history of the Christian religion shows that it has been the wilversal custom of its advocates toerush their opponents when they could no longer cope with their arguments; to destroy the reasoner, when they dare not encounter his reasoning; and to commit to the fannes the writings of all who did not teach their bigoted dogmas.

Resolved, That we recognize the fall, free and perfect equality of the saxes, in all rights, privileges and immunities of life, social, political and religious; and that we do hereby exhorithe women of America to advance and leake and exercise the rights and powers with which Nature has endowed them; that we c

we counsel all men to assist in removing from woman's path-way all obstacles to her progress.

Resolved, That "Free Lave," theoretically and practically, is a defusion and a vice, contrary to a true spirit of philosophy, as to a pure spiritual life; and that we emphatically demounce it, and discountenance as unworthy teachers of the spiritual philosophy all persons who teach and practice it; and we do specially denounce those who, while they refrain from teaching it, yet do so for the sake of the hetter and easier access to the victims of their villany, let them come from the ranks of Methodism, Presbyterianism, Catholicism, or Spiritualism.

Resolved, That all truly progressive Spiritualists conscien-tionaly ignore the use of intoxicating drinks, tobacco and pro-fane language. A. B. Whiting moved that the Resolutions be

A. B. Whiting inover that the Resolutions of adopted in scriatim. The motion prevailed. The Resolutions were adopted upanimously.

A vote of thanks was given to the President, Reporter, and other officers of the Convention.

It was moved and seconded that the proceed-

ings of the Convention be published in the Religio-Philosophical Journal as well as in the Banner of Light. Carried. [Will the Religio-Philosophical Journal please copy?]

On the evenings of Priday, Saturday and Sun-lay, speeches were made from the balcony of the Clinton House, by O. P. Kellogg, S. J. Finney, A. B. Whiting, Selah Van Sickle, John Southard, Emma Martin, Sarah Graves, and W. F. Jamieson.

#### A Remarkable Case of Spirit and Clairvoyant Power.

Some months ago a young lady, moving in private circles in the city of New York, not known to many as a spiritual medium, had been visiting in the country for a few weeks. On her return to the city, having quite a quantity of jewelry and valuables, amounting to some three hundred and fifty dollars, including a check for fifty dollars, with her, she placed them in a box, and but the box in her dress pocket. When shearrived at the boat, she missed them. She went home, and felt very sad over her loss, as she could not afford to lose them. For three days she worried over her loss, and then concluded to try her clairvoyant power. She accordingly retired to her room, and sat alone. She soon passed into the clairvoyant state, and in that condition started from the place where she was stopping in the country, and every act and person was presented to her from the time she started until she arrived at the boat. There a young man came up to her, and dexterously took the box from her pocket. She traced him from thence to all sorts of places, until nearly twelve o'clock at night. At last he went to his home, in a city a few miles from New York, and deposited the box in an old bureau drawer. Everything in the room and drawer was shown the clairvoyant as real as life; and in this state she traced the thief for more than twelve hours. The next morning she took the cars for the city where the box and rogue were. Everything she had seen clairvoyantly, was real-the signs on the houses, the streets, etc.

She soon found the low house that she saw the young man go into. She entered, and found the thief blacking his boots. She at once said to him: "I have come for the box you took from my pocket on such a day." She then passed to the bureau, opened the drawer, and took the identical box from it. The rogue never spoke, but looked dumbfounded. The lady found all her valuables in the box, and came home well satisfied.

As soon as she took the cars for home, everything she had done vanished from her mind. She could not have found the house or person again, if she had tried.

I could not have believed this myself, if I had not known the source from which it came, and also witnessed the powerful physical demonstrations through the same young lady. The reason I do not give her name is because she is so situated that it might be an injury to her, pecuniarily. But no one acquainted with her doubts her honesty.

I thought such a test as this should not slumher, and thus I send it to the Banner of Light for publication. Yours truly, New York, Oct. 1,1865.

### Spiritual Aphorisms.

The true idea of life is to contravene no law of God.

Christ taught and proved his doctrines all divine in a life which said earth's confessions of right and wrong are heaven's spiritual perceptions of the redeemed, who find the meaning of the right hand of God.

Spiritually, man knows the right; naturally, he does the wrong. It is sensuality, and not spirituality, that makes this earth to need a reconstruction of God's work indeed.

The morning of life is God telling us to do right. We heed not its lessons; we feel not its monitions; we have our inward confessions, as life unfolds in progression, that man is not in true Godliness, but in the costume of wickedness.

. J. Wilkes Booth.

REPORT OF PROCEEDINGS . OF THE SECOND NATIONAL CONVENTION

OF SPIRITUALISTS. Mold in the City of Philadelphia, Penn., on the 17th, 18th, 19th, 80th and 21st of October, 1865.

[Reported expressly for the Banner of Light.]

FIRST DAY. MORNING BESSION.

The Second National Convention of Spiritualists convened in Concert Hall, Philadelphia, Oct. 17th, 1865. F. L. Wadsworth read the names of the committee who called the Convention. By request of the Committee, the venerable John PIERPONT called the meeting to order in a few very appropriate remarks. He said-

Brothers and Sisters-As I look around this hall, I see no head the white of time has floated down its snows upon deeper than my own. I trust, therefore, that it will not be considered arrogant, or assumption, on my part, if I take on a few of the advantages of age in requesting you to come

By the grace of my generous friends in this city, I have been placed at the head of the delegation from Philadelphia, and, as such, it is my privilege to welcome you to this City of Brotherly Love, to deliberate upon the great interests of Spiritualism -those things pertaining to the spirit of man which I take to be the interests of the Kingdom of God. In what better place could the friends of our cause be welcomed than in this City of Brotherly Love? We come, then, to deliberate upon the interests of no new religion, for in the language of Byron,

"If there he a land of souls beyond the sable shore, To shame the doctrine of the Sadduces,"

it seems of sufficient interest to enlist our entire

On motion, S. S. Jones was appointed temporary Chairman, and F. L. Wadsworth Secretary. The call for the Convention was read, whereupon the Chairman stated that each society was entitled to one delegate, and an additional one for every fifty members.

Dr. H. T. Child moved that five persons be anpointed to assist the National Committee in examining and passing upon the credentials of members. After some discussion, Judge Carter. of Cincinnati, moved as a substitute that a committee of thirteen on Credentials be appointed. Carried.

The Committee on Credentials reported that the following States were represented: Massachusetts. Rhode Island, Connecticut, Vermont, New York, New Jersey, Delaware, Ohio, Michigan, Wisconsin, Illinois, and the District of Columbia.

Mr. Pinkham wished to know if California was represented.

The Committee replied in the negative.

Mr. P. then wished to be considered a delegate to represent California, the angels and God; but as none of the parties named had furnished him the necessary credentials, the Convention did not consent to receive him.

The Committee also reported a list of members, which was accepted and adopted.

On motion of Dr. H. T. Child, it was resolved that each delegation appoint one of their number as a committee to nominate officers for permanent organization, to consist of President, one Vice President for each State represented, a Secretary, two assistant Secretaries, and a Treasurer. The following named persons were appointed:

Dr. W. W. Russell, of Vermont; Beni, Todd, of Michigan: Henry Bush, of New York: Dr. Bowles. of New Jersey; M. B. Dyott, of Pennsylvania; Asa H. Rogers, of Connecticut; Dr. Geo. Haskell, of Illinois: Mrs. Nellie Wiltsie, of Wisconsin Geo. Carey, of Ohlo; C. H. Crowell, of Massachusetts; Thos. Garrett, of Delaware; and Dr. Roland, of the District of Columbia.

Convention adjourned.

AFTERNOON BESSION. The Convention was called to order by the Chairman. The nominating committee reported for permanent officers of the Convention the following named persons:

JOHN PIERPONT, President.

Vice Presidents-Isaac Rehn, Pennsylvania; Dr. H. S. Brown, Wisconsin; J. G. Fish, New Jersey; Thos. Garrett, Delaware; Dr. J. A. Roland, District of Columbia; Judge A. G. W. Carter, Ohio; Mary F. Davis, New York; S. S. Jones, Illinois; C. H. Crowell, Massachusetts; Asa H. Rogers, Connecticut; M. B. Randall, Vermont; Benj. Todd, Michigan.

Secretary-II. T. Child, M. D., Philadelphia. Assistant Secretaries-J. S. Loveland, and F. L. Wadsworth.

Treasurer-M. B. Dyott.

The Report was accepted and adopted.

Judge Carter and Warren Chase were appointed to conduct the President to the chair. Mr. Pierpont, on taking the chair, spoke as follows:

My Friends, it does not become me, whose judgment is so imperfect, to say that your committee have acted very foolishly in nominating me for this office. My eyes are weak, and my hearing so impaired as to render it difficult to perform the duties. If some one will move to excuse me I will second it, and keep the chair long enough to put the motion.

As no one was disposed to make such a motion, and one of the committee explained that they had taken those infirmities in consideration, but were still unanimous in their choice, Mr. Pierpont then continued: Some years ago I visited Pompell, where I saw some of the ruins of the old Gods and Goddesses of ancient times. There was, in one place, an aperture in the wall, through which a tube was passed, so that the Gods could hear what was said to them. I am unwilling to be in such a position; but as you insist, I will try for a while to serve you.

Amid great exhibaration, and cheers from the audience the venerable man took his seat,

On motion of W. Chase, a committee of five, coneisting of M. B. Dyott, Judge Carter, A. J. Davis, Mrs. Fuller and Annie Lord Chamberlain, was appointed to arrange the general order of the public exercises during the meeting. On motion of Judge Carter, S. S. Jones was added to that committee.

M. B. Dyott, Dr. H. S. Brown, J. L. Taylor, L. B. Wilson and Nellie Wiltele were appointed a committee on finance."

On motion of Warren Chase, a committee of one from each State was appointed to take into consideration the subject of Popular Education, each State Delegation appointing one from their num-

The Committee, as finally announced, consists of the following-named persons:

Dr. George Dutton, of Vermont; J. S. Loveland, of Massachusetts; Asa H. Rogers, of Connecticut; A. J. Davis, of New York; A. T. Bowles, of New Jorsey: M. B. Dyott, of Pennsylvania; Thomas Gannett, of Delaware; Dr. Roland, of the District of Columbia; Mrs. Judge Carter, of Ohlo; F. L. Wadsworth, of Michigan; Dr. Haskell, of Illinois; Mrs. Nellie Wiltsie, of Wisconsin; L. K. Joslin, of Bhode Island. Warren Chase, Mary F. Davis | Charity of the Church.

and Lizzie Doten were elected, by the convention at large, as additional members.

At this stage of the proceedings quite a spicy debate sprung up in consequence of several persons asking questions and attempting to speak who were not members of the Convention. The prospect now is that the matter will be pleasant ly adjusted by appointing most of the non-delegates to fill the place of those who fail to attend. This is desirable, as many able and worthy per-

sons are here without credentials. C. H. Crowell moved the appointment of a com mittee of five, to propare an address to the World, to be presented at a future meeting of this Convention. Laid upon the table till to-morrow.

One of the committees being absent on business Benjamin Todd was called upon to address the Convention. He said he was glad to meet so many Spiritualists in Convention. We had one Convention last year, and in many respects it was a grand one, and in some it was a grand mob. Perhans I contributed as much as any one to that result. If so, I ask forgiveness, if it is needed. I will be true to my own conscience. The world has been, and still is, governed by policy, but it seems to me that it is time that it should cease. I don't believe we are under any obligation to believe professed communications from spirits, because a medium shuts up his eyes and gives a few jerks: don't wish to disparage mediumship in any way, but there is much policy and self-seeking among Spiritualists. I love Spiritualism for its beauty and glory of teaching, and for the good it is doing and will do in the future, to bless and elevate humanity. I love it for what it does for the human soul. But that which simply sits down to hear raps, and goes away in its old selfishness, is of little account; but when it makes us more noble, more beautiful in our sympathies, then I love it. It is destined, like the little stone cut out of the mountain, to roll on till it fills the whole earth. Then every heart will become an nal love will be perpetually offered.

Warren Chase said he was here for a purely practical purpose. He had no axe to grind. Knew the Spiritualists of America better than any other person. Had traveled more and seen more than any other lecturer in the field. We are now distracted and divided to some extent. I have sought to find out the cause of this condition, and have endeavored to avoid the difficulties of Chicagoto unite the Spiritualists of the country, especial ly upon the subject of Popular Education. Every College, and every principal Seminary in the land, is under the control of the Clergy. [A voice -" How about Girard College? "] It is not a College, but an Orphan Asylum, and even that is a perversion of the will of Girard.

The committee on Order reported the follow

1. Spiritualists are invited to meet in a social, conversational gathering at nine o'clock each morning of the session, to last till ten.

2. From ten till eleven, ten minutes' speeches. 3. The regular business will commence at eleven, and continue till one P. M.

4. Afternoon Sessions for business will commence at three, and continue till five.

5. The Evening Sessions will commence at halfpast seven, with two half hour speeches, after which the regular business will be resumed, and continue till the Convention chooses to adjourn, The Finance Committee reported the following Resolution:

Resolved. That in order to defray the expense of the Convention, a fee of ten cents shall be charged for admission to each session, and that season tickets be issued at one dollar each.

Adopted. Notices were given, and the Conven tion adjourned.

EVENING SESSION.

The Convention was called to order by the Chair. Dr. H. T. Child resigned his position on all committees, and J. G. Fish was appointed in his stead.

J. S. Loveland resigned on the Credentials Committee, and N. S. Greenleaf was substituted. Mr. J. S. Loveland and Mrs. Nellie Wiltsie were the regular speakers. They spoke upon the great interests involved in the spiritual movement, and the yast importance to be attached to the present convocation. The very best of feeling prevailed the audier

The committee on Credentials made a further

Judge Carter moved that a committee of one from each delegation be appointed to take into consideration the subject of national organization. Carried. Adjourned.

The Convention has, thus far, been very harmonious. The best of feeling prevails, and the promise is that great good will result from its de-

Merely personal feeling is much less apparent, as the moving principle of action, than is usual on such occasions. By to-morrow the Convention will begin to get fairly at work on the great questions which are coming before it.

[Report continued in our next.]

First Meeting of Gospel of Charity.

The first reopening meeting of the Gospel of Charity, was held at Dr. U. Clark's Institute, 18 Chauncy street, on Thursday evening, the 19th. A very pleasant company assembled, and a lively interest was manifested.

Dr. A. B. Child having been called to the chair, announced the subject of the evening-the Gospel of Charity-and spoke of charity as the great redeeming element of humanity.

Lysander Spooner said it seemed difficult to discriminate between justice and charity. Man acted out his nature, and there was no call for either praise or blame.

A. E. Giles defined gospel as meaning a good spell. Under the influence of the right spirit, we should see nothing but the good, the true, the beautiful, the lovely.

L. G. Parker said that true charity was the result of spiritual communion. Under the influence of angel-love, we could not do otherwise than love our fellow beings.

Jacob Edson said our great aim should be, not to seek the evil, but the good-search for good opposing agencies will see and lament their prestruths. We should make allowance for the differinfluences under which men and women act.

Dr. U. Clark remarked that the higher our plane vas, the broader would be our charity. The more Godlike our altitude was, the more Godlike would our judgment be. He alluded, in eulogistic terms, to the high ground taken by Dr. A. B. Child, and said, though his "all right" philosophy might be criticized and all manner of abuse heaped upon him, yet generations would remember him for his and women, aid and support you in your noble cu-Banner of Light was commended for a like position, for nearly ten years, going forth all over the world to hundreds of thousands of readers, speaking in no tones but those of angel-love, and, like against humanity.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD. CAMBERWELL LONDON, ENG. EMEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued to Subscribers and sold by Periodical Dealers every Monday Moralag, alx days in advance of date.

Bunner of Light

BOSTON, SATURDAY, COTOBER 28, 1865,

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

Bristualism is based on the cardinal fact of spiritoommunion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: It aims, through a careful, reverent study of facts, at 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 spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

The Assaults on Spiritualism.

In England, not less than in this country, a concerted plan would seem to have been set on foot for making a strong, and! if possible, overpowering assault on Spiritualism and those whose religion it has become. We had the weak and watery effort of Judge Hall, at Buffalo, in this direction, upon which we have permitted ourselves to comment merely by reason of the judicial position from which the assault was made; and now our eyes turn to read the written rage of the Illustrated News, of London, which swells and foams and froths all the more because of a selfconsciousness of perfect impotence. There are, altar, on which the sweet incense of holy, frater- besides these two specimens of objurgation and bilious wrath which we have selected for notice, others in plenty who take anything but a religious delight in abusing their neighbors for holding such spiritual views as they happen to see fit; but it would advance no cause that had in it a life of its own to be continually defended against raiders who know nothing about it whatever, and the main impulse and inspiration of whose noisy talk is a flaming prejudice against being disturbed in their own paying faith, by the spread of truths which are sure to overturn it at the last. The Illustrated News may be quoted as furnish-

ing a faithful example of the temper and intent with which the religion of Spiritualism is just now assailed for reasons probably best known to those making the assaults. We stop to pick out of its conglomerate slang and sputter, such words and phrases as we hereby string upon a thread, for the enjoyment of all elevated and ennobled beings. who, delighted with these attacks, profess to loathe the religion assailed: "Jugglers," "impudent quacks," "the knaves," "audacious profanity," knife-swallowers, fortune-tellers, and card-manipulators," "diverting vagabonds," "educated idiots," "jugglers' jargon," "liliterate and greedy quacks," "miserable faith," "boobyism," "disgusting and even blasphemous," "pickpockets," plunder," "humbug," "brazen forehead," "bribery," " solemn and pompous, but credulous folks." the Spiritualists' quackery," " cast-off Spiritual-" American quacks of the Spiritualist kind." Transatlantic nasalities," " fools," " tomfoolery," half-educated," "wholly silly," "a hireling Spiritualist is a vulgar races!"" we shall then leave the Spiritualist to the policeman and hemp-picking," and " their Spiritualist is henceforth a juggler in law as well as in fact." These are merely some of the plums out of this British pudding. The News laments that a law is not in existence in England by which all spiritual mediums could be taxed, as they are by the ruling of Judge Hall's court, for practicing the arts of jugglery; in such a case, it thinks they could be successfully driven forth from the land. In other words, it only regrets that the thumb-screw cannot be reinaugurated, that men's eye-teeth may not be pulled out to compel them to profess what their tormentors would have them, that the days of the old Star Chamber are gone by, and that men may actually exercise their own choice in matters of belief.

The temper of this article, from which we have culled such a perfect posy of malignant words and phrases, is as near what Orthodoxy styles dwilish as anything well can be. If Spiritualists can stand up under such a torrent of vile abuse as that, there need not much anxiety be entertained for their safety as a class of earnest and profound believers. The whole course of human experience tends to show that such ravings of would-be tyrants over the conscience of man only attract the more attention to those whom they would visit with their punishment, and win over disciples and followers to their cause. It would be laughable, if the subject were a different one, to remark the positive wrath which these indignant critics indulge in about the religion—as they choose to regard it-of other people. The very thought of their

setting up for a religious standard is ridiculous. We should suppose that abuse, slander, ridicule and falsehood had been tried long enough as weapons to beat down Spiritualism with, to satisfy all those who have attempted to overthrow its foundations or to obstruct its operations in this manner, that their labor was utterly thrown away. Not so is truth hindered. When men can ston the rosy sunlight from spreading silently over the welcoming earth by waving their hats wildly and shouting at the tops of their voices, they may hope to work miracles by telling truth as the king did the sea: "thus far shalt thou go, but no further." The littleness of man is best betrayed by the utter futility of his efforts to take into his controlling hands what a higher power disposes according to a law he cannot or will not see.

We are glad the opposing elements are mustering themselves in force against Spiritualism, and bringing into the front of the conflict the agencies which will be sure to be first overcome and annihilated. Whether it be Judge Hall, or the Illustrated News of London, it matters not to the cause of truth; whatever is obstinately or blindly in its way will be taken out of it. Not long hence, these ent ignorant zeal. They all mistake in supposing ent moods of the human mind, and the conflicting | there is a selfish end to be served in Spiritualism. It is as liberal and broad as the reclamation and enlightenment of the whole human family.

Encouraging.

A friend residing in Peorla, Ill., writes: "I herewith send you six dollars for two copies of your ever-welcome BANNER. You are doing a great work, and may good angels, as well as good men Christike pleadings in the name of charity. The deavors for the benefit of humanity." And they

The Spiritualists' Two Days' Grove Meeting at St. Johns, Clinton County, Michigan, must Jesus, dropping no sentence of condemnation have been a glorious gathering, judging from Bro. Jamieson's fine report on our third page. The next meeting will be held at the same place The speakers, also, must have been in their hapon Thursday evening, the 26th. Subject: The plest literary voin, for they acquitted themselves most admirábly. 1991 (1998/911)

Investigation of Phenomena.

We publish in another column a report of a scance of the Eddy Family, to which editors were specially invited. The phenomena were not produced in a manner satisfactory to our reporter; although we think this was partly owing to causes disturbing those subtle conditions favorable for successful manifestations. A committee of three, two gentlemen and a lady, were appointed to the the mediums and apperlatend the experiments. The committee had finished their labor, when a gentleman, who had come upon the platform, was invited to examine the tying. He found fault with the tying of one of the brothers, and was requested to tie him himself. This he did as well as he was able with the ropes that were at hand. He protested, however, to the audience that he was by no means satisfied with This led to a discussion which took up a good

deal of time and made the audience somewhat impatient. It was also apparent that the mediums were fretted and annoyed. The gentleman (Mr. Wheeler.) who found fault with the tying, was not wholly a disbeliever in spiritual phenomens, and he was evidently actuated by a loval. sincers desire to preclude the possibility of decention, and to arrive at the truth and nothing but the truth. He mentioned instances in which Spiritualists had been grossly deceived by tricksters in this matter of tying. He spoke well, and was supported by our reporter in his views. But inasmuch as the best had been done that could be under the circumstances to prevent deception, and as the audience were satisfied with the good faith of the committee, all objections were finally overruled, and the experiments were allowed to go on as reported. The result was not of a decisive character, and we think this might have been anticipated.

We have always found on similar occasions that where the mediums are harassed, fatigued or annoyed by any preliminary discussions or interference with the regular proceedings of the committee, the result is generally dissatisfaction and failure. The most convincing phenomena, as every experienced investigator knows, are almost always those that are unpremeditated, informal and apparently accidental. The same mediums who before an audience may fail in being the channel of a single satisfactory manifestation, will often, a few hours or minutes afterwards, in the freedom of familiar intercourse, unfretted and unconstrained, be the media of phenomena the most astonishing and convincing.

It seems to us that the true plan for a skeptical investigator is to conform to the circumstances and conditions of the sitting, and reserve his criticisms for the result. It was a saying of Jesus, that "The kingdom of God cometh not with observation." Without being irreverent, we would apnly the same remark to these baffling, evasive phenomena. The most irresistibly convincing of them frequently come when we are least prepared for them-when all formalities are excluded-and no suspicious conditions are exacted. The skeptic who may see things to awaken his distrust at one sitting, may have that distrust entirely removed at a second. While we would have the closest scrutiny applied to the phenomena, and while we do not doubt that many genuine mediums have often resorted consciously or unconsciously, to tricks, we must also remember that a closer investigation has frequently exonerated the medium entirely from all complicity in what semed at first a deception. If skeptics, instead of adopting an aggressive,

critical demeanor toward mediums, would quietly fall into the ranks of the believers and allow the manifestations to take their own course, they would not only have greater facilities for detecting deception, but they would stand a much better chance of arriving at phenomena divested of those apparently capricious and irrational conditions which give to scoffers so much matter for ridicule and denunciation, and which are such stumbling-blocks in the way of the sincere in-

As appropriate to the above considerations, we uote the following remarks from a letter addressed by the late Dr. William Gregory, the eminent Professor of Edinburgh, to Professor eminent Professor of Edinburgh, to Professor
Brittan, and published in the first number of the
Friend of Progress:

"The rational inquirer will soon find that there

"The rational inquirer will soon find that there are inhumerable causes of failure—such as the state of health of the subject; the state of the weather: the state of body or mind of the experimenter; and last, not least, the influence of the bystanders, above all if they be skeptical, prejudiced, or excited by controversy. Whether in Magnetism, in Clairvoyance, or Spiritual Manifestations, we who have experimented know these things, but the scientific committees never do; and hence they most unreasonably expect, and indeed some observers as unreasonably prom-

se, uniform success, as the test of truth.

For many years past I have never accepted any such challenge or test, nor have I made any at-tempt to convince, in this way, men who are capable of expressing decided opinions previous to their having examined the subject. All that I ever consent to do is to make the trial, on the express understanding that failure proves nothing as to the disputed truth. And even then I reject all dictation as to conditions, as I will only exper-iment under the conditions presented by nature, to whom the skeptics have no right to dictate. Our duty is to study nature as she presents her-self, and to take the facts as we find them. We set, and to take the incits as we find them. We may alter the conditions if we please, but we have no right to insist that the facts shall be produced under such altered conditions as the uneducated judgment may dictate or fancy suggest."

Fears of Cholera.

We had thought, from the later reports which came to us from Europe, that the course of this scourge was toward the place of its origin again; but it seems that those reports prove to have been falsified by intelligence still later. It has been very active in Toulon and Marseilles, in France, the population being thrown into a panic, and the victims counting by hundreds daily, There was not much expectation that its progress would soon be stayed. Even if the approach of seriously questioned if the seeds of an epidemic for next year's fruitage have not been sown, to spread desolation and woo from one end of Europe the other. In that case, it is thought impossispirit-friends express the opinion that we shall.

Central America.

the other Central American States toward Nicaragua for giving up ex-President Barries to the usurper of Salvador, and against the latter for brutally executing him. The belief is well founded among the leading men of that part of the continent, that the act receives the unqualified condemnation of the whole civilized world. Only by They should join with the friends of Barrios in tures, and advise them to attend, if possible, as it ment the tyrant Duesas, who was guilty of this lengaged to give a course of scientific lectures behelinous crime, and to establish a common code of fore a Lyceum Society. We have no doubt laws by which all such renditions and executions that it will be the best course of lectures ever deshall be impossible for the future, where yellouted livered in the town of Newton.

Physical Manifestations in Chicago.

Having within a few weeks past received several communications from parties in Chicago, Illinois, pro and con, as to the legitimacy of the physical manifestations purporting to have been given there through the mediumship of Mr. E. H. Eddy, we deemed it best to wait for further developments before filling our columns with the hasty remarks of the writers. It seems that we did not wait in vain, as the following card abundantly shows. We copy the subjoined from the

R. P. Journal:

CHICAGO, OOT. 4, 1868. We; the undersigned, being disposed to censure and repudiate all false and deceptive mediums, as well as to support and publicly approve those who are faithful and true, take much pleasure in stating that we have, on many occasions, witnessed the manifestations of spirit power and intelligence through the mediumship of Mr. Elbert Eddy, and we have no hesitation in stating that we think him a Spiritual Medium of a high order for physical manifestations, and that there is

nothing false or deceptive connected with his manifestations. WARWICK MARTIN, THOS. H. MARSH, E. C. VORE, THO. RICHMOND, CAPT. SWEET AND WIFE, H. F. M. BROWN

So it always is. Truth invariably catches Falsehood, and when he gets his grip fairly clinched, holds him till he is annihilated. And so it ever will be. The expose of Mr. Eddy, which the Chicago papers were so jubilant over recently; has resulted in establishing his claims as a bona fide medium. But they do not mean to let him off easily. Not a stone will be left unturned, mark us, to destroy his reliability as a spiritual medium.

The last antagonist appears to be a Mr. Heller, with the word "magician" affixed to his name. This gentleman, it seems, has now come forward with a challenge, to the effect that he can demonstrate before a Chicago audience that the physical manifestations produced through the instrumentality of Mr. Eddy, are the result of necromancy, and not by the aid of spirits. To which Mr. E. responds in a card, as follows:

CHICAGO, OCT. 10, 1865. To the Editor of the Tribune: In your Sunday's issue was a suggestion from one Townshend that Mr. Heller and we meet and compare "demonstrations," and in your correspondent's confidence that these phenomena can

e accounted for otherwise than the production of spirits, he offers to wager that their non-spiritual origin can be demonstrated by Prof. Heller. I suppose friend Townshend's offer comes not from a desire to aggrandize himself by the acquisition of the amount of the bet, but to enlighten the world as to the genuineness of our pretensions. If this be so, and the winnings will be devoted to some charitable institution, not sectarian, then we inform the public that we are ready to "deposit," with any one responsible, the amount wagered, [one thousand dollars] and meet the gen-lleman. Yours, E. H. EDDY.

Spirit-Hands and Faces.

At the phenomenal scances of the Eddy Family. it has been contended by some persons among the spectators that the hands and faces shown at the aperture of the dark closet resembled those of some one of the mediums. This fact would to many minds naturally give rise to a suspicion of trick, but for the important consideration, Are not the hands and faces often wholly unlike those of the mediums? We believe that a patient investigation of the phenomena will satisfy any one that such is the case. Let it not be rashly supposed, however, that, even were it otherwise, we should be justified, from this fact alone, in charging the mediums with deception. The following statement, by the Rev. Dr. Ferguson, shows what injustice might be done by such an inference:

"I have seen, with my natural vision, the arms, bust, and, on two occasions, the entire person of Ira E. Davenport duplicated at a distance of from two to five feet from where he was sented fast hound to his seat. I have seen, also, a full-formed figure of a person, which was not that of any of the company present. This spectre, which ap-peared in the fissh of a match which it caused to be struck, seemingly for that purpose, was seen in the house of an English nobleman, by himself and four others, his friends, as well as by me. The form appeared for a moment, and faded while we looked at it. That this phenomenon was not of a subjective character, or an illusion of the senses,

venport and Mr. Fay are duplicated alike to the sight and the touch. In other cases, hands which are visible and tangible, and which have all the characteristics of living human hands, as well as arms, and entire bodies, are presented, which are not theirs, or those of any one presented, which are not theirs, or those of any one present. In both cases the presentation, or manifestation, may be considered a projection made by an invisible in-telligence, by such a power over matter or forces which are by some considered as the essence of matter, as in the present state of physical science cannot be clearly conceived, much less definitely

It is only by a long and patient series of investigations that much which may appear contradictory or suspicious in the phenomena can be satisfactorily explained. We do not doubt that injustice has been often done to mediums by attributing to them tricks that were merely the inexplicable action of the spirits; and equally probable is it, that much has been often attributed to spirits, that should have been set down to human jugglery and fraud. Investigators must not be too swift in arriving at their conclusions, whether for or against the genuineness of certain phenomena. "What I reprobate," says Prof. De Morgan, "is, not the wariness which widens and lengthens inquiry, but the assumption which prevents or narrows it."

Giving of Your Soul.

A gift is no gift at all, unless some portion of the giver goes with it. We have all of us at some time in our life been made to feel that even a bunch of simple flowers was a more grateful bestowal than a liberal present of money. It all depends upon the motive; or, as people often say, of the way in which it was given. There are tricold weather should cause it to disappear, it is fies which we keep with a religious tenderness of affection for years and years; while there are costly articles, on the other hand, which we have received, but suffer in a short time to lapse into desuctude and decay. Some would say, perhaps, ble for us in the United States to escape; but our that more of the personal magnetism of the giver accompanied one gift than the other; we express it by saying that more of the giver's soul goes with the one than the other, which therefore makes it There is a great deal of feeling on the part of precious and of lasting value. If people only understood this matter, how much more might not their gifts be worth!

Lyceum Lectures.

Mrs. N. Il Willis will commence a course of ten Lyceum Lectures, under spirit control, on the subject of "Geology," in Eliot Hall, Newton Upuniting in denouncing and deploring it can these per Falls, on Wednesday evening, November 1st, petty States liope to commend themselves even at 71 o'clock... We call the attention of Spiritualto the endurance of the rest of Christendom, ists living in Newton and vicinity to these lec-Salvador to either expel or bring to hasty judg- is the first time that a spirit medium has been

Several gentlemen of note, who attended the first public scance of the Davenports in Paris, on free passes, have become amenable to the law, for having-when the mob broke up the scance, and to those who had paid-demanded and received from the ticket office the price of admission, The Prefect of Police has their names, and, ere against them for the recovery of the money thus dishonorably obtained.

Wonder what the Boston Journal' thinks about the "Davenport swindle" now, that it was so quick ough, mercilessly logical, after the strongest methto chronicle? "Spiridion," the Paris correspondent of the Gazette, tells the story in brief as fol- the mind that is in quest of truth and life, rather lows. Hope the Journal will be candid enough to copy it:

"The receipts at the door were 3700f.; the amount paid back to the audience was 4400f .: consequently seventy of the eighty literary men had atolen 10f. each from the Davenportal making the Davenports' loss from this source 700f. This has raised a storm of indignation here, and Mons. Bernard Derosne has been summoned to give the public the names of the literary men who defrauded the Davenports. He is attempting to evade the question; but I think he will be obliged to tell the names of the black sheep."

#### The Lyceum Herald.

A little eight-paged sheet bearing the above title has just been laid upon our table. It hails from 274 Canal street, New York, is published by A. J. Davis, and edited by Mary F. Davis. The Herald has been established to promote the interests of the Children's Progressive Lyceums, many of which are springing up in various sections of our country, and we hall its advent with a great deal of pleasure. Just such a periodical is needed at this time, breathing as it does all over its handsome folds the spirit of love and harmony. The mission of teaching the dear children the grandest religion ever vouchsafed the people of earth. and of relieving the necessities of the poor, is a noble one, and should not languish for lack of material support. We do sincerely hope, therefore, that the Spiritualists of this country will amply sustain our brother and sister in their efforts to benefit humanity.

The price of the Herald is four cents for single copies. One hundred will be sent to any address on the receipt of three dollars. Bela Marsh, 14 Bromfield street, is agent for Boston.

#### Winter is Coming.

We have had heavy rains, though by no means enough of them, and we have likewise had a touch of winterish weather. Old Boreas whisked his windy tail about the dwellings and around the street corners, in a way to make people stop spry to keep the blood warm. We shall not have real Winter yet, however. One swallow does n't make a Spring, nor does one biting spell of weather bring Winter to our doors. We are to have our springs all filled by the late autumnal rains yet. And then the soft and hazy Indian Summer. Afterwards look for Thanksgiving and Christmas. The long evenings are the glory and delight of the Winter season, when people like to be snugly settled before warm fires, with lamp, books and papers close at their hand. A great deal can be achieved intellectually in a single winter, if one only lays out a definite plan and perseveringly works up to it. A look backward, when Spring opens, is in such a case attended with great satisfaction.

#### The Labor Question.

Until now, capital has generally managed to have its own way. It has been the superior power by far, at any rate. In our day, and especially in this country, the laborer has an opportunity to command what belongs to him, and in combination to make himself felt. The movement now going forward among the laboring classes for the steady and intelligent assertion of their interests, challenges universal attention and compels to serious thought. Circumstances are here combining to show the capitalist that he is impotent without the laborer, and likewise to impress condition worse to nurse a blind prejudice, and that the relationship which is maintained between the two classes is mutual. At any rate it is certain that a thorough and wide-spread reform of the whole matter is going on, by which the status of the workingman will be permanently improved.

### Laura V. Ellis.

Physical mediums are multiplying all over the land, just as our spirit friends informed us they would, four years ago. Laura V. Ellis, a girl of only twelve years, has recently become developed as a physical medium of no ordinary power. She has been in Springfield, of late, under the care of Professor Caldwell. In alluding to a public scance there not long since, the Daily Union says:

"Professor Caldwell's audience last night was not as large as it should have been, but the manifestations were wonderful. Miss Ellis's medium powers are absolutely marvelous. There was no possibility of collusion between the committee, the professor, and the medium; and the tricks, (they are certainly nothing else, whether performed by human control or spirit intelligence,) are positively unaccountable. We certainly advise all our citizens to visit the hall—they will come away feeling that the age of miracles has "Professor Caldwell's audience last night was come away feeling that the age of miracles has not passed." .

### Passion in Reform.

What puts so many persons out of concert with progressive movements is the passionateness betrayed by those who take it upon themselves to engineer and direct them. In both cases, therefore, the personal aspect stands in the way of reform, and finally comes to supersede it. There is no use in denouncing those who cannot yet see a thought as we do, for it is to be remembered that there was once a time when we could not see the same thought as we now do ourselves. Time and circumstance have to be called in as cooperators with us all; and hence we must be patient to let time and circumstance have full margin for coworking with others. A mad reformer needs most to turn within and reform himself. The world at large will instinctively turn its back upon mere fanatics, and only say of them that their new views tend to make them discontented with themselves and everybody else discontented with them.

### Warren Chase.

Mr. Lowis Burtis, writing from Rochester, N. Y., under date of October 14th, says: "Our co-laborer, Warren Chase, is with us, and is to speak three times to the people to-morrow." Bro. Chase is doing good service in the lecturing field, and wherever he goes he is listened to with the closest attention. Success to this noble pioneer.

A Biography of the Bros. Davemport.

We have received from the Bros. Davenport, now in Paris, a fine octave volume of 360 pages. bearing the above title, prepared for the press by review this work at our earliest opportunity. and hateless they also passed the and

#### New Publications.

We have read with much pleasure and decided satisfaction a lecture by Benjamin Todd, entitled The Exposition of Three Points of Popular Theology," The Three Points are as follows:-1. The the police ordered the entrance money returned Origin and Character of the Orthodox Devil. 2. Positive Law in opposition to Divine Providence. 3. Man's own Responsibility in opposition to Vicarious Atonement. The reader can fill up this this, probably, proceedings have been instituted | bold outline of the author, but unless he is familfar with the vigorous handling of his subject which Mr. Todd always indulges in, he will best peruse this Address itself. The whole treatment is thorods of a healthy common sense, and irresistible to than flattery and its own ease. Mr. Todd is one of the foremost thinkers of the day upon matters spiritual and progressive. Published in pamphlet form by the Religio-Philosophical Publishing Association, Chicago, Illinois.

LADY AUDLEY'S SECRET. By Miss Braddon. For sale by A. Williams & Co., Boston.

This is a new and handsome edition of a very powerful and popular novel of Miss Braddon, who is already widely known as the author of "John Marchmont's Legacy," " Aurora Floyd," and other equally exciting tales. We have spoken of this novel before, and there is no need therefore to say more of it than that it is in a new and elegant dress, and will find a wider circle of readers than

THE METROPOLITES; or, Know thy Neighbor. By Robert St. Clair. For sale by A. Williams & Co., Boston.

We have had time to give this tale but a cursory and rapid examination, and can only remark of it that it appears to be full of characters, alive with incident, and decidedly an impressive and stirring production. Its style outwardly is most commendable.

A second edition of the History of the Chicago Artesian Well has been called for, and we have a copy of the same before us. We commended it lefore, and repeat our endorsement now. George A. Shufeldt, Jr., is the ingenious author. This pamphlet shows what the spirits can do for the material benefit of man.

The Sorgo Journal and Farm Machinist is the title of a new and useful Monthly, devoted especially to the Northern Cane enterprise in all its branches and relations. Its department on Farm Machinery will be found of great aid in agricultural operations. This Monthly is published in Cincinnati, at the very low price of one dellar per

THE RADICAL is a new Monthly Magazine, published in this city, and devoted to Religion. The number before us is the second. The articles in this number are of a high order, one of them being the spiritually memorable Address of Mr. Emerson before the Senior Class in Divinity College, Cambridge, in the summer of 1838. The Magazine is well printed, and deserves a large circulation among thoughtful and liberal-minded persons.

OUR MUTUAL FRIEND .- T. B. Peterson & Brothers, Philadelphia, will publish, from advance sheets, on November 11th, "Our Mutual Friend," Charles Dickens's new novel, complete and unabridged, with all the illustrations to match their previous editions of this popular author's writings. We predict for "Our Mutual Friend" a very generous reception, as it is one of his best books.

"Everybody's Guide" is a very useful book for travelers. Published each month by A. F. Pollock, Boston.

### Charlestown Free Meeting Levee.

The Spiritualists of our sister city, Charlestown, or those now sustaining free Sunday lectures in Mechanics' Hall, held their first grand Levee, in City Hall, Tuesday evening, the 17th. It was highly successful, the company numbering over three hundred souls, young and old, and all hapthe latter with the fact that, hardly as he has py as a May morning. The speakers who enlivbeen treated in the past, it will only make his ened and instructed the assembly with brief and ithy remarks, were Mrs. Bliss, Mrs. Byrnes, Mrs. Willis, and Messrs. Morrell and Coleman. A highly entertaining and amusing concert was given under the direction of the faithful and devoted. C B. Marsh, aided by Grandfather Baldwin, and Misses Peak, Leeds, Vose and Brooks. At the close of the speaking and singing, dancing ensued and was enjoyed by a large company till a seasonble hour came for the finale. The music was furnish ed by A. Bond's Quadrille Band, and Bond sustained his usual popularity among the lovers of exquisite music. The floor managers were C. A. Poor and E. Jacob, the whole entertainment be ing under the efficient management of J. B. Hatch The friends propose a series of these Levees during the fall and winter, and the next will be given on Tuesday evening, November 7th.

### New Music.

We have received from Horace Waters, 481 Broadway, N. Y., a very superior piece of New Music, entitled "The Martyr of Liberty," in memory of President Lincoln, the words and music composed by James G. Clark, the eminent composer and ballad singer. Mr. Clark has written and composed much of the best sheet music of the day, none of which, in our opinion, equals this last. A friend at our elbow had the pleasure of hearing it sung by the author a few nights since in Buffalo, N. Y., and he assures us that he was nover more agreeably entertained. The music is very perfect, dedicated to Mrs. Lincoln, and is a worthy tribute of an earnest, progressive mind to the memory of that great and good man. All friends of President Lincoln, as well as of the author, will receive this tribute with hearty favor. No collection should be without it.

We have also received from the above house the following: "Too Late to Marry"-words by W. H. Bellamy, music by R. Sidney Pratten: "A Maiden for Sale."—(a serio-comic song.) words by J. Henry Hayward, music by A. Dispecker: "Give me honest Friends and True "-(song.) by Henry Tucker.

### The Finances.

The Secretary of the Treasury has been indulging in the American luxury of his first popular speech since taking office. It was concerning the financial condition and prospects of the country. He is by no means, he says, what is styled a hard money advocate, yet he believes that a currency basis for values is treacherous and unsound. He would hence have all paper money convertible at the pleasure or need of the holder. It is his oninion that the business of the country is at present in a very unhealthy state, which cannot long be continued without a gradual corrective or a destructive financial collapse. Therefore he hopes that Congress will, at the very opening of the sesslon, take measures to reduce the present redundant volume of currency, and proceed with prep-T. L. Nichols, M. D. Is was issued from the house arations for funding the public debt; thus securof Saunders, Otley & Co., London: We shall fully ing relief by a gradual rather than a audden and inevitably perilous process. S 142 4 60 1

#### ALL SORTS OF PARAGRAPHS.

The selection of the venerable John Pier pont, of Washington, as President of the Spiritnal Convention at Philadelphia, last week, is a good omen. With such men in such positions, Spiritualism will rapidly advance in power and influence. Rev. Mr. Pierpont is widely known and fully appreciated for his literary abilities and sterling traits of character. A firmer or more conscientions Spiritualist does not exist.

We print in another relumn the Marifests of fully understood, however, that the Banner is

We print in another column the Manifesto of the Spiritualists of Buffalo, expressive of their views in reference to the Colchester case.

The Questions and Answers on our sixth page are exceedingly interesting.

Letters remain at this office for Mesers, L. K. Coonley, Benjamin Todd and Janies M. Allen.

We shall attend to the Paris correspondent of The New Nation in our next, time permitting. He must indeed be rotten in the dogmas taught by old theology, to write such a tirade as he has against Spiritualists and Spiritualism. The editor must be careless to print such nonseuse, and think the American reader will swallow it as

THE CROQUET BOOK, the appearance of which has been delayed on account of the great pressure of work at the bindery, is now ready, and will be sent to any one on receipt of the price, thirty cents.

Several of our Spiritualist cotemporaries are talking about rivalry. Digby says he never knew the gentleman, and, therefore, comes to the sage conclusion that he can't be much of a chap, any. way.

See F. A. Searle's card in another column. His establishment is one of the best and most extensive in Boston, and turns out the neatest kind of work. The Fenian Congress, assembled in Philadel-

The proceedings of the Episcopal Convention at monious. It was, according to all accounts, about

phia last week, was fully attended and very en-

equal to a political caucus. The POPULAR GAMES advertised in this paper will prove an endless source of amusement to all who possess them.

Sir Morton Peto and party, accompanied by Hon. Robert J. Walker and others, visited the Executive mansion October 17th, to pay their respects to President Johnson. The interview was of an interesting character. The President entered warmly into conversation with his visitors, giving them his views of the immense resources of the country and the advantage to be gained by a liberal investment of capital in the United States. The general condition of the United States, with the prospect of an early and thorough ing of civil Government, was a source of much gratification, in which the distinguished visitors heartily participated.

The Boston Journal says that Wendall Phillips is the intellectual commissary who furnishes vinegar and mustard for the public table, and he

vinegar and mustard for the public table, and he will never be accused of failing to come up to the contract, both as to quality and quantity." Funny critic.

The Firemen's Parade in Philadelphia last week was a great affair, One hundred and fourteen companies took partific the procession, which was over seven miles in length, and took over three hours in passing a given point.

The Hibert Christian Frientlasts hold meetings every sunday in hall No. 118 Tremon taired, at 104 a. M. and 3 r. M.

A. W. Fenno, of the Washington Theatre, has engaged the Florences, who have lately been amusing and edifying our citizens at the Howard Athenœum, Rational amusement is beneficial to mind and body, everybody knows, hence we advise our Washington friends to witness the Florences, by all means. The best/critics in the world endorse them.

A colored man's name was drawn on a panel of A colored man's name was drawn on a panel of FOXBORO', MASS.—Meetings in Town Hall. Speaker enjurors for the municipal court, Providence, on the gaged:—Miss Susie M. Johnson, Nov. 5 and 12. 11th, and a motion to reject the same defeated in the Board of Aldermen by four to three.

MEXICAN NEWS-IMPERIALIST REVERSES .-Late news from Mexico state that matters grow worse and worse for the Empire. The Republicans are increasing in activity and boldness, and have defeated the Imperial troops in a number of recent engagements. Republican detachments swarm all over the country, and one has appeared within only thirty-six miles of the capital. In the State of Vera Cruz they defy all efforts to expel them. In Zacatecas and Jalisco they are sweening all before them. It is said that the rebel offcers in Mexico have refused to enter Maximilian's

The imagination is stimulated by the incense of flowers, and if ever there was poetry in perfume, it is breathed silently and soothingly from Phalon's "Night-Blooming Cereus," the most bewitching of all the fragrant preparations that chemic art has extracted from the floral kingdom. Sold everywhere.

There is as much difference between some editors and other editors, as between the mother of pearl and the mother of vinegar.

We wonder if any one has ever succeeded in lefining the exact width of a narrow escape.

Save Jones, " We have had the age of iron, the age of gold, and the age of bronze; but which shall we call the present age?" "Why," says Smith, licking the back of a postage stamp which he was about to apply to the envelope of a letter, "I think we had better call this the mucli-age."

### B. M. Lawrence.

This gentleman's name is already familiar to the Banner readers. He is a lecturer of no uncommon ability, a poet and vocalist, a true Spiritunlist, a whole souled man, Those who desire his services during the coming winter, should address him at an early day, in care of the Banner of Light.

### Quarterly Meeting.

The next Quarterly Meeting of the "Northern Wisconsin Spiritualist Association," will be hold-en in the Odd Fellows' Hall, in the city of Apple-ton, on the 4th and 5th of November next. Good speakers are expected. J. P. Gallur, Secy. Oshkosh, Wis., Oct. 12, 1865.

### To Correspondents.

[We cannot engage to return rejected manuscripts.] Reveral of our correspondents complain of late because we not publish their articles as soon as received. This is impossible, more especially when their essays are quite lengthy, which is often the case. A newspaper has limits, and the reader needs rariety. If the Banner was double its present slare, we should then lack space to give all our correspondents a hyaring as often as they desire. We are always thankful for their favors, and exercise our best judgment in their publica-

W. S .- They are Spiritualists. N. C., Bock, lowa. 43,00 received.

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

The subscribers, (successors to Andrew Jackson Davis & Co., and C. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will continue the business, keeping for sale all the Spirit-ual, Liberal, and Reform Publications that they advertise at their central office in Boston.

maled from the Boston office only, hence all sub-scriptions 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 vouchasfed to the people of earth warranting it—we call upon our friends overywhere to lend us a helping hand. The Spir-itualists of New York especially we hope will redouble 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. Comunt'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 adress 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 informa-tion in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

PARTICULAR NOTICE.-We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in The proceedings of the Episcopal Convention at which they reside, or where they wish the paper Philadelphia last week were anything but harmonious. It was, according to all accounts, about by the omission of name of State, and often the on. A little care will be of service to both parties.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS .- Persons enclosing five threecent stamps, \$3,00 and sealed letter, will receive a prompt roply. Address, 1179 Washington street,

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

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.

JAMES V. MANSFIELD, TEST MEDIUM, answers States, with the prospect of an early and thorough restoration of the Union and of the peaceful work. Terms, \$5 and four three-cent stamps.

### NOTICES OF MEETINGS.

MELODKON.—The Lyceum Society of Spiritualists will hold neetings on Sundays, at 214 and 714 o'clock. Admission free, fey, J. S. Loveland speaks Oct. 29. 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.

December.

CHABLERTOWN.—The Spiritualists of Charlestown have commenced a series of free inectings, to be held at Mechanics' Ifall, corner of Chelsea street and City square, every Sunday atternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed, lassisted by a Committee of well known Spiritualists. Many good speakers have been engaged, who will recture during the season. The public will please take notice that these meetings are free, and all are invited to attend. CHELBEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings. Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Craudon, Chelsea, Mass. Speaker en-gaged:—Mrs. Fannie B. Felton, Dec. 3 and 10.

TAUNTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents.

PLTMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Tgressive Lyccum meets every Sunday fortnoon at 10% o'clock. Ich. Carver, Cor. Nec., to whom all letters should be addressed. Speakers engaged:—Miss susie M. Johnson, Nov. 19 and 29; W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

Lowell.—Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum" meets at noon. Speakers engaged:—Henl. Todd, Oct. 21 and 29; J. M. Peebles during November; J. U. Fish during

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhili have organized, and hold regular meetings at Music Hall. Speakers engaged:—Mrs. Anna M. Middlehrook during October; Nellie J. T. Birigham during Kovember; N. B. Greenleaf during December; Susic M. Johnson during Janu-

ary.

Worczster, Mass.—Meetingsare 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 Husie
M. Johnson, Dec. 17, 24 and 31; Benj. Todd, Jan. 21 and 28,
and Feb. 4 and 11.

HARRON, MASS.—Meetings are held in the Universalist Church in Hanson every 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, Weyboand, after, Sundays, afternoons at J and evenings at 7% o'clock. Progressive Lyccum meets every Sunday forenoon, at 10% o'clock. Speakers engaged: —J. M. Pechles during October; Mrs. Sarah A. Byrnes during November; J. G. Fish during December. uring December.
PUTKAM, CONN.—Meetings are held at Central Halt every
PUTKAM, CONN.—Meetings are held at Central Halt every

Runday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Regular speaker for the present, A. E. Car PORTLAND, ME .- The Spiritualists of this city hold regular

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elin streets. Free Conference in the foremon. Lecture-afternoon and evening, at Jand 70 clock. Speakers engaged:—Mis. Jennio B. Rudd, Nov. 5 and 12; Husle M. Johnson, Dicc. 3 and 10; Hrs. E. A. Hilss, Dec. 17, 24 and 31. New York.—Spiritual meetings are hold at Hope Chappel every Sunday. Beats free. Meetings are also held at Ebbitt Hall every Sunday, at 10% and 1% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 17 r. M. The MEETING Spiritualist Components.

RALTIMORE, MD.—The "First Spiritualist Congregation of Battimore" hold regular meetings on Sundays, at Saratoga Itali, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-bles routes.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Bunday, at 11 A. M. and 75 P. N., in Scaton Hall, corner of D and Ninth streets. An able list of lecturers is engaged.

### Special Notices.

THAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY BOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market, Put up in cams of one pound, two pounds, three pounds, alk pounds, and twelvo pounds, with full directions in English and German, for making Hard and Soft Boap. One pound will make fifteen gallons of Soft Soap. No lime is required. Conumers will find this the cheapest Potash in market.

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FARM; at a School, &c., &c. As it cannot be played twice with the same results, it may readily be seen that the MIRTH it produces in always New, Fresh and Attractive, and Exp-LESS in Variety. Those who have nearly "died a-laughing" over the previous game, require no word from us to induce them to try this.

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and amusing game. It is not a humbug."

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lighted with it."

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Aug. 19—in-2m

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Prejace.

III Price, 15 cents; postage, 12 cents. For sale at this office.

Sept. 30. SECOND EDITION JUST ISSUED.

A NEW MANUAL FOR CHILDREN Ily Andrew Jackson Davis.

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FURTHER COMMUNICATIONS FROM
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cents; postage 10 cents, Forsake at this office.

If May 16.

## 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 reroatim.

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.

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

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

#### Mr. Everett's Message.

Friends present at our public circle when the spirit spoke who, when in the form, was known as Edward Everett, ask why we did not print the message, which should have appeared in due course in our last number. We can only say that our regular reporter was sick when the message was given, and that the reporter substituted could not follow the speaker in consequence of his very rapid utterances; hence we have delayed its publication, hoping that the spirit may reproduce his remarks, verbatim, through the medium at some future time. Should be be unable to do so, we may possibly give a synopsis of his address from the notes taken at the time it was delivered. We very much regret the occurrence of the circumstance which renders it necessary for us to make this explanation.

#### Invocation.

Our Father, with perfect trust such as knoweth no fear, we would lay aside all our selfishness while we enter the sacred sphere of prayer, remembering we are no more precious in thy sight than others; remembering that the kings and princes of life are no more precious in thy sight than the humblest serf who sues at the feet of royalty. Oh, Eternal Spirit! thou who art like a wondrous Presence all around, within us. constantly speaking to us through countless manifestations; thou who wert with us in the past, art in the present, and wilt be in the future. we would worship thee; and we know no better way to worship thee than to seek perpetually to come nearer to thee, than to lay aside all our imperfections, and rise step by step up the mountain of wisdom. What though billows are constantly dashing upon the shores of time? what though stars cease to shine, and the sun veils its face? thou art with us. All thy gifts are blessings, though sometimes dressed in shrouds, sometimes clothed in purple and fine linen, sometimes crowned with conscious blessings, though it sometimes comes bearing only reproaches. Oh, our Father, we know by past experiences that thou wilt do all things well, that thy power is sufficient for us, thy strength will overcome all our weakness, thy wisdom our ignorance. Yet all are thy gifts. Thy life wilt perpetuate us throughout an endless eternity. Therefore it is that we bless thee forever. Therefore we sing songs of thanksgiving forever. Therefore it is we are safe in the heaven of thy love. Sept. 19.

#### Questions and Answers.

CONTROLLING SPIRIT.-We will now give an opinion concerning the inquiries of correspondents, or the audience.

QUES .- Will the controlling intelligence please explain the passage in Genesis, second chapter, seventeenth verse, where the Lord said unto Adam, "for in the day thou eatest thereof thou shalt surely die?"

Ans.-We caunot tell what it means. Perhaps it means nothing. Q .- What proof have we that the influence con-

trolling the medium is spiritual? A .- No proof, aside from the evidence of your

senses.

Q.—The power of spirit to pass through solid matter was yesterday discussed here. Will you

enlarge upon it? A .- It is contended by certain minds, that spirit is obliged to disorganize itself in passing through matter. We assure you that this is a very great mistake, for when once the spirit becomes disorganized it loses its individuality, is absorbed at once by the elements surrounding it. The spirit never becomes disorganized. It could not, by any possibility, stand outside of human life without losing its individuality. What would its immortallty be worth to you, did it not preserve its individuality with it? Surely it would be worth nothing. Nor is it necessary that the particles of matter should become disorganized in order that spirit might pass through it; there is no necessity forit, for spirit can pass through matter as thought can pass through the atmosphere. It is by no means a servant to material law. It is beyond that crude materialism that presents itself to your human senses. Fire cannot burn the spirit, water cannot drown the spirit. The spirit is possessed, to be sure, not consciously, but still it has in its possession a power by which it may rule all matter, all crude matter, such as you are able to perceive with human senses. It has been said-so we are informed-by many clairvoyants, that spirit becomes disorganized in passing through matter. They are mistaken. When spirit comes into positive and perfect rapport with matter, it has the appearance of being diffused, because its own sphere assimilates with it, when it comes in contact with that sphere of matter. But it is only in seeming. It is not so; for I tell you-and I know I speak that which is true—that the spirit can by no means become disorganized; yet by the same individuality, if all the particles composing your spiritual realm were scattered, were to lose their individuality, the power of action with you would be lost, nor could you by any possibility ever hope to regain that power, for you would come under the direct action of atmospheric life, and be no more an individuality than the other in which you breathe. No, no friends; you cannot lose your individuality, neither can you be disorganized. That is an impossibility.

Q.-Would not spirit come under the same law?

A.-Why, certainly. We have ever taught you that the human spirit would live beyond death, that the great chemical change through which all things existing must pass, could not destroy that part of the Divine prind that had taken a step high in the intellectual realm. Now because you are intelligent beings, because you are capable of piring, capable of understanding the laws by

you are governed, so you are individualyou possess an immortal individualiza-

positive spiritual existence.

through death in a state of idlocy? anirit-world.

schools on the other side, similar to the one in Pennsylvania, for idiots.

A.-There are, certainly; but there are few cases of idiocy in spirit life. Where the spirit is to be able to receive an influx of intelligence, such you may look for in vain in the spirit-world.

Qn.—At the school referred to, it is said there are none of its inmates so destitute of latent powers as not to be able to learn to distinguish colors and receive more knowledge.

to advance, unfold itself. It is an individuality, to the spirit, you cannot hope to find such idiots

Q.-What becomes of the intelligence of the meone?

A .- Properly speaking, we should say the intel-The animal life remains. It is absolutely necessary that the spirit of animal life should hold control of the body, else when we took our leave of the body it would full to pieces. But the intelligence the immortal part, is missing, is not here. Animal life is only necessary to the perpetuation of animal life. This body itself could give no expression of intelligence. As a distinct intelligence himself, your speaker uses this foreign body. The intelligence that owns the body is not pres-

Q.—Is the process alike or different from that of spirit passing through matter?

A.-Precisely the same.

Q.—Is it as easy for the spirit to enter the hunan hody as to pass through matter?

A .- Precisely the same. I found no difficulty in entering this body and possessing myself of all its parts.

Q.—Is it by that process a table is lifted, or is it force applied outwardly to the body?

A.-Sometimes the table is charged with the magnetic life of the medium. When it is thus charged, it is outside and beyond the laws of gravitation, and can be moved by those who understand the process, as easy as you lift your hand.

Q.—Is it the same as setting aside the laws of gravitation?

A.—Yes, the same, Q.-Where has the spirit of the medium gone

A .- We do not know. Probably she is with friends whom she is attached to; perhaps on our

side, perhaps on your side. QR.—The newspapers say that there is a church in New Jersey which spirits possess themselves

of, and compel others to leave it. A.—There is some foundation for the story you have spoken of, but we can assure you it has been widely exaggerated. That certain persons did withdraw themselves because they were afraid, is true; but that they were forcibly ejected, is not true. As we said before, there is some ground for the starting of such a story; but it has been greatly exaggerated, as you will learn, no doubt, very soon. We were once questioned with regard to the power of spirit over matter. A very dear friend, holding a highly prominent position in the city of London, propounded this question to me Would it not be as easy for you to move the building in which we are sitting, as for you to move this musical instrument?"-having reference to the piano that had been repeatedly lifted from the floor. Our answer was, "It is quite as easy for us to deal with large ponderable bodies as the ess vonraelyes of the law governing matter-by matter, we mean that you can perceive, can touch—and you can as easily move or lift large objects as small ones. Then my friend asks: "Why do n't you sometimes move houses?" "And what for?" we replied. "Why, to convince skeptics." We were sorry that our friend displayed such a lamentable degree of ignorance. It is to be presumed by those who understand us, who are most familiar with us, that we return only for good. If we can enlighten mortals by the performance of any manifestation that shall not be detrimental to them, we are happy to do it; but if we must do this to the detriment of human life human property-which in your present condition is equivalent to human life—then we shall beg leave to retire from the arena of spiritual manifestations. We do not come to raise your buildings, to overthrow your dwellings, nor to satisfy morbid skepticism. We come knocking at the door of your common sense. If you see fit to open the door to us, we will enter and tarry for a time. If you do not open the door to us, why, we will turn away, not offended, not in despair, but we will wait until you are ready to Sept. 19.

### William Forepaugh.

receive us. Farewell.

I've been frequently called upon by friends who remain on the earth, who are still very dear to me, to return, giving some evidence of my continued life—some evidence of the belief's being a reality that I cherished so dearly when here.

I have manifested-well, I am unable to tell how many times since I left, but I never came here, because I've left the way for others who Spirit, that they are ever folded in the arms of thy were not so fortunate as I was in finding another medium.

I was very well acquainted with this Spiritual Philosophy before I entered the shadowy land. It is shadowy to you, but I'm very happy to say

it is not so to me now. I was very intimately acquainted with many persons who were Spiritualists, who not only believed, but felt quite sure that they possessed positive knowledge of the hereafter.

My departure from this life was sudden. I was comparatively well one moment; the next I was outside of and free from my mortal body. The leading cause was some affection of the heart. If I had known what was before me, that I was so soon to enter the spirit-world, I don't think I should have feared. But I must say, I went in 'a very pleasant way, and was very sorry my friends mourned because I was gone, was free. I did n't mourn. I was very glad to avail myself of the

freedom of the spirit-world. Now I am here almost solely to assure my friends I am living, also that I'm able to come back and speak for myself. I don't know as I would raise any one's dwelling, but if I can, by any proper means, do aught to give my friends

tion. The animals beneath you have no individ- much opposed to this beautiful doctrine, the Spiruality, so in passing through the change called ittial Philosophy. They are quite sure they are death, they are disorganized, having no distinct, right. I was very much deluded, very much in the dark, they said. But I assure them they are Q.-What is the condition of a person passing the deluded ones, as I frequently told them when here. They'are just as much in the dark as ever A.—The condition of that spirit, provided the a man was who went into a dark cellar where deformity is confined entirely to the outward or there was neither window nor light. They reposganism, the physical body-if it is confined entire- litively in the dark, behind the times, as I told ly to that, then it retains its individuality. But if them here. But I am not going to force Spirituit is not confined entirely to the outside structure, alism upon them. If it isn't worth asking for, it then you may look in valu for the idiot in the is n't worth having, as I once told a friend of mine. Pirit-world.

Qu.—I did not know but that there might be ever come to me?" Said I, "Why do n't you go after it?" If it is n't worth going after it is not worth having. A thing that is not worth seeking for can have no value. "Now," said I, "I sought for my Spiritualism; through hard experiences I itself not properly organized, not so organized as have received it, I've been blessed by it." "Well, well," he says, " I hope you'll get your eyes open some day." I return the compliment: "I hope

you'll get yours open some day." I have a word to say to my brother Fred: "Fred, lay aside all your foolish notions—you know what I mean-and come to the determina-A .- The instances of what we shall term spirit- tion that your splendid gift of mediumship shall ual idlocy are very rare. Idlocy is generally con- no longer be a thing worthless to yourself and to fined to the outside body. Therefore, as soon as the world. Use it, for I verily believe it has been that is thrown off, the indwelling spirit has power given you to use. The more you use it the stronger you will grow, and the more beautiful the gift an immortal spirit. But where idiocy is confined will grow, Use it! if you don't you'll be sorry when you get on the other side."

If you want any reference, just call on Charlie Foster. He knows me well. I send many kind dium in instances of spiritual control like this greetings to my friends in the Quaker City. [Were you Mr. Foster's friend who died so suddenly?] I was William Forepaugh. Well, sir, I thank you ligence of the medium is suspended, withdrawn. for the way you have provided for the return of such as I am. I hope you'll always be successful; hope your glorious Banner will continue to wave, and never never let its folds get dusty. Let it ever be active in the cause of right, for I, for one, want to see its pages clean, and I want to see it bearing glittering gems of truth all over the world. Farewell. Sept. 19.

#### Theresa Guyon.

I'm Theresa Guyon. I have come here to speak o my mother. She is in New Orleans; she went there to seek for my father, but she did 't find him, because he's with me. It was reported that he was sent to New Orleans, en route for his home. which was in St. Louis. Hut he was not among the number that came there. My father's name was Adolphus Guyon.

My name was Theresa Guyon. I should have been thirteen years old were I here now. My father was a musician under Gen. Heintzleman, but he was taken sick; and my mother now is in New Orleans, and she's working, trying to get money. But she's not well used to the place. She's trying to do embroidery-that's what she can do best. She's been waiting for a chance to get back to St. Louis; and she's a medium for seeing us, and for hearing, too. And I told her I should go somewhere and speak to her. Father wants to point out a way for her to get what is due, without her paying two-thirds of it for the information to get it by.

My mother thinks I am not happy because I 'm so much with her-so much around her. 'Tisn't that; I am happy, only I wanted to tell her about my father, and about how she'd do to get what is owed him. T'm happy enough! wouldn't come back if I was n't obliged to. Sometimes my mother has been most crazy, and thought she would kill herself because I was n't at rest. I would n't want to bu; but I'm happy, and would n't come back if I could. And I do n't want my mother to think so, for if she does I can't come, for it makes me feel so unhappy to see her sad. She wishes I was n't gone. I do n't wish so, and father do n't wish so, either. He's happy enough; only he wishes he knew more about these things. Sept. 19.

### Emmeline Argyle Stevens.

My father is an old man, living in the outskirts of London. His name is plain John Stevens. The only occupants of his home at the present time are his housekeeper, two maid servants and one man servant. He has recently heard of Spiritualism, and he has said: "If any one will come, giving me such evidence as will satisfy me, I shall be the happiest man that lives."

I was nineteen years of age on the 14th day of August, the year 1820-nineteen years of age: On the 14th day of August, year 1829, I passed to the spirit-world. I was an only child. My mother died when I was born. I have not had as much power as many have who have recently passed away from earth, but I have labored so hard to learn the way to come through your medium, I know the great God will bless me with success.

My name was Emmeline Argyle Stevens; the Argyle was for my mother's family; Emmeline was for my father's mother. I give these as evidences of my personality. Adieu, stranger.

### Invocation.

And thou art with us, oh eternal Spirit. Thou our loving Father and our tender Mother, thou upon whose bosom we have ever been cradled, we come to thee this hour uttering praises. We come asking no blessing, for thou art blessing us ever. The sun shines, the rain falls, Time marches on, and these are thy blessings; these are the manifestations of thy great, loving heart. Oh God, in the midst of the darkness of even human sorrow, there thou art blessing thy children, art ministering unto them the experiences of which the soul has need. Oh, they cannot see thee, cannot hear thy voice. May it be ours to teach them! May it be ours, oh eternal Spirit, to lead them by the hand of jove nearer and nearer unto thee. Through all the vicissitudes of human life may they know thou art with them. May they know, Father, love. Even though called to part with their nearest and dearest, even though death flings its shadowy mantle over them, thou art near to them, saying, "Oh, child, I am with thee." Our Father, we bless thee for the great thoughts that are filling this present age; for the wondrous lights of mentality that are flashing across the horizon of Time. Oh, we praise thee, ph Father, for this greatest blessing. Oh, we praise thee for those lesser lights that are shining even in the darkest places of life, calling souls higher, and saying to all: "I am here, I am ever here." Father, Spirit, hear thou our praises. Amen. Bept. 21.

### Questions and Answers.

Ques.—Is there any means of communication with departed friends?

Ans.-Certainly; the means are on every hand. It is deemed an impossibility by some to hold communion with friends who have passed beyond the tomb. But it is no impossibility; indeed, it is one of the simplest things, in Nature. You have only to avail yourself of the means that the great author of life has placed in your midst.

Q-Where so much deception is practiced, how are we to know that which is right?"

to deceive.

one medium in particular, in the form. . My son's | find them. mother afterwards came, and said he had passed to the other side. I want to know how this controlling spirit referred to could be so mistaken?

A.-It is very possible your son might have been in the form at the time said intelligence spoke to you. And again, he might have passed beyond the form at the time his mother spoke to folks will go out as easy. I didn't linger and sufyou. Again, it is very possible that the controlling intelligence might have been mistaken; for we are just as liable to make mistakes on our side, as you on yours.

Q.—Can you tell me anything about a friend who was killed in the battle of Cold Harbor?

A .- No. madam, we cannot Q.—Is he still living?

A.—We cannot tell you. That question your personal friends can answer better than we can. Q.—Do you consider that the answers from spirits are always reliable?

A .- They certainly are not absolutely reliable. Q.—Then we cannot rely upon their word?

A .- You can rely upon them as upon all things else in life.

Q.-No more?

A .- No more. You are passing through a transition state; so are we. We are experimenters upon the great ocean of Life, and because we are not perfect, you must each one of you measure what is given you by your own senses, receiving that which seems to be true, and laying that aside that does not seem to be true. You should never lay down your own ideas of right because any one else tells you they are false or true, no matter who that person is.

Q.-Will spirits finally reach a state of perfec-

A.-Perfection, when properly defined, means a state, or condition, beyond which you cannot will ever reach a state of positive perfection; for progress; there will ever be a condition beyond lawfully, therefore in that sense you are perfect.

Egypt built? A .- We do not know. There are many opinions concerning that subject. For ourselves, we are true to ourselves, we must say we do not anything.] Thank you, sir.

Q.-How shall a person, skeptical in regard to Spiritualism, be satisfied of its truthfulness?

A .- You are to satisfy yourself through what you term reliable mediums, whose powers have been satisfactorily tested. There are many such with you; avail yourself of their gifts. This is the friends live beyond death, and have the power to communicate with you.

Q.—Is it known to you when the life of the human being had a beginning?

A .- No, it is not known to us; for we believe that life never had a beginning; for that which never had a beginning can never have an ending. We believe life is an eternity. Q.—Does not the human body, as such, have a

beginning? A.-No, not in reality. So far as the outward

form, the external, is concerned, it has a begining. To your human consciousness it does have a beginning; but really it has no beginning. The particles composing the human body have ever existed in some state, some form. That is our be-

O.-Was there a time when the particles composing the human body were formed and united? A .- Yes, there certainly was.

Q.-Do you know how it was done?

A.-We do, certainly. The science known to you in external life will teach you that. QR.—It leaves us in the dark with regard to many things.

A.-Yes, it leaves you in the dark; because through your human senses you can follow the subject no further. And yet soul goes further than that in its researches. Sent. 21.

### Corporal Harrison Curtis.

Shortly before our regiment went into battle. the boys of our squad were talking about the possibility of getting back this way, supposing any of us should be killed in that engagement. There was a couple of us that believed something in these things. We rather thought that these spiritual manifestations was n't all smoke; but the majority thought they were so. We finally ended the matter by promising, each one of us, to come back to those who were left, provided we got killed in battle. One of the boys suggested the fact that it might be easier to promise than to perform. But for my part I never once thought. if I could come at all, but that I might travel back just as quick as I pleased. So I said, "If it's true that spirits can dome back and talk, I promise you to come right back." I found it true; but I didn't find it so easy to get back; but, I take it, it is better to come now than not at all. though I see the boys that are left-only two of them-have made up their minds that there's no such thing as folks getting back from the other world at all.

I belonged to the 173d New York, and at the time I died, as you call it, I was corporal in company C. My age was twenty-five. I was a little under six feet, of what would be called rather fair complexion, bordering a little on sandy. There was a little defect in one of my eyes, which I supposed would interfere with my going into service, but it didn't. I merely speak of this thing, that the boys that are left may knew that I 'm just the one I sav I am.

Now it so happened that I died-went out as you would call it, of the body—on the 16th day of September. It was in the afternoon, before the afternoon of the 15th of September, we had the talk; and now let me see, it is-if I've been told right on coming here-it's September now, aint it? [Yes.] Then I've been in the spirit-world three years; been away three years this month; so you see 't aint so easy to come back.

I should like to have William Prince-he's from somewhere in New Jersey-one of the hoys left-find some means by which I. Harrison Curtis, can come to him, with an explanation as to why I've not returned before this.

David and Alonzo, James Ted, as we used to call him, those three are here to-day, but have n't' learned to come, as I have, so they are waiting for their chance.

"I should like to have him communicate the fact of my coming here to my folks; he knows them. light, I will do so. Some of my friends are very A.—You must weigh all things in the balances so far as I know, I am well, quite well satisfied demnation.

of your own reason, striving at all times to rid with my way of living, only I was a little disapyourself of deception, and then you will hardly pointed about some things; might as well confess be liable to attract those to you who will desire it I had an idea that, if this Spiritualism was true, we should meet and live with those we QR.—I have a son who was reported killed in the thought most of on this side of Time: but thint battle of the Wilderness. I have applied to four so; we aint always associated with those we like different mediums to get a communication from best in the spirit-world. Things aint done on the him. All stated that he still lived in the form. haphazard scale there. It's a little more orderly. He was always seen, by the controlling spirit of So I ve learned to be contented with things as I

As to suffering when I went out, I did n't much, anyway; had a little unpleasant sensation, imagined myself a wheel going across the continent; suppose this was caused by being shot through the head. Now that's about as clear an idea as I can give of going out, the dying. I only hope my fer, as some of the boys did. I reckon on the whole, from what I've heard of other's sufferings, that I went out very easy?

So the folks have nothing to mourn over, as I'm well taken care of in the spirit-world. If there's anything to pay, sir, call on Uncle Sam; he's owing me, still. By the way, he's on the other side. I've half a mind to call on him and ask him to square up. [We don't think he is in any better condition to pay than you are.] I suppose not. Oh, I did n't take it that it was his fault, but this red tape business is mighty uncomfortable to the soldier who's waiting for dimes; at least, I found it so, for I went out as I was born, without a "red." Yes, I believe I tell the truth when I say I had n't a cent in my pocket, nor a piece of scrip. But the boys rather thought Uncle Sam was good; but if I aint very much mistaken he's not settled. up with me, or my representatives who are left behind. At any rate, as long as I have n't any bills to pay when I come back here, it's all right. I shan't call on him. Good-day, Major. Sept. 21.

#### Alexander Stephens.

I am Alexander Stephens. I was nine years old. My father's a rebel, and I am, too. I want to go-want to talk with my father. I want him to know I can come. [Where is he now?] In Washington. Can't I go there? [Not with this medium.] He did n't never fight. He was n't in go. For ourselves, we do not believe the finite the army. I did n't do anything about the war, por my father either. [What position did he we believe it will ever be subject to the law of hold?] Didn't have any. [Did he try to stop the war?] No, he did n't want to. Can't you let me it, a something they have not reached. You are go to him? [Not with this medium.] Well, can't perfect to day, so far as the sphere in which you I have one there? [Mr. Foster is there; find him.] live is concerned. You are living legitimately, | Can I go to him? [Yes; ask those who have control of the circles to take you to him.] That's Q .- For what purpose were the pyramids of what I want, that's what I come here for, to get somebody so I could go there. [Ask them to take you there.] Yes, sir; I'll do that. If I can't go to him, can I come back here again? [Oh yes; have never formed an opinion. Therefore, if we any time you please.] What's to pay? [Not

#### Elizabeth Wallingford.

Will you say that Elizabeth Wallingford, of Manchester, England, who was a passenger in the "North Star," that was wrecked, (by which I lost my body,) desires to come to her friends in Manchester? desires to speak with them at home? only way you can satisfy yourselves that your Say she comes here imploring them to let her come at home. Will you do this? [Yes; shall we direct a paper to them?] Yes. [Give their address.] James T. Wallingford, of Manchester, England. Sept. 21.

#### MESSAGES TO BE PUBLISHED.

MESSAMES TO BE PUBLISHED.

Monday, Sept. 23.—Invocation; Queations and Answers;
Thomas Corey, of the 32d Virginia, to Elliu Spenser, 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. Warren, to her mother; Bessie Browne, to her father, Dr. Browne, of Rancy, N. C.; Nameless spirit.

Thursday, Oct. 5.—invocation; Questions and Answers; Alexander Glesson, of Galcobury, Pa., to his wife Catharine; Jennie Davis, to her mother, in Chicago, Ill.; John C. Nason, of Westchester, Chester Co., Eng., to friends; Jane Reardon, of Boston.

of Westchester, Chester Co., Eng., to Triends; Jano Reardon, of Boston.

Monday, Oct. 9.—Invocation; Questions and Answers;
Maria Frothingham, to her brother, Lieut. Edward C. Frothingham, of the 7th vicergia Infantry, Co. 1; Charles M. Chickering, to his friend, James M. Vance; Horace Finley, to his
friends; Agnes Schultze, to her mother, in Germantown, Pa.

Tuesday, Oct 10.—Invocation; Questions and Answers;
Natian Thomas, to Friends! Charlie Redgman, to his mother,
and other friends, In Montgomery, Ala.; Annie Lewis, lost on
board the Central America," to her mother, in Ban Franclsco, Cal.

### Written for the Banner of Light.

"LITTLE CORA," NEO ASCENDED TO THE HEAVENLY HOME ON THE 28TH OF SEPTEMBER, 1865, AFTER A BRIEF STAY ON EARTH OF THERE WEEKS AND ONE DAY.

BY CORA WILBURN.

A summer blossom from the skies, Opened glad eyes of Paradise, In angel wonder and surprise, Upon this nether world of ours: Yet could not deem earth's summer flowers Rivaled the glorious Eden bowers.

So, testing Life's brief cup of pain. Just lightly clasped the earthly chain-Our angel soared to heaven again. In links of everlasting love, Inited to the worlds above We hold and claim our household dove. We cannot watch the dawning grace

Upon the baby's cherub face, Yet in the God-appointed place Of Life Eternal that she dwells, We know; and Love prophetic tells Hor infant beauty's winsome spells.

My little namesake dear shall be A teacher of true liberty, Because thus pure and early free From all life's warfare, sorrow, sin; And rescued from the worldly din.

The Morning Gates of Life within. Pillowed on some true mother breast, Yet hovering near the dear home nest, Forevermore from grief at rest. Not alcoping 'neath the flowery sod.

But quickened by the breath of God, Stepping where Good alone has trod. Growing in stature, life-imbued, Truth, Love, and Wisdom understood. Unto a gracious womanhood,

That, one day, by the willing hand, Shall lead into the spirit-land, The loved and guarded household band-And, may hap, through my dreams shall glide

111.134

A sybet child-spirit, God-allied To all that 's pure and glorified, And rare, gemmed blossoms from above, The white-plumed, peace-symbolic dove, Be mine, through little Cora's love.

And as the years speed swift away, The heaven solids of an angel fray, Inspire the poet's farewell lay.

A vision to the soul and aight Be granted, of supreme delight— Of the Supernal Worlds of Light. La Salle, 111., Oct. 10, 1885.

Gall Hamilton defends "kicking women." Blie says," the kick masculine is coarse, boorish tinmitigated, predicable only of barbarians; but the kicki Teminide de expressive, suggestive, torse, electric/an indispensable instrument in domestic discipline and mot at all incompatible with beauty, grace and amiability." a remarkably pairward

There is mone so innocent as not to be evil Tell them I am happy to inform them I'm allye; spoken of; none so wicked as to merit all conMeeting 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, 1805, at 10 o'clock A. M., and closing Sunday evening, October 20th. The hall will accommend to two thousand reads.

modate 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.

expected.
James G. Clark, the well-known Post 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 Italiroads.
Committee of Arrangements, E. Wright, H. Lang, L. J. Tibbals, Olive H. Fraser, Mrs. R. A. Northrup, Mrs. M. Lang, Mrs. E. S. Tibbals.

Yearly Meeting of the Friends of Progress for Indiana.

The next Yearly Meeting of the Friends of Progress will be held at Richmond, Indiana, October 27th, 28th, and 29th. Seldon J. Finney, S. S. Jones and others will be present to dispense the word of wisdom and

Arrangements will be made for all visitors. By order of the Executive Committee.

AGNES COOK, SAMUEL MAXWELL, Richmond. SETH HINSHAW. Greensborb, Ind.

Married.

At the residence of Dr. G. W. Davis, on Wednesday evening, Oct. 11th, by Rev. J. M. Peebles, Mr. C. H. Ballou and Miss Fanny Brookings, all of Providence, R. I.

In New Haven, Conn., Oct. 12th, by Rev. Moses Ballou, Mr. John J. Ewell, of Quincy, Mass., (formerly of Medford,) to Miss Martha L. Beckwith, of New Haven.

Obituaries.

Passed to the spirit-world, from South Boston, Mass., Oct 9th, Mr. Wm. H. McKay, aged 26 years and 5 months, a victim

of consumption.

After being called to fight for his country, and for freedom of the slave, he returned in poor health to the home of his parents to wait for the messenger to call him to that better land where there are no battles fought, and where there is rest for all. May the remaining child, a daughter, be spared to the mourning parents, and may they all find peace to their sorrowing spirits in the consolation that comes from the Giver of all. The writer was called, by the request of the son, previous to his departure, to attend his funeral, while the Baptist clergyman, from whom the parents received consolation, joined in the services.

Somerville, Mass., Oct., 1865. man, from whom the parents re the services. Somerville, Mass., Oct., 1865.

Departed for the summer-land, Oct. 4th, Ernest A. Hoadley, ged 1 year and 9 months, child of Henry B. and Dreusilla S.

Hoadley, Potsdam, N. 1.

Funeral services by A. P. Mudgett, trance medium.
A. P. MUDGETT. Rochester, N. Y., Oct. 12, 1865.

Called home, Sept. 21st, after lingering here for seven months, John W., youngest child of Major and Barah A. Peckham, of Petersham, Mass.

reham, Mass.

A little bud of beauty bright,
Transplanted to a world of light;
A little form rests in the tomb,
A spirit now in heaven doth bloom.

8. A: N.

New Books.

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Bept. 30.

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will give an accurate description of their leading traits of charand peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what hushness they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in
tending marriage; and lints to the inharmoniously married,
whereby they can restorn or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.
Seven years experience warrants them in asying that they
can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate,
Everything of a private character XEPT ATRICTLY AS SUCB.
Por Written Delineation of Character, 81.00 and red stamp.
Hireafter all calls or letters will be promptly attended to by
either one or the other.
Address, MR. AND MRS, A. B. SEVERANCE,
Oct. 7. If Whitewater, Walworth Co., Wisconsin, Or Psychometrical Delineation of Character.

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 ills, 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 truly marvelous, and daily the suffering find relief at our hands. velous, and oatly the substraing and reflect at our hands.
The institution is located in MLWAUKEL, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Draws 177.

Dis. PERSONS, GOULD & CO.
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 whilch time he may be found at his residence, Sil MIL-WAUKEE STREET, MILWAIKEE, WIS., where he will treat the sick until further notice. He cures all curable diseases without medicine. Also, cures at any distance by sending him their handwriting. Send superscribed envelope and two red stamps. Persons who cannot afford to pay are cordially invited, without money and without price. Cleanliness only being required. Office hours are from 9 A. M. to 12 M., and from 1 to 5 P. M.

Oct. 7.

DR. HATHAWAY'S HEALING INSTITUTE No. 110 Wisconsin St., Milwaukee, Opposite the post office,

OPPOSITE THE POST OFFICE,

I AS been refitted and newly furnished, and is now open for
I the recaption of l'atients. All diseases treated by the
most improved methods, to meet the various wants, so that
each patient will have the especial treatment required, whether it is Eclectic Medicines, Water Cure, Electricity, or Animal Magnelium, good operaters being always in attendance,
DR. J. P. BITYANT, one of the greatest Healers of the age,
will practice at this institute for three months from the 15th
of August, 1865.

HEALING THE SICK

Without Medicine-and those Unable to Pay

Without Medicine—and those Unable to Pay Without Money.

MANY patients unable to visit our rooms can be healed by My sending a description of their case, age, sex, at and postage stnup. Cases considered hopeless are often healed, and all more or less benefited by this treatment.

DR. D. A. PEANE & SON, 127 Jefferson Avenue, Willis Block, up stairs, DETHOIT, MICH. All charges reasonable, Consultation at office, free; by letter, \$1,00.

Oct. 7. THE OELEBRATED MAGNETIO 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 peculiar to binnesh, and uniformly successful. He may be found at the ADAMS HOUSE, Room No. 78. Sep. 30.

DR. J. R. NEWTON CURE THE SICK AT COLUMBUS, OHIO,

Oct. 7) Sunday, Oct. 15th, to December. PRYCHOM ETRY AND CLAIRVOXANCE, MRS. V. M. BALDWIN will real character personally or by letter; describe persons at a distance, whether in or out of the form; alt for spirit-communications, &c., &c. Send a lock of hair, or the handwriting of the person. Terms, \$1. Address, Ripon, Wis:

Address, Ripon, Wis.

MRS, A. M. SUMNER, Developing and Healing Robury, the third and fourth Wednesday of every month, until December next, when she will endeavor to find convenient rooms for private or public sittings, 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 spirils, either in or out of the body. Admission to public circle, 15 cents, or private sittings, 60 cents.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. III East 28th street, near 3d Avenue, N. Y. 13m - Sept 23. MRS. MARY TOWNE, Magnetic Physician And Medical Clairvoyant, No. 106 Bleecker atreet, New York. G. & P. B. ATWOOD, Magnetic and Clairvoy-le ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y Sept. 30.—311

\$2.000 A YEAR made by any one with the Presidente, Cashlers and Treasurers of three Banks in AMERICAN STENCIL TOUL WORKS, Springfield, Vt.

DR. LISTER, Astrologer, 25 Lowell street, Bos-

### The Lecture Boom.

Sunday in the Meledeon-J. M. Pecbles. Owing to a combination of circumstances we failed to get a report of Bro. J. M. Peebles's lectures in the Melodeon, on Sunday, the 15th inst. From those present we gather this brief outline:

He announced as the text in the afternoon, "What is Truth?" He defined truth to be each individual's deepest and divinest conviction upon any scientific or religious subject; or, in a more universal sense, the eternal harmonial relation of things and principles. Our conceptions of truth changed with the soul's unfoldings. He drew vivid contrasts between the effects of truth and error, as he saw each from his standpoint, and urged the importance of all seeking for higher truths. He took the audience on a journey among European and Asiatic nations, searching their Bibles; but finally came back to the oldest Bible in the universe-Nature. This required no new translation from men's hands, for it was a transcript of the Divine Mind. God speaks as direct to souls now as in ancient times, and these translations of divine voices are our present truths; and each should nobly speak and bravely dare to He them. He expressed a wish for a national organization for correspondental and unitary purposes with advisory powers; and while ignoring creeds and fixed forms of faith, advised local organizations among Spiritualists everywhere for financial and practical objects; also, desired to see not only free church edifices erected, congregational singing encouraged, Progressive Lyceums established, and regular meetings sustained, but more of the devotional element, and a kind, charitable, religious culture growing up in our midst ...

Evening brought an increased audience, though the rain continued to fall. The lecture was based upon the words of the Nazerene: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'

After relating the circumstances that called forth these words of the spiritual Christ, he showed the falsity of the common Orthodox doctrines sought to be derived therefrom. This part of the lecture, with the final exegesis he gave, did not differ materially from that usually given by Unitarians and Universalists, only that he considered Jesus, the great Judean Spiritualist, and the apostles excellent mediums. He demonstrated the barmony between ancient and modern spiritual manifestations, Deific laws being the same now as then. He proved that the signs then promised still follow believers-that is, those who are influenced by the Christ-principle, and live up to the apiritual laws of their being. Pure, spiritual, and holy lives would hasten that heavenly baptism. sure to again descend, as in Pentecostal times. He prized Spiritualism for its present and positive demonstrations of immortality, and rejoiced in the rapid progress it was making throughout the world. Its philosophy spanned the realms of matter and mind, and its aim was to perfect humanity. The builder was a higher type of man than the waster, and he who would grow with the ages and wield a mighty power in molding the future, must be constructive in his tendencies.

### Correspondence in Brief.

#### Notes from Brooklyn.

A few words more in regard to the movement we have inaugurated for starting the spiritual ball "a rolling on." A few friends having met to consult and advise in regard to the matter, it was proposed that we form a circle and meet weekly, to make a beginning. We find the interest increasing, and, on the return of our friends from Phila-delphia, a call will be issued for a public meeting, with the view of engaging a suitable room and starting a course of lectures. I hope the readers of the Banner in this vicinity will respond prompt-ly, and not wait for any special invitation. Dr. Larkin, at the Medical Institute, 244 Belton street, will give any information desired as to what is be ing done, and will be glad to receive advice and any suggestions our friends may be enabled or willing to offer. Notice of the meeting alluded to

willing to oner. Notice of the meeting alfuded to will be given in all the Brooklyn daily papers.

Bro. Storer has been speaking for two Sabbaths in New York; one at Hope Chapel, the other at Ebbitt Hall. You are in error as to Bro. Todd's speaking at Hope Chapel; it was at Ebbitt Hall.

Mrs. Hyde, whom every Spiritualist is sup-

posed to know—or, if they do not, should make haste to—is with us, and will be for some weeks. She is recovering from a long and very severe fit of sickness, induced by watching and nursing a sick brother, who returned last summer with his regiment from the war, and passed to spirilife from David's Island Hospital. Under the genial influence and tender care of our good brother, Dr. Larkin, and his co-workers on the other side. Mrs. Hyde is again restored to health and is about ready to put on the harness for her appointed work. She expects to visit Washing-ton and Richmond, Va., at as early a day as prac-

One evening last week we were favored with a visit from W. T. Church, of Springfield, Ill., who was in New York for a few days. We appointed an evening for a circle, and the number of persons We appointed and the amount of money was at once made up But when the evening came we had double the number of persons desired to form the circle, Nothing daunted, Mr. Church determined to feed the hungry multitude, instead of the select few as

The evening, unfortunately, was also warm, and the room only designed for ten or twelve instead of twenty. But we got more than we expected The influence was very harmonious; the control was perfect. The Indian spirit so materialized himself as to talk in a voice audible to every one in the room, and answered all questions with the floor, producing more of a jar than any man in the room could have done. A fan was used freely all around the circle, and the breeze created was strong enough to blow a ribbon or move the hair upon the forehend.

Another spirit played a common ten-keyed accordeon most exquisitely, the instrument sailing around the room in a circle just above our heads; and it was certainly played by a master-hand. In the slow movement of "Sweet Home," and "The Last Rose of Summer," the tremulo was introduced and executed with a perfectness and precision truly astonishing. I have no fancy for manifestations of the marvelous or astonishing blad, but to be brought thus face to face with kind: but to be brought thus face to face with those who have stepped across the river called Death, and to feel their presence, awakens thoughts and emotions which I feel the better for ha I shall not soon forget my first evening with W. T. Church and his "unseen friends." After a few scances in Western New York, Mr. Church goes to Chicago to reside. His address will be let the control of the control o Chicago to reside. His address will be 141 South

Clinton street.

At a social gathering of the Unitarian ministers in this vicinity, at Dr. Bellows's house, the subject of starting free preaching at the Cooper Institute during the coming winter was earnestly discussed, and, it is thought, will be carried out. The "Christian Inquirer" is to be galvanized and rejuvenated. The rabid articles in the Inquirer of late—understood to be from the near of the Bay of late—understood to be from the pen of the Rev. Mr. Putman, formerly of Roxbury, on the punishment to be meted out to the rebel chiefs in our hands-gives much offence to many of the laity

and clergy of the liberal faith:
And so the ball is rolling ou; and he who cannot see signs of promise in the religious firmsment of to-day, must be blind indeed. W. B. B.

Brooklyn, N. Y., Oct. 17, 1865.

### Again in the Lecturing Field.

For three years past I have been withdrawn from the lecturing field, from the press of private business, which has hitherto forbid me from attending to the calls of our friends in the good cause. The time has arrived when duty calls me

to enter the field again. You will therefore be so thick walls, it was certain no impediment could kind as to place my name amongst the list of lea-

turers in your paper.

Yours for the cause of Truth, A. C. ROBINSON.

#### Spiritualism admitted to be a Religion by United States Officials.

It becomes my pleasing duty to inform the friends of progress that Spiritualism was officially admitted to be a religion, by Mr. John Kimball and Mr. Fisher, Collector and Assessor of Internal Revenue, for the Second Congressional District of New Hampshire. The circumstances were softly was

Having entered my spiritually invented ma-chine, the "inside self-adjusting blind and shutchine, the "inside self-adjusting blind and slutter-fastener," for exhibition at the New England Fair, September 5th, 1865, I went to the above-named gentleman with my book, a pamphlet of thirty-six pages, a history of the origin of said invention, and claimed that I had a right to peddle or sell it anywhere without license, as a "religious tract." Now the law permits "Bibles," "newspapers," and "religious tracts," to be peddled without hugher a license and naving tendol-

alled without buying a license and paying ten dol-lars a year, but no other books.

These gentlemen examined the model of the machine, the book, the law, and gave a just decision; thus showing themselves to be men of sense, and fit for the respective offices they fill

They gave me their opinion that I had a right, free, under the law, to sell my book anywhere, "The Spiritual Invention," as a "religious tract."

FRANK CHASE.

#### South Sutton, N. H., Oct. 18, 1865.

#### Liberality.

PUBLISHERS BANNER OF LIGHT-Gents: Please find enclosed ton dollars, for your free circles While I was in Boston last summer on a visit. had the pleasure of attending them several times, and wish to add my mite toward keeping them up, for the benefit of others.

S. B. WATROUS. Yours, Fort Union, New Mexico.

The gentleman is cordially thanked for the interest he takes in our enterprise. A few more such donations would be acceptable just now, while printing materials, and stock, and taxes, and the prime necessaries of life, are so outrageously high.

#### The Eddy Mediums before the Boston Press.

#### Reported for the Banner of Light.

The Eddy brother mediums, two young men and their sister, a young woman, under the management of J. H. Randall, have been giving public scances in this city, for several days and evenings. On Saturday afternoon, Oct. 14th, the press of Boston was invited to a complimentary scance in Bumstead Hall. Boston journalism, however. was meagrely represented, probably owing to the popular concert in Music Hall. The audience numbered about forty.

John H. Shory, Mr. Sargent and Mrs. Algers were chosen by the audience to act as committee. Mr. Randall politely invited editors, reporters, and others to inspect the cabinet used by the mediums, and examine the tying. The cabinet was made of wood, and so constructed as to be taken apart and put together again, the parts being securely fastened by hooks. It was from eight to ten feet high, from six to eight front, and about four feet thick. Inside were three wooden seats fastened to the floor by movable hooks, and some hooks for suspending musical instruments. The cabinet was entered through two good sized doors, fastened by hooks on the inside. Toward the ton of the cabinet, in front, was a square hole from eight to ten inches square, which was covered by a movable black cambric curtain, suspended on the inside. Suspended overhead, inside the cabinet, was a small drum, while in other parts of the cabinet were a violin, tambourine, guitar, and two or three bells.

Mrs. Algers took the young woman into an ante-room, examined her, reported that she found nothing on her person which could be used in the production of the phenomena, and slie then tled Miss Eddy with her arms behind, seated on the stool inside the cabinet, and then tied her to a staple in the floor.

The committee men tied the two young men in a manner somewhat similar. Mr. Wheeler, of the Halifax (Nova Scotia) Sun, was permitted to exand stating that he had had some experience in States Court in Buffalo. ope-tying mediums, he insisted that the mediums were not securely tied.

At the request of the committee, Mr. Wheeler entered the cabinet, and commenced re-tying the parties testifying adversely to Mr. Colchester. one of the mediums to his satisfaction, but owing pass without conscious remark. to the impatience of the audlence, and the lack of sufficient rope of the right kind, he gave up the task, still insisting, as did another gentleman who parent to human ken.

There was, throughout the whole proceedings, a examined the tying, that the mediums were not tied in a manner to render it impossible to extricate their hands. He, Mr. Wheeler, said he had recently been identified with a young man who had done himself all that the Davenports and Eddys had done; at first he believed the phenomena genuine spiritual; but in the end, the said young man showed him and others, in open light, how he performed his tricks. The young man was tied by old, experienced sea captains, and by one man who said he would bet a thousand dollars on the impossibility of an extrication, but he freed himself in about one minute, by gaining a little slack on the rope, and slipping out his hands; and he had acquired such dexterity that he could instantly slip his hands back into the rope again, and defy detection.

After Mr. Wheeler had put in his protest, the loors of the cabinet were closed, and instantly there were sounds inside, indicating some movements on the part of the mediums, and some irregular movement of some of the instruments, till after about five minutes the tambourine was violently shaken and beaten. The doors were opened, and the mediums were found tied as they were left. Mr. Wheeler suggested that the doors were not opened soon enough after the playing, to enable the audience to judge as to whether any of the hands of the mediums had been slipped out and back, or not; and he further insisted that no sounds had been heard, which could not have been made by the mediums even with their hands tled as they were.

Dr. Lane wanted to know how it would be possible for the mediums to get their hands back into the ropes, even admitting they could get them out. Mr. Wheeler said he could not explain; he was no prestidigitator, but he had seen it done more than once, and that was proof that it might be done again. He claimed to be a Spiritualist, and knew something of spiritual laws; and insisted that duty compelled him to apply the fairest, closest tests, in order that believers, as well as unbelievers, should be sure of a reliable foundation. He proposed to have the mediums unbound; let them be in the dark, if they will; place the musical instruments as close to the mediums as you please; then let the thinnest gauze, network, or tissue paper be put between the mediums and the instruments, to render it impossible for the mediums to get at the instruments without disturbing the tissue paper; and if any sounds were then heard, the proof of spirit-power would be conclusive; and he insisted that such conditions would be in no violation of any spiritual proceed from the same cause. tions would be in no violation of any spiritual proceed from the same cause.

Isw, for if spirits could perforate cellings and Anderson & Co., professed tricksters, can, by the heathen rage and say vain things of us, and

Mr. Randall could not say as to whether the spirits would submit to such conditions or not, and the suggestion was dropped. Mr. Sargenthere submitted his hands to be tied, and was seated inside the cabinet, with the heads of the mediums leaning up in contact with his head and shoulders, the mediums still tied. The doors were closed; no sounds were heard; the doors were opened, and Mr. Sargent said nothing was done. One of the mediums said that Mr. 8. was in too negative a condition for the spirits to operate. The other two members of the committee entered the cabinet separately, as Mr. S. did, and during their stay inside, some of the instruments were sounded, and the persons of the committee were touched. They were asked if they knew that none of the hands of the mediums were loose while inside; they thought the hands were not loose, and likewise that the mediums did not move in the least. Mr. Wheeler suggested that it was easy enough for persons to train themselves in such a manner as to move the hands with dexterity, without moving any other part of the body to be detected by the best judges.

Mr. Dow proposed that the manifestations be permitted to go on without any further interrup! tion, and Mr. Randall asked if the proposition should be tested by a vote. The vote was objected to by two or three gentlemen, who insisted that investigation had been invited, and that editors and reporters had been especially requested to participate in testing the phenomena.

With the mediums still tied in the cabinet, the

doors were again closed. An irregular sounding of the instruments began immediately, and the sounds increased in loudness and confusion, till in about five minutes all the instruments were banged on with callithumpian vehemence. The tambourine and violin were thrust through the square-curtained aperture in view of the audience; then hands and arms, sometimes one, sometimes two, sometimes three at once. The hands and arms did not, in appearance, seem to differ materially from human hands and arms, though two of the arms were draped in materials not visible on the persons of the mediums before they entered the cabinet. Mr. Wheeler, still persisting in probing the phenomena, suggested that none but the young woman medium had been searched before entering the cabinet. He wanted to know if there could be any objection to his thrusting a sword through the hands and arms appearing through the aperture; if they were spirit-hands and arms, they were impalpable as air, and would suffer no harm. Twice, toward the close of the scance, the face of a young man was seen at the hole; once the head was covered with a white handkerchief, and once with hair, as usual. The fice was a quite natural, human looking face, and a very confident gentleman in the audience declared he could swear as to the ownership of the face. Following these phenomena, the cabinet began to shake violently, and the musical instruments banged in fearful discord, when Mr. Randall rushed to the doors, opened them, and the mediums stepped out, unbound, leaving behind tangled heaps of cord, partly untied, and partly otherwise. Some skeptical Spiritualists, as well as other gentlemen, suggested the mediums had sufficient time and opportunity to extricate themselves before the last phenomena were produced. and they insisted that the said phenomena could not be attributed to spirits, since there was no proof that the mediums were bound at the time the phenomena were produced. Others in the audience were emphatic in the belief that the manifestations were genuine spiritual productions.

Up to going to press the seances in the Melodeon were very successful, especially the coat feat and the table feat, the audiences manifesting their appreciation of the wonderful manifestations by repeated encores.

### Important Manifesto.

The subscribers, residents of Buffalo, N. Y., take this mode of expressing their sentiments in the matter of the recent extraordinary and extra-juamine the tying, and after making an inspection, dicial trial of Mr. C. Colchester before the United

We would, as far as possible, refrain from saving anything decogatory to the Court or Jury; we would fain let the testimony and the characters of

That trial has become history. How much of truth or falsehood, or unbiased investigation, has entered into its conduct, may never be made ap-

covert ingenuity in the mode of attack that fairly takes us at a disadvantage. The solemnity of an onth, no matter what the moral standing of attestant, the respectability and intelligence (?) of the Judge, jury and prosecuting attorney, no matter what the animus displayed, the entire sanctity of the Court, all forbid any public remonstrance. The verdict and its legal consequences are in

the hands of the powers that be. As good, lawabiding citizens, we must needs submit with the best grace we may.

The moral effect of this remarkable trial we

have, however, a perfect right to criticise, to the end that unjust and erroneous impressions may By way of anticipating any charge of persecu-

tion for conscience sake, we are met at the thresh-old of the trial with a disclaimer, on the part of the District Attorney," That on no account and in no way should the action of this Court be construed as inimical to the large body of individuals pro-fessing a belief in Spiritualism. It was rather a magnanimous offer, on their part, to rid that body of the opprobrium of having an impostor in their ranks.

But notwithstanding this gratuitous offer of such signal service on their part, it is perfectly expedient and proper; nay, it presses on us with all the force of the most sacred duty, that we who profess conscientiously to accept the grand truths of nature presented to us through the revelations of the spiritualistic philosophy, should pronounce on this remarkable trial It is notorious that the press—the great channel

for the dissemination of public opinion—has been industriously at work ever since the rendering of the verdict, attempting to perpetuate the deplorable lie, that Spiritualism and jugglery are convertible terms. Wooweltto ourselves, therefore, as well as to the great cause underlying this late judicial procedure, to present some expression of opinion con-demnatory of this wholesale slander.

Dissociating the moral from the mere legal at-tributes of the question before the Court, as to which latter we do not feel competent to express an opinion, and which, in point of fact, are of fing import, and of themselves could never have gathered round the entire proceedings such an un-usual amount of interest, and thus, looking at the matter in its moral aspect only, we can recognize nothing but an outgrowth of that intolerant spirit of bigotry that has ever characterized the oppo-nents of free religious and philosophical inquiry, and have no hesitancy in pronouncing the temper manifested in this crusade, petty and contempti-ble, and the whole judicial action a lamentable

Without attempting to criticize the correctness of the legal procedure, technically, or to call in question the soundness of the standard authoritles bearing upon the case, we cannot help ven-turing to assett, that it has remained for a Buffalo Judge and jury to increase the storehouse of hu-man knowledge by the discovery of another axiom in mathematics, which should take rank in Euclid, thus: Things that resemble one dnother invariably

sleight-of-hand, perform acts bearing some slight resemblance to the manifestations given through Mr. Colchester. Ergo, Mr. Colchester must accomplish said manifestations through "sleight-of-hand." Such is the logic made use of in the discovery of the aforesaid new mathematical axion. A refutation of such judicial sophistry is superflu-A refutation of such judicial sophistry is superflu-

Some of the phenomena of electricity can be evolved, by an expert, from crude properties of matter; are we, then, warranted in denying the existence of an independent, electrical depository in our atmosphere? Because the great Alchemist, Nature, from her mysterious laboratory, in some way not visible to human eye, produces electrical effects, are we justified in deaguncing the chemi-

cal expert as a quack?

Descending to the mere legal merits of the question, we fancy it would be no very difficult task to show that this same authority has manufactured a new moral axiom, which should read,

Once a liar always a liar.

For argument's sake, we will admit—what we do not admit in point of fact, and what certainly no unbiased mind should have admitted on the strength of the testimony adduced—we say, for argument's sake we will admit that Mr. Colchesargument's sake we will admit that Mr. Colchester, may have, once or twice, under peculiar circumstances, and for a specific purpose, resorted to sleight-of-hand, does that really and per necessitatem constitute him a full-fledged juggler? What man on that jury never told an untruth, never prevaricated, or compromised the truth to the least extent? Yet we do not, for one or two delinquencies of this nature, pronounce that man's observate false in the absolute. It is almost supercharacter false in the absolute. It is almost super-fluous to say that a man's standing in society, for truth or falsehood, is generally very accurately defined without the aid of courts. Neither Mr. Colchester nor any other man can, for any considerable time, practice a course of fraudulent imposture successfully.

In this connection we cannot help asking why the Court did not avail itself of the opportunity offered by Mr. Colchester's counsel, of testing and comparing the feats of Mr. Anderson with the manifestations of Mr. Colchester? They were both in Court. How easy it would have been to have appointed a committee of that jury, and on the spot settled the whole question of jugglery Common justice and common sense would have dictated such a step as the most expeditions and satisfactory. And in the absence of this simple duty—for in view of the magnitude of the charge, and the importance of the interests at issue, we assert, it was their plainest duty—we think the Court assumed an unwarrantable amount of arrocourt assumed an unwarrantage amount of arrogance in undertaking, from the character of evidence on record, to stultify so large a number of undoubted and unquestionable witnesses, who can testify and did testify to the truthfulness and genuineness of the manifestations of supermundane intelligence, communicated to them through Mr. Colchester.

To close our remarks on the futility and entire inadequacy of this mode of trial to test the great principle involved, we make one more allusion to

The excellent Judge, in his summing up and charge to the jury, exhibited an utter lack of comprehension of the possibilities of Nature, as claimed by Spiritualists generally, and as developed by the manifestations of spiritual mediums. He advances, with a good deal of pertinacity, a very commonly expressed objection, that has been repeatedly and effectually answered. Thus: If Mr Colchester is not a juggler, if he really possesses the extraordinary powers he lays claim to, why not turn them to some good account, some great

national benefit, such as foretelling national calamittee? &c.
Now for the special benefit of the Judge and all others making this specious and very frequent objection, we would respectfully inform them that the spiritual medium exercises no will power at all in the process of transmitting supermundane into a superior power; and if it be still further urged in this direction. Why does not Influite Wisdom employ his agencies for some higher purpose than table-tipping or fortune-telling, when the most important truths that can affect our common humanity underlie this disputed ground, we reply manity underlie this disputed ground, we reply, that a satisfactory answer may be found in the fact that not one of the great truths in any of the de-partments of human knowledge was ever communicated or brought into existence at once, in its perfected and complete proportions. Revelation — meaning by the term the Scriptures of the Old and New Testaments—corroborates this assertion; and did not the cramping effects of creed-education warp

Naman, the great captain of the hosts of the king of Syria, was utterly confounded when told by Elisha that all he had to do to remove the foul leprosy with which he was afflicted, was to wash himself seven times in the river Jordan. Are not Parphar and Abinar, he says, as good rivers as Jordan? And our worthy Judge would, and we believe did say, McAllister and Anderson can likewise do some of these thirty.

the common intellect, it would be very generally

we believe did say, mcaniseer and address of the likewise do some of these things.

Naaman, like our Judge, said he expected the prophet would perform some mighty work—something magnificently startling, some actual and visible display of Divine Glory; and, forsooth, because his expectations were not gratified, he was cause his expectations were not gratified, he wa disposed to reject the intelligence graciously vouchsafed to him by the prophet, as too trifling for serious notice. His servants, however—more reasonable men, and evidently possessing that childlike docility so indispensable to the acquisition of all knowledge—appealed to him: "Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather accept this simple injunction, Wash and be made whole."

The paramount and only question is: Can su permundane intelligence be communicated to us, in the manner illustrated through Mr. Colchester? To determine this, we must ignore and utterly discard all calculations, estimates and ratiocination based on imperfect human intellect, as to the character or benefits of the intelligence furnished. Moreover, in the settlement of this question, we have nothing to do with the intellectual or

moral status of the medium.

In conclusion, we can and do answer the question most positively, that we have had the most indubitable and indisputable evidence that we have had such intelligence furnished us through Mr. Colchester, the decision of this Court to the contrary notwithstanding. We need not be reminded that there never yet were wanting supple instruments, armed with the panoply of law—judges, juries and executioners—to convict, torture had consider greater to be the follower. ture and crucify greater men than Mr. Colchester professes to be, when the respective missions they were called upon to perform ran counter to or ahead of popular belief, and when the exigency of the times demanded an exhibition of malicious power.
We may, however, take courage in the reflec-

tion that while from the brutal sacrifice of ry down through every epoch of the world's history, the same blind bigotry may be traced, telling the same pitiful story of human weakness, truth, nevertheless, has marched slowly, steadily on-ward. Doubtless, in the providence of God, it is best that our progress in the acquisition of all truth should be gradual, and that the worst, as well as the best elements of humanity, shall be made subservient to this end.

Before concluding this most disagreeable duty

we feel called upon to advert to the most painful feature in the conduct of our adversaries, subsequent to the rendering of the verdict in this trial. The law, forsooth, does not recognize spiritual mediumship, but it does recognize jugglery, and, according to the aforesaid new mathematical axiom, they are identical, and Mr. Colchester must, prima facie, take out the license common to both. We will not stop to point out the resemblance this bears to poor old Scotland's foudal "Jedburgh justice"—"first bang a man, then try him;" nor justice"—"first hang a man, then try him;" nor how closely analogous is the arrogance herein manifested to that which could only recognize Beelzebub in the Son of God. We must, nevertheless, enter our most unqualified protest against this perverted interpretation of law and outrage on common sense. We all know whence emanated the Jewish and Catholic disabilities of England; have we not, with their Common Law, also imported, or inherited, a good deal of the spirit of their Ecclesiastical law and the common stupidity and the intellectual and religious bigotry of ity and the intellectual and religious bigotry of that nation?

As citizens of this great Republic, where, thanks to the genius of a pure democracy, neither class legislation nor religious preferences are tolerated or known by law, we denounce this action as un called for and unconstitutional. Until the proper remedy be had, however, we must bow to the de-

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WHEN IN THE BARNER

[To be useful, this list should be reliable. It therefore becoves Societies and Lecturers to promptly notify us of apointments, or changes of appointments, whenever they occur. Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.?

this column is intended for Lecturers only.]

J. B. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lycenins. Address, Hanner of Light office, Boston.

Miss Lixis Borvan will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will more the above announcement. Address as above, or Pavilion, 57 Tremont. street, Boston, Mass.

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

Dr. and Mass L. K. Coonley may be addressed at Havana,

DR. and MRS. L. K. COONLRY may be addressed at Hayana, Mason Co., Ili. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Mas. Adulara A. Curriage will lecture in Oswego, K. 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 applitual societies. Address, box 815, Lowell, Mass., or as above.

Charles A. Hayden will speak in Lowell during October; in Thiladelphia 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. WHITMO, of Michigan, will fecture in Washington, D. C., during October. Address as above (care G. A. Bacon, box 65.) till Nov. L

REV. ADIN BALLOU Will speak in Stafford, Conn., Nov. 19.

MISS EMMA HOUSTON will speak in Stafford, Conn., Nov. 19.
MISS EMMA HOUSTON will lecture in Milwaukce, Wis., during 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. SIEMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bettel ou the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.
Mosze Hill, will speak in Milwaukce, Wis during November 19. Moszs Hull will speak in Milwaukee, Wis., during November; in Grand Rapids, Mich., during December. Will smwer calls to lecture the remainder of the winter.

WARREN CHASE will lecture in Vincland, N. J., during November; during January and February next in Washington, D. C.; during March in Fhiladelphila, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

W. A. D. Hume will speak in Grand Rapids, Bilch., during November. He will answer calls to lecture during the fall and winter. Address, Cleveland O.

MRS. FARNIE B. FELTON WIII speak in Lynn, Oct. 29, and during November: in Chelsea, Dec. 3 and 10; in Lynn, Dec. 17 and 24. Will receive calls to lecture during the autumn and winter. Address, South Malden, Mass. Miss Sarah A. Nurr will speak in Athol, Mass., during Oc-lober; in Belchertown during November. Address as above, or Claremont, N. H.

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

31; in Worcester, Mass., Jan. 7 and 14: Address accordingly. Hudson Tuttle will lecture in Chicago, Oct. 29: Benjamin Topd, normal speaker, will lecture in Lowell Mass., Oct. 29: in Charlestown, during December: in Worcester, Jan. 21 and 28, and Feb. 4 and 11; in Washington, Dr. 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.

MBS, SARAH A. BYENES will lecture 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.

MBS, LAURA DE FORCE GORDON will lecture in Houlton,

Address, 87 Spring street, East Cambridge, Mass.

MES. LAUEA DE FORCE GOEDON WILL lecture in Houlton,
Me., and vicinity during October. Does not desire calls to lecture after that time until further notice. Address, Houlton,
Me., care of C. E. Gilman, Esq.

L. JUDD PARDEE will speak in Ruffalo, N. Y., during November. Will accept engagements in the East for the winter.
Address, Somerset, Pa., or as above

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

E. Y. Wilson will speak in Cincinnati, O., during October; in Memphis, Tenn., during November and December.

MES. MARY M. WOOD will speak in Worcester, Mass., during October and May; in Lowell during December. Will answer calls to lecture in New England up to that time. Address as above. MRS. SUSEE A. HUTCHINSON will speak in Eikhart, Ind., during October; in Amsterdam, N. Y., Nov. 5 and 12; in Stafford Springs. Conn., during December. Address as above, or 39 Grapo street, Syracuse, N. Y.

Grapo street, syracuse, N. 2.
ALGINDA WIJHELM, M. D., inspirational speaker, will lee-ture in Northern and Southern bitsouri during October, No-vember and December; in Kanasa until the following spring, Address, care of James Hook, Terro Haute, Ind., until further

Miss Susie M. Johnson will speak in Stafford. Conn., Oct. 29; in Foxboro, Mass., Nov. 5 and 12; in Plymouth, Nov. 19 and 26; in Portland, 81c., Dec. 2 and 10; in Worcester, Mass., Dec. 17, 24 and 31; in Haverhul during January.

Mrs. S. A. Horron will speak in Eden Mills, Vt., Oct. 15, and the three following Sundays in that vicinity. MRS. M. S. TOWNSEED will speak in Charlestown (City Hall) during October and November; in Foxboro', Dec. 3 and 10; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

J. G. Fish will speak in Hammonton and Vincland, N. J., during October; in 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. Mass. Arma M. Middlebrook will lecture in Haverhill, Mass., during October; in Worcester during November; in Troy, N. Y., during December and January. Will answer calls to lecture week-evenings. Address as above, or box 778, Bridgeport, Com.

F. L. WADSWORTH speaks every flunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.

a. C. Robikson, 15 Hathorns street, Salem, Mass., will swer calls to lecture. MRS. LAURA CUPPT'S address is San Francisco, Cal. HENRY C. WRIGHT Will answer calls to lecture. Address

MRS. JENNETT J. CLARE, 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. Brorwith, New Haven, care of George eckwith.

MRS. BARAH HELEN MATTHEWS, East Westmoreland, N. H. LOIS WAISEROOKER can be addressed at Laona, Chatauque to., N. Y., where she is now sick, but hopes soon to be able to esume her labors.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MES. MART LOUISA SMITH, tranco speaker, Toledo, O. ANDREW JACKSON DAVIS can be addressed, as usual, at 274 andl street, New York.

J. M. Allen may be addressed for a short time, care Banner of Light.

of Light.

Miss. C. F. Allen will give scances and lectures in East and
North-west Bridgewater and East Stoughton from Oct. 12 to
Oct. 25. Scances 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. Name Of Cerunters will make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing losson. Address, Exeter Hills, Me.

DR. JAMES COOPER, of Bellefontaine, Ohio, will take aub-criptions for the Hanner of Light, sa usual. MRS. FARNIE DAVIS SMITH, Milford, Mass.

LEO MILLER, Davenport, Iowa.

M. H. HODORTON will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, Mo., care Col. M. Houghton. DEAN CLARK, inspirational speaker, will answer calls to octure. Address, Butland, Vt., P. O. Box 110.

E. S. WHEELER, inspirational speaker, will answer calls to ecture. Address this office. MRS. N. K. ANDROSS, Makanda, Jackson Co., Ill. MISS B. C. PELTON, Woodstock, Vt.

MRS. M. E. B. SAWYER will answer calls to lecture during october. Address for the present, Baldwinsville, Mass. W. K. RIPLEY, Foxboro', Mass.

Mas. N. J. Willis, trance speaker, Boston, Mass. W. F. JAMIESON, inspirational speaker, Decatur, Mich. Mrs. Saban M. Thompson, trance speaker, post office box [0]8, Cleveland, O.; residence, 36 Bank street. MRS. SOPHIA L. CHAPPELL will answercalls to lecture or attend grove meetings. Address, Forestport, Oneida Co., N. Y., care of Horace Farley, Esq.

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

Dr. B M. LAWRENCE Will answer calls to lecture. Address, Quincy Point, Mass. Mrs. H. T. BYRARDS, Bouth Exeter, Mo. Mrs. E. K. Ladd, No. 140 Court street, will answer calls to cture.

ecture.

EMMA HARDINOR. Persons desiring information of her whiereabouts 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. Glibert Wilkinson, 206 Cheetham Hill, Manchester, Eugland. Mrs. Dr. D. A. Gallion will answer calls to lecture, under unirt control, upon diseases and their causes, and other sub-lects. Address Dr. J. Gallion, Realing Institute, Keokuk, Iowa.

Dr. F. L. H. and Love M. Willis. Address, 192 West 27th tires, New York. Mas. H. F. M. Brown may be addressed at Chicago, Ill.

Miss Lizzie Carley would like to make engagements or the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich. Mrs. F. O. Hyggs, 60 South Orden street, Bultimore, Md. Mas. Elitabeta Manquard, inspirational and trance speaker, 97 Wainut street, Mewark, N. J., will answer calls to

ELIJAM R. SWACKMANES. will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispense tion, Spiritualism, and kindred subjects. Address, or Walnut street, Newark, N. J. MES. FRANK REID, inspirational speaker, Kalamazoo, Mich.