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NO. 9.

Written for the Banner of Light. OUR CHRIST.

BY MARY A. WHITAKER.

Oh, thou divinest Teacher! Heart of Love! Thou consecrated Prophet of the Good, and the Whose holy life-thoughts inbreathed from above, Burst into deeds, as on the earth thou stood! Art thou not with us here, as when of old Thy blessing fell upon the thirsty soul, Like dew upon the flower, and to thy fold The wounded came, and thou didst make them

We seem to lose thee in the dust and strife That stifle us to-day, and blind our eyes To all the grandeur of thy human life, And all the beauty that around it lies. The war of creeds, the deaf'ning clash of words Heed not the simple music of thy name; Our trembling hands no longer strike the chords Of thy great soul-lyre, though it lives the same.

We listen! but thou art not; so we deem We only hear the echo of a sound. Like the dull, muffled bell-note of a dream, That tells of sepulchres and death around; A sound unearthly, coming from afar, A stranger to our sympathies and trust, While all our finer senses feel the jar, And yet we seek thee, Christ, because we must.

Ay, we must seek thee, for our human lot Is lonely and bereft without thee now; But oh! thy spirit-touch will reach us not, Unless we humbly to thy precepts bow. Then help us to obey those precepts dear-To love our brother, love the outcasts all, Befriend the erring, never turn our ear From those in need, or who for mercy call.

May we remember that the pure and true Alone can see thee clearly as thou art, That thy sweet presence will our lives renew, But when from sense and sin we long to part; That they who strive for perfect righteousness, E'er find lu thee a helper and a friend-For still thou livest to unhold and bless, And still thou lovest us unto the end.

Then turn we from the shadows men have made, To claim our worship as we speak thy name-Such are but mortal, and wilt surely fade With all the vestiges of mortal fame; A brighter form arises as we gaze Athwart the ages, to that distant hour When thou, dear Christ, didst wake in meek

amaze To consciousness of thy celestial power.

There from thy glorious world of youthful dreams, Came forth the vision of a life divine, And drew thee upward, where the early beams Of heavenly light shone on thy work sublime; Then, as thy matin-hymn soared on the wing Of rosy dawn to greet the coming day, Fair angels, hovering round thee, sought to bring Most precious gifts to strew thy outward way

Yes, in that hour of aspiration high, Thy young heart panting with its lofty aims. Thy thoughts all glowing into ecstacy, And strong of will to bear a martyr's pains We see thee as thou wert, thou wondrous child! No common pilgrim at the shrine of good. No mourning wanderer through a desert wild, Repining o'er life's ills in murmuring mood.

The steadfast courage of thy manhood's years E'en then was imaged on thy brow serene; The mighty love that steeped thy soul in tears For human wrong and misery, was seen In beauteous glory in thy earnest eye, So searching, pure, and filled with hallowed fire, And sympathy that felt the secret sigh, And spirit strength that would not faint or tire.

Our brother thou, so tender, true and kind, So near us in thy love, yet far beyond The reach of ignorance and sin that bind Us down to earth—our foolish will so fond Of trifles and externals—that we droop Our heavy pinions, seeking not to rise To heights where thou wouldst lead us, but we

All soiled with earth-dust, nor discern the skies.

But hark! it is the same inspiring voice That spake in music-tones among the hills Of ancient Palestine, and bade rejoice The poor and lowly. Even now it fills The reverent ear with melody and peace, And makes sweet harmonies within the breast; In accents mild bids strife and discord cease, And every passion lulis to quiet rest.

Oh welcome voice! It comes from one who feels Our weakness and infirmity; for He Lived our own earth-life, and to us reveals The lights and shadows of its scenery. His life will teach us how to conquer ill, To seek less happiness than blessedness, With works of loving sacrifice to fill Our days, as to eternity we press.

Blest Teacher, Brother, Friend! we see thee now; Again thou comest in thy majesty, To speak in trumpet-tones to those who bow Before the idol of a mystery; Thy thrilling speech will enter-like a sword The masked and hollow falsities which make Our social world a sham, and at thy word Oppression on his throne will fear and quake.

We follow thy fleet footsteps as they speed On mercy's errands to the sad and poor; We watch thee as thou goest forth to feed The hungry, and the helpless sick to cure; We stand beside thee near the couch of pain, And see thy gentle hand so fondly pressed Upon the fevered brow, which there had lain Unsoothed, till thou didst give the sufferer rest.

The scorned of men, the weak and fallen ones,

New hopes for them gush forth in richest tones, And at thy look the tempter swiftly flies.

Into the heaven of thy pitying heart The sin-worn wanderers thou dost seek to bring, While they who bid them in their shame depart, Of thy just indignation feel the sting.

Oh Christ! our martyr, prophet, saint and sage! Thy life was, as thy death, an offering free, Recorded on the scroll of every ago, In characters that live eternally. Thy cross of love is crowned with stars of light,

Beside whose lustre earthly glories pale; It sheds around our path a radiance bright, That almost shows the world beyond the veil.

Thy consecrated cross—we hold it dear! Pure emblem of a true humanity, Memorial of the life unfolded here Into the flower of man's divinity, That we might own a world-wide brotherhood, And seek the full redemption of our race, Believe in one great destiny of good,

And, through the Son, look on the Father's face. Not as a slave, to crouch beneath his feet And talk of "wrath" and "price" and "scheme

and "plan," But with the freedman's heart that bounds to meet The grand ideal of a perfect man, Transformed to angel in that " better land."

Where all will dwell in joy and liberty, The strong support the weak, and hand in hand Progress to purer life and harmony.

Thus would we know thee, thus believe on thee, Blest Spirit of the Universe of Love! Thou dost, from thy high sphere, our conflict see, And thou wilt ever truth and mercy prove, By making lowly souls thy dwelling-place, And moving them, with inspiration's power, To live thy life, and, by thy quickening grace,

Infuse thy past into their present hour. So may we bring the Christ once more to man; Reflected in our lives his image bear; Make known his God-like ministry; and when

Our cross grows heavy with its load of care, Look on it through devotion's martyr-tears, Unshrinking plant it where glad duty waits. Then, Jesus, thou wilt calm our faithless fears, And ope for us the bright, immortal gates.

Literary Department.

Entered according to Act of Congress in the year 1868, by William Whith & Co., in the Clerk's office of the District Court of the United States, for the District of Massachusetts.]

Written expressly for the Banner of Light, by Mrs. A. E. Porter.

CHAPTER IV.

ore was a malicious smile of triumph upon the face of the fiend, for the young man had made a false move upon the chess board and lost his soul. And I beheld, and lo! the Guardian Angel turned away and was seen no more."-Game of

"If he would only speak, or weep, or manifest some emotion," said Mrs. Perry, "but this stern silence is terrible. Why, he don't seem to realize that his wife is almost broken hearted. Poor Annal she mourns incessantly for her lost child." Such was Mrs. Perry's remark to Miss Gray, as they sat by the fire a few weeks after Birdie's death.

"His griof is terrible, Mrs. Perry; I never saw the like before. There is no submission, no faith in God, and apparently no hope for the future."

Alasi it was too true. John Selden's idol was broken, and earth had nothing to offer in return. Desolation was in his heart and home. But he was a proud man still, and reticent and cold; no human being had his confidence, none his love. As I write, I am reminded by the papers which

lie before me of the startling crimes which have

thrilled the community with horror during the

last three months. The telegraph lines vibrate with the record, and with our teacomes our evening newspaper, so that we almost literally sup on horrors. We stop and wonder that men in high standing and of apparently pure life, should shock the world with a breach of morality or faith that sets God and man at defiance. So, too. are we startled when we hear of the first case of cholera in our street. "How has it come among us?" we ask. "How mysterious!" says another. A moment's reflection convinces us that there is no mystery in the matter. Far away in the wave after wave of the vitiated air is berne on-

filthy quarters of some Eastern city, where the poor, wretched, half-starved outcasts of humanity herd together in damp, filthy cellars, the miasma is generated, the subtle poison concocted, and ward, and we, who thought the filthy Egyptian and vile Turk separated from us by an impassable gulf, find, by the stricken victims in our midst, that there is in the human race a brotherhood of sin and suffering. The pestilence never comes without a cause-

no great ain ever comes alone. There are few great, solitary mountain peaks in this world, but ranges have their highest points; the Kings among the groups lift their crowned heads to heaven. No man becomes a great villian in a day. The sin which the newspapers chronicle, and which makes us hold our breath in awe, is but the ripened fruit of a tiny seed dropped long ago in a favorable soil. We know the result, but we know not of the long, secret germination. How many have been driven to desperation by the tyranny of the stronger, while others have been hardened by sorrow—the sorrow which should be like the rain of heaven, to beautify and make the soil bring forth fruit for the use of man, but which has only produced the rank growth of noxious

weeds.

was stagnation and moral death.

Madam Homer had left Mrs. Perry, to remain with her daughter in her sorrow. Anna Selden never had loved her child as most mothers love, but her death had made a terrible void in the house. Silence and desolation reigned. Her little toys had been carefully gathered and put out of her father's sight, for Aunt Hannah had noticed the look of despair, and at times almost angry lefiance, which overspread his face whenever any memento of the lost one met his gaze. The difference between the father and poor Peter in sincere mourner than Peter. Born a slave, he in every man's closet, and I thought one had got had run away across the border and was pursued A pair of shoes, half worn, were treasured in a tears over it.

In the cemetery, it was Peter that kept fresh water in the vases, and carried fresh flowers mine." every morning. The father never went to the grave-at least, no one over saw him there. He ordered a rare and costly monument from Italy, but he avoided the little mound that marked her of the little governess, who is a wonderfully close would n't think so, to see the demure, patient little body, always cheerful, but quiet and reserved, save when some warm, loving nature, like fairly carried. "It was wonderful," her friend said, "what rich treasures there are in the ar-

February.-Our dear little Birdie has gone. How much I miss the little pastering feet that used to come to the school-room, and putting her little teachers. She was a sweet singer, and would sit cherub, that I often felt as if she would take wings and fly to her home in the skies. How beautifully she looked when she laid in her casket! to bed." near sent white rosebuds, and white camellas, mamma, may I have a light?" &c., &c.; but what touched me most, was a crown "No, Willie; you understand, I am doing this took her lessons there. I generally went over of white immortelles, which Peter made himself, and placed above her head. Poor Peter! Strange to say, I pitied him that day more than the father or mother. Some allowance must be made for with me, Willie." the warm, impulsive temperament of his race, but Birdie had been fond of Peter, and allowed to be with him; and having little else to love, he had almost worshiped the dear child. It was touching to hear him ask permission to walk beside the carriage that contained the corpse; he could not drive that day. Mrs. Selden has wept herself sick; she talks incessantly of her loss. she died. Peter ventured one day to ask him how he wished the grounds prepared in the cemetery. His reply was, "Peter, I wish you to see to it; you understand it. But consult Mrs. Perry and she will advise you. Say no more to me on the subject."

Mrs. Perry determined one day to make an effort to break this strange reticence. "John," said she, "will you ride to the cemetery with me to-day? I wish your opinion about the space between your mother's monument and the one you have ordered for Birdie."

He looked at her a moment very kindly, she said, a softened expression chasing for an instant the dark shadow that now rests upon his face, then turned away without speaking and left the

Madam Homer is a professing Christian, and she very injudiciously undertook to lecture him upon want of submission to God's will.

It will never do, Mr. Selden, to take on in this way. God sends us trials for our good; you have sinned against him and he has chastened you. If you rebel under one trial, he may send you more."

'I was never more frightened in my life," sho said," when he rose from his seat and came to- instrument. ward me, his face pale with passion, and his voice trembling: 'Madam, I have tolerated you in my house, because you were connected with my child; I would not willingly have given her one moment's pain; henceforth you will find some other home," and he turned and went out.

that it has come to this, for I have some sympathy with Mr. Selden in his dislike of madam. makes sport of him, which mortifies the little fel-

The Judge and his wife were spending a few days in Cincinnati last week, and she resolved. absence. I was absent at a Musical Soirée, and

| shut up his sorrow in his own heart, and there | warm and comfortable for the night. Willie's | thought only of the stricken soul before me, alone room joined Nettie's, but I found the door closed, which was not usual; as I opened it I saw by the light of the night lamp which I carried, that the sheet was drawn over his face, and there was a quick movement, as if he drew himself still further down. "Willie, dear, aren't you asleep

He sprung up, looking very pale, and his eyes wild and staring. "Oh, Miss Jessiel I'm soglad you are come!" and he drew me down toward himself, kissing me again and again. "Hark! don't you bear a strange noise in that closet? I read a this respect was marked. There was no more story the other day about there being a skeleton into mine, and I could hear the old bones clatterby his master. Judge Perry had purchased his ing. Auntic said I must go to bed without a light, freedom, and the boy had served the family from and not have the door open; that it was time I'd that time. He knew nothing of his family, save learned not to be such a baby; she said nothing that his mother was dead and his father sold to a would hurt good hoys, but had children must look Southern planter. Peter had laid up a great part out. Now, you know, Miss Jessie, I am not al-of his wages, and had now a handsome sum in ways a good boy, I am sometimes very naughty, the bank. There were few persons in Dalton and I am afraid to go to sleep. Oh, Miss Jessie, who enjoyed life better than Peter after Birdie please stay with me a little while. I have said came, like a bright, tropical bud that she was, to my prayers over and over, but I can't get this make such joy and brightness for his lonely life. line out of my mind, 'If I should die before I Now that she was gone, he cherished every me- | wake.' When you opened the door, I just got a morial of her. The little throne, as he called it, peep at your long whitenight-dress and I thought where she used to sit, was kept carefully covered. It was a ghost, but when I heard your voice, I was so glad. I have been awake here ever since eight box, and a daguerreotype of her was always on his o'clock, trembling all over and trying to go to table, and he never passed a day without shedding sleep. Auntie says I must go to hed every night till mother comes home, without a light, and the door must not be open between sister's room and

"Come with me, Willie," I said. "Would you like to sleep in my room to-night?"

"Would n't I, though! Oh! you are the dearest, bestest little teacher that ever a fellow had;" and resting place. Let us look at him with the eyes he sprung out of hed and took my hand. I led him into my room, where a fire was still burning observer of men and things around her; but you on the hearth. I warmed his little hands and feet-for nothing is more chilling than fear-then I laid him in my own bed, and sat down by his side and read aloud that beautiful psalm, "The Mrs. Perry, draws her out, and when her heart is Lord is my shepherd." Before I had finished, the eyelids had drooped over the weary eyes, and I marked the sweep of the long dark eyelashes, so like those of his mother. Poor little fellow! how much he had suffered that long, cold evening. I determined it should not be so again. The next evening was a lecture which I always attended, curly head into the door, would say, "Pease, and about seven o'clock madam gave Jim orders Miss Gay, may I come; I be very dood." And to harness the horse and sleigh and take me to good she always was, and a great help to our the hall. I simply remarked that I should not passionate Willie, who would yield to her, when go out, and kept on with my practicing. Soon it was so hard to give up his will to parents and Nettie came and asked if I would play a game of chess with her. We were in the midst of our in my lap when I sung, looking so like a little game—we played very slowly, for Nettle was learning-when madam said:

"Willie, the clock has just struck; you may go

Of course there were flowers. Friends far and He looked very pleadingly at her. "Please,

for your good; bid us good-night, and go."

I watched the quivering lip and the paling cheek, then rose, lighted a lamp and said, "Come

You need not interfere; I will manage the children in the absence of the father, Miss Gray." "That is my business," I said, "and I will be responsible to Judge Perry for my conduct. Come, Willie,"

I led him to his room; I listened to his evening prayer and then sung him to sleep; and when I had watched for a moment the sweet face in its But the father; not one word escapes him, and no calm, placid slumber, I descended to finish my one has heard him mention Birdie's name since game with Nettie. Madam was sitting looking very stately and stern; she had a habit, when angry, of holding her head high, which made the two great puffs of her turban seem larger; and her large, regular features almost masculine in their sternness. "It is no more than I expected, Miss Gray,

when I undertook to superintend my brother's household in his absence. No persons are more insolent than hirelings who are too much indulged. I have warned my brother of the consequences of his kindness. You have made mischief enough in one family, you are ready to do it in another."

What did the woman mean? Her insults I could bear, but such insinuations were intolerable. I was too angry to reply mildly, and therefore I said nothing; but all the time I was playing the game a sad feeling was at my heart, a fear that this woman would make mischief for

March 10. They are painting the wood-work of the parlor, and I give my lessons, and practice on the grand piano at Greenwood. I like this so much better than our own, that Mrs. Perry promises to sell hers and buy one, the next time she goes east. I always bring over my old German pieces, my dear father's favorites, when I use this

Last evening I was surprised to see Mr. Selden

come in and seat himself on the lounge while I was playing. I had an instinctive feeling that he would prefer to have me take no notice of his presence. I therefore went on with my playing as if he were not there; no, not exactly that either, The old lady came over to Woodside, and talked for I selected some of those grand old pieces that and wept alternately all day. "I don't know seem to me to purify and exalt. Then I sang: "I what will come next," she said; "maybe Anna know that my Redeemer liveth." I had heard will be turned out, too." I do not much wonder Jennie Lind sing it a number of times, and, while I well knew my singing could not compare with hers, yet father used to say that he was satisfied She tries poor little Willie's temper sadly. He is with my performance of it-and he is very critia very timid child, afraid of the dark, and she cal. I sung it slowly, I think with feeling, because I always only it so much myself. When I had finished it was too dark to see my notes, and I rose to go; but, as I did so, I saw Mr. Selden's hand was on the bell-rope, just about to ring for it seems, to cure Willie of his weakness in their lights. I passed out; he bowed. "I thank you, Miss Gray." I was wrong, perhaps, but I spoke did not return till between eleven and twelve at upon the impulse of the moment: "Mr. Selden, I night. I went in, as was my custom in the ab- will come and sing for you whenever you wish."

in its bitter grief. "Come to-morrow evening then," he said, and went out with me, walking to the little arbor which was on the boundary line of the two gardens. I was sure that I heard a rustling in the thick lilac hedge upon the right of the summer-house, and had a passing thought that it was Rover after some game.

"If you please, bring Mozart's Requiem to-morrow evening, Miss Gray."

"I will. Good-evening, sir."

I went into the library, where we were sitting venings now, while the parlor was being painted. The Judge and his wife were there; she was knitting a soft wool shawl of the finest worsteds-white and salmon color, while the Judge was reading aloud the last Atlantic. The fire burned brightly, but the lamp was shaded, so that there was just that soft, subdued light in the room which soothes the weary. I thought as I glanced at the beautiful face of the wife and the noble head of the Judge, now nearly bald, but showing all the better the lofty brow, what a contrast to the cheerless, stern, sad man I had just left. The Judge paused a moment in his reading, and placed a chair for me near the light. Mrs. Perry, noticing my music, asked if I enjoyed the grand plano as much as ever.

"Yes," I answered, "and Mr. Selden came in and listened, and I sang, 'I know that my Redeemer liveth,' to him."

"I am very glad," said the Judge. "I wish John would come in here; we might cheer him up a little. I have hoped and prayed that little Birdie might still be the means of making him a better man. Let him have your music, Miss Gray, if he will listen; he has a fine taste and a correct ear. Now we will go on with Gail Hamilton, or 'Abigail,' as my wife calls her, and see, Miss Gray, if you can define the position of poor Halicamasus. If she means her husband, my wife says she'll have no more of Abigail, and I am inclined to think myself that good old Milton and Abigail would be sadly at variance upon the rights of a husband; and as for St. Paul, if he were living, he would, no doubt, bring out a revised edition of his epistles to suit the writer."

While he was speaking Madam Homer ontered the room and seated herself in a large arm-chair which stood vacant in the warm corner, and resumed the knitting which she seemed to have left only a short time before-for her knitting-basket was in the chair.

April.-Eight weeks since I wrote in my diary! So long a time has never clapsed before without some record of my life, since I learned to write. I have had no heart to chronicle the trials that have fallen to my lot-the petty annoyances that are more trying to patience than severe afflictions. At one time I thought I must leave my pleasant home, my pupils and the friends who have made life so bright to me, and all through the malice of one bad woman. When I last wrote, I was practicing on the piano at Greenwood, and Nettie also soon after dinner, which was at four. It was the custom at Woodside to have tea sent into the library at eight in the evening, and I managed to finish my practicing and be at home at that time. One day at dinner Mrs. Perry said to me:

"I have a sonata which I wish you to play to Mr. Selden this evening; don't forget it, please, nor come away until he has heard it, even if you should be detained awhile. Who knows but you may do for this modern Saul what David did for the misanthropic king of Israel?" "I wish I might," I said, "give peace to that

household." When I entered the library Mrs. Selden sat

there reading. I asked, "Shall I interrupt?" "Oh no," said she, "I came on purpose to hear

I proposed we should sing a duet together. She assented. She has a rich, sweet voice, needing only practice. I said this to her, and asked her to play that I might hear her. Here, also, I found that she had been well taught, and might be a proficient if she would apply herself.

"I have thought I would do so," she said, "but I have no heart for anything which requires effort, Miss Gray. Indeed, I do not care to live. I wish this day were my last." I felt great compassion for her, and I prayed in-

my heart, "Lord, teach me what to say to this stricken one." I thought then that the right words. were given me, but I must have been mistakan. for they gave offence: "Your husband, Mrs. Sel-. den, is very fond of music. I think if you would give it to him often, it might do him good; and Iam sure it would help to chase away the sadness which oppresses him."

"You are mistaken, Miss Gray; my husband would n't ask me to play if he knew I could make music like an angel."

"I would not wait for him to ask me, Mrs. Selden. When people are as morbid as he now is they seldom ask for music. Give it to him when you find him here; after once hearing you he will enjoy it more and more."

At this moment Mr. Selden entered; his wife was still at the instrument, and I whispered her to play something which I was sure he would like. She did so, but was evidently nervous and agitated, and did not perform as well as before he entered. No word of praise or blame escaped him. I proposed something else, but she refused and left the piano.

"Have you brought the music you promised, Miss Gray?"

"Yes," I said, and perfomed it.

"There, that is music!" he said.

I felt sorry that I had played, for I thought his. wife would be pained; but she was not there. P then played the piece Mrs. Perry had proposed. and rose to go..

"Just a little longer," he entreated.

But I told him that ten would be waiting, and There is Willie," I said, "to call me."

The little fellow had promised to come for me. Bound, crushed and lone, at thy command arise! John Selden was becoming morbid. He had sence of Mrs. Perry, to see if the children were God knows my heart, that when I said this I As we went through the garden, we noticed Madam Homer taking an evening promenade on the gravel walk. I forgot to add that when I left Mr. Selden said:

"Your music cheers me!"

"Thank you, sir," I replied," music is good for us;" and I added, though my voice trembled, and I felt afraid when the words escaped me, " I sometimes think that our Birdle must be making sweet music now, she loved it so well here!"

He was evidently not angry, but he was taken by surprise; for so few had dared mention that name to him.

"I wish, Miss Gray, I could believe in a heaven! Good-evening."

He evidently wished to avoid conversation on that subject.

Whenever Mrs. Perry could, she went over with me, and she would persuade Mrs. Selden to stay in the library with us; but she did so reluctantly, and there seemed to be a deeper gulf than ever be-

tween husband and wife. Our parlor was pronounced inhabitable in a fortnight, as usual, long after the time promised by the painters, and I again practiced in my old place. I heard and saw little of the Seldens. Mrs. Selden was over frequently, I believe, but always when I was in the school-room with my pupils. One evening, about this time, I was at a concert where I was to sing some solos. Just after finishing one, I had retired to a quiet little niche near the organ, where I thought I could rest unobserved. While there I heard two persons near me talking, to whom, however, I was indifferent until I heard

my own name: "Yes, most people like to hear her sing; for my part, I think she lacks power. Look! there is Selden down in that corner pew. The first time he has been into the church since his mother's death. I suppose you know what brings him here, don't

"No. What, pray?" evidently with great curi-

"Why, the governess-Miss Gray-of course. People are not always so nice and sweet as they seem. They say Selden will be divorced from his wife this summer, and you may guess what will follow. Mrs. Hall told Mrs. Day, and Mrs. Day told me, that Madam Homer said that her eyes had been open for some months. She, Miss Gray, you know, has been in the habit of going in there evenings to sing to him, and he has waited upon her home-you know the gardens join-and a nice flirtation they have had of it! I was half a mind not to come and sing in the choir with her. This evening will be the last time."

"Miss Gray," said the manager of the concert, "we are ready for you. Will you give us that solo from Donizetti now?"

I was faint and sick. I think he must have noticed my paleness, for he said, "Drink this," pouring me a glass of something. I did not ask what it was, but drank it off quickly. It was some cordial, probably, for it revived me, and I sung to the satisfaction of the audience, I conclude, for there was loud applause, and I must return, the manager said. I did so, but my effort was mechanical. I knew not what nor how I sung. It was my last for the evening, and as soon as I had finished. I slipped out behind the organ, and down the gallery stairs into the cool, fresh air. I was a mile from home; the family were all in the church. It was a cold, drizzly, wet April day, the melting snow lying thick in the pathway. I had left my shawl and rubbers. The carriage was standing in the shed near by, but Jim had gone into the church to hear the music. One person, and one alone, probably had seen me go out. Peter had driven Mr. Selden to the concert: Mrs. Selden was not there. I had heard Nettie say that she had not left her room for a week, though She was not ill. I had taken little notice of the remark, for we had become accustomed to her peculiarities. As I was saving, one person had noticed my exit from the Church. Peter had been standing alone near the head of the stairs; whenever there was music, he always seemed to get as near it as possible. He saw my paleness, my hurried manner, and I had gone but few steps before he overtook me.

"Please, Miss Gray, stop a minute! I jes' thought it was too much for your strength; but yer song was do sweetest of dem all. Oh, Miss Gray, I thought of Birdie all de time! 'pears like she was bending down to hear. Stop, please, Miss Gray, yer have no shawl! I'll have de horses out in one blessed minute!"

I stopped an instant; my thin shoes were already wet through, and the sudden change from the warm house to the chill night air had given me quite a shivering fit. At another time I should as soon have gone in the Greenwood carriage as the one from Hillside, but those terrible words were still ringing in my ears.

"No, Peter, thank you, I prefer to walk;" and I hurried onward. He evidently thought singing had deprived me

of reason, for I heard him mutter: " De bressed little soul! she'll catch de lung dis-

ease, and we'll have no more music."

I was walking on rapidly, eager for the privacy of my own room, when I was again stopped by Peter, who, out of breath, was running after me with a shawl which he had taken from the car-

" Dere, now, Miss Gray, let me put dis yere over yer shoulders. Master John will not miss it, and if he does, he rather yer'd have his coat, too, than catch cold, and never sing dem yere sweet songs no more."

Some one passed us that moment with a whip in his hand, a boy about fourteen years old-John Day. I knew him well. He had heard what Peter said, and gave a long, low whistle after he had passed. I threw the shawl back to Peter, and ran on, not stopping till I found myself in my own room. Once there, I threw myself upon my knees and burst into tears. Oh, my dear father, I must go to you! I must leave this place at once! What have I done that I should be the subject of such wicked gossip? And then I remembered Madam Homer's threats, and her dislike of me, and I knew now that it was she that hid in the shrubbery the evening Mr. Selden asked me to come again and sing.

[To be continued.]

SOLD-" DOG CHEAP." An exchange paper says," A great watchdog belonging to a Philadelphia dry goods warehouse, died recently, and the clerks could not readily get rid of the body. They finally put it in a packing case, nailed on the lid, and marked it " A. T. Stewart & Co., New York," left it over night on the sidewalk, first giving a blut to the watchman on that beat. That same night a furniture wagon, with the horse's feet muffled in pieces of carpet, drove up, two men jumped out, quickly and quietly put in the box, jumped in again and drove away. That was the last seen of the remains of that faithful animal."

A BRUTE.—A quaint writer says: "I have seen women so delicate that they are afraid to ride, for fear of the horse running away; afraid to sail, for fear the boat might upset; afraid to walk, for fear the dew might fall; but I never saw one afraid to be married, which is far more riskful than all the others put together."

Children's Department.

BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

THE FOUR GIFTS.

WRITTEN FOR THE CHILDREN'S DEPARTMENT, BY HUDSON TUTTLE.

Four little girls! they were playing in glee, Under the shade of the old arbor tree, When an angel swept down from the azureline

skies. And the children looked up with wondering eyes He blest them, and said in the tenderest voice, It is mine, little blossoms, to give you a choice: So ask for the best which your wisdom may know, And mine is the pleasure and power to bestow."

Then she with the black eyes said, "Beauty for mo."

And she with the hazel said, "Wealthy I'd be;" The one with the gray cried, "Ah! fame for my

And she with the blue, "Give me goodness of

Then the angel smiled sweetly, and said, "It shall And floated away in the deep airy sea.

The fleet years flew onward, and brought to the four

The answering gifts from the angelic shore; With each came the shadow attendant on bliss, For we cannot taste joy and its bitter side miss.

The beauty was dazzling, but guideless by mind. To her faults and her faibles lamentably blind: She lived like a butterfly blown by the wind Hither and thither the roses to find.

And she who chose riches more wealthy became Than Crossus of old; and I say, too, to her shame, That she wed with her hand, and no part of her

And she saw, as her wealth grew, her joy-light depart.

The gray eyes were crowned with the laurels of

The great world grew hoarse as it shouted her name; But sad were the hours and o'erfreighted with

fame.

pain. And famished the reaper who garnered this grain.

But she who chose goodness, not only was blest, But found with that treasure she held all the rest! It made the form lovely, it gave every grace, And spread the veil Beautiful over the face.

It drew to her friendship and ferventest love: Her guardians were angels, most pure, from above Her life was unblemished and worthy of fame, And the whole world delighted to honor her name Ah! ye who are wanting a magical art

To make you most levely, try goodness of heart.

[Original.]

CECILIA, THE PURE.

A little more than sixteen hundred years ago here lived in Rome a noble family, who had a they hoped they would bestow on them. But Ce-Jesus taught, and there was in her young heart a gleam of that light that Jesus made manifest to the world, and she accepted the Christian religion of those days with childlike trust.

This religion was very much like the Spiritualism of to-day, and Cecilia was a medium, talking terrify. with angels and beholding their faces. No wonder she believed with her whole heart, for she faith to save their lives or to win favor. He orknew, as well as did Paul, that there was a power dered them to be carried down the Appian Way about her, and that her faith did not depend upon to a Pagan Temple, that they might burn incense any imaginary beings, as did that of her father to an idol; if they refused they were to be beheadand mother.

ligious beliefs, and she was left to act freely and meet them on the way, and urged them to be to commune with heaven when and how she steadfast in the faith. They refused to burn inchose. Her guardian spirit was so distinctly seen | cense, and they were beheaded; but their bodies by her, that she felt no fear by night or day. In were buried by their friends, on the left side of her hours of seclusion she communed with him, the Appian Way. and he directed her and encouraged her.

called the Appian Way. Its pavement was formof the Way. Some of these sepulchres were and others like temples, with grave or elegant designs. Sometimes a single individual had a monument, and sometimes whole families. In some reposed the body, in others only the ashes, according to the later Roman custom.

Back from these tombs were the superb villas of the wealthy Romans, and they formed a strange contrast to these homes of the dead. Within the palaces was all the busy life that circulates always about a home. There, young men and maidens, rejoicing in the goodness of life, danced and sung and made merry; and just beyond, those quiet sleepers were always telling how all was to end by-and-by. Underneath the Appian Way the Christians had also excavated burial places, called the Catacombs, and these were often their hidingplaces in times of persecution. When Urban, one of the early Christian Fath-

ers, was banished from Rome, he found a place of Way. He was thought to be one of the holiest of the Way to receive his blessing. Among those who had learned to love and re-

of going to him for counsel and sympathy. It needed. was from him she learned how glorious is martyrdom for the sake of principle. She became so enthusiastic in her faith, that she conceived herself to live in close communion with Jesus, and she made a solemn vow that she would ever live the pure life of a maiden.

was conceived to mean an unwedded life, in which no cares could draw the heart from heavenly thoughts. But Cecilia's parents wished her to marry.

guardian angel, she allowed the ceremony to be performed.

She was clothed in a tunid of white wool, and her hair was braided in six long tresses. A finnecolored veil floated over her whole figure. Thus she stood listening to the Pagan ceremonies, but keeping in her heart her holy yow.

According to the custom of those days, she was led from her own home to that of her husband. A procession of friends accompanied her, and torches lighted the way. The portico of her husband was decorated with white hangings and garlands of flowers and of green. When she had crossed the threshold they brought her water, as an emblem of a pure life; then a key, to signify that she had household duties to be performedand that she was expected to prove a true wife in her care and devotion to the interests of her household. She was then seated on a fleece of unspun wool, to signify that she was expected to be industrious, and perform all the labors that devolved on a wife. A choir of musicians then performed their finest

music: but it was said that Cecilia kent chanting to herself and praying to God. After the supper was served she was conducted to the quiet of her own room, and thegay assembly departed.

When Cecilia was alone with Valerian, she said, "Dear friend, I have a secret. Wilt thou keep Of course he assented. "Listen," she said 'an angel watches over me, and loves me, and keeps me from all harm, and he, too, will love thee, if thou wilt help me to keep my vow.'

But how do I know that it is an angel of God, when I cannot see him?" asked Valerian.

"If thou wilt believe in the one true God and be purified, then thou shalt see the angel." said Cecilia.

"But how can I be purified?" said Valerian, doubtfully.

Then Cecilia declared that down the Appian Way dwelt a holy old man, and that the poor Christian would conduct him to his presence, and through him he should be made able to see the angel.

Valerian loved his beautiful bride so well, that at the first dawn of day, he went to Urban; and under his influence he believed, and nut on the white robe worn by the Christians, and returned to his Cecilia. As he opened the door of her room he saw her kneeling, and near her stood the angel, his face radiant with heavenly light. The spirit held in his hands two crowns of flowers, one made of roses, the other of lilies; and one he placed on Valerian's head and the other on Cecilia's: and they both heard his voice:

"From the gardens of Paradise I bring these flowers," said the spirit. "They will never fade; their perfume will be ever fresh. None but the pure will ever be able to behold them. Now, Valerian. I am commissioned to grant thee one boon. because of thy willingness to devote thy bride to a holy life."

Valerian asked that his much loved brother. Tibartius, should receive the faith. The angel promised and departed, leaving behind an atmosphere of glory.

Tibartius just then entered, and he smelt the delicious fragrance of the unseen flowers, and he expressed his surprise. They both told him of the gifts of the angel, and exhorted him to believe. He, too, sought Urban, and was converted.

For a time, these three lived a peaceful life. filled with the enthusiasm of a faith so pure and inspiring. We are not told whether they communed often with angels, but we have reason to suppose they did. But Valerian and Tibartius lovely daughter, Cecilia. Her parents clung to were among those that sought to give burial to the old Pagan worship, and believed in many the martyred Christians, and for this they were gods, whom they served for the sake of the good arrested and brought before Almachius, who then executed the legal power in place of the Emperor cilia had heard of the truer and better faith that Alexander Severus, who was absent from Rome on account of a war then waging.

Almachius hated the Christians, and determined to persecute them while he had the power. He tortured and killed, but the faith lived and glowed in the hearts of thousands whom no fear could

Valerian and Tibartius would not deny their ed. They had no time to return to Cecilia to Her parents loved her too well to oppose her re- take leave of her, but it is said she was able to

Soon Cecilia was summoned to appear before There led from Rome, at this time, a long track | the cruel ruler. She avowed her faith and trembled not. Fearing that he was exercising more ed of masses of lava; and even now the tracks of power than would be agreeable to Severus when the chariot wheels of the Romans, made more he should return Almachius ordered Cecilia to than two thousand years ago, may be distinctly be privately martyred. He ordered her to be traced. Along this famous Way were the monu- shut up in her bath room, and a hot fire to be ments and sepulchres of the Roman families. made in the hypocaust, which took the place of These tombs extended fourteen miles on each side our stoves. It was supposed that in this air she would soon die; but an atmosphere was shed formed like a tower; many were like a pyramid, about her by her guardian angels that kept her from death, and she was found patiently waiting, when they thought to take her out dead.

Almachius then ordered that she be beheaded at once, but the executioner's arm seemed paralyzed. Three times he brandished his weapon and attempted to strike her, as she sat calmly waiting the stroke; but each time he failed to take her life. By law, no one was 'allowed to strike more than three blows; if the third was ineffectual, the victim was left to die. Thus Cecilia was left bleeding from her wounds but not dend. After the executioner had left her, her friends came to her, and a crowd of the poor that she had delighted to aid. She smiled sweetly on them, and bequeathed all her worldly goods to Urban, to be devoted still to the charities that she had always preferred to all selfish pleasure. She spoke hopeful, cheerful words, and not one of complaint. She lay on her right side, her arms shelter in an old Roman temple on the Appian drooping one over the other, and her bead slightly bent down. Thus she died, and while all the men, who had power to consecrate others to a things of earth faded from her vision, her angel holy life. Consequently very many Christians, appeared with more glory than ever; and there mostly among the poor and despised, througed was no fear, as she gave up her earthly life for the more blessed one, to which Valerian and Tibartius had already gone, and from which they verence Urban was Cecilia. She was in the habit gave to her the strength and peace that she

The history of her martyrdom, and her consecration to a holy life, soon made her sacred to the early Christians, and she was esteemed a saint. and was reverenced and even worshiped in after vears. The day appointed for the commemoration of her festival, is the 22d of November. She It is not strange that the Pagan ideas of her is considered the patron saint of music, because father and mother should have influenced her of the sacred chants that she sung, while the mufaith; and the holiness of a life devoted to purity | sicians were sounding forth the gay music on her wedding-day.

It is said that several centuries after, when her tomb was opened for the second time, the sweet perfume of roses and lilles was distinctly per-And they chose for her husband a noble Roman ceived. It was as fresh as if the imperishable by the name of Valerian. He was in every way spiritual flowers bloomed there, an eternal testiworthy the beautiful Cecilia, and yielding to the mony of the goodness and purity of her heart. wishes of her parents and the influence of her There is something very beautiful in this history,

coming to us still fresh through the many centu- size our dear departed, is a flivine revelation, d ries. It is sweet to know of a fair and lovely girl, rect from God. It leads us to aspire to a mo thus forgetting all the pleasures that belonged to her noble life, for the sake of a faith that was dear to her, and for the sake of blessing the poor and suffering. We like, also, to know that spirits talked with beautiful maidens long ago, and that they beheld their faces, for in this way we understand more clearly the power that now is given again in as great measure. The blessed angels have never forsaken their holy work of ministering to and aiding the children of earth; but there have been but few in the past who, like St. Cecilia, could behold their faces and hear their words.

A great many young men and women of this day, have full faith in the power of the angels, but they are unwilling that others should know it. It was not so with Cecilia. As she went down the Appian Way, she went far from the fashionable haunts of her friends, and away from the popular crowd. She went among the poor and despised, and then as she carried to them gifts from her own abundance, she listened to the accounts they gave of spiritual vision, and recited her own experience.

Beautiful maiden, may thy influence still be felt in the hearts of our children, teaching them how blessed is the reward of a life consecrated to the pure, the true and the good.

(Original.)

HOW TO STILL TROUBLED WATERS.

It was noticed by a scientific man that there were spaces that were smooth on the surface of ngitated water; that, although the rise and fall of the water was the same, yet there was no breaking of the water into waves. This led him to believe that these smooth spots were caused by oil on the surface of the water. Therefore he began to experiment, and found, if he emptied a vial of oil on the water, from a boat, even when there was quite a breeze and the waves high, that almost immediately the water about the boat was stilled.

Franklin once stilled the sea by stretching his cane over the side of the ship; but the cane had a vial of oil in the end of it. Some men of science, however, declare this to be only a poetical fancy; we hope it is not, for we like to think that, as the waters of the great deep are stilled by a little oil so the great deeps in the hearts of men, when stirred and lashed into foam by passion, may be stilled by the oil of human kindness. Pleasant as it would be to go out in a boat and pour the vials of oil on the waves and see them grow calm, there are experiments that are far more interesting, that we can all try almost any day. Little children with the laughing eyes and sun

ny faces always have at hand a vial of oil, that is sweet with purfume, too. Try it, will you? Pour out that love and gentleness when some boy or girl is angry or ill-tempered, and see if the effect is not as great as when oil is poured upon the angry waters and they become calm.

In the fearful riot of New York, when it seemed as if the tempest of anger would destroy everything, a good, benevolent, large-hearted man stood up before the mob. He uncovered his head. white as the snow, and spoke words of brotherly feeling. On his face was a calm, hopeful smile, as if he could see something in that crowd of upturned faces besides the anger and hate and revenge that glowed there. Many thought he would be killed; but no; the rioters paused, listened and then quietly dispersed. He had poured oil on the waters, and they were calm. Try the experiment. Try it in the street and at

school, and, if need be, at home. You will find yourself greater than a magician or a philosopher

Answer to Transposition in our last

I've something sweet to tell you. Then lend a list'ning ear: I dearly love good children. They fill my heart with cheer. Their eyes are brightly beaming, Their hearts are gay and light, Like golden sunshine beaming.

They make life's pathway bright. Answer to Puzzle. BY J. H. P.

The letter U.

Enigma, "Time," &c., is imperfect; it contains: grammatical blunder that spoils it.

THE POWER OF SPIRITS.

BY JANE M. JACKSON.

We have many tests of the power of spirits to andle material substances, and have known them to evince anger at any disturbance during séances." We have also seen the evil influences thrown upon physical mediums-influences that seem to change their moral characters—until the taints of evil, foreign to their previous natures, mingled in the currents of their electrical and magnetic fluids, and the observers were made afraid to approach a promiscuous circle, or vield heir organism to spirit-control. We have seen the happiness and worldly prospects of mediums become prostrated, treated with insults and coldness by their former friends, shunned by their ministers, ridiculed by his congregation, until those of delicate mind or feeble faith have resisted the spirits and turned in despair from the new religion to seek safety in the old, where they could so easily shuffle off their sins upon the shoulders of an innocent Elder Brother-atonement bought by washing in his blood.

Investigators and mediums forget that spirits return in just the condition they left the earth; that the process called death has not changed their natures, but expect to find purified, heavenly angels, in their communion; they are, therefore, disgusted when they behold the same views and feelings manifested in spirits that characterized them while on earth.

Much has been said upon the danger of yielding to the invisibles. Spirits do not create conditions; they have only power to cultivate the latent qualities they find in certain organizations. There must exist a rapport and affinity between spirits and mediums ere they can control for good or avil. Those who are sensual or mercenary, attract spirits of like natures, thereby bringing to light hidden talents or latent evil tendencies. Many mediums have displayed extravagant follies after development, where they exhibited innocence before-such as love of money and malice, unaccountable to themselves and others. Even this we are not prepared to say was caused by spiritpower. Other agencies may have developed the inharmonies, for the germs must have been planted and only waited for the proper time to mature.

But to thousands modern Spiritualism has brought light and divine truths; its teachings are of priceless value. "Take away my mediumship?" says a noted lecturer; "rather let me die! for spirit-intercourse is my life, my earthly bless?

perfect development and awakens faculties which discern a purer state of existence. Spirits have began the mighty work of the social regeneration of the world. Their presence is manifested to clearly; they whisper, in gentle tones, consolation for the present and hope for the future; the teach the doctrine of individual responsibility Deity; that each one should stand forth in th majesty of true man and womanhood, to we against all slavery and unjust commerce, while makes the poor poorer, while it increases th wealth of their oppressors.

Progressed spirits teach us to do good to men—enemies as well as friends—that just as w live here so we will appear in spirit-life; there n concealment can avail; clear eyes penetrat through every disguise, and the cloak of false re ligion will drop useless at the feet of the hype crite: deceitful smiles cannot hide the cruel n ture, for the soul is revealed in its purity or d formity.

Let us listen to the counsels of our spirit-guide who, by experience, can lead us up the ladder progression, which they ascend and descend wi messages of love, to prepare us for the chan which none can avoid; giving ustidings by whi we can assist each other in our pilgrimage. The spirits who are still in darkness, who come to for sympathy, we must receive kindly, sefte their antagonism and aid their progress until th fraternize with us in aspirations after the beaut ful and the good.

PROCEEDINGS OF THE

FOURTEENTH ANNUAL CONVENTIO

OF THE SPIRITUALISTS OF VERMONT.

Held in Montpeller, Sept. 7, 8 and 9, 1860.

[Phonographically Reported by J. Madison Allyn.]

THIRD DAY-SUNDAY. Morning Session—Conference.—Mrs. A.P. Broexpressed a desire that a tribute of sympathy

onid to Bro. Tuttle, in condolence for the loss uis dear partner.
Endorsed by Warren Chase in some approp

ate remarks.

N. Randall felt deeply the appropriateness the manner in which the conference was bei

opened. Song by Mrs. Manchester.

Mrs. Tanner spoke poetically of the power Spiritualism to sustain in all afflictions. the door of heaven, and enables the loved

parted to reënter the home made desolate, and soothe the sorrowing heart with the sweet bres of immortal affection. Mrs. S. A. Horton paid a feeling tribute to memory of Mrs. Tuttle, and narrated her f meeting with her, when from her heart of her she felt prompted to call her "Sunbeam."

was indeed a sunbeam to her husband and to

who came within her influence or into her ence. The atmosphere around her was sweet the aroma of flowers. Let us part the clouds n lowering above the pathway of our brother, s let him behold once again the face of his love At this point, Mrs. S. A. Wiley was entranged by a spirit purporting to be Mrs. Tuttle, who g some very earnest and touching poetic utteran

Truly did the Convention realize at that mom a baptism of love, and the blessedness and sa tifying power of that spirit communion, which binding up so many broken hearts all over land and the world.

Mrs. Rebecca G. Kimball, of Lebanon, N. H an unconscious trance gave the following po which, for exquisite beauty, sweetness and c prehensiveness, has rarely been surpassed:

LIFE AND LOVE. Creature is creature in every form, and God is over all.

Out of itself and into itself ever runs the River of Love From Man to Spirit, from Spirit to Man, from Spirit to From God to Being, from Being to God, in whom the Univ From the River of Life flows the River of Love, and it

Out of itself and into itself, all that ye see or know Rwings like a mighty pendulum, or a ceaseless ebb But over it all, and beyond it all, as the sun is beyo Ye can but think there is something else, or all this

Out of themselves and into themselves run the Rivers of ing and Love—
Mingle and flow in the worlds below, and in all the was above.
The worlds of Matter in circles run, but Spirit moves in and sinks to fathomics depths, or sears to topics be

And God, like an all-enclosing Globe, self-poised, unclo free, Holds all that ever was and is, and all that ever shall be. Not He but in Kim is the Universe, and Ills life is the li all: And on ills bosom of infinite love for Life and Love ye

It was proposed as a fitting sequel to the b tiful love thoughts and home influences of morning, that the resolution on Home, introd by H. C. Wright on Saturday, should be adop which was done, the whole Convention sile rising.

A collection was taken for the purpose of

pressing practically to Mrs. Manchester the appreciation of her excellent harmonizing and fring musical improvisations. The Secretary was instructed to present thanks of the Convention to the officers of

Unitarian Church, of Montpeller, for the uttheir commodious and elegant edifice, and to nish copies of the same to the press of Montpe Voted, that the next Annual Convention held on the last Friday, Saturday and Sunds

August:

Mr. Wright, 2d, remarked on the deligical character of the conference, and related a viwhich he had recently had. He was promise said, that the vision should be interpresented by the Convention.

Charles W. Walker said he had not designed to the Convention but a few min

be present at this Convention: but a few min before the time arrived when he must start i came, he suddenly felt that he must attend; he was free to say that he had been ten thou times repaid, if merely this morning's confer be considered, than which, he said, we have n had a more harmonious and excellent one. A few remarks by G. W. Ripley, warm

earnest as usual. Mrs. Manchester gave a fine musical inte tation of Mr. Wright's vision. Mrs. A. P. Brown then related another vi which was, also, at once musically interprete The Convention adjourned till afternoon

large portion of the members remaining to a the Unitarian services.

the Unitarian services.

Afternoon Session—Conference.—John Powe Woodstock, gave an interesting narration of personal religious experience and of the proof Spiritualism in Woodstock, dwelling esply upon the obstacles and opposition with the first pioneers of the cause in that place he contend. He was in early life "Orthodofaith; next a Universalist; then twenty years an "Infidel." Took the Boston Investibiliten years. While in this condition of standard when all connected with death was and cheerless, and no hope was indulged of cism—when all connected with death was and cheerless, and no hope was indulged of beyond—he visited Mrs. Kendall, the first ral medium in the State of Vermont; and whereturned to his home he made the remark "he had been to the place where God had pt foot in Vermont for the first time!" The dark and gloom were dispelled, his doubts and had vanished; death was "swallowed uping had vanished; death was "swallowed upin

ry."
At the first public meeting in Woodstock was almost a riot. Horns were blown, bells tin pans pounded; etc., etc., all combining hoots and yells to "make night hideous." the spirit was not quenched. We were count "Ere the leaves fall a second time we wish to call a Convention." It was called. It y success. And each year since that time (y was fourteen years ago, instead of thirteen, a usually been conbidered,) we have met in The certainty of the soul's immortality, the knowledge that we shall again meet and recogtion, dia more s which ts bave eration ed to us solation e; they bility to in the to war , which uses the

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ENTION 1866. llyn.j P. Brown pathy be e loss of

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vention 16 Sunday of delightful promised, interpreted designed to w minutes start if he ttend; and n thousand conference have never one. warm and

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lstock there bells rung, bining with eous. But counseled, e wish you It was s ime (which teen, as has let in Con-beyond our udice of the

people has been, to a great degree, overcome, and Spiritualism is now respected by the best and most candid minds everywhere,
Julius H. Mott, of Washington, D. C., a young man of fine abilities and excellent heart, gave a spirited account of the condition and progress of our cause at the National Capital, and spoke, also, of the general tendency at the South and West to organize for greater practical efficiency. In Washington, (he said,) for the past three years, perhaps as great a work has been done as anywhere else in the nation. We have very interesting meetings. Members of Congress and others who would hardly be expected, from their position, to have the moral courage to take part with us, are in almost constant attendance. The most sterling talent and dauntless integrity of the nation is in sympathy with us.

MASSACHUSETTS STATE CONVENTION.

THIRD QUARTERLY MEETING,

At Lawrence, Mass., Oct. 10, 11 and 19, 1866.

[Reported for the Banner of Light.]

THIRD AND LAST DAY—OCTOBER 12.

Forenoon Session.—The Convention was called to order by the President.

Dr. Lawrence sang the song E. Pluribus Unum,

Mr. Toobey moved that a committe be appointed to draft resolutions in the name of the Convention, Mr. Toobey's movement was sec-

sympathy with us.

As an illustration of the deep and powerful undercurrent of spirituality which is setting in at the Capital (as everywhere elso) and remolding the public sentiment of the nation, allow me to narrate an incident which occurred at the funeral, at Washington, of our late lamented Lincoln. the public sentiment of the nation, allow me to marrate an incident which occurred at the funeral at Washington, of our late lamented Lincoln. There was present on that occasion one whose name I am not permitted to mention—a resident divine—not a Spiritualist. This reverend gentleman told the Hon. G. W. Julian, M. O. from Indiana, a personal friend of mine, that he distinctly saw the spirit of the martyred President standing near the corpse. Mr. Lincoln approached him, and with his peculiar benignant suile lighting up his features, used substantially these words:

"Why, oh why all this needless parade over my dead body? It is not I which the people are beholding. I have flown. I am free. But my spirit is not beyond the spheres of my earthly being. I can still operate upon the minds of the people, can mingle my thoughts with theirs; and I am confident that my influence will be greater than while inhabiting yonder clay. Our beloved country will emerge from all its difficulties, and become what God, the founders, and all good spirits design that it shall be: free, in every sense, and fully civilized." This circumstance is only one among many similar constantly occurring; all going to show that our spirit friends are ardently and depuly engaged in behalf of universal liberty, and reminding us that we should coöperate with them in every effort for the elevation of humanity. Let us, therefore, endeavor to make Spiritualism practical. Let us allow it to outwork its legitimate results in our daily lives.

Timothy Perkins, of Barnard, made some pertinent remarks on the enhalt of the remarks of the intrinsic value of those manifestations, which, occurring through "shut-eyed mined and place of the next meeting of the next meeting should be held in Roston, the secutive Committee, that it had been decided that the next meeting should be held in Boston, the secutive Committee, that it had been decided that the next meeting should be held in Boston, the secutive Committee, that it had been decided that the next meeting should

in order for prayer to be effectual, we must not only pray, but watch and pray, and—ladle. (Laughter and applause.)
Warren Chase in some earnest remarks greatly lamented that the Spiritualists have as yet no school house, no academy, no college; and hoped that Vermont would send to the next National Convention the five delegates to which she is entitled, and that something at that time would be done worthy of the cause and adequate to the demands of the age.

Mr. Carroll, an aged gentleman, spoke of the deep well of Spiritualism and the "living waters" drawn therefrom, and gave an account of some striking tests he had received through Mr. Mansfield and others.

field and others.

The closing addresses of the Convention were given by Bean Clark and Fannie Davis Smith. [They will appear next week, together with the informal proceedings of the evening.]

Annual Meeting of the Northern Wisconsin Spiritualist Association.

The Northern Wisconsin Spiritualist Association held its Annual Meeting at Berlin, according to previous appointment, on Saturday and Sunday, the 8th and 9th of September, 1866.

The first business in order, was the election of officers for the enabing year, which resulted as follows: For President, Col. A. B. Smedley; Secretary, J. P. Gallup.

Among the speakers present were W. F. Jamieson, Mrs. H. F. M. Brown, Mrs. S. E. Warner, Rev. Moses Hull, J. I. Rouse and M. C. Bent.

The Religio-Philosophical Publishing Association of Chicago was represented by Dr. L. B. Brown and L. H. Todd, the former of whom addressed the audience upon the importance of subscribing for the publications advocating the doctrines of the Spiritual Philosophy.

On his own motion, Rev. Moses Hull was recognized as a member of this Association, where upon he introduced the following preamble and

upon he introduced the following preamble and resolutions, which were adopted:

resolutions, which were adopted:

Whereas, The committee appointed at the last session of this Convention to arrange for a State Convention of Spiritualists, have by letter very generally intimated to their Chairman, that the Northern Wiscomin Spiritualist Association should take the necessary steps to call such Convention; and, Whereas, The interests of Spiritualism throughout the State should be represented in the Convention, therefore,

Resolved, That every recognized Spiritual lecturer in the State, together with the officers of the Northern Wisconsin Spiritualist Association, he considered delegates at large to the said State Convention.

The transaction of the above business con-cluded, the balance of the afternoon of Saturday was spent in Conference. Saturday evening lecture, by Mrs. H. F. M.

Brown.
Sunday morning, met at 9 o'clock. L. B. Brown introduced the following resolutions, which, after discussion, were unanimously adopted:

rived, W. F. Jamieson was introduced to the audience, and delivered a very able lecture.

Sunday afternoon, Mrs. Brown spoke at two o'clock. Subject, "Jesus and Judas, or who are the true Saviours, and who the betrayers of the

She was followed by Mrs. S. E. Warner, in a lecture upon holiness of heart and purity of life as the necessary qualifications of true reformers. Dr. L. B. Brown also gave a very impressive discourse upon the importance of unity and har-

On Sunday evening the closing lecture was given by Mr. Jamieson. Subject, "Spiritualism the soul's religion." Mr. Rouse contributed largely to the interest of

mony of action.

Altogether, this was an unusually interesting meeting. The large hall was densely filled, and, especially on Sunday afternoon and evening, hundred

dreds thronged the street who were unable to obtain admittance. tain admittance.

The speakers acquitted themselves nobly, and everything was harmonious, and all seemed happy.
On motion, a vote of thanks was tendered to the people of Berlin who provided so bountifully for all who attended the meeting.

The next meeting was voted to be held at Oshkosh, on the second Saturday and Sunday of December next. On motion, adjourned.

J. P. GALLUP, Sec'y.

Nearly two thousand Germans leave Europe every week for the United States in the Bremen United States.

Forenoon Session.—The Convention was called to order by the President.

Dr. Lawrence sang the song E. Pluribus Unum. Mr. Toohey moved that a committe be appointed to draft resolutions in the name of the Convention, thanking the friends in Lawrence for their attentive kindness, and stating the object of the Convention. Mr. Toohey's movement was seconded and became the will of the meeting, and Mr. Toohey, Mr. Wheeler and Mrs. Mayo, were selected to act in regard to the resolutions. selected to act in regard to the resolutions.

An invitation was given to all friends of the cause from any State, to express their views

grand of detail, then we can collate a system. We need vigorous clear-headed thought, rather than trumpery manifestations of a charming us that we should cooperate with them in every effort for the elevation of humanity. Let us, therefore, endeavor to make Spiritualism practical. Let us allow it to outwork its legitimate results in our daily lives.

Timothy Perkins, of Barnard, made some pertineut remarks on the subject of prayer. He said he had learned how to pray in such a way as to secure an answer, and illustrated his thought by the following anecdote: Last spring while "sugaring off" we were much hurried at one time, and built very hot fires. We then prayed that the liquid might not run over. But behold! the first we knew the pans were not large enough to contain it—it was running over! "Ah," said I, "we prayed, but we did not watch." We then watched. But still it ran over. I selzed the ladle and commenced stirring—our prayers were answered—the pans were large enough. I thus concluded that in order for prayer to be effectual, we must not only pray, but watch and pray, and—ladle. (Laughter and applause.)

Warren Chase in some earnest remarks greatly langered that the Spiritualists have as yet no Mr. Guild, of Lawrence, urged the claims of the worked his fron cold. The inspirationalist was a blacksmith, who only worked it when red loot; both artisans were needed for a finished work.

work.
Mr. Guild, of Lawrence, urged the claims of phrenology, as a part of the spiritual science.
Mr. Tooliey was sure phrenology would find its place as a part of the universal system which was indicated by Spiritualism.
Mr. Blunt, of Gloucester, spoke of the service science has rendered the cause of true religion. It has disabused the minds of men of superstition by dissipating ignorance, and has brought to an end all undue regard for more arbitrary and executions.

by dissipating ignorance, and has brought to an end all undue regard for mere arbitrary and external forms of expression. Still, science is as yet fragmentary; it needs to be collated that we may discover the harmony of the whole. Spiritualism is needed by the scientific, while science is one of the needs of Spiritualists.

Dr. Allen, of Gloucester, said he had just been born into Spiritualism, and still belonged to the church. Spiritualism had been to him a means of liberation and elevation. An element of free-

church. Spiritualism had been to him a means of liberation and elevation. An element of freedom seemed to float around him, and his soul was uplifted to the divine. He felt it our duty to earnestly and energetically work, that the truth may be spread, and liberty and progressive life become the universal blessing. We must not be discouraged at the oppositions of blgotry. We must meet misstatement with facts, and superstition with truth, and refute opposition as Franklin overcame those who derided his theory of electricity, answering cavil by fact on fact. From Franklin's kite to the Atlantic Cable was a long way, yet the thing is done. Primitive Christianity and Spiritualism are one, and if we are faithful to it, we shall capitivate the hearts of the world.

After some pertinent remarks by Mrs. N. J. Willis and Professor Toohey, the Couvention adjourned till the afternoon. journed till the afternoon.

Afternoon Session.—Convention called to order by the President. The Afternation of Principles was read and new members admitted.

Dr. B. M. Lawrence and Mrs. M. B. Kenney were announced as the regular speakers.
Dr. B. M. Lawrence was introduced by the President, and took the platform, introducing his address by reading a set of Resolutions which he held in his hand as the basis of his discourse. The doctor gave a long address and spoke upon a num-ber of matters connected with the purpose of the occasion. The reader will have to be content with a meagre report of many things referred to. The doctor assumed that too little attention was Spiritualist Association, be considered delegates at large to the said State Convention.

Resolved, That this Association invite Spiritualists in every community in the State to send one or more delegates to the State Convention, to represent the interests of Spiritualism in their respective localities.

Resolved, That we are in favor of holding said Convention at Milwaukee, on the 26th, 27th and 28th of October next. And that the Chairman of the Committee previously appointed, be instructed to issue a call for that purpose.

The transaction of the above business conrestigate Nature and learn how to live, becoming pure and true. It is our duty to become reformers, and of ourselves first. The next step in reform is for our children, and here the education must be ante-natal at first. Few mothers compremust be ante-natal at first. Few mothers comprehend their responsibility, or understand the fear-ful consequence of unfavorable and natal influences upon the life of the child. Suicide and murder are often the results of the mother's disclination to bear children. The little book, "Why Not," by Dr. Storer, says much, very much more could be said to reform these abuses which are so there del All reforms like the results a together discussion, were unanimously adopted:

Resolved, That the education of the rising generation into the philosophy and true theory of a spiritual life on earth, is of paramount importance, and demands of us, as true reformers, the most active and persevering efforts to promote that end. That physical chantisement, torture or death, administered by man for the sins or errors of the soul, is barbarism in its rankest and fullest souse, and ought to be so considered, and accordingly abolished and utterly done away in all its forms; that all mankind spiritually are children of a common Father, and hence inheritors of an equality of right, irrespective of nationality, birth, age, color, sex or condition, except where any of those rights may have been forfeited by the acts of individuals under benign laws, regulating the best good of the whole.

Rev. Moses Hull introduced the following resolution, which, after discussion, was, on motion, laid on the table:

Revioled, That as Spiritualism embraces all reforms, and as the temperance reform underlies all others, this association be and is hereby created a temperance society.

The hour for the forenoon lecture having arrived, W. F. Jamieson was introduced to the audience and diluxes and called upon the intermediate of being a moral influence themselves, but would be for hot of the mother's disclination in the conditions, the life of the child. Suicide and murder content to be and is hereby created a temperance society.

needed in their methods of action before the best results would be forthcoming. Amusements, too, came in for notice. They were not only capable of being a moral influence themselves, but would supply the means for the most noble charities. The doctor's speech was long and full of matter; it was radical and suggestive, furnishing an abundance of food for thought.

[The reporter regrets that the absence of the Doctor deprives him of access to the gentleman's manuscript for a fuller report.]

Mrs. M. B. Kenney followed Dr. Lawrence. She did not regret that the brother had trenched upon her time; the matter he had given justified that, and he had received her permission for any such trespass. She found man and woman equally culpable for the present state of social disorder. She was glad to hear the brave words of the Doctor upon the enormities practiced as a part of our civilization. With woman, a criminal disinclination to domestic life was near the bottom of the wrong; man was by no means sinless in the matter, nor was he less responsible. Both men and women need the harmonizing influence of a real Spiritualism. In obedience to the natural demand of our spirits for progressive action, we must labor in harmony for reform. To woman belongs the divine functions of reproduction; it allies her to God. Man must be her guardian angel, protecting and cheering. The Spiritualism that is is not the fullness of the "good time coming." Let us all work, each in their own place and way. The Lyceum is a wortly effort, the that is not the fullness of the "good time com-ing." Let us all work, each in their own place and way. The Lyceum is a worthy effort, the nursery of free men and women. If true to them-selves and their cause, Spiritualists will not fail of respect from others; but most important of all

s the work to be done. Prof. Toohey: We are at last firing at the mark. every week for the United States in the Bremen and Hamburg mail steamers. A company is established at Copenhagen to encourage the emigration of Danes, Norwegians and Swedes to the United States. often enjoined silence. One thing could be done

Ditgham, from Haerhill, were amounced as the speakers for the evening, when an allourament was carried.

**Bosning Sasion.—After the usual preliminary business. Mr. E. S. Wheeler was given the plate covered to the sast of the sast of

Deep interest was manifested in his remarks, especially in his reference to the religion of Spiritualism. The lecture occupied nearly an hour; the report gives the outline of the argument.

Mr. Lane, of Lawrence, by invitation, took the stand, and made some remarks in criticism of the general tendencies of Spiritualists in their methods of investigation. Though in sympathy with Spiritualism to a certain extent, at least, he maintained the position of Independent individuality, and it is fitter to grow up ourselves than to seek

annel the position of independent individuality, and it is fitter to grow up ourselves than to seek to pull the heavens down.

Prof. Toolsey, in rejoinder, sharply and scientifically called Mr. Lane to account, and the prospect would have been good for an exhibition of intelectual gymnastics, and a close, amiable argument, but the lateness of the hour cut short the interesting discussion thus ably begun.

tend the Convention.

The Active of the We thank the officers of the Convention for their contribute of the Mark the officers of the Convention for Able to report to our friends and the world that concord and unanimity have characterized our deliberations.

The resolutions being put to vote were unanimously adopted, when, with the usual formalities, the Convention was adjourned to meet at Boston, the second Wednesday and Thursday in January, 1967

So ended the Third Quarterly Meeting of the State Association.

REPORTER'S NOTE .- All shortcomings, errors, or other causes of regret in this report are to be attributed to the Janitor of the City Hall of Lawrence, to whose criminal neglect of the warming of the hall numbers who attended the Convention owe severe colds, and the Reporter a fit of sickness. It is to be hoped that our sufferings here recorded may influence him to reform, that future Conventions may be made comfortable, and other reporters less indignant.

ADDRESS

Of the State Association of Spiritualists and Reformers to the People of the State of New Jersey.

GREETING: The first State Convention of Spiritualists, Friends of Progress and Reformers, of New Jersey, assembled in compliance with previous announcements at Vineland, Cumberland Co., May 25, 1866. The different branches of re-form were largely represented. Six different sessions of said Convention were

Six different sessions of said Convention were held, of some three hours each, in which the general demands of the age were freely discussed with universal harmony.

An Association was organized, entitled: The New Jersey State Society of Spiritualists and Friends of Progress; of which any person may become a member, whether a resident of this State, or elsewhere, by having his or her name attached to the articles of agreement, and contributing to the funds of the society. uting to the funds of the society.
In order that the principles and aims which ac-

tuate us may be understood, and your coopera-tion secured, the undersigned were selected a committee to address you. In performing this delicate duty, we are at once struck with the great diversity of opinion prevailing among the friends of religious, political and moral reform. But the dominant sentiment of said Convention was declared in favor of the philosophy of modern Spiritualism; and as the representatives of that system of ethics, we declare our belief that that system of ethics, we declare our belief that Spiritualism is a religion and philosophy founded upon facts, and in this respect differs from all other religious, which are founded upon fatth. We, as Spiritualists and reformers, respect the fatths of mankind; but we prefer the facts manifested by Nature, and by Nature's God. We believe all religious in the world, have, in their origin been founded upon similar spiritual forts we neve an rengions in the world, have, in their origin, been founded upon similar spiritual facts; we accept the inspirations of all ages and peoples, but we cannot endorse the perversions and misconstructions of those inspirations by the forms and conventionalities of man.

It teaches, as a fundamental principle of the dom-having spent a portion of my time as far

to reform all this wrong: parents could and should privately educate their children. Then woman would no longer sin through ignorance, nor suffer from the follies born of the ignorance of our sons.

Mr. Richardson made a plea for the Lyceum, urging that its function was true education for the children. "Out of the fullness of his heart came his words for it."

Mr. E. S. Wheeler, of Boston, and Mrs. Nellie Brigham, from Haverhill, were announced as the speakers for the evening, when an adjournment was carried.

Evening Session.—After the usual preliminary business, Mr. E, S. Wheeler was given the platform. He said: We, as Spiritualists, are like dis-

Got now number millions of the most intellect-ual and benevolent citizens, male and female, of this and other countries. Believing the people of the State of New Jersey and the wide world would be greatly benefited and their happiness enhanced by a better understanding of the princi-ples herein set forth, we thus present them to the public, and most carnestly appeal to all lovers of reform, in religion or polities, to assemble togeth-er whenever and wherever convenient, to discuss these facts, and thereby help to ameliorate the these facts, and thereby help to ameliorate the

these facts, and thereby help to amenorate the condition of mankind.

Respectfully,

L. K. COONLEY,

C. B. CAMPBELL,

DEBOGRAH L. BUTLER,

Will the Religio-Philosophical Journal please

INTERESTING CORRESPONDENCE.

Many of our readers will be interested in perus-

lectual gymnastics, and a close, aniable argument, but the lateness of the hour cut short the interesting discussion thus ably begun.

Prof. Toohey delivered the closing address, of which, having no notes, we shall attempt no report, other than to say it was fit and worthy of the time and occasion.

From the Committee on Resolutions, Mr. Toohey effered the following:

Rejoicing in the occasion which brings us together in State Couvention, we are thankful for this developed, and as expressive of our enlarged convictions of usefulness, we send greetings of renewed fraternity to our co-laborers and sympathizers in the following resolutions:

Resolved, That are a careful survey of our experience as an Association, we find reasons to justify the organization of State effort, and repledge ourselves to continued action to make it efficacions to the necessities of the people.

Resolved, That thanks are due to the friends of the friends who so cordially invited us to their city, and kindly entertained us at their homes.

Resolved, That the selection of our Executive Committee, making laston the place of our next meeting (second Wednesday and Thursday of January, 1867), meets our hearty approval, and that we pledge ourselves to deall in our power to make the occasion a pleasure and a profit to all who may attend the Convention.

Resolved, That we disank the officers of the Convention for which the place of our next meeting (second Wednesday and Thursday of January, 1867), meets our hearty approval, and that we pledge ourselves to deal in the magnitude.

Resolved, That we disank the officers of the Convention for which the place of our next meeting (second Wednesday and Thursday of January, 1867), meets our hearty approval, and that we pledge ourselves our hearty approval, and the feed of the country.

**R to vote yet)—and write one letter without speaking of their condition, and speaking with feeling, too, has, in my opinion, something to learn. But, then, I have long since learned that it does not require a very nice tree to make a spiritualistic stick of fingber. Almost any stick will do—crooked, knotty or shaky; but if you want a tree to hew out an Abolitionist, it must be straight, sound,

and perfectly free from knots. The great test of the nineteenth century is the slave. He is the Christ of this age, and by him this nation must be saved. Behold, Bro. Danskin, your saviour when you meet him on your

I should be pleased to have an answer to this.

Yours for the recognition of the whole human race as brothers,

Cornelle, Mc., Aug. 12, 1866.

WASH, A. DANSKIN'S REPLY TO SEWARD

MITCHELL.

SIR—Yours of 12th inst., given above, says that after reading my communications for several years past to the BANNER OF LIGHT, and lately years past to the BANNER OF LIGHT, and lately to the RELIGIO-PHILOSOPHICAL JOURNAL, you desire to know whether my Spiritualism has much depth to it. You also ask other questions. As your queries seem offered in a spirit of sincerity, I will treat them with a courtesy which your rudeness of expression would otherwise forbid, and answer them frankly.

The Spiritualism that has come to me from the homes of the angels, has not only very great.

homes of the angels, has not only very great depth, but rises also to a very great height, and expands until it covers a very great breadth of

thought.

It penetrates, with its mental vision, the domain of matter, diving into the interior, until it rests upon the primitive, or simplest elements; thence passing outward, it scrutinizes with a careful eye he various combinations in the mineral, vegeta-ble and animal kingdoms, until they terminate in that apex of material formation—the physical body of man.

In the spirit-realm it sees the interior man pro-In the spirit-ream it sees the interior man projected from the great reservoir of life and thought, called God; clothing himself with these various forms of matter, and delving in the anterial workshop, the world, until he has subjected all matter to his control; thence pressing onward to spheres more refined, and over advancing throughout starnity. out eternity

My Spiritualism reaches in its efforts and its aspirations from the atom to the Delty—from the surface of the globe on which I stand out into the regions of illimitable space, as far as the mind of man or angel has capacity to reach. It embraces in its religion all forms of humani-

ty, without reference to mental, moral or social conditions. It penetrates in its philosophical re-search wherever there is material for thought. It fears no evil, but recognizes all things within the divine economy as the legitimate offspring of antecedent causes, which, under the influence of immutable law, are ever tending to quicken the latent powers and unfold the higher capacities of man's nature. man's nature.
You infer that I am not aware of the existence

accept the inspirations of all ages and peoples, but we cannot endorse the perversions and misconstructions of those inspirations by the forms and conventionalities of man.

We believe modern Spiritualism presents a religion in conformity with the laws of Nature, having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of nature for our adoption.

It advocates the growth of the human spirit, as the highest expression of Divine Harmony.

It gives us the only positive evidence that man is an immortal being.

You infer that I am not aware of the existence of negroes either in Baltimore or throughout the Southern States, because I have not referred in my writings to their condition.

Had I written for the Liberator, or any other publication devoted to the dissemination of non-country, I would have given such information as I possessed upon that subject. I would have the highest expression of Divine Harmony.

It gives us the only positive evidence that man is an immortal being.

South as Florida, my knowledge of the condition South as Florida, my knowledge of the condition of the colored race is based upon personal observation, and not upon the ficitious narratives of political or literary speculators. I would have told you that, considering the abject state of degradation and barbarism from which they were rescued when taken from the shores of Africa, this race of people was making good progress toward enlightenment and civilization under the care and guidance of those whom they called masters.

care and guidance of those whom they called masters.

My philosophy teaches me that under the Divine Laws all progress is gradual but sure; consequently I have not expected the negro, as a race, to spring at once from the almost puggly animal condition in which he dwelt on the shores of Africa, into a state of refinement and culture on the American continent. God never hastens nor hurries with his work; and whenever man, in ignorance of God's laws, attempts to anticipate results, he only creates confusion, and, at last, finds himself impotent to accomplish, in advance, that which must surely come in the regular operations of the divine economy. of the divine economy.

of the divine economy.

As a race, the progress of the colored people of Maryland, considering the point from which they started, has been as good as that of any other people of whom I have knowledge. I am personally acquainted with many individuals among them who would compare favorably in intellectual, moral or social development with members of more northern communities. When worthy, they enjoy respect and consideration in a higher degree, I think, than others. They have not the privilege of voting, it is true; but if being denied that privilege constitutes slavery, then two-thirds that privilege constitutes slavery, then two-thirds of the most intelligent, honorable and worthy citi-zens of Maryland—natives of the soil—are at this

of the most intelligent, honorable and worthy citizens of Maryland—natives of the soil—are at this moment held in slavery by the very people or party to which you belong, and which professes to be the especial champion of freedom.

You also say, "The slave is the Christ of this age, and by him this nation must be saved. Behold, Bro, Danskin, your saviour when you meet him in your streets."

If I was a creed-bound sectarian, I would tell you that your language was awfully profane—horridly blasphemens; but as I am a Spiritualistic Philosopher, I will say that, finding myself endowed with powers of observation and reason, I feel no need of a saviour, and recognize, in my own case, no necessity for a Christ—either white or colored, hond or free. My own direct relation to the infinite source of all power and intelligence is sufficient for all my personal needs. As I draw near unto that Divine Source by contemplation of His works, I find there is in all Nature no such principle as evil. There are two conditions—one of ignorance, ever leading to fear and bate; the other of knowledge, ever lifting man above the petty antagonisms of the lower life.

The propagation of this soul-expanding Philosophy, my friend, is the end and aim of all that I have ever written for the BANSER OF LIGHT or the RELIGIO-Philosophical Journal. I was not aware that either paper was devoted to the

have ever written for the BANNER OF LIGHT or the RELIGIO-PHILOSOPHICAL JOURNAL. I was not aware that either paper was devoted to the cause of sectional or party politics, but supposed the chief purpose of their publication was to dis-seminate knowledge of the laws that govern in-tercourse between the mundane and supra-mun-dane worlds; and consequently, when contribut-ion to their publicant there would a second ing to their columns, I have confined myself to that subject.

In the North and West I have been grossly mis-

In the North and West I have been grossly misrepresented by those who have been prevented
from prostituting the restrum of Saratoga Hall to
political propagandism. I have, heretofore, deemed this of too little import to require correction,
but will avail myself of this opportunity to state
my true position.

It has never been a question in the First Spiritualist Congregation of Baltimore, of which I am
the presiding officer, whether a speaker held one
or another class of political opinions. The people
who meet at Saratoga Hall believe themselves individually competent to determine the political

who meet at Saratoga Hall believe themselves he-dividually competent to determine the political problems arising under our system of government without advice or connsel from those whom we employ for a totally different purpose; we, there-fore, apply no political tests to either speakers or members, but we do expect from our lecturers, and the unseen intelligences professing to control them that the audiences who arither is cover as them, that the audiences who gather in eager expectation of hearing an exposition of our Divine Philosophy, shall not have their ears offended by commonplace political harangues.

With the confident trust that all races and contains the confidence of the con

ditions of humanity will eventually reach the wis-dom-plane of development, and there rest in har-mony under the influence of the Great Central Power of the universe,

I remain yours truly, WASH, A. DANSKIN.

SPIRITUALISM: WHAT IS IT COMING TO?

BY D. W. ROGERS.

No doubt the future will answer much better than we can now, but when we are out upon the broad ocean it is well to look about us and see whither we are drifting.

Spiritualism is based upon the great fact of

man's immortality and his ability to mingle, to a greater or less degree, with scenes of earth after the change called death. That fact has existed ever since man has existed, but it has been reserved for the men of the present century to see it demonstrated more fully than ever before. The rapid strides of Science, and the ascendency of Reason, combined with these spiritual manifestations, have caused old customs and old ideas to lose their power over the more rational and thinking of men. New thoughts and new ideas have been the result. These new thoughts and new ideas, combined with what we may call the religion of Spiritualism, constitute what is now known as Spiritualism, for we can hardly call the religion of the soul ideas. It certainly is not opinion. or belief. It is the spontaneous outgushing of our spiritual natures to something above and beyond ourselves. It is our higher and better selves in communion with the Father Infinite. It is our communion with the ascendency, guiding and controlling all our acts. That spirituality will be more exalted in proportion as our ideas are exalted and noble, but is not itself ideas. Perhaps those who embrace the ideas of Spiritualism without being inspired by its religion may be called Spiritualism, but they have got only the husks of Spiritualism. Spiritualiam.

What, then, is Spiritualism coming to? Is it to be a regenerator and redeemer of the race? Yes, if its ideas are not made paramount to its religion. Here lies the error of all the old theologies. They have made ideas superior to the religion of the soul. The churches ask of men opinions and be-liefs. Some men they accept, and others they exliets. Some men they accept, and others they exclude accordingly. Some Spiritualists think the time has fully come when the world should know by what particular opinions and beliefs to judge them. By these they would be judged and judge others. By their universal acceptance they would become a power in the land. Is not that the New Theology running in the old track? What would I have? I would have all accent the ideas of Safe. have? I would have all accept the ideas of Spiritualism who can do so, but I would not stop there. I would dig deeper, and find newer and better ideas, if possible, that thereby the religion of the soul might be more exalted. I would deem facts, ideas, opinions and beliefs of no worth only as they would serve to make men better, nobles and purer, by promoting the ascendency and out-growth of the spiritual in man to an approach nearer and still nearer the Divine. I would have

nearer and still nearer the Divine. I would have Spiritualists known not by what they believe or know, but by the pure and noble lives they live. Spiritualists of America! do not neglect the religion of Spiritualism! It is by this the world is to be redeemed. The ideas and forms of to-day, may be swept away by the angel of change, but the religion of the soul cannot be swept away. It may grow broader and deeper by the acquisition of new ideas, and it will endure while man endures.

Let the domain of thought be free. Call no man brother the more because he thinks as you do, nor the less because he thinks differently. Let love unbounded and charity unfailing prevail.

Bound to no party,
To no sect confined,
The world our home,
Our brethren all mankind.
Love truth, do good,
He just and fair with all,
Exall the right,
Though every tim fall.

Middle Granville, N. Y., 1869.

Correspondence in Brief.

Spiritualism in Oswego, N. Y.

As the Spiritualists of this city have again awakened to life from a sluggish inactivity of several years' duration, and are again, as far as possible, recipients and promulgators of "the great American religion," viz: Spiritualism, we thought we would like the fact noted in the Bantary of the great American religion," NER, and thus present our compliments to the many excellent speakers who in times past have tarried with us, and say to them that we are again on the highway of progress, alive, active, and once more started in business.

During the month of October we have had J. S. Loveland with us, and the interests on the increase. We consider him one of the best, if not the best speaker among our lecturers. His arguments are clear, lucid, and instructive. He has spent four Sundays with us, (and is to come again,)

and dis ussed the following subjects, viz:
"Spiritualism a New Dispensation;" The Lyceum and its Benefits;" "the Necessities of the Times," two lectures; "the Relation of Spiritualism to the Church;" "the Moral Standard of the the Church and Spiritualism Compared;" "Duty of the Spiritualists to the World;" "the Fact and Law of Progress." And in our opinion, if the above lectures were put in book form, (with some additional subjects to complete the argument,) it would give to the world the most concise and complete idea and correct statement of true Spiritualism extant. Every lecture delivered by him here, was an exhaustless fund of information long to be remembered. The oratory was per-Without written notes, the language was pure and distinct, and grandly embellished with beautiful utterances. The ideas were replete with valuable suggestions, abounding in historic fact and literary merit, and all most gracefully represented by a master mind. He leaves here to spend a few months in the West, and we can assure ou- Western friends that he is all they need ask for in a speaker. His audiences never grow less, but always increase; and every hearer has something to ponder and reflect upon after listening to him. His enunciation of the princi-ples of Spiritualism are sublime in their purity of sentiment. There is some noble object to be attained, some definite purpose aimed at to make men better. His work has been most beneficial to us, and hundreds of hearts and homes among us are ready to welcome him back again many, many times. He has established a Lyceum for us; and its progress, thus far, has been most au-spictous, and all that could have been hoped for. Every Sunday new members are received, and unless our friends hereafter become apathetic, we shall again show you a most glorious record for the cause in Oswego. Please express these our sentiments for Bro. Loveland in the columns of the BANNER, and believe as your and for the Spiritualists of Oswego, J. L. Pool. the BANNER, and believe us your friends. From Ostrego, N. Y., Oct. 31, 1866.

A Word from East Kingston, N. H.

We write you from very fullness of heart, asking but little space to claim our individuality, and let you and your broad circle of earnest readers see that our pigmy township, here among the woodland hills of old New Hampshire, is alive to the new dispensation which angel bands are now

so lavishly showering down about us.

Only a year ago we stood cold and resolute in the faith of Old Theology, with but one—an isolated, but brave old man—to persuade us differently. Now, thanks to his untiring efforts, and the unseen influences which have sprung up in our midst, our ranks can be numbered in scores, our minst, our ranks can be indinced in scores, and still we are growing—the great work of reform has but just begun. Everywhere we feel the influx of the purer and higher life about us as we grow in the new truth; and each setting sun only adds to the rapidly swelling tide of advancement that makes us stronger and more

and more are in contemplation. For our first teacher we fortunately secured E. S. Wheeler-a man of deep and scientific sense, and who, in duty to him, we should add, did his work nobly. Being a constructor, not a destructor, he took his Reing a constructor, not a destructor, he took his standpoint far above the common class of speakers and maintained it through the whole, building anew before he destroyed, and smiting theology with a blow of iron, left its supporters in fear and trembling, save to leave the old for the new and more beautiful retreat. Such we found to be the system of Mr. Wheeler, and for the benefit of the cause we would earnestly recommend that where lecturers are needed, such as he should be

were next astounded by having the great and lionized Miles Grant brought into our presence. What he says, and how he expounds his fiery ideas," almost every one well knows, and so we will make no attempt to rehearse the "oft told tale;" but judge of the chagrin of his few cooperators, when "Madam Grundy" loudly proclaimed: "Miles Grant did more for upbuilding Spiritualism than for its destruction!" And this he really did; almost every one here will affirm the fact. And in other places, too, we have been informed, he has done the same—a lamb in the guise of a wolf-building up where he endeav-ored to destroy. Immediately after his exit, auother lecturer came before us, who was soon fol-lowed by Miss Julia J. Hubbard. The half was crowded to the utmost extent with strangers from afar away, and we are told that several engagements have since been made for her to speak in the adjacent towns. And so you see Spiritualism spreading; other towns are grappling at the great truth, and other hills echoing back the glad refrain. Onward, still onward, is the watchword, and onward it goes! KEMPLER.

From Maine.

We have for some time past been traveling and lecturing for the glorious cause of Spiritualism, and find error slowly but surely fading away before the melting rays of truth. In Carmel we found a few warm friends of the cause: in Hamp den many more, among whom were Bro. Petten-gill and wife, the Emerson family, Bro. John Lowe; also Joseph Miller, of West Hampden, and many others too numerous to mention. In the thriving village of Monroe, we also found many friends. Bros. Colson and Chase are doing a good business in the healing art. The Spiritual-ists have the lead there. I might mention many others who are engaged in the good work, had you space for them. In Camden we found a few strong and tried friends. Judge Alden, one of the wealthlest men in the place, has built a hall, in which meetings are held; and often pays the speaker from his own purse. We spent two Sabbaths in Lincolnville, where we found many auxious to hear the truths of Spiritualism. In South Thomaston there are many friends of the cause. Here Bro. J. Sweetland has also built a hall in the attic of his fine house, where meetings are held. We spent one week in Union, and one in Waldoboro. The cause of Spiritualism is raining in the last named place. We winted gaining in the last named place. We visited Newport, Plymouth and Troy; and in all those places our philosophy is gaining. We spent one week in Jefferson, where are a few friends. The opposition is very strong, yet the few believers in our spiritual gospel stand firm. From Jefferson we went to Windsor. There, too, we found a few friends to the cause of Spiritualism, and many anxious to hear its truths. We remained with them three weeks, and should have remained auger had we not been so long absent from home, and deemed it best to return and rest a while. JAMES TRASK.

Kenduskeag, Mc., Oct. 31, 1806. P. 8.—1 am now at home, ready to answer calls

Matters in Philadelphia

I observe by the last BANNER, in the notice of the meetings held at Philadelphia, it is stated that there are "no services in the afternoon" of Sundays. This is a mistake, as we have conferences at three o'clock, the object of which is to elaborate and critically examine the lectures defluered at the regular meetings of the regular livered at the regular meetings of the morning and evening. These aneetings have been very interesting, and are well attended, besides being productive of good results. Having no creeds to establish, Spiritualists have a peculiar interest in developing the truth on all subjects, especially those treated by the regular lecturer before the public, and to this end the conferences are de-

We have also another spiritual institution here denominated the Penetralium, the purpose of which is to cultivate and disseminate a knowledge of the scientific details of the general princi-

ples announced by those before the public as teachers. This institution has been in existence for some two or three years, and is attended by many of the best thinkers of our school. It is reas the foundation of a movement which will develop accurate knowledge more effectually than any other hitherto employed, since it not only treats scientific questions from the spiritual point of view, but illustrations by diagrams and experiment accompany the lectures. After the lectures, the points are submitted to the audience for examination and criticism.

The Penetralium meetings are held on Thursday evening of each week, at the hall southeast corner of 9th and Spring Garden streets, to which the friends visiting this city are always welcome. The institution is supported by subscription, and

the meetings are free. Yours truly, I. REHN. Philadelphia, Pa., Nov. 3, 1866.

Wisconsin State Convention.

Our State Convention came off on the 26th, 27th and 28th of October, in Milwaukie. It was a grand success. A State Society was organized, and its officers are: Col. A. B. Smedley, of Oshkosh, President, Miss Elvira Wheelock, of Janesville, Vice President, and Mr. L. B. Brown, of Mills white Sweaters with Mr. L. B. Brown, of Milwaukie, Secretary, with a Finance Committee of five persons. Able speakers were present from On the persons. Able speakers were present from various parts of the State, and some from Illinois. One of the marked features of the Convention was the freedom with which the "Woman question" was discussed: Able speeches were made upon the subject by speakers of both sexes, and some strong resolutions were passed. The Convention was characterized by its carnestness, and harmony of feeling and action, and presages great good to the cause of human freedom, and the emancipation of souls from the bondage of creeds superstitions and religious bigotry, as well as from the galling chains of unequal laws and social formulas and fetters. Will send full report as soon as possible. L. B. Brown.

Massachusetts State Association.

The following is the address, prepared by a Committee appointed at the recent session of the Association, setting forth some of its objects. This document, together with circulars detailing more minutely the workings of the Association, will be issued this week by the Secretary for circulation. As soon as the sum of \$500 is raised, lecturers will be sent forth into those parts of the State where no regular meetings of Spiritualists are now held. As we stated last week, the objects of this Association are worthy of the hearty cooperation of our friends all over the State. Donations of \$1 and upwards can be sent to the Secretary, Ed. S. Wheeler, Boston, care of this TO SPIRITUALISTIC REFORMERS AND WORKERS

FOR PROGRESS.

Friends-Rejoicing in the advent of modern Spiritualism and the great awakening it has oc-casioned, we greet you, in the fellowship of effort, as brothers in reform. The good accomplished, we are conscious, is but comparative when measured with what remains to be effected; but such as it is, we hall it with thanksgiving, as the forerunner of the grander possibilities and significant of the splendors which wait upon united and con

The inception of Spiritualism was modest, but the conception grows grand; and the reasonable ness of its coming is surpassed only by the natu ralness of the agencies it has called into being The physical manifestations interested the mat ter-of-fact minds; tranco and inspirational speak ing intensified sentiment, while the ministry o rt made the objective development of spirit-life a thing of beauty and a joy forever." Simple in the beginning they have grown a power unti-the interrogating raps of unknown intelligences have awakened immortal echoings in the hearts and homes of the world. Millions of minds rejoice and homes of the world. Millions of minds rejoice in its expansion, for its reforming thought has recast old theologies and materialistic philosophies. Transforming the deformed, it has created a philosophy and literature its own, while retranslating and republishing the verities of the ages. Fraternal to truth, conservative of good, poetry, philosophy, science and history renew their youth and deepen their significance in the ministry of spirits, while life individual and colministry of spirits, while life, individual and col-lective, grows natural in manifestation and orderly in development.

The ligious, thus spiritual in idea and scientific in character, concerns the interests of mankind. It ought to attract the attention, enlist the sympathies and secure the active cooperation of all progressive minds, since institutions founded and sustained for the benefit of society are successful only as they are based upon divine principles.

These are constitutional to life and fundamental in natural religion. They never quarrel with reason, discard science, nor contemn Nature, as false theologies and superstitious priests do-to the great hurt of progress and the distigurement of humanity.

The organization of the Massachusetts State Spiritual Association is for the development and popularization of natural religion. It has no party but humanity to build up—no clique but error to put down—its methods being pacific and positive. Tolerance and intelligence unite in making knowledge the servant of religion and science, its motto being: "Publish the truth in love and live it in freedom." It accepts the lecturate er, the medium and the press as members of its propaganda, and recognizes the individualization of character as corrective of the conventionalism of society. Its authority is Nature, its best interpreter, Science.

J. H. W. TOOHEY, E. S. WHEELER, A. C. ROBINSON, Committee.

Scientific Investigation.

The following letter of Dr. I. G. Atwood, the well known healing medium, formerly of Lockport, N. Y., explains briefly the general purposes for which a committee was appointed by the First Society of Spiritualists of New York City, of which Dr. Atwood is Chairman. It is hoped that this effort may prove the nucleus of an organized system of investigation, by which the varied phenomenal aspects of the healing power may be resolved into scientific order, and the philosophy of this department of Spiritualism be better understood.

As Chairman of the Committee on "The Sick and Indigent, and the Establishment of Healing Institutions," I would respectfully request through your columns, that every person now engaged in the healing art as healing mediums, clairvoyants or magnetic physicians, psychologists, &c., &c. would communicate with me, each giving me sbrief account of themselves and their doings. desire information on these particular points:
The name, age and residence.

How long they have practiced.

Whether located permanently or otherwise. Their manner of healing. Under what phase of mediumship.

How long been in practice, &c., &c.
I particularly desire to know what success you nave. Whether your powers seem to act in specific cases, or in a general manner; and any other

nformation that may be considered of value to I desire each one to give their views as to the laws that govern them, together with their phi-

losophy.

In cases where the mediums are not able to write out their experience, will some one do it for

I hope such an interest will be manifested in this matter, that will enable us to establish a firm basis and concert of action, whereby we may act knowingly and intelligently; thus enabling us to take that high and noble stand among men which will enhance our ability to do a vast amount of

Committee: I. G. Atwood, J. R. Newton, T. C. Benning, Elizabeth Merwin, Mary F. Davis, J. P. Greves, Mrs. Decker, Martin Lewis, William C. Hussy.

I. G. ATWOOD.

Hussy.

J. G. ATWOOD

No. 1 St. Mark's Place, New York, Oct. 1866.

[Religio-Philosophical Journal please copy.]

VELOCITY OF SOUND,-Sound moves more rapidly through water than through air. The velocity also increases as the temperature of the water increases.

Banner of

BOSTON, SATURDAY, NOVEMBER 17, 1866.

OFFICE 158 WASHINGTON STREET.

ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. C. H. CROWELL, For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, - - - EDITOR. All letters and communications intended for the Edito-Department of this paper, should be addressed to the

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

Deceptive Spirits.

A recent communication in the BANNER from Judge Carter, of Cincinnati, on the subject of 'Lying Spirits and False Communications," has called forth several able answers from esteemed correspondents. It will be remembered that the conclusion at which the Judge arrived was, that there is no medium who is not a victim of designing and deceiving spirits." "I cannot," he writes, "now point to a single medium—and I have known many—and say that he or she is perfectly reliable."

To which we might reply, perfect reliability implies perfect infallibility; and the Judge must seek for that, not among mediums, or spirits, or angels, or archangels, but of the infinite God himself,

But the Judge goes further. He is forced to the conclusion that all mediums "are unreliable; whether it is their fault or the fault of the spirits, or the fault of those who seek tests or communications through them." Then he quotes the notions of Swedenborg in regard to the peril of consulting spirits; and remarks that the Swedenborgians, while they "all admit that these spiritual manifestations of to-day do all occur as facts, yet they, having the truth from Swedenborg alone, put no faith or trust in them; and consider it dangerous to have anything to do with them."

Now since the great mass of unbelievers and skeptics in regard to a future existence would be entirely relieved of their unhappy doubts and unbelief, if it could be proved to them that there was anything like spiritual agency, good or bad, going on in the world (for the existence of the bnd spirits would imply the existence of the good), would it not be more generous in our Swedenborgian friends, humbly and prayerfully, but boldly. to brave the perils which may come to them from spiritual investigations, and do what they can to help us place these wonderful phenomena, significant of the actuality of spirit, upon an impregnable scientific basis? For our own part, we are quite willing to run all the risks of being misled, juggled, duped, or even damned, by these false spirits, if we can be the instrument of conveying light and comfort to one poor human heart, struggling amid the mists of skepticism and unbelief on the great question of questions, which, from the time of Job to the present day, has clouded and exercised so many minds-this, namely, Does the conscious individualism of man terminate with the phenomenou called death?

We are glad that Judge Carter has brought up this subject of deceptive spirits, for it is one in regard to which many candid inquirers have been much puzzled. The assumptions which underlied our position on this question are two: First, we hold that few mediums can be entirely sure as to the identity of a spirit. Even in the high trance state, we doubt if the spiritual sense is always, and in all subjects, so fully developed as to qualify the medium to say infallibly, This is truly the questionably a plastic power of assuming different shapes. There are no doubt laws limiting this power and rendering their attempts at imposture abortive under certain conditions. Our own suiritual insight, purity and elevation will probably be the standard of our ability to detect spiritnal humbugs. There have been many seers who have claimed infallibility; but this very claim is to our mind the greatest provocative of doubt. Swedenborg, it is well known, claims that while he sat eating in a tavern in London, the Infinite Jehovah came down to him, and talked quite familiarly to him, rebuking him for eating so much, etc. Now, with all deference to Swedenborgians, and with all our reverence for Swedenborg himself, we cannot but think it more probable that he was deceived, than that the Ineffable One was really present in the form of a man to the Swedish seer.

The second assumption we make is this: it would be inconsistent with those laws of our being, making our moral and intellectual freedom the principle of all spiritual growth, for the Creator to allow spirits to communicate infallible directions for guidance to mortals. Lessing, the German poet, once said, that if God would give him the truth, he would decline the gift and prefer the labor of seeking it for himself. A noble saying, the offspring of a profound insight into God's spiritual laws! God gives us inklings of truthyes, more than inklings in confirmation of the great truth of immortality-(what could we, who are acquainted with spiritual phenomena, reasonably ask for more in this life!)-and then by the great facts of life He says to us, Now exercise the faculties I have given you. Study, inquire, meditate, and find out the rest for yourself. The laws of your being require effort and will from yourself to raise and illumine your soul; and good spirits will not undertake to contravene those laws by making you a mere passive, inert instrument in their hands, and taking from you all freedom of choice between good and evil. Man is meant to do for himself; to think for himself: to seek light for himself, not only from his own innate powers, but from all good influences and from all good spirits, whether in the flesh or out of the flesh; and if he thinks to find spirits who will relieve him from this trouble of exercising his own nowers of judgment and his own moral faculties, he must not complain if he come to be the dupe of spirits unscrupulous, false, or fanciful.

We do not believe that it is a spectacle which the highest order of spirits smile on-that of a man dunning a spirit for information in regard to either temporal or spiritual concerns. No wonder the inquirer gets bafiled, deceived, disgusted, until he is almost ready to exclaim with Macheth and Judge Carter-

"And be these juggling fiends no more believed, That palter with us in a double sense;

The same complaints were made in the times of the ancient oracles; and when John tells his disciples to "try the spirits whether they are of God," he plainly knew that many of his hearers were misled by unreliable communications.

The truth is, that the highest order of commu-

nications do not come from importunity. "The kingdom of God cometh not with observation," said Christ to the importuning Pharisees, who demanded when the great event should be. If when Judge Carter says that all mediums are unreliable, he means to say that all communications coming through them from supposed spirits are untruthful, he is greatly in error. We do not think he means this. We think he simply means, all mediums are fallible. There are on record an ample number of cases proving that truthful communications have been received.

The instances of truthful prevision, in which deaths, accidents, etc., have been foretold, are too numerous and well authenticated to require specification, as all persons who have given any study cification, as all persons who have given any study cification, as all persons who have given any study come on the conditions of your reason and judgment.

Next would come one and try to hoax me with some fictitious story, or give directions as to diet or business, that would be sure to run to some filly extreme or other. In short, all manner of tests before given proved now to be exactly contrary to the truth; so that at this time, when I recovered my strength, I was inclined to give the But since that, I have begun to see more wisdom and system in such a training of my mediant which and tone of mind have been improved, and the objects of life have been placed improved, and the objects of life have been placed improved, and the objects of life have been placed in the purpose of teaching you to be strong and self-reliant; to choose the good from the evil, and accept only that which accords with the higher intuitions of your reason and judgment.

From the creditous tone of Judge Carter's article last May, in the BANNER, perhaps he too.

Have a class before given proved now to be exactly contrary to the truth; so that at this time, when I whole thing up as rather unprofitable.

But since that, I have begun to see more wisdom and system is such a training of my mediants and the objects

Judge will, on reflection, admit, therefore, that all he can fairly say is, that a certain proportion of the so-called spiritual communications areespecially when they refer to temporal and secular matters—untrue. Here we can probably meet on a common ground, and agree. It obviously would defeat the purpose of our disciplinary life in this world if perfectly reliable directions for our guidance in our business, our family affairs, our stock operations, or our political intriguing, could be had from spirits. Even when we seek information for an apparently good and disinterested object, we must still make our common sense the ultimate criterion. We think it is often as much the fault of the inquirer as it is either of the medium or the spirit, that lies are told. The answer is often just what the questioner deserves to get. Judge Carter will of course understand that in this we do not mean to impugn either his good sense or his good intentions. We think that there is a disposition among many persons to expect too much of the spirits; more than a profound meditation on spiritual and moral laws would justify.

Here let us introduce a note we have just received from Judge Carter, supplementary to his recent communication:

"DEAR BANNER-I desire room to say that in my article on 'Lying Spirits and False Communications,' published in your columns Oct. 20th, I did not design to cast any sort of reflection upon mediums, and certainly not upon Miss Lizzie Keizer, the medium designated. How any such misconstruction could be nosethly nut mon my words. construction could be possibly put upon my words, I am at a loss to understand. If there ever was a good medium, and a good woman, Miss Lizzie is one. She is well known, and respected wherever she is known for her truthful, womanly character. I do not believe that she would deceive in any particular; if experience is worth anything, I now she would not. It was for this reason esne cially-knowing the character of Miss Lizzie for truth and veracity—that I wrote the published communication; for if the spirits speaking through ier could not be relied upon, when and where can

I was then 'after' the spirits, and not the medi ums, many of whom, I doubt not, are much more sinned against than sinning. I sought especially to impress upon us all that through the most eff cient, gifted and truthful mediums, unmitigated and voluntary lies will come from deceiving and ying spirits, and that no medium, however truth ful his or her normal character, could be entirely exempt from the imposition.

Yours truly, A. G. W. CARTER. Cincinnati, O., Oct. 25, 1866."

As the Judge here puts the case, we agree with him fully. The best and purest medium may be made the instrument of uttering mendacious or profane communications. One of the best women we know, and who is not a professional medium, repudiated her mediumship because of the profanity of the communications she was made to write. Similar instances are probably familiar to many of our readers. But this does not in the least militate against the fact that perfectly reliable communications from the spirit-world are given through the instrumentality of mediumistic persons. We have printed in the message department of this paper a large number of communications, the tenor of which we knew nothing of previous to publication, but afterwards tested, and found them to be truthful in every particular. We shall endeavor to elucidate this subject of inter-communication between the two worlds more fully hereafter, by what we consider conclusive evidence.

he following communication on the subject this article bears date-Oct. 18th, and is from Mr. Loudon Engle, of Philadelphia:

"I have just finished reading an article in the BANNER OF LIGHT of Oct. 20, by A. G. W. Carter, on 'Lying Spirits and False Communications,' and I think his conclusions very hasty. I have received, as well as he, the best of tests, as also the most untruthful, from such mediums as Charles H. Foster and Mrs. Robinson: but I am not disposed to reject all communications, or, as he says, 'To be "afeared" of these witches and grow aweary of the sun,' because of those falsiies. This seems to me to be about the way the subject stands in regard to communications: receive a 'test,' through a medium, from a dear friend. There is nothing wanting. Identity in every respect is recognized. But, after a while, that element of doubt, that ever is a drawback to progression, even though it does finally culminate in belief, suggests to us the possibility of having something more satisfactory; suggests the notion that there was mind-reading, psychology, or any other 'ology' the active doubt can conjure up So we seek the medium again with this disbelied growing strongly upon us, for a better test. Well, what is our condition? Is it of that receptive or-der to get a truth or a falsehood? Clearly the lat-ter. We know mediums are very sensitive; they become in magnetic rapport with our condition directly, and spirits who have passed a life of deception as mortals, are swift to control the facul ties that we have impressed or put in a condition for them, and lo! we are angered, shocked, filled with disbelief, when we go away and find how lying the communications have been.

Now, it seems to me, Mr. Carter convicts him-Mr. Fox, give us a great strong test, which, if it turn out true, for the good of Spiritualism, &c. Was he not in the very condition I describe, full of doubting, and making opportunities of decep-tion easy for the lying communication received? My own experience, at least, urges me to say he

Another communication, coming as it does from a medium, is worthy of consideration in reference to this interesting topic. It bears the signature of Henry Voorhees, of Lodi, N. Y .:

"As Judge Carter, in giving his experience with deceptive spirits, seems to doubt any and all because some are deceiving ones, I wish to give some of my experience with that class, to show how conclusions entirely different can be deduced from the same premises.

deduced from the same premises.

A few months ago I was developed as a medium. I was first controlled by what appeared very rowdy, disorderly characters. They would curse and swear with great volubility, which I had never been in the habit of doing in my normal state. It was a new thing to me, and I became much interested. They gave what appeared to be tests; but before there was time to prove these, I was told that a higher class of spirits had taken control, and I must give up completely to their influ trol, and I must give up completely to their influ-ence for a time. I consented; was told to go in a darkened room and lie on a bed in a passive state. I did so. I soon felt a magnetic influence strong I did so. I soon lett a magnetic induence stronger and stronger. It came with repeated charges, as from a battery, permeating every fibre of my being—so strong as seemingly almost to take my life away. I was thus in almost an helpless state of body for several days, when the charge of electricity was thrown off by the same unseen influence. But during this period my mind was contently influenced or conversing with unseen in ence. But during this period my mind was constantly influenced, or conversing with unseen intelligences; and these intelligences seemed composed of all kinds of characters that we see among mortals here. For instance, what appeared a distinct character would come and show me my sins of omission and commission; show me the way of a better life, and urge obedience to the purest and highest inspirations of our moral nature

From the credulous tone of many canter surrected last May, in the BANNER, perhaps he, too, needed taking down a little. Many readers seemed to think so at the time. But let each judge for H. V."

A subscriber writes us from Middlebury, Vt., blaming us for publishing Judge Carter's article, and remarking: "I supposed the BANNER was exclusively devoted to the interest of Spiritualism." To the interest of TRUTH, friend! And we are so convinced of the fundamental truth of Spiritualism, that we do not fear any kind of sifting it may undergo. Be sure that just in proportion to the depth of our convictions is the absence of all uneasiness as to what unbelievers may say or investigators suggest. We think that our friend T. P. will, on mature reflection, justify us in opening our columns to the frankest and most fearless discussions, so long as these are conducted philosophically and decently. Still another communication comes to us in re-

J. Kilbourn, Westerly," and is evidently from the pen of one who has given much thought to the subject, and has had much experience with mediums. He testifies in the following terms to the "reliability" of one of the mediums of his acquaintance:

ference to Judge Carter's remarks. It is signed

quantance:

"I resided with a lady some three years. She was an excellent clairvoyant physician. She was also a good test medium, although she did not practice sitting for tests. She was a truthful and, I believe, a most conscientious woman, and tried to live up to her highest conceptions of right. In all the communications that I received through her organism, I never had an untruth told me."

Another medium as good a test medium or Me.

Another medium, as good a test medium as Mr. K. ever saw, would occasionally be controlled by spirits "that would tell any amount of lies," This woman, he found, "was untruthful, and would slander her best friends." Mr. K. remarks: 1

"I believe they had lying spirits in old Bible times. We read, in the First of Kings, xxil, 20, 21, 22, about a lying spirit that said he would go forth and persuade Ahab to go up to Ramoth Gilead to battle, that he might fall; and the account says, he influenced all the prophets to lie, and the Lord told him to do so. There was one prophet, however, the lying spirit could not influence.

"Every one ought to use his own judgment in regard to all communications, and not take every-thing as sacred or true that may happen to come from a spirit out of the mortal form. I have been more fortunate than Bro. Carter, inasmuch as I have seen one truthful medium, and have had many excellent tests and much good advice given through her."

But why, says the unbeliever, are lying spirits allowed to manifest themselves? Is it to the credit of the Creator that such things should be? Alas! is it to the credit of the Creator that s many foolish, undeveloped creatures should exist on this little globe of ours? Years ago, long before the Rochester knockings were heard of the diletanti and the savans who put this same question, were thus answered by Justinus Kerner, author of "The Secress of Prevorst," which work was assailed even as our spiritual writings are

"There they are—those wretched spirits! Beloved! there they are! However thou mayest, in thy notions of the Creator, consider them so unworthy of Him: however in thy intellectual wealth thou mayest struggle against them! There they are, contrary to the systems of all such learned, acute, and intellectual men! There they are, in truth, as real as the helpless caterpillars, out of which slowly the butterflies shall unfold themselves! There they are, and you cannot hinder them; can not, perhaps, do otherwise than dishelieve in them-and, disbelieving, fight against them with all your dialectic arts, ready writings, wit and acuteness; but which, in fact, do not at all annihilate this spirit-world; but it goes on its way, troubling itself not in the least about all your intellectual

skirmishing." Let us remember that the life that now is, shapes the life that is to be; and that if we go out of this world a lying, undeveloped spirit, we shall probably continue such just so long as we willfully refuse to employ the opportunities which the infinite bounty of God will constantly vouchsafe to us, hereafter as well as here, for elevating ourselves in the scale of being, morally, mentally, spiritually.

The Western Rural.

This is probably the very best agricultural paper published in this country, as its unprecedent ed popularity fully attests. It has attained a large circulation in the West, and it deserves a like patronage in the East. Its editor is a man of talents and is every way capable of making his paper unsurpassed for the farm and the fireside. Bro. Lewis is an energetic worker in our ranks, and is chairman of the spiritual meetings in Detroit, Mich. In another column will be found the prospectus of the Rural, which gives further particulars in regard to price, &c. We can assure our friends that they will not readily find a more interesting journal devoted to agricultural interests and free from all sectarian character.

English Reform.

John Bright makes steady headway with the Reform question in England, collecting monster audiences to hear him wherever he speaks. There is now a story abroad that the Derby government mean to take up the Reform scheme seriously, but in their own way; being in power, they are naturally averse to going out. This discussion is bound to go on until something results from it. Some pretend to think it is only on the surface, and not at all radical; but time will best settle that doubt. From present appearances we cannot ourselves conclude that there is either falsity or farce in the movement. The English government will have to be popularized to suit the

The Mexican Mix.

Maximilian is finally leaving Mexico, and has made over his rule to Marshal Bazaine, the commander of the French forces. This ends the Empire in that quarter. Instead of taking away his troops by installments, Napoleon appears ready now to remove them all at once, and twenty steamers are to leave France for Vera Crus to effect that object forthwith. The young man and his wife who have been made fools of, that an ambitious potentate may be aggrandized, furnish the world with a sad lesson to be learned. Maximilian is a fugitive, and Carlotta has lost her

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New Publications.

A second edition of the timely and sadly needed little monograph by the lamented Dr. John Ware-"Hints to Young Men on the True Relation of the Sexes"—has just been published by A. Williams & Co., of Boston. It deals openly, ists hold regular meetings every Sunday. intelligently, and firmly with a kind of vice which anything about. The tendency to let this vice like "saving at the spiggot and wasting at the remain there during this month. bung-hole." This little treatise should have a the times." Copies of the work sent on receipt of of Spiritualists, in Mechanics' Hali. 40 cents. Clergymen, and others interested in its wide dissemination, supplied at 30 cents per copy.

THE CULPRIT FAY. New York: Carleton. For sale in Boston by Nichols & Noyes.

This exquisite volume reminds us that the annual holidays are drawing near. There could hardly be a more exquisitely illustrated edition tractions, and these are truly enchanting.

OUR ARTIST IN PERU is the title of the second of Carleton's odd but popular sketch-books of lecture till next spring, when she designs to visit travel. He has similar illustrations of his travels in Italy and France in press. A person can get about as vivid an idea of the country by studying these outline exaggerations as by going to the expense and trouble of travel. Carleton's "Artist in Cuba" was a brisk success, and this essay with the pencil will be another. It is the very essence of grotesqueness. For sale in Boston by Nichols & Noyes.

LAUS VENERIS, and other Poems and Ballads, By Algernon Charles Swinburne. New York: Carleton. For sale in Boston by Nichols &

The first poem of this volume gives the title to the volume. It is as characteristic of its author ed by Miss Fanny P. Seaverns, a young lady of as anything he has written. All readers will pro- Boston. She has given it the appropriate title of nounce it very fine, although we ache in reading | "The Nursery," and the first number is in such a it for a change to phrases and epithets of less intensity but at least equal power. There are many other poems accompanying this one in the volume, which are as fine in their way. The unquestioned genius of this young poet shines out in | 15 cents. Miss Seaverns's address, is 51 G. street,

ROUNDHEARTS, and other Stories. By the author of "Rutledge," "Sutherlands," &c., &c. With illustrations. New York: Carleton. For sale in Boston by Nichols & Noyes.

The popularity of the author will secure a ready sale for this collection of her shorter stories, which are really attractive. The type of these pages is large and fair, and the tales are attractive in their different titles as well as of themselves.

OUR YOUNG FOLKS FOR NOVEMBER.—The children are too glad to see this favorite to wonder why there are not some more of those beautiful illustrations that they liked so much a year ago. It takes time to perfect everything, and by-andby there will be some plates that can be studied like pages of printed words. Leslie Goldthwaite's Summer is growing more radiant every number, and Father Brighthopes gives us sermons in a few words.

adelphia. Its title runs-"The Children's Hour. A Magazine for the little ones." The name was suggested by Longfellow's pretty poem, which is given in this number, very properly. The contribu-tors are numerous, and appear to understand the tors are numerous, and appear to understand the art of writing for children. The illustrations are many and good; as for the typography and gen-

THE HEALTH REFORMER for November is out, road with rolling stock. with a fine table of contents. Published by the Western Health-Reform Institute, Battle Creek, Michigan.

Peterson publishes, and Dyer of Boston has for sale, Dumas's romance—The Corsican Brothers. Of course it is mysterious, stirring, and bloody.

Williams & Co. have for sale Henry Morford's recent novel-"Utterly Wrecked." He is the author of "Shoulder Straps," "Coward," and other romances. This is a story of American coast life, and filled with characters and incidents.

"Is It True?" We are indebted to the author, F. N. Broderick,

Esq., of Ryde, England, for a copy of a thin octavo volume bearing the following title: "Is it True?-Intercommunication between the Living and the (so-called) Dead: an Appeal in favor of the truth and consequent importance of the phenomena generally known as spirit-manifestations: to which is added a number of quotations in support of the Author's views. By a Working Man.' Mr. Broderick here addresses an earnest and eloquent appeal to his fellow-working men to investigate the great, inspiring truths of Spiritualism. "It must appear strange," he says, "that, notwithstanding the almost universal desire amongst us to strengthen and extend the belief in a life beyond the grave, there should exist an amount of prejudice against the examination of this momentous question, more in accordance with that which might be expected from a community of Athlests than a professedly Christian public." In a supplement to his own able address, Mr. Broderick collects the opinions of many distinguished witnesses to the genuineness of the spiritual phenomena, such as Prof. De Morgan, the great Mathematician, and Secretary of the Astronomical Society; Robert Chambers, Wm. Howitt, Robert Bell, Mr. and Mrs. S. C. Hall, and others.

The Flight of Meteors.

Let every reader of the BANNER watch for the splendid meteoric exhibition which is expected to come off on the mornings of the 13th and 14th inst. Such a display occurs but once in about thirtythree years, and cannot manifest itself again until the very close of the century. The great French astronomer, Arago, computed that in November, 1833, there were two hundred and eighty-six thousand stars flying about in the heavens over Boston-a spectacle which was witnessed all over the continent with admiration and wonder.

A New Musical Journal.

Mason Brothers, 596 Broadway, N. Y., have commenced the publication of a good-sized quarto monthly, entitled, "The New York Musical Ga-It is a very neat affair.

Personal.

Mrs. H, F. M. Brown is speaking this month in Sturgis, Michigan.

Mrs. John Puffer is engaged to speak in Hingham, Mass., every other Sunday. The Spiritual-J. Madison Allyn's address during November.

public moralists have hitherto avoided saying is North Middleboro', Mass. He is a fine lecturer, Miss Lizzie Doten is meeting with great success alone, while falling upon the other ones, is much in her course of lectures at St. Louis. She will

Mrs. Susie A. Hutchinson is lecturing in Charleslarge circulation. It is the very best "tract for town this month before the Independent Society

Mrs. A. A Currier is speaking in Haverhill this month, and Mrs. M. M. Wood in Washington Hall, Charlestown.

Rev. J. C. Fletcher, the lecturer on Brazil, is building a fine stone house upon a rocky promontory by the Merrimac, just above the Newburyport suspension bridge. The location is picturesque, and the views of river and ocean from the of a graceful story of the fairies. This midnight house are very beautiful. The house is striking romance of the poet Drake is known to our coun- and unique, and will add a new charm to the trymen everywhere; they will welcome its ap- scenery. Mr. Fletcher has lately inherited an pearance in this rich dress, and with such a ample fortune, and has the sense and taste to use wealthy superfluity of surroundings, with the it in a way to afford permanent satisfaction to highest delight. It is no time to speak now of the himself and "the rest of mankind." But we fear poem; it is the illustrations that form the new at- | we shall lose him from the lecture room hence-

Mrs. Laura DeForce Gordon is still in Denver City, Colorado, where she will answer calls to California.

Letters lately received from Daniel D. Home, Letters lately received from Daniel D. Home, the celebrated medium, by his friends in this city, give information of another piece of good luck that has "befallen" him. A very wealthy lady, named Lyon, has adopted him and made him her sole heir, on condition of his taking her name. This he consented to do, and now signs himself Daniel D. Home Lyon. His many friends at home will rejoice in his good fortune.—Norwich Rulletin.

"The Nursery."

We appounced some weeks since that an American Infant's Magazine," on the plan of the "Infant's Magazine," of London, was projectstate of forwardness that it will be ready early in December. It will form a neat little quarto of 32 pages, with a cover, and appropriate illustrations. Price of a single subscription \$1.50. Single copies, South Boston. She has been canvassing with great success for her little work the last three months; and has got a large list of eminent subscribers. Gen. Grant, Prof. Longfellow, Capt. Ericsson, Amos A. Lawrence, Albert Fearing, Edwin Booth, John G. Saxe, Admiral Farragut, Marshall O. Roberts, and August Belmont subscribed collectively for two hundred copies, and paid in advance. "The Nursery" is bound to be a success. In Boston, A. Williams, and in New York the American News Company will be the agents.

The Temperance Clarion.

The above is the title of a small quarto sheet, just issued by Hull & Co., Milwaukee, Wis., Moses Hull and L. B. Brown editors-two earnest and able writers and zealous workers in the cause of reform. The terms are only one dollar a year. In the salutatory is the following appalling state-

M. Williams & Co. have for sale the first number of a very handsome little magazine for children, edited and published by T. S. Arthur, Philadelphia. Its title runs—"The Children's Hour. A consellent to day FIGHT HUNDRED THOUSAND good wives being widadelphia. Its title runs—"The Children's Hour. A St. Louis to San Francisco—that the time expended in loading around drinking saloons, in drunken sleeps, in jails and other places, in consequence eral make-up, it could hardly be bettered. We do not see why it will not at once prove a success.

Heleps, in Jahls and other places, in consequence of intoxication, is enough to prepare the road for the rolling stock—that the penalties paid by drunkards for theft, burglary, arson, murder and every other shade of crime, committed under the influence of strong drink, is enough to furnish the

The November Elections.

Elections for State officers and members of Congress took place in twelve States of the Union November 6. The Republican ticket was successful in all the States but Maryland-making a net gain of several members of Congress. The gains in the October and November elections will make the Republican majorities in both branches of the new Congress much larger than in the present Congress. Governor Bullock was reclected Governor of this State by a majority of seventy thousand.

Hanson, Mass.

The Spiritualists of Hanson and South Hanson have purchased the Universalist Church in the former town, and are having it put in thorough repair. In the meantime their meetings are suspended, but it is expected the Church will be ready to occupy by the 1st of April, when the meetings will be resumed. We congratulate our friends in that locality for their good fortune and enterprise in obtaining a place of their own in which to listen to the truths of the Spiritual Philosophy.

Mercantile Library Lecture.

The first lecture of the course was given by Hon. George S. Boutwell, on Wednesday evening, November 7th, in Music Hall, before a large audience. The course inaugurated so favorably, promises to be a brilliant one. The next lecture will be given on Wednesday evening, November 21st, by Hon. W. D. Kelley, of Pennsylvania. He is an able man and a finished orator.

Bro. W. Foster, Jr., writes us from Providence that Miss Nettie Colburn has just closed a very satisfactory course of lectures there: that she was universally liked, and the Providence Spiritualists regretted her departure. The letter came to hand too late for this issue. It will appear in our next.

We have obtained a supply of another style of carte de visite photograph of the late Rev. John Pierpont, taken at the time he was chaplain of the Massachusetts 22d Regiment. It is an excellent likeness of the noble and heroic patriot and good man.

Rev. Dr. Dix denies that Trinity Church, New York, is immensely rich. He says its income does not meet its expenses, and it is using up its capital. This year its income will not be over \$250,000, which he speaks of as a very trifling

A Card.

Please say in the BANNER that circumstances zette." Its title indicates its object. Each num- have occurred of such a nature that I shall not ber will contain four pages of music and eight of goi West this fall, as I intended, but shall remain | time. reading matter, interesting to the musical public. in New England. Address as usual, Putnam, A. E. CARPENTER. Conn.

ALL SORTS OF PARAGRAPHS.

We call attention to the card of Alfred Von Rochow, in another column. He is an excellent teacher and translator of German.

J. T. Rouse, the blind medium, has just issued a periodical, entitled "The Blindman's Poetical Monthly Visitor, a journal of rhyme and rhythm." He says, "In sending the Monthly Visitor forth to the world, we are moved by an earnest desire to do something toward increasing the sum of human happiness, by helping to infuse a better life into humanity." Post office address, drawer 388, Milwaukee, Wis.

The final result of the plebiseitum of Venetia hows 641,758 votes in favor of the union with Italy, and only 59 votes in the negative. There was great popular onthusiasm throughout Venetia.

Drunkenness is the bane of human life.

Mahometans, Brahmins, and various other sects, have fixed upon the year 1867 as a period to be marked by some great and marvelous change.

The Mayor of Quebec has received a number of cable telegrams from England, empowering film to draw money for the relief of the sufferers by

Jo Cose misapprehended Digby entirely. "Ginger-pop for two."

The corner-stone of the new Jewish temple Emanuel on Fifth avenue, New York, has just been laid.

A severe snow-storm is reported between Denver, in Colorado, and Salt Lake. The snow was two feet deep. Trains for Halladay's Overland Express Company had seventy-six mules frozon to death.

The late news from Europe by the cable says the Pope has delivered an allocution condemning the conduct of Italy, declaring that he is ready to die in defence of the right, and that in case of need he will seek the free exercise of his ministry in another land. The Queen of Spain has made an offer to the Pope of a residence at Granada, and Spanish vessels of war are placed at his dispanced in a case of the case and Spanish vessels of war are placed at his disposal in case of an emergency.

Of the twelve hundred and fifty-six children between the ages of four and sixteen, in Killingly, Ct., less than one-half attend school. The factories absorb them before they have a chance to obtain any schooling.

The Roman journals announce that on the 9th of the past month, the Pope received by the electric cable from the city of Baltimore, the saluta-tions and good wishes of forty-seven Bishops and Archbishops assembled in council in that respectable seat of American Catholicism. The dispatch was dated 11,30 o'clock before noon, and was received at 3.30 o'clock the same day. This remarkable annihilation of time and distance created quite a sensation in the "eternal city."

Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.

been known to move a man weighing two hundred pounds, and keep him moving all night, at

We refer our readers to Dr. Babcock's advertisement. He is an educated physican of twenty-five years experience, and possesses excellent clairvoyant powers, which is an advantage over the allopathic physician, inasmuch as it enables him to locate diseases with accuracy, and to prescribe understandingly. From our knowledge of his ability we recommend him to those needing his advice and services, as being one of the most truthful and reliable physicians that the sick and afflicted can possibly consult.

The students of a New York college lately tried the experiment of putting back the mark in the chapel Bible, and succeeded in having the same chapter read every morning for a week by the same professor. They think they proved thereby that the professor felt very little interest in the Bervices.

We have received the Harvard College Catalogue for 1866-67. It contains the names of 961 students, including all the departments. The medical department has 541, the law school 157. the theological 15, and the academical department 419, the latter divided by classes, as follows: Seniors 94, juniors 80, sophomores 120, freshmen 125.

"Do draw up the curtain, mother?" said a little child from her trundle-bed, " for I want the eyes of Heaven to keep watching me all the night. If I wake up, I love to look at them; if I don't wake up, they still look down on me."

It is a pity that the character doesn't always, like the hair, grow white with age.

A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying. we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with 89 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers-not renewals-and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

My Lecturing Engagements.

Having received telegrams during the past week inviting me to lecture in different places, I wish the friends to know I am engaged, and shall spend the Sundays of November in Providence, R. I. Those also who spoke to meat the National Convention, on the Camp Ground, and at the Convention, on the Camp Found, and at the Lawrence Convention about lecturing, will inform me at once of their further wishes, that in making engagements I may not disappoint them, I may be addressed at 42 Cambridge street, Boston, or at Providence, in care of L. K. Joslin, 207 Broad street.

J. H. W. Tooney. Broad street.

New York Branch of the Bauner of Light Bookstore and Publishing House.

Our office in New York is at No. 544 Broadway, nearly opposite Barnum's Museum.) Friends visiting the city are invited to call, where Dr. STORER, our Agent, will be happy to afford any information concerning the location of mediums, public meetings, or whatever may be of value as a guide to strangers.

SPIRITUALIST MEETINGS.

BOSTOR.—The members of the Progressive little Society will meet every Sunday, at 24 p. m., in No. 3 Tremont How, Hall 23. Evening meeting will commence at 74 p. m. Hall 23. Evening meeting will commence at 74 r. M.
CHARLERTOWK.—The Children's Lyccum connected with
the First Spiritual Society of Charlestown hold regular acalons, at Washington Hall, every Sunday afternoon and evening. A. H. Riemanison, Conductor; Mrs. M. Mayon, Guardlan. Speaker engaged:—Mrs. M. Macomber Wood,
The INDERENDENT SOCIETY OF SPIRITI'ALIETS, Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hall, corner of Cheliese street and City aquare.
Scats free, Children's Lyccum meets every Sunday at 104
A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian,
Speakers engaged:—Susle A. Huichinson during November;
N. S. Greenleaf, Dec 2 and 3; Mrs. Sarah A. Horton, Dec. 16,
23 and 30.
CHERENEA.—The Associated Spiritualists of Chelica bear

during December. Dr. W. W. Russen, Cor. Sec. PLYMOUTH, MASS.—The "Plymouth Spiritualisis" Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lycoum meets every Sunday foremon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speaker engaged:—Mrs. M. M. Wood, Dec. 2, eand 18.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter every

Sunday.

WORCESTER, MASS.—Meetings are held in Horticultural Hall
overy Sunday afternoon and evening. Children's Progressive
Lycoun meets at 11% a. M. every Sunday. Mr. E. R. Fuller,
Conductor: Mrs. M. A. Stearns, Guardian. Speaker engaged:
Mrs. Anna M. Middlebrook, Nov. 18, 25 and Dec. 2.
SALRM, MASS.—Meetings will be resumed in October, in Lycount Hall, and be continued regularly every Sunday afternoon and evening, free to all. Speaker engaged:—Mrs. Sarsh
A. Byrnes during November.

A. Byrnes curing Sovemor.

MARLHORO', MASS.—Spiritualists hold meetings in Forest
Hall every other Sunday at 1½ p. M. Mrs. Yeaw, speaker.

Foxnono', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Bundsy at 11 A. M. Speaker engaged:— Mrs. S. A. Horton, Nov. 4 and 11. Mrs. S. A. Horton, Nov. 4 and 11.

Providence, R. L.—Meetings are held in Pratt's Hall, Weybosser street, Sundays, afternoons at 2 and evenings at 74 o'clock. Progressive Lyceum meets at 125 o'clock. Lyceum Conductor, L. K. Joskyn; Guardian, Mrs. Abble H. Potter, Speakers engaged:—J. G. Fish during November; Fred. L. II.

Willis during January.

PUTNAM, CONN.—Meetings are held at Central Hall every sunday afternoon at 15 o'clock. Progressive Lyceum at 105 in the forenoon.

The Pittsburg Commercial Journal says that mosquitoes are very small insects, but one has sallst church. A successful Sabbath School Is in operation.

salist church. A successful Sabbath School Is in operation. New York City.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Itali, 806 Broadway. Seats free.

The Suclett of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near liroadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 24 p'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Soc'y, P. O. box 5578, New York. Speaker engaget:—Mrs. M. S. Townsend, during Nov.

Mornisania, N. Y.—First Society of Progressive Spiritual-

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fitth street. Services at 33 r. m.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock r. m. Mrs. Hayden, Conductor; Amy Post, Guardian.

public assions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian.

Thor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, comer of Third and filver streets, at 10 f. A. M. and 74 P. M. Children's Lyccum at 24 P. M. Monroe J. Keith, Conductor; Mrs. Loulsa Keith, Guardian.

JERSEY CITT, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10 f. A. M., upon Natural Science and Philosophy as haste to a genuine Theology, with solentific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lecture in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Philadelian Pa.—Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Prof. I. Reim, Conductor.

The meetings formerly held at Sansom street Hall, are Now

orenes a regressive Lyceum every Sunday forenon at 10 o'clock. Prof. I. Behn, Conductor.

The meetings formerly held at Sansom street Hall, are flow held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 113 A. M. Evening lecture at 73. Speaker engaged: —Mrs. Emma Hardinge during Nov.

Virkland, N. J.—Priends of Progress meetings are held in the new hall every Sunday at 10 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

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

CHICAGO, LL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of incetting 10½ A. M. and 7½ P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

tor; Mrs. E. G. Planck, Guardian.
QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ P. M., in hall No. 130 Main street, third floor.

St. Lovis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ P. M., in Mercantile Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

Blood, Guardian. CIRCINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohlo as a "Religious Socie-ity of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb succet, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock:

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday session at 10 clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nellie L. Wiltsie remains in Tolede during September, and will deliver a lecture at 10½ A. M. and S. P. M. on every Sunday during the month. Seats free. All are invited. The BANKER OF LIGHT and JOURNAL are for sale at the close of each lecture.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 7½ P. M.

TM P. M..

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7½ P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged:—A. B. Whiting during Nov. and Dec.; N. Frank White during Jan. and Feb.; Charles A. Hayden during March and April; Nellie L. Witsle during May. SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SACHAMENTO. CAL.—The Spiritualists hold regular Sunday.

SACHAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M. Children's Lyceum meets at 2 n. M. H. Bowman, Conductor; Miss G. A. Brewater, Leader of Groups.

Business Matters.

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Nov. 17.—4

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5w*-Nov. 17. MRS. L. G. RICHARDSON, Magnetic Char-vovant and Medium for Developing and Healing both the Physical and Mental, by the laying on of hands, 24 Majden street, CHELSEA, MASS.

MRS. SPAFFORD, Trance Test Medium, has resumed her sittings at No. 1 Wells Place, above Dover street. Hours from 10 to 12 and 2 to 5 to M. 1 W-Nov. 17.

OSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass. Nov. 17.-8w* JEANNIE WATERMAN DANFORTH, (formely of Boston.) Clairvoyant Physician and Trance Medi-um, Б⋭ Fourth ∗trakt, near the Bowery, New York. Ex-aminations and Prescriptions by letter. Price, \$5. *—Nv. 17.

MRS. E. OSTRANDER, Medical Clairvoyant, 147 East 40th street, NEW YORK. 1w--Nov. 17. DR. N. P. ALLEN, HEALING MEDIUM, LOCUST street, GLOUCESTER, MASS. 10w*-Nov. 17. "GIST OF SPIRITUALISM."

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Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that heyond-whether for good or evil. But those who

leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce their names. 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.

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MRS. CONANT receives no visitors on Mondays Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Infinite Spirit of Truth, whose light shineth in the darkness, and the darkness comprehendeth it not, thou who art our Father, our Mother, our life forever, we would worship thee understandingly. We would lay all our soul-offerings at thy shrine, and implore thee to bless them. We would carry the thoughts, the aspirations of these mortal children, beyond the fading things of time to the lasting things of eternity. And we pray thee, oh Infinite Spirit of Truth, to so baptize them with thine own infinitude, that they shall feel they are one with thee. Let us lead them by pleasant waters. Let us give unto them the fruits of the kingdom, so that they hunger and thirst no more. And unto thee, who art our all. this day and forever we will atter songs of praise,

Questions and Answers.

CONTROLLING SPIRIT.-If you have propositions, Mr. Chairman, we are ready to consider them.

QUES .- By F. M. C.: Is the imagination a creative or a reproductive faculty?

Ans.-It is both, in one sense, and in another sense it is neither. As far as this world, or the things-the tangible things that are seen by mortal senses-are concerned, it is a reproductive and creative faculty. But when divinely considered, as spiritually related, it is neither.

Q-By the same: Will you inform us what

constitutes a good moral character? A .- There are so many standards of morality, that it is exceedingly difficult to determine what constitutes a good moral character; or it is difficult to determine for another. We may be able to determine correctly for ourselves, but for others we may not be so clear. As an individual, I may believe in the impersonality of God, consequently may worship a principle, doing this by virtue of adherence to my own moral law. My neighbor may be honest in believing in a personal God, and therefore will worship a personal God, and will feel that it is exceedingly immoral to step aside from that belief. Now who shall determine between the right and wrong of these two standards? They are both, we believe, equally right. There is a certain rule or law of right-if we may so express ourselves-in existence among men. That law changes according to the customs of the race; for the manners and customs of races are subject to change. As races change, so change all the laws governing among them. What your ancestors considered a mor-al law, or your forefathers of a hundred years ago, you do not think much of to-day. Why? Because you and the law have advanced; grown not stood still. It is always well, when asking ourselves concerning moral law, concerning what is right and wrong, to keep in view the golden rule. It is a most excellent rule; there never was a better one. It is as old as eternity, yet it is not gone into decay. The freshness of spring-time still lingers around it. It is declared by some very hard to follow this golden rule. And if we ever approximate to this rule, we shall do very well; we shall obey the dictates of a moral

law that is sufficiently high for all. Q.—Can the eyesight be cultivated?

A.—That depends very much upon what you mean by cultivation. That is a term which does not seem to apply very strictly to the eyesight.

Q .- I read a great deal, but cannot recall what I read; and it is only with great difficulty that I can remember that which I have gained by study. How can memory be improved?

A .- By action only. It can be strengthened by forcing it to all it is able to bear; but never beyoud that point.

Q .- I have ideas, but cannot find words to express them. How, in a measure, can I overcome

A.—Develop the organ of language, if possible. We believe that it is possible for organic life, in all its dspartments, to be improved upon. As you improve upon plants and all nature, so you can improve upon these organs, if you only know

CHAIRMAN.-A lady who is a member of a Presbyterian Church in the city of New York, requests the spirit to explain the following passages of Scripture: Luke iv., 25th and 26th verses:

"And there went great multitudes with him; and he turned and said unto them, If any man come to me, and hate not his f her and mother, and wife and children, and brethren and sisters, yen, and his own life also, he cannot be my disciple."

A.—There has been a vast amount of discussion concerning the said passage in Holy Writ, so called, and we believe that certain investigators have arrived at this conclusion, as a result of their investigations: Namely, that the passage has not been truthfully rendered. There are many things laid down in your sacred volume called the Bible, that in themselves are true, but their external expression is not true. This is one of them. Jesus was a lover of law, all law, and particularly of the law that belonged to nature; of that law that binds us to those we love. And if he loved it, would he teach his, followers to break it? By no means. Would he say, in the face of it, with all nature reproving him, it is well to hate those who love you? We cannot think he would; we do not believe it. We honor and love Jesus as a divine intelligence manifesting through the human, and as such, we must believe that he gave utterances that were in accordance with laws both human and divine. Therefore it is that your speaker, in common with others who have investigated the subject, is led to believe that this passage has not been truth-

fully rendered. Q .- Please explain the following: Mark iv., | ways first. Shall I call on you again, if not suc- of the Bible history of Nebuchadnezzer's image of | kind; yes, sir, he's very kind to show me the found in Europe.

10th to 12th verses: "And when he was alone, they that were about him with the twelve, asked | Farewell. of him the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables, that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be for-

band of followers, who should question as Jesus was questioned concerning the whys and where- the fever too, and I was sick at the time she died, fores of the blindness, the spiritual blindness that existed among those persons who had seen the myself; then I learned she had died three or four light of the kingdom; had seen the manifestations days before. My sister did n't take the fever at all. and so-called miracles performed by Jesus and She was left. Oh it's a pity she was; but she his followers, what answer would be give them? was; and she had nothing. We left her nothing, Why, in all probability, a similar answer to that sir; and so after we were buried, then I suppose given by Jesus. They saw; but it is one thing to it was the city took her to one of their institutions. see and another to perceive. Perception is the sight of spirit. They saw externally, but inter- | She was all among strangers; and was very sennally, spiritually, were blind. The manifestations sitive, I know. And she got sick over it herself. to them were mysterious, but to those whose per- And my father and mother and myself are so ceptions were unfolded, active, they were not mys- anxious about her, that we all wanted to come terious. The things of the kingdom were plain; here. They could n't come, but only I could. these manifestations were no miracles. But the [What city did this happen in?] In New York, things done by natural and divine law, Jesus saw they were blind to. Your mediums of earth often way. And oh, oh dear, I, well, if I could only go speak as Jesus did; namely, in parables. And so it there, I could find her, I know. Her name is Helis often charged upon them that their answers are ena. We always called her Lena, Helena Mayer. vague, indistinct, mysterious. But if your spiritual sight, your perceptions, your intuitions were find her. clear, these parables would be plain, common sayings, and a way to guide them aright. But because your spiritual intuitions are clouded, are had been here, I could find her. And from what not open, they are vague, mysterious and uncerin parables? Why did Jesus? Well, it is often done, that your spiritual perceptions may be I don't know. [Some friend there may aid you.] quickened, that you may rely upon your own thing were so, in the plain alphabet of common life, you would perhaps take it for granted that it | could n't be happy there, if Lena was unhappy. was so; would not say nay, nor stop to weigh it knew this, and they that come to you to-day know it; so he sought to impress upon them that | think he can? the road that leadeth to heaven is a narrow one; wide enough only to admit of one walking therein-and that one is yourself-that each soul must go to heaven in its own way, by its own perceptions, own spiritual unfoldment. The inhabitants of the unseen world come to you, declaring that they are situated thus and so. There are some who perceive that they give truth in this respect. There are others who say, I cannot understand it. | that I am almost crazy. I know you say so, but I don't realize it. That is because they have only heard the language, and perceived not the life beyond it. Sent. 17.

William F. Long.

Being an entire stranger to all these proceedings, I beg leave to ask how it is that you transmit what you receive at this office to friends or strange parties that come as I do? [We publish what we receive in our paper.] Can I ask what paper? [The "BANNER OF LIGHT."] Do you circulate in California? [Yes, sir.] Send any to St. Louis, Sierra County? [Probably.] Not positive? [No; but we will direct a paper to any one you may designate.

Well, it is but recently that I learned we could come back this way, straightening out any matters that we might have left crooked. There are some things which I would like to straighten out. There are others that I prefer should remain crooked, covered, out of sight.

I suppose it is but fair, just, and perhaps it is ner I made my exit from this world.

have cut his throat.

I did it, it would n't have been a mystery; be- minds a little. cause they could n't, it was a mystery.

There are others of my family who believe that no suicide can ever enter heaven, consequently I'm cut off from any sort of happithey are kind hearted.

not in heaven, that I know of; and I probably shall know it as soon as any one, and the knowledge of it will add much to my happiness,

I could n't make things come round right here-God knows I tried hard enough. My business was good; there were some good things in my life, and there were some very bad ones also, and I fought the bad ones, and tried in vain to overcome them. So I said, "Im tired of this, I'm and put an end of it." I didn't cut my throat because I cared particularly to know what things were like on the other side, for I don't think I there was any other side. But I did it: and I'm determined to gain heaven, too. I shall, I know I shall, because a man's cutting his throat does not exempt him from the law of progress by any means. It only clearly shows a man how great a fool he made of himself by doing it; probably its | if I can. more clear to him, too, than to any one else. And because I do see it, I shall be pretty likely to try to become wiser.

As for being crazy, I was not. I was perfectly sound in mind. Oh, you may say, "You were crazy, William, or you'd never cut your own throat," if you like; but I never was more sane in all my life, than I was then.

Seeing that the way is open, if any of my friends would like to know whether I'm comfortably situated—or any of the folks in St. Louis -just let me come to them; I don't mean come here, but let me go there; find one of these subjects through whom I can communicate direct. I don't know as I'll tell them why I cut my throat, for a man has some secrets, you know, that he don't care to tell all the world;-don't you know that? but I'll do something toward settling the case in my friends' minds in regard to my death. [How shall we direct your message?] Well, direct it to, oh well, let me see, I'd like you to direct definite enough.] To the postmaster, then; how leave any other way. Wouldn't recommend the operation to any one else, but I got used to it, so don't mind it. [You would n't want to cut the medium's throat?] Beg your pardon, didn't think of that. I might be tempted to, if I could not get out any other way; but I'd try all other

cessful in reaching my friends? [Certainly.]

Jeannette Mayer.

Oh sir, I hope you will give me a chance to find my sister. She's only nine years old. I was thirteen, and if I had been spared, I should have been able to have taken care of her.

My father was killed in June of '62; Louis A. Mayer. And after my father was killed, my A .- Suppose your speaker were talking with a mother was left; and so we got along very nicely until my mother took sick. And I suppose I took and did u't know she was dead until I got through

Oh she most died of it, she almost died over it sir; in Columbia Court, leading off of East Broad-My name is Jeannette. And I'm sure I could

There's a gentleman in the spirit-world who says he'll help me find her. He told me, after I I told him about her, he says he knows she's a tain. You may ask why is it that we talk to you | medium, and he will show me how I can influence her. Do you believe he has told me true? Oh, I do hope they will. She's so awful unhanpowers, not upon another's. If you were told a py. She, oh it seems as though I could see her, so unhappy. I would n't want to be in heaven, I [You may be able to influence your sister.] Oh, if I in the balance of your own discretion. Jesus could! Do, you think I can? The gentleman said he would do all he could for me. Do you

> I want you to publish this. Won't you say, too, to whoever has charge of this child, if they will allow her sister to come to them, she'll never forget it in them? Will you do that? [Yes.]

My mother is with me, and she 's so distressed she makes me almost crazy about it, I know she wants to find her so bad herself. I know that she comes to me so distressed, comes so near me

I'm very much obliged to you, sir. My mother says it would be well for me to give the time when my sister was taken by the city authorities. We died in January, '63; both mother and myself, and it was, I think, the second week in January; ves? and she was taken a few days after.

Sept. 17. Edward Stevens.

Stranger, will you be kind enough to say that Edward Stevens, of the 1st Michigan Cavalry, reports himself here?

I have a mother, a brother, and two sisters, and quite a variety of old friends, and I should be very glad to get a chance to talk to them. So I thought, stranger, I would report here, and see what it would come to. You're in the habit I suppose, of receiving folks you don't know. I reckon you must. Why, stranger, there's an army of spirits that will reach to the stars, who desire to communicate.

Well, stranger, you see how it was reported that I was wounded and taken prisoner, and went also necessary, that I should state in what man-through a heap of trials, when I didn't do any such thing I died on the field, and was buried Well, I took it into my head one day to cut my there. The only trouble was, I was chucked in a throat, believing I had a perfect right to do so, as little too soon, before my spirit had got wholly the throat was my own. And as near as I've free from the old shell. That's what the matter been able to learn, it has caused a great deal of was. I want taken prisoner! oh, not a bit of it wonderment among my friends, although it has My folks are feeling bad to think how much I sufbeen kept very private—and they say it is the fered, and how long I was obliged to lie in prison. greatest mystery why William F. Long should But it was n't so at all. So you'll report me ready for duty, or to come back and talk to my While the teacher was answering one of your | friends, will you? I'm alive, and I'm very well questions this afternoon, you will recollect he off in the spirit-world; and as for suffering-I extold you there were some who could not perceive perienced very little in dying. The folks, you see, straight. If they had been able to perceive why feel very bad about it, and I want to relieve their

Oh, by the way, tell Phil Herbert's folks-he's in the spirit-world—that he 's with me. Wait. I'll do the business for both you and myself. (Turning aside and speaking to the spirit of Phil.) He ness. They feel very badly about it, for of course wants a chance to speak; wants the folks to send him a card of invitation, and he'll come home The truth is, I'm not in heaven or hell. I am and fix up some matters; that is to say, will straighten out some things that he left crooked. His folks don't believe in this thing, he says, but they know about it. He wants them to give him a chance to straighten out things. He went out in the same regiment and company that I did, and was killed about the same time, so I though

I'd do the business for myself and him, too. We find ourselves on good, sound terra firma on 'tother side. Oh, yes, it's a very good place tired and sick of it, and I'll just cut my throat after you get used to it, only it is n't best to take too much truck along with you. I went out with Uncle Sam owing me all I was worth, so didn't have much trouble of it. If I'd had it, I might gave it a thought; and I don't know as I thought have thought some reb would have been putting his hand in my pocket, and, as Uncle Sam had it I presume the folks have got it before this time.

Stranger, if there's anything to pay for me and my friend, why, charge it, and I'll fire the next time I come. I'll be sure to do you a good turn, Sept. 17.

Scance conducted by John Pierpont.

Invocation. In the name of that Infinite Jehovah who

guideth the destiny of souls, of nations, and of worlds, we are here assembled. And, while angels chant the glad To Deum of the soul's release, we would pause upon the threshold of Time. seeking to lead some mortal to a knowledge of thy truth and thy wisdom. Oh thou Eternal Spirit, whose ways are past finding out, but whose wisdom encompasses all of life, and recognizes no death, unto thee this day, oh God of our souls, we pay our vows. And while Nature looks out from ten thousand times ten thousand eyes, and beholds thy beauty everywhere, so our souls, too, would look out from the prison-house of Ignorance and behold thy beauty and worship thee in spirit. Oh Holy Spirit, like little children we come to thee, prostrating ourselves before thine altar, askit to the friends of W. F. Long. [That is hardly | ing thy blessing. Oh, teach us to guide those unto whom we come, unto all ways of wisdom and will that do? [At St. Louis?] Yes; not your St. peace. Teach us to lead them out of the valleys Louis out West. [California?] Yes. Oh, if I were of Superstition and Ignorance unto the mountains there just as I am here, I should like very of Wisdom and Knowledge. Oh, teach us to unmuch to have about half an hour's talk as fast as | bar the prison-house of Bigotry, and let the soul I could, then I'd cut my throat if I couldn't go free, even while it shall dwell on erath. And unto thy name, oh Wondrous Jehovah, we will render the deepest homage of our souls. Amen.

Question and Answer.

Ques.-Will the spirits please give their views

the golden head, and its destruction by what is re- way to come. He is very kind! He is worl presented to be a stone? and if we can make any very hard in the spirit-world, and he is very h application of it to our benefit at the present day? py, too. A.—The story referred to is simply an incident | Farewell, sir; I won't trouble you any mor of olden time, that can, we believe, in no way be applied to the people of the present day for good. Much that seems to lie shrouded in mystery within the lids of your "Holy Book," is indeed no mystery, but simply a record of what has been;

and that record belongs exclusively to the source from whence it came; therefore it cannot belong to you. If you are successful in coming nigh unto the divine truths, as taught by our brother, Jesus, you will have accomplished a very great work. If you shall seek earnestly to fashion | Massachusetts Corporation. your lives by his life, you will have done all he could ask of you. There is no need of your poring over the musty fables of the Ancient Record. It can do you no good, furnish no food for your souls. But if you turn your attention to the living word, as taught by Christ, your souls will be fed | fast as I could before I knew it. by it; and instead of wondering from whence the record comes, you will perceive the truth within

B. T. French.

the record and within yourselves also. Sept. 18.

Loccupy rather a singular position in coming here. It is now a little more than six years—six years last month, I believe—since I wrote an article which appeared in several papers, viz., the "New York World," "The Richmond Examiner," and. I believe, was copied into several Eastern papers, denouncing your Spiritualism and yourself in no very fair terms.

To-day I am here occupying a place that I then declared never existed. But it seems it had an existence, and I am availing myself of it at the present time. I have been looking this matter fair in the face ever since I died, as you call it, and at first I was very much inclined to remain out of sight. I said: Well, it is true, there's no questioning it. It is true, but I will have nothing to do with it. I got into a bad scrape, and I'll back out as best I can. But the more I thought of it. the more I thought what a coward I was. The more I looked at myself, the meaner I appeared. So I said I would come back, would occupy this platform, and would speak here; and I am here. [I'm glad you had the courage to come.] Well, I assure you, my dear friend, it required a good deal of courage to come; but to return and own up to being a fool, is rather a tough dose to swallow. But bitter as the pill is. I shall swallow it, and I hope its operation will be for my

It is no use for me to attempt to overthrow all the skepticism there is in the world, for such an attempt upon my part would be entirely futile. If I succeed in awakening an interest in even one of my friends, I shall do a great deal, and I certainly hope to do that much. I am not here to declare in words, specially, that your Spiritual Philosophy is true, is what you declare it to be, lightening my friends on the earth, but I ho for there is no need of it. The fact that I am here, speaking, proves it to me and to all.

Perhaps it may be well to state why I was so very severe in my charges against Spiritualism. I, like many others, had seen the roughest side of your ism; and one of my oldest and best friends, in embracing Spiritualism, had been financially and morally injured by it-for it seems that he, too, had come in contact with the rough side. So I was very much out of tune on account of my only a few days ago I heard the dear old friend's bad usage, and I determined to overthrow the whole thing with one simple, miserable, ignorantly got-up article. But Spiritualism lived and flourished, and I don't know but that very article of mine did something toward stimulating it to newer life. I very much believe it strengthened your cause; at any rate, it so seems to me; for, instend of overthrowing Spiritualism, my article only tended to help it along, to lift it out of the mire. So your opponents are, in that sense, very good friends to you. Consequently, I style myself | sendhim into our company; and heaven ke your friend. It is said by some, and believed by we don't want him in the spirit-world. a great many minds here, that God overrules all might possibly be a rebellion in heaven, if he the manifestations of life for good. It matters to get there. And as we had enough of it not which way we, the seeming creators of things, on earth, we choose to do all we are able to intend they shall turn, the Great God turns all in him kept on the earth. You have strong the direction of wisdom.

I'm very much inclined to believe there is great truth in that. I had a very dear friend, who I believe to-day is as much opposed to Spiritnalism as I was. He came to me shortly after my article appeared in print, and he said, "Well. that was a very good hit you made. You had better make a good many more of them. This Spiritualism is the most cussed of all isms; is the greatest delusion the world ever struggled against, and it's high time that the world rose en

masse to put it down." Seeing that I have changed my base of operations, I would ask that dear friend very sincerely and very earnestly to come and have a good social chat with me, as he used to in other days; not to convince him that Spiritualism is true, by no means—oh no, nothing of the sort—simply to talk over old affairs. And if he happens to feel that I am the intelligence I purport to be, he will have lost nothing, and will have gained something. I'll do him no harm, at any rate. I am aware that he, like myself, pays particular attention to all spiritual literature that is thrown out to the world; so I am quite sure that this, my present article, will meet his eye, and, I hope, insure his

attention. I was delighted beyond measure to know that I existed after I was free from the body. Nothing could have proved this to me before death; nothing whatsoever. Oh, I have many times thought I would give all the world to know whether the soul, the thinking part, survived the body. I know it now, and there is nothing that can make me believe that I shall ever lose my individuality, identity, or personality. I believe that I shall exist always, exist as a conscious intelligence. I ask no pardon of you Spiritualists for what-

ever I may have tried to do against you. I was honest in doing what I did, therefore was right. I bid you good-day. [Did you reside in Washington?] No, sir; I was from Richmond. [Have you given all you wish, so your friends can identify you?] I have. I cannot fail of being known, unless it be to those who do n't want to know me. Sept. 18. B. T. FRENCH.

Margaret Trayer.

I come, sir, to see if I shall be permitted to say something to my brother, John Trayer, in St. Louis.

My name is Margaret Trayer, and I was on board the Lady Elgin. I have waited a long time for a chance to come here. I only want to say that I wish to speak to him. He do n't know that I can come back. That is what I come here for-to let him know that. [Was the Lady Elgin burnt?] Oh, I don't

know, sir, what happened; something dreadful! Oh, there was a terrible accident, anyway! I died by it, anyway. Died! yes; well, it's died, as some folks call it. [Lost your body.] Yes.

Oh, it is very hard to reach our friends, when they don't know anything about our being able to come back in this way. It is so hard! Father Fitz James helped me here. He's very

Sent. 18.

yon'll only publish what I have said. And hope, won't I, that he 'll get it? [Yes.]

Annie Connors.

[This spirit, after gaining control of the m um, coughed for several seconds.]

I tried not to cough. I am Annie Connor lived in Lowell, Mass. I was twenty years o in my twenty-first year. I was a spinner on

Three years ago I took cold, sir. I had a fever, and the doctor called it consumption coughed so terribly all the time, they told when I came here I must n't think of how I and I tried not to, but I found myself coughing I have a mother and sister here, sir. They

Catholics, and I was; but I hope to be able to them. My sister Mary, I think, would rec me very gladly.

We were American born, sir, we were, but parents were born in Ireland. I want to s my mother and sister, that I have met w great many Catholics and priests, and they say it is right for us to come back; all say we shall be much happier than by staying in spirit-world all the time. They all say that should come back and teach our friends that can come—that there is life after death. I went to school here until I was fourteen y

old, and then went into the mill.

I have many things to be very thankful for one is, that I was a Catholic. If I had not be Catholic, I might not have been so fortuna coming back; at least, I might not have been to come to-day.

Father Fitz James says that if my mother go to her priest and tell him honestly that sh sires, if it is possible, to communicate with m will tell her what she shall do; and so I find a ready access to her.

My friends on earth, sir, are poor; but I sup that makes no difference about my coming. the slightest.] I can thank you, sir; that is Sept. 18.

Henry C. Clyde.

I am here, sir, with my four brothers, an all fell while fighting for the Constitution an Union.

No one of us knew anything about this me of return. But since we learned we could back, we have been doing our best to make way here.

We have a mother and sisters left, about v we are very anxious. I do n't know, sir, as i be possible for me to do a great deal towar let our dear old mother know that we are that we are well situated, and that not one would come back to live ou earth again, i

She mourns very much over her loss, and at times very hard against the Governmen the way that the Government seems to be ing with regard to those persons who were in mental in bringing about so much misery. I saving that if she could only have the privile hanging Mr. Davis, she would be willing to up all her hopes of heaven, and go to the place.

When we consider what she has lost, and terribly she has suffered, we don't wonder at such expressions.

We one and all propose to do what we co show her that that is not the best way to di of Mr. Davis. To hang him would only and loyal hearts still left, who are as read as able to cope with all rebellious spirits no at any other time. And I think such as Mr.

can be better dealt with here than with us. There is a great deal that we might say to our identity, but perhaps one item will s My mother will remember that her last-th letter she received from her sons-was rec through myself-that is to say, I gave their what they wished sent home, and wrote f whole. And my letter was finished up in this From your son, Henry C. Clyde, for all the for himself and for all the rest." That was So my dear old mother will see I've not lo memory, and I hope will be inclined to favo self or my brothers with a hearing. I am Fredericktown, sir, Pennsylvania. Sept

Circle opened by Father Henry Fitz J closed by William Berry.

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 20. —Invocation: Questions and Arolin Joice, to Mr. White: Edward Gordon, to his frie

Jansagay, osp. 20.—Invocation; Questions and An Join Joice, to Mr. White; Edward Gorion, to his fri Manchester, N. II.; Charles Brown, (slave) formerly by Charles C. Brown, of Charlottesville, S. C. Monday, Sept. 24.—Invocation; Questions and An Asplum, in South Boston; Wm. Higgins, to Daniel Br. Maylum, in South Boston; Wm. Higgins, to Daniel Br. Slater, and Evelyn Davis.

Monday, Oct. 1.—Invocation; Questions and An Alfred Rocnow, to sister Annie; Margaret Somers, of York City, to her mother, and sister Esther; Alexand ner, of Tannersville, O., to friends; Patrick Fearing, ochester, N. H., to his wife Mary, and Mr. Pollock.

Tuesday, Oct. 2.—Invocation; Questions and An Lieut, W. Saunders, to his wife; Alfred Brooks, to Mr. Brooks, Nellie, or Charlotte, or James; Nellie Harris mother.

Brooks, Neille, or Charlotte, or James; Neille Harrs mother.

Thursday, Oct. 4.—Invocation; Questions and Ar Blake, who accompanies Laura Ellis, to a gentieman necticut; Frances E. Sawyer, of Orange, N. Y.; Charwell, of the Fennsylvania Reserve Corps, to little Belia N. Jolco, of Lynn, Mass., to a gentieman.

Afonday, Oct. 14.—Invocation; Questions and A. Augustus Carson, to Marrietta, his wife, and son, Al Carson, of Savannah, Ga.: Anna L. Stephens, low Carson, to Jessel Stephens, Adelaide Willer, Carlotte, and Sarah Louis, Mo.

Tuesday, Oct. 16.—Invocation; Questions and A. Sarah Dorman, to her brother George; Judson Le Henry Ranborn, in Independence, Texas; Susan Tuttle lusband and friends.

Monday, Oct. 29.—Invocation; Questions and A. Monday, Oct. 29.—Invocation; Questions and A.

-Invocation; Questions and At

husband and friends.

Monday, Oct. 29. — Invocation; Questions and Ar
Stella Lewis, to Mrs. J. M. Lewis, Independence, Texa
Soule, to relatives, in Sandwich and Barnstable, Mass.

B. Willsams, of this city, to friends; Wm. Smith colo
the Mth Reg., Co. 1, to relatives, in Revere Court.

Tuesday, Oct. 30. — Invocation; Questions and Ar
Hannah A. Prickett, to her sister, Mrs. Clark; Nettle
tinger, to her parents, in Nebraska City, N. T.; "Little
to" Big Eagle."

Obituary. Eli Lamberton, of Windsor, Conn., bade adieu to his

Ell Lamberton, of Windsor, Conn., bade adieu to he ly friends, October 20th, aged 29 years.

How tenderly we loved him! yet how thankful that his soul sends forth no more agonizing walls. For tweeting the suffered, and for the last few months most intense the funeral a bright light was visible above the corrithe same brilliant light followed us in the carriage grave, and at the open grave it was so tangible that one might clasp it. I have reason and faith to believe was his immortal solf, glorying in that perfect freeded pain which he had not known for so long a time.

Susix A. Hotom

The population of France increases very si The excess of births over deaths is only per cent., while for Europe in general the av is from forty to forty-five per cent. An eminent German musician says the

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Chap. 3.—Spiritual Communications, containing Proofs of Personal Identity, Chap. 4.—Mr. H. B. Champion as a Medium; Indian Spirits and Spiritualism; Identity of Spirits; Modes of Spirit India-

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FLORA.

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P. 8.—He will remain 60 days.

Nov. 10.

HEALING INSTITUTE, QUINCY, MASS-TIMIS HOUSE was opened by MBS. A. J. KENISON, July E. 1st, 1865, as a pleasant home for Spiritualists and liberaminds. Board with or without treatment. Those in attendance possess potent Electric, Magnetic and Sympathetic Healing Powers. Also, medical prescriptions given clairvoyantly, We solicit the aid of progressive minds in a work for the being of of humanity. Washington Striket, near centre depot. Aug. 11.

DORMAN & WILLIAMS,

Clairvoyant and Magnetic Physicians, No. 8 New street, Newark, N. J.
M.RS. ELIZA P. WILLIAMS (sitter of A. J. Davis) will
examine and prescribe for disease, and cure the sick by
her healing powers, which have been fully tested. 46-Sept. I her healing powers, which have been fully tested. If Sept. 1
CLAIR VOYANT PHYSICIAN.
MIS. M. E. CHICK would respectfully announce to the public that she has taken Rooms at No. 10 Figures 87., corner of Dotrance, where she is prepared to heal the sick and defineate character, and give information in regard to hashness or absent triends. She has performed some remarkable cures while in Providence. Office hours from 8.4. M. to 84. M. Providence, R. L. Oct. 23, 1966.

2w*-Nov. 10.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Lan-rone, 3d thour, New York, Hours from 2 to 6 and from 7 to 9 r. x. Oct. 27.-4w* MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 13w - Sept. 1b.

MRS. M. SMITH, Healing and Developing Medium, Is giving great satisfaction at No. 1723 North TENTH STREET, PHILADELPHIA. (w*-Nov. 10. J. L. CONANT.

DEALER IN PIANO FORTES, ORGAN HARMONIONS,

OF THE BEST QUALITY, and WARRAKTED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$900, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STHEET, ROOM No. 1.

S. B.—Spiritualist Societies in want of Harmonions or Melodeous for their meetings, are respectfully invited to call and examine before purchasing.

April 7.

EXCELSIOR COMPY, COLORADO.

DERSONS wishing to make safe investments in Colorado enterprises under prudent and honest menagement, in large or small amounts, will find it for their interests to call on JOHN WETHERBEE, No. 11 Program Build Bro, Boston.

Having visited Colorado and personally inspected the enter prise above referred to, I would recommend my friends who may read this to give attention to it, as in my opinion an investment therein will bring large and continuous dividends, and that speedily.

H. F. GARDNER, M. D. Bent, P.

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

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Banner of Light.

WESTERN DEPARTMENT: OINCINNATI, OHIO.

We receive subscriptions, forward advertisements, and transact all other husiness connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES, Cincinnati, Obio;

The Sanscrit, and Extracts Therefrom.

" Searching ancient records lately. In a dusky nook we found An old volume, grand and stately, Iron-clasped and pareliment bound."

Language is the vehicle of thought, and yet too cold, formal and non-expansive to fully express those deep convictions and grand ideas that are over welling up from the fountain of being. Words have been compared to "a Tartar's how, that shoot back upon the understanding of the wisest, and mightly entangle and pervert the judgment." It is certain that the most subtile and condensed forms of speech are tame and spiritless to the conscious soul, in the light of its transfigurations and triumphs. Paul, thrown into a magnetic cestasy by his spirit-guides, heard "unspeakable words," or rather words failed to express what he saw and heard, while in rapport with the inhabitants of the "third heaven"-the third sphere of an immortal existence. Languages are more numerous than is gener-

ally supposed. The eminent scholar and geographer, Rabbi, enumerated eight hundred and sixty, as entitled to be considered distinct languages, and five thousand which he regarded as dialects, Adelung, a modern writer on this subject, reckons upwards of three thousand and sixty languages and dialects as existing, and as having existed. Muller, "Fellow of All Souls College, Oxford," says "It is impossible to fix upon the exact number of known languages, but their number can hardly be less than nine hundred." Other recent European writers think there may be one thousand, with several thousands of dialects, in the various islands, provinces, countries and continents. The Italian, retaining much of the Latin, is the language of music and melody. and as such, can never die. Its influence will decrease, however, with the downfall of the Papal throne. The late war-struggle in Europe will hasten this result. The German is finely adapted to metaphysical study and expression. It permits a rich reveling in the realm of mysticism and speculative science. The French is the language of conversation and the drama, of politeness and fashion; hence its power is felt to some degree in every civilized country of earth. It is more than the Italian or German the rival of the English, and is now what the Latin was in the Mediaval ages, the court language of Europe. The English is what a geologist would term a genuine conglomerate. In its mixture is a great variety of words, constituting a compound of real richness. Saying nothing of its rootings in the Greek and Latin, it contains much of the best found in the Celtic, Saxon, Norman, German and French. Some think the tongue that Shakspeare spoke is destined to be universal. We question it. If there is ever a universal language, it must partake of the phonetic type. If the English language is not specially musical and euphoneous, or naturally practical, it is certainly solid and substantial; and yet, like all the more modern languages, is doubtless far inferior to the grand and mellifluous old Sanserit. If we would look for and find stages of comparative perfection, we must go back to the distant long ago. In much, the ancients were our superiors. The "lost arts" are far from being all discovered. Present explorations and exhumations are revealing wonderful civilizations of antiquity, concerning which the histories of this century are as silent as the chambers of death. Nothing is more certain than that there were tidal periods of art and science, of libraries and literature, long before as since the mythic Adam of Eden; ay, golden ages, glittering all along the past twenty thousand years.

We are not blind to the fact that there is a class of modern fanatics, who, not content with puffing the present, are everlastingly seeking to belittle the past. Having never read Bunsen, seen a hieroglyphic, nor conversed with an ancient Asiatic Spirit, yet, to hear them expound, and see them extend themselves in the line of assertions, one would almost think that art, science and wisdom were all born and would all die with the blatant "Young America" of the nineteenth century. A little learning is truly a "dan-gerous thing." Deep draughts will sober such surface souls.

Though Louis XIV. sent to India, prior to the year 1700, several French Jesuit missionaries. with some of the best scholars of the time, and though Father Pons gave a most interesting and very " accurate description of the various branches of Sanscrit literature, of the four Vedas, the grammatical treatises, the six systems of philosophy, and the astronomy of the Hindus," a more full history "of what may be termed Sanscrit philology dates from the foundation of the Asiatic Society, at Calcutta, in 1784." Sir William Jones, Carey, Wilkins, Colebrooke, Forster, and other literary gentlemen, members of that illustrious society, are worthy of distinguished praise, for having made the language and literature of the ancient Brahmins accessible to European and American scholars.

The American Cyclopedia says: "The Sanscrit, the literary language of the Hindoos, was the original vernacular dialect of Hindostan, and has for nearly or quite two thousand years past been kept artificially in use, like the Latin in Europe." It ceased to be spoken, according to the most eminent philologists of England and Germany, "at least three hundred years before Christ." The Britanica Encyclopedia says that "Sir William Jones and many others attribute to some of the works which are still extant in Sanscrit, an antiquity of four and five thousand years." In the third of the thirteen volumes, (p. 34,) of Sir William Jones, F. R. S., he says, in speaking of the immense wealth and beauty of the Sanscrit: "The Sanscrit language is of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." That eminent scholar and acute Scotch judge, Lord Monboddo, with no sectarism to sustain, writes in 1792; "There is a language still existing and preserved among the Brahmins of India, that is a richer, and in every respect a finer language than even the Greek of Homer." Every literary man knows that the Hebrew was not, as Jerome and other Church fathers taught, the oldest or primitive language of mankind; and all philologists, we think, will admit that the best and purest language is the simplest vestment of thought; deriving all its elegance and power from its perfect adaptation to the idea sought to be expressed. Now, then,

thoroughly versed in Sanscrit, it was a language He forgeteth that the learned are humble, the thousands of years before Christ; "more perfect great, modest. than the Greek, more copious than the Latin, and more exquisitely refined than either;" consider the length of time that must have elapsed before the Sanscrit—probably, from high historic evidence, in its glory full five thousand years ago, passing through its monosyllable state, through varied forms of growth, subject to local and national modifications—reached a gondition to be see that thou ever act according to them. Fixed tional modifications—reached a condition to be reduced to writing; and then, perhaps, the still longer period before it could assume the proportions of a written literature as a classical language, such as, according to Monboddo, was "inevery respect a finer language than the Greek of Homer.'

We are aware that this puts the six thousand years' Biblical account of creation in no very enviable light. But Bible-makers must be arraigned for condemnation rather than accurate history or nation that became acquainted with the literature | error? of India was the Chinese. "Buddhist missionaries," says an Oxford professor, "reached China in the Chinese annals in the year two hundred and seventeen. The "language which the Chinese pilgrims went to India to study, as the key to the sacred literature of Buddhism, was Sanscrit.

And this brings us to a book now lying before us.

And this brings us to a book now lying before us. And this brings us to a book now lying before us. treating of the aims and interests of "human life." translated from a Sanscrit manuscript that was written by an "ancient Brahmin." The editor, in his preface, says: "The Sanscrit was a spoken and written language centuries before Abraham appeared on the plains of Shinar, and long before the Hebrew language had an existence."

The translator, in his letter to the Earl of Kdated Pekin, China, May 12, 1749, assures us that the "learned in China had long been of the opinion that in the archives of the grand Temple in Thibet, were very ancient books that had been concealed for many ages." The emperor, anxious to secure the writings of antiquity, determined upon an effort at discovery, and selected Cao-Tson of the Hanlins, fifty years of age, grave and noble in deportment, of great eloquence, and the intimate friend of a learned Lama-pricst-that had resided many years in China, and was master of the language in use among the Lamas of Thibet. This man, Cao-Tson, of extensive erudition, uncommon skill in the ancient languages, and able to interpret what might be found, though of the highest and most remote antiquity, was admitted to the apartments of the Sacred College. Here he discovered many valuable works of antiquity, subject of human misery. She looketh on the from which he made numerous extracts. Among from which he made numerous extracts. Among the most ancient manuscripts he found, and which none of the Lamas had for ages been able to interpret or understand, was a complete system of morality, written in the language and character deneth her dwelling day and night, for she ever of the ancient Gymnosophists, or Brahmins, This feeleth herself abused. Come not near her cell, of the ancient Gymnosophists, or Brahmins. This he translated, though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments of the Bouzes and the learned doctors were divided. Those who admired it the most highly, attributed it to Confucius, their own great philosopher. The fact of its heing written in Sanscrit was gotten over by them in supposing it to be only a translation, and them in supposing it to be only a translation, and that the original work of Confucius was lost. Others would have it to be a portion of the "In- Sueth it; but it followeth at the heels of him who stitutes of Lao-Kinn," another Chinese philosopher, contempory with Confucius and founder of the sett, Tao-see. Others still, from certain sentiments it contained, ascribed it to the Brahmin, Dandamis. For many centuries prior to Confucius, China had her science, her literature, and her universities. The third report, relating to "useful knowledge in China, held in Canton, Nov. 20, 1837," contains a review of the existing literature of the Chinese, and an "enumeration of the catalogue of works contained in the Imperial Library at Pekin." This report says, "China is full of books; new authors are continually springing up; the press is active, and the traffic in books is a lucrative and most honorable branch of trade. There is one work in the Royal Library, on the topography of China, which is said to consist of five thousand volumes. * * * There are numerous small treatises, similar to our tracts, gratuitously distributed by private individuals,

Polo stated that he "found in China upward of five thousand astronomers." But we are wandering from this Sanscrit manuscript. Cao-Tson could not agree with the Bonzes and some others, in ascribing it to Confucius or Lao-Kinn. All agreed in its being a very ancient document, and Cao-Tson was fully persuaded that it was no translation. The character, style and language all being Sanscrit, he judged that the period of its composition dated back-far back, when this language was used not only to make up the records of time on earth, but was the divinest symbol of thought, polished and refined, teaching truths eternal as the globe itself. This writer further says, "I have attempted its translation into English, * * * but you can hardly judge how far short I have fallen of the origi nal, or even of the Chinese translation."

Here follow extracts from the translation, relating to God, religion, virtue and the moral duties

the Governor of the world; almighty, eternal and incomprehensible. The sun is not God, though incomprehensible. The sun is not don, mough his noblest image. Oh! reverence the majesty of the Omnipotent! In the depths of his mind he revolveth all knowledge; the secrets of futurity lie open before him. With respect to his prescience there is nothing contingent. In his provi-

dence there is nothing accidental.

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of per-fection. It is not in flesh to think, not in bones to reason. Something is added to thee unlike to what thou seest. Something informs thy clay higher than all the objects of thy senses. God communicated to thee thy principle of knowledge. Know thyself, then, the pride of his creating, the link uniting Divinity and matter! Behold a part of God himself within thee! Remember thine own dignity, nor dare descend to evil or mean-

Canst thou think too greatly of thy soul, or can too much be said in its praise? It is the image of Him who made it. The lips of the wise are as he doors of a cabinet; no sooner are they opened than treasures are poured out before thee. Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season. While thy life is to others worth more than death to thyself,

life is to others worth more than death to thyself, it is thy duty to preserve it.

As the tulip is gaudy without smell, conspicuous without use, so is the man that setteth himself up on high and hath not merit. Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding.

The vain delightent to speak of himself, but considereth not that others dislike to hear him. If he hath done anything worthy praise, if he possess that which is worthy admiration, his joy is to proclaim it; his pride is to hear it reported. Thus fixing his soul on show, he loseth in reality. to the idea sought to be expressed. Now, then, Thus fixing his soul on show, he loseth in reality, suppose, Mrs. Skinpenny." "Why no remembering that according to those the most He pursueth bubbles that break in their flight, should not think it was rich enough."

see that thou ever act according to them. Fixed upon eternal principles, be thou inflexible in the path of them. Suspect not evil in any one till thou seest it; then consider well the causes. The wise openeth not his ear to slander; the faults and failings of men, though giving pain to his heart, he forgiveth. The greater the wrong, the more glory is there in pardoning it. The greatest victory a man can obtain is over himself.

Say not that truth is established by years; or

that in a multitude of believers there is certainty. Custom cannot alter the nature of truth; neither can the opinion of man destroy justice. Condemn not the judgment of another because it differeth science. After the most ancient Greeks, the next from thine own; may not even both be in an

Reflection is the business of man. The soul of the cheerful forceth a smile upon the face of ries," says an Oxford professor, "reached China from India as early as the third century before Christ." One Buddhist missionary is mentioned in the Chinese annals in the year two hundred and the Chinese annals in the year two hundred and the chinese annals in the year two hundred and the ing. Tears may drop from the eyes, when virtue falleth not from the heart. Be exceedingly care-

the root; as a river poureth its streams to the s from whence it sprung, so the heart of a grateful man delighteth in returning benefits received. He acknowledgeth his obligations with cheerfulness; he looketh on his benefactor with love and esteem. If not in his power to return the favor, he nourisheth the memory of it in his breast with kindness. Envy notthy benefactor, neither strive to conceal the benefits he hath conferred upon

Lo! yonder standeth the "house of joy." The woman within walketh in maiden sweetness, with innocence in her mind and modesty on her cheek. 'On her tongue dwelleth music; the sweetness of honey floweth from her lips. Her eye speaketh softness and love; but discretion with a eptre sitteth on her brow. The tongue of the licentious is dumb in her presence; the awe of er virtue keepeth him silent. When scandal is busy, the finger of silence resteth on her lip. Her breast is the mansion of purity and goodness; therfore she suspecteth no evil in others. She speaketh, and her servants fly; for the law of love is in their hearts, and her kindness addeth wings to their feet. Happy is the man that shall make her his wife; happy is the child that shall call her mother.

Look now on the other side, and behold in that vale overshadowed with trees, and hid from the sight of men, the habitation of sorrow. Her bosom heaveth with sighs, her mouth is filled with lamentation; she delighteth to dwell on the weakness and wickedness of man is the theme of her lips. All nature, to her, teemeth with evil. Every object she seeth is tinged with the gloom of her own mind, and the voice of complaint sadher breath is contagious; she will blast the truits and wither the flowers that adorn and sweeten the garden of life. The selfish serveth his gold—it serveth not him.

Man is never so happy as when he giveth happiness unto another. Let not adversity tear off the wings of hope; neither let prosperity obscure the light of prudence, or chill thy soul's charity. In adversity is the seed of well-doing; it is the nurse of heroism and moral boldness. The higher the of heroism and moral boldness. The higher the sun ariseth, the less shadow doth he make; eyen would fly from it. Pursue, then, that which is henorable; do that which is right, and the applause of thine own conscience will be more joy to thee than the shouts of millions, who know not that thou deservest them.

Be upright in thy whole life. Be content in all the charger, so shall thou, make profit out of all

its changes; so shalt thou make profit out of all occurrences. In adverse seasons, a man findeth that all his hopes are centered in himself. He learneth self-help. He rouseth his soul. He encountereth his difficulties, and, melting like wax before his breath, he conquereth him.

Avoid not death, for it is a weakness; fear it not, for thou understandest not what it is. That

ife the best employed, doth man the most honor; himself shall rejoice after death in the advantages of it. Wouldst thou learn to die nobly? Let thy vices die before thee."

These are some of the maxims and teachings found in this Sanscrit manuscript, written by an ancient Brahmin-a man whom Christians would call a Pagan, and consign to their theologic hell. If, scripturally speaking, there is a "lake of fire and brimstone," into which all liars will be cast, inculcating morality and virtue. Every peasant first among the cast-offs will be such falsifying and the poorest fisherman can read and write. Christian missionaries as have visited India and Private and public schools are numerous in every China. Catholic have been more truthful than province, and entirely independent of government. Protestant missionaries. Each, by turns, has Occasionally an examiner visits all schools to assought to belittle the literature, and decry the certain the qualifications of the teachers." Marco magnanimity and true greatness of the ancient philosophers. To this end Ernest Renan, than whom no higher authority can be adduced, says in his "Apostles," page 277, "The Stoics, when they became masters of the Empire, reformed it, and presided over it a hundred of the happiest years in the history of man. The Christians, when they became masters of the Empire, ended by destroying it. * * * Christianity was always unjust toward Pagan virtues."

Dr. E. C. Dunn.

This gifted brother, writing us from Canton, Ill., gives a very favorable account of the condition of things in the way of a growing desire to investigate the claims of Spiritualism. He spoke in Havanna, Ill., and healed the sick. He is also engaged to address the Spiritualists in Vermont, Ill., two Sundays of this month, and from thence goes to Galesburg, to examine and prescribe for such invalids as may desire to test his clairvoyance, and avail themselves of his healing powers.

N. Frank White.

We had the unexpected pleasure the other evening of grasping this good brother's hand, in Battle Creek, Mich., and listening to one of his highly inspired discourses, rich in argument, pathos and poetry. He speaks during November and December in Chicago. Those desiring his services week-day evenings, should write him immediately. Many localities in the North and West will gladly avail themselves of this proffered opportunity of hearing one of our most gifted speakers.

Editor's Appointments.

Continually solictited by friends and committees to make monthly and even yearly engagements in the future, we wish to say, while thankful for the invitations, that we can make no further lecture engagements for the present. November we speak in Detroit, December in Cincinnati, January in Washington, February in Philadelphia, March in New York, and April in Chicago.

Mrs. A. Wilhelm, M. D.

Heaven and earth combine to put into the lecture-field more such faithful and competent lecturers as Mrs. Wilhelm. She speaks in Beloit, Wis., during November, and in Detroit, Mich., through December. Address accordingly.

"Your milk does not pay any income tax, I suppose, Mrs. Skinpenny." "Why not, sir?"

An Explanatory Note from H. H. Marsh.

The premature publication of propectus of the The premature publication of propectus of the "Champion," which was copied in your issue of the 20th, with favorable notice, requires of me a few words by way of explanation. The design originally entertained by several individuals was the creation of a large joint stock company for the publication of a weekly journal devoted to practical reform, to be independent upon all subjects.

was shortly found that such organization could not be effected in time to commence operations with the coming year, when two or three parties alone decided to issue a monthly. Unfore-seen circumstances have since rendered it impossible to make an important part of the financial resources promised at once available, while overwork, resulting in extreme prostration of my own energies, which were mainly relied upon to con-duct its business management, precludes all hope

of commencing at the time specified.

An indefinite postponement being inevitable, it is perhaps best that its future, or that of a similar enterprise under other and better auspices, should depend much upon the earnestness with which lberalists may demand a paper radical upon all questions, neutral in nothing, devoted to no party seeking truth as the all of value, and, withal, so simple in style as to commend itself to the popular reader. Appreciating the rare talents neces-sary to its success, as also personal incompetence, still I shall gladly welcome earnest cooperation, or, what would be better, surrender the whole interprise to abler hands.

Hoping that failure even may, in some small degree, contribute to an early appearance of a Champion, I await the developments of the future. H. H. MARSH.

LECTURERS' APPOINTMENTS AND ADDRESSES PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap pointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known no to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

J. Madison Allyn, tranco and inspirational speaker. Address during November, North Middleboro', Mass. Will receive subscriptions for the Banner of Light.

C. FANNIK ALLYN will speak in Londonderry, Vt., Nov. 16 and 25 and Dec. 16, 23 and 30; in Ludlow, Dec. 2 and 9; ir Weston during January. Address as above, or Middleboro'

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ma

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001. Rochester, N. Y. gy and Spiritualism. Address, sox 2001, nocinester, R. 1.
Charles A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Salem during November. Will make ongagements for the winter. Address, 87 Spring street, East Cambridge, Mass.

MRS. M. A. C. BROWN will speak in North Dana, Mass. every other Sunday until further notice. Address, Ware, Ms

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. BELLE SCOUGALL BROWN, inspirational speaker, Quincy, Ill

J. H. BICKFORD, inspirational speaker, Charlestown, Mass. M. C. Bent, inspirational speaker, will answer calls to lecter in the Western States. Address, Berlin, Wis., care of J MES. EMMA F. JAY BULLENE, 151 West 12th st., New York.

REV. ADIN BALLOU, Hopedale, Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Davenport, Iowa, Juring No vember; in Rock Island, Ill., during December. He will re ceive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt.

MES. LAURA CUPPY is lecturing in San Francisco, Cal.

DE. L. K. COONLEY will lecture and heal in New England from Nov. 1 until March 1. Will receive subscriptions for the lianner of Light, and sell Spiritual and Reform Books. Address, Newburyport, Mass. MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

P. CLARK, M. D., will answer calls to lecture. Address, 18 Marshall street, Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn.

MRS. AMBLIA II. COLBY, trance speaker, Monmouth. Ill. MRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

MRS. D. CHADWICK, trance speaker, will lecture, hold seances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

Vineland, N. J.

DR. JAMES COOPER will commence a course of lectures at
Farmington, Trumbull Co., O., on Sunday, Nov. 18. He will
take subscriptions for the "Banner of Light," "Journal,"
and "Little Blouquet," and have books for sale. All letters
should be addressed, Bellefontaine, O. IRA H. Curtis speaks upon questions of government. Address, Hartford, Conn.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati; O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

THOMAS COOK, Huntsville, Ind., lecturer on organization. MISS LIZZIE DOTEN will lecture in St. Louis during November; in New York during January and February. Will make no further engagements. Address, Favilion, 57 Tremont street, Boston. Andrew Jackson Davis can be addressed at Orange, N. J

MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will answer calls to lecture. Address, box 1155, Bloomington, Ili. MRS. E. DELAMAR, trance speaker, Quincy, Mass DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

DR. H. E. EMERY, lecturer, South Coventry, Conn. A. T. Foss will speak in Willimantic, Conn., during November. Will answer calls to lecture week day evenings in the vicinity. Permanent address, Manhester, N. H.

Miss Eliza Howe Fulles is engaged at Stockton, Me., and vicinity for the fall. Address, Stockton, Me.

Mes. Mary L. French, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston. J. Q. Fish, "East Jersey Normal Institute," Red Bank, N. J

MRS. FANNIE B. FELTON, Cache Creek, Colorado Territory S. J. Finney. of Ann Arbor, Mich., will lecture in Lowell Mass., during November. REV. JAMES FRANCIS, Mankato, Minn.

Dr. Wm. Firzgibbon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphia, Pa.

MES. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. ISAAC P. GEBENLEAF will lecture in Taunton, Mass., dur-ng November. Will make further engagements for the fall and winter anywhere the friends may desire. Address as

above.

MRS. LAURA DE FORCE GORDON will receive calls to lecture in Colorado Territory until spring, when she designs visiting California. Friends on the l'acific coast who desire her services as a lecturer, will please write at their carllest convenience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa.

DR. L. P. GRIGGS, Evansville, Wis. MRS. EMMA HARDINGE will lecture in Philadelphia during November, and in New York and St. Louis up to the end of April. Mrs. Hardinge can give a few week ovening lectures en route to St. Louis. Address, 8 Fourth avenue, New York. M. HENRY HOUGHTON will lecture in Mill Village, N. H., turing Nov. Will speak Sundays and week evenings. Ad-

MRS. SUSIE A. HUTORINSON will speak in Charlestown Mass., during November; in Oswego, N. Y., during December Address as above. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the present.

DE. E. B. HOLDEN, No. Clarendon, Vt. MRs. S. A. HORTON, Brandon, Vt., will speak in Charles-wn (Mechanics' Hall), Dec. 16, 23 and 30. Address as per ppointments, or Brandon, Vt.

Miss Julia J. Hubbard will speak in East Kingston, N. H. Nov. 11 and 18; in Nowton, N. H., Nov. 25. Address, Box 372, Malden, Mass. Maiden, mass.

W. A. D. Humz will lecture on Spiritualism and all progressive subjects. Address, West Side P. O., Cleveland, O.

LYMAN C. Howz, trancespeaker, Clear Creek, N. Y.

J. D. HASCALL, M. D., will answer calls to lecture in Wisonsin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA E. Hill, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

Jos. J. HATLINGER, M. D., inspirational speaker, will an-wer calls to lecture in the West, Surdays and week evenings. ddress, 25 Court street, New Haven, Conn. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. MRS. LOVINA HRATH, trance speaker, Lockport, N. T.

MOSES HULL, Milwaukee, Wis. MOSES HULL, Milwaukee, Wis.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

Miss Susik M. Johnson, feeling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicits early applications from those who dealer her services, that she may, as far as practicable economize in travel Permanent address, Millord, Mass. Will lecture in Portland, Mc., during Nov.

W. F. Jaminson, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

WM. H. JOHNSTON, COTTY, Pa.

O. P. RELÉGOO, lecturer, East Trumbuil, Ashtabula Co. Will speak in Monroe Centre the first Sunday of every mo Mas. Anna Kimmall, tranco speaker, will answer call lecture in and pear New York. Address, 826 Broadway, ner 12th atreet.

GROROS F. KITTRIDGE, Buffalo, N. Y. J.S. LOYELAND will speak in Cleveland, O., during Nov ber; in Sturgis, Mich., during March, 1887. Mas. E. K. Ladd, trance lecturer, 178 Court, street, Bos

B. M. LAWRENCE, M. D., will answer calls to lecture, legs. 54 Hudson street, Boston, Mass. Miss MARY M. LYONS, trance speaker, Detroit, Mich. MR. H. T. LEONARD, trance speaker, New Ipswich, N.

MRS, F. A. LOGAN will answer calls to awaken an inte n, and to aid in establishing Children's Progressive Lycet Present address, Salina, Onondaga Co., N. Y. Mass., Nov. 11, 18 and 25, and Dec. 2. Address, box

MRS. SARAH HELER MATTHEWS. Address, East Westmand. N. H. land, N. H.

MES. MARY A. MITCHELL, Inspirational speaker, will
swer calls to lecture upon Spiritualism, Sundays and w
day evenings, in Illinois, Wisconsin and Missouri during
fail and winter. Will attend Conventions and Grove M
ings when desired. Address, care of box 221, Chicago, Ill.

DR. JAMES MOBBISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. H. MR. & DIRS. II. M. MILLAR, Elmina, A. a., care w. B. Ha D.R. G. W. Morrill, Jr., trance and inspirational spea will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism within a resulted distance. Address, Skaneateles, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, h

CHARLES S. MARSH, semi-trance speaker. Address, woc, Juneau Co., Wis.

LEO MILLER, Canastota, N. Y. Prof. R. M. M'CORD, Centralia, Ill.

MISS SARAH A. NUTT will speak in Beloit, Wis., during vember. Address as above, or Aurora, Kano Co., Ill. A. L. E. NASH, lecturer, Rochester, N. J. WM. VAN NAMER, Monroe, Mich. GROBGE A. PRIRGE, Auburn, Mc., will lecture in the T. Hall, Charleston, Mc., Nov. 18 and Dec. 2 and

J. M. PEEBLES, box 1402, Cincinnati, O. L. JUDD PARDER, Boston, Mass. A. A. Pown, inspirational speaker, North West, Ohio.

Mas. J. Puffer, trance speaker. Address, South Han Mass. Is engaged for the present, every other Sunda

Dr. W. K. RIPLEY will speak in Somers, Conn., from to 10. Address, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Bennington, Vt. A. C. Robinson, 15 Hathorne street, Salem, Mass., wi MRS. FRANK REID, inspirational speaker, Kalsmazoo, 1

MRS. H. T. STEARNS may be addressed at Detroit, he care of H. N. F. Lewis. Will make engagements to lee for the summer and fall in Ohio and Michigan. SELAH VAR SICKLE, Lansing, Mich. MISS MARTHA S. STURTEVANT, trance speaker, care er of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass. Mrs. C. M. Stows will answer calls to lecture in the P. States and Territories. Address, San José, Cal.

H. B. STORER, inspirational lecturer, 75 Fulton street, York. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. MRS. M. E. B. SAWYER, Baldwinsville, Mass. J. W. SEAVER, inspirational speaker, Byron, N. Y., wi

Mrs. M. S. Townsend will lecture in Ebbitt Hall, Fork, during November; in Philadelphia during Decer Address as above, or Bridgewater, Vt. J. H. W. Tooney, 42 Cambridge street, Boston. MRS. SABAH M. THOMPSON, inspirational speaker, \$6. street, Cleveland, O. Francis P. Thomas, M. D., lecturer, Harmonia, Kans

HUDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, San José, Cal., care of A. C. Stowe. N. Frank White will speak in Chicago, Ill, durin vember and December; in Louisville, Ky., during Jan and February; in Cincinnati, O., during March and Calls for week evenings will be attended to. Address

MRS. M. MACOMBER WOOD will speak in Charles Mass., during Nov.; In Plymouth, Mass., Dec. 2, 9 and 1 Stafford, Conn., Dec. 23 and 30; In Somers, Jan. 13 and 2 in Oswego, N. Y., during 1867. Address, 11 Dewey street, cester, Mass.

cester, Mass.

F. L. H. Willis, M. D., will lecture in Haverhill, M. during December; in Providence during January. Advances Banner of Light, Boston.

A. B. Whiting will speak in Louisville, Ky., during vember and December. Address, Louisville, Ky. Mrs. S. E. Warner will lecture in Sturgls, Mich., document and January; in Beloit, Wis., during Febr March and April, 1867. Address accordingly, or box 14 lig. Wis.

E. V. Wilson will speak in New Boston, Ill., during vember. Address, Babcock's Grove, Du Page Co., Ill. ALGINDA WILHELM, M. D., inspirational speaker, is en to lecture in Illinois until the fall. Address, Chicage box 2903.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. Mrs. E. M. Wolcorr is engaged to speak half the ti Danby, Vt. Will receive calls to speak in Vermont Hampshire, or New York. Address, Danby, Vt.

Lois Waisbrooker can be addressed at Java Village oming Co., N. Y., during October.

Many E. Wither, trance speaker, 71 Williams street, ark, N. J. A. A. WHERLOCK, tranco and inspirational speake

MRS. N. J. WILLIS, trance speaker, Boston, Mass. E. S. Wheeler, inspirational speaker, care this office Columbia street, Boston. MRS. MART J. WILCONSON, care of A. C. Stiles, Mammonton, Atlantic Co., N. J.

F. L. WADSWORTH'S address is care of the R. P. Jours O. drawer 6325, Chicago, 111. WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, M Miss H. Maria Worthing, trance speaker, Osweg will answer calls to lecture and attend funerals. JONATHAN WHIPPLE, Jr., inspirational and trance sp Address, Mystic, Conn. HENRY C. WRIGHT will answer calls to lecture. A care of Bela Marsh, Boston.

A. C. WOODRUFF, Buffalo, N. Y. MRS. S. J. YOUNG, trance lecturer, 208 Tremont street ther LaGrange, Boston.

Mas. Frances T. Young, trance speaking medium dress, care Banner of Light.

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