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DREAM-LIFE:

A STORY OF THE IDEAL AND THE ACTUAL. Written expressly for the Banner of Light.

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

CHAPTER XX.

The Sting of the Asp. There dwells on earth a monster, who is known By the crushed hearts his subtle arrows strike; He spares not worth upon the mightiest throne

Born of world-envy, his the demon-strife That with leagued malice, cruel mischief rife. Points the world-finger at the heart of youth, And with a fiendish zest embliters life."

Have you not, one and all, at some season of life, bent like swaying reeds beneath the showered missiles of Calumny? Have you not felt how impotent were moral consciousness and innate approval against the howling storm of conventional animadversion? Have you not gone to rest in the sweet fellowship of innocence and serenity as regards your moral conduct, and yet have you not deluged your pillow with the burning tears that unjust accusations called forth? Who of earth's purest and best has escaped the assailments of this society-guarded monster?

Well, at the time I write of, I was no spiritual philosopher, and, therefore, I could not substitute equanimity for indignation; nor had I studied so fully as I have since, the thrice healthful gospel of Cheerfulness, that, looking ever to the sunny side of all things, like my dog-philosopher Fido. seeks and finds, and basks in the one ray of sunshine in the darkened room.

Now, most indulgent, and, as I hope, interested render, please do not jump at conclusions that dub me a harmonial philosopher; for in all honesty and humility (not humiliation), I must acknowledge that I am no such a professor. I strive for the attainment of Harmony; but in a world yet filled with all manner of discord, with conflicts within and without, I am not Harmonial; and, to tell the truth, I have yet to see the man and woman that is; though my own dear, exclusively owned husband comes the nearest to it out of the mass of humanity. My pet idea of being or becoming a philosopher while on this sublunary sphere, vanished totally with the disasters of this week; for, after having fallen out of a lumberwagon by the help of my duplex skirt (plain English, steel springs of my hoop); after inking my second best alpacca dress; after Fido took my veil and rent it into fragments, as did loyal hands unto the rebel flag: after the cat mashed in my neat, trim little hat, in the effort to domicile herself within; and Caddie Green broke my darling white and blue real China vase; after all this, beside many sundry burnings, wettings, scaldings, and breakages innumerable, all crowded into the short space of one unlucky week that commenced the month with a Friday, I came to the conclusion, from the effect upon my speech and temper, that I was many billions of leagues distant from philosophic calm and harmonial non-contention; that I was a simple, plain, unpretending Spiritualist, and neither more nor less.

Dear met how my tongue of ink runs ont and now I have to go back almost a quarter of a contury, and rake up old sorrows for self-discipline and others' edification! Howl on, ye most ungentle Western breezes! I seek refuge from your marrow-penetrating coldness in the balmy zephyrs of the Tropical world, evoked of memory.

A whisper here and a whisper there, finally

swelled into a storm of voices, mostly of women, who, in semi-guarded phrase, and with significant looks and gestures, accused me of a variety of imprudences, such as walking out arm-in-arm with a gentleman who was neither my father, husband, or brother; then my English independence of speech and action; my omission to call in the doctors when my grandmother was taken ill; my composed demeanor at the funeral; her burial in unconsecrated ground: the almost forgotten fact of my engagement to Ernest Lavalliere; the frequent visits of Arthur Hallowell, his sudden departure, and as the months sped on, no signs of food for comment, addition and scandal. Even me across the sea. in that land of proverbially loose morals, I, who had so carefully, as I thought, guarded against even the appearance of wrong, lived to behold myself shunned, or addressed with that contemptuous pity and Pharisaic assumption of superior virtue, that galls deeper than the most pointed insult. Lretorted and retaliated with all the flery vehemence of my untamed nature, and thus adding fuel to the raging fires, and gained still more enemies. I even heard the rumor that ancused me of causing my grandmother's death, that I inight possess her property! And the pure relation that existed between Arthur and myself was distorted into one of those shameful alliances, that, according to our false codes of honor, do not lower the world's estimate of man, while it brands with cternal infamy the blighted name of woman! And thus I stood, alone and defenceless, braving the adverse tide, and yet not all hopeless, for a fow still sustained me, and the lady who lived with me gave me every evidence of unchanged friendship and confidence then. How often, with clasped hands and streaming tears, I have sat in the chamber whence my dear one's spirit fled to pendence to the drear and wintry valleys of povthe eternal shores supplicating for one token of erry? Have you felt the full force of the great her immortal love, and implored in wain . I contrast, in the withdrawal of nearly all the God and angels and the humane work! Parties of obstance Colors of sufficiency is sured for all the contests being a With Hard Configer as a set to enter note in the DBD term in the enterior of the DBD term.

rendered impossible the manifestations I desired. And so the months sped on. As I would not leave the house endeared to me by so many memories, the Señora Ferrero agreed to live with me, and when her husband returned from his coasting voyages, he, too, abode beneath my roof, and I paid all expenses.

Permit me here once more to digress from the narrative portion of my story, to present for your reflection a few thoughts upon the Philosophy of

That there are spiritual correspondencies to all external forms, no investigator of spiritual truth can deny. Thus, all the faculties that are called into exercise by circumstances have for their object the attainment of the spiritual excellence of which by earthly, daily use, they are the exponents. For instance, you may rebel, against the economy enforced by straitened means, that is so totally at variance with your lavishly generous nature. But in learning the uses of foresight, prudence, the care of little things, you learn to look spiritually ahead, and are calmly expectant of the chances of life, prepared for change and trial, and for the sudden transmutations of good and evil fortune. You learn the precious value of caution, that "casteth not its pearls before swine" the great lesson of adaptability to time, place and persons; the right season for argument; the fitting hour for the appeal of reason and affection; the best and nearest way to the heart; the most convincing method of proving to the skeptical and the bigoted the superiority of the spiritual faith, all this is gleaned with the hard tasks of outward striving. Economy of speech, of enconium, most of all of severe judgment, is needed by us all. Sublime are the soul-lessops taught by poverty; mightily spiritualizing is the ministry of sorrow.

Our earthly duties are inseparably linked with ur spiritual advancement. To guard against extremes, is at present our greatest obligation. To escue the generous soul from the headlong plunges of extravagance, and to guard economy from degenerating into penuriousness; to feel and cultivate the righteous indignation that wars with wrong, yet is forgiving to the individual; to be at once fearless and brave as lions, in the promulgation of truth, yet gentle as the household dove in minor matters that affect no principle; to be wise as serpents" in the choice of fitting opportunities; to be no ranting, demolishing, vituperative, universal fault-finder of a reformer, but to work calmly on in the saif-opposited path, not cast down by opposition, nor elated unto intoxication by success; to glean from every field of duty the fruits of heavenly compensation; to seek and find in every bitter draught of life the one honey drop of use that sweetens and reconciles unto all ill to live steadfastly, purely, sanctifying all earthly enjoyment by divine purposes-this is the philosophy of Spiritualism, this is bringing the kingdom of heaven to earth.

And though we fail sadly in the attainment of our own ideal-self, let us not be discouraged, but ever aim high, and we shall ultimately win the

In the past days I write of, I was thoughtless of the morrow; I was careless of the value of that universal passport, money; I distrusted too often the interior monitions, and I trusted recklessly in those channels in which deception had not taught me wisdom.

Though not mentally attracted to the Senora Ferrero, I liked her graceful manners, and that she took from me the burden of all household cares, and the calculation of expenses. Her husband related stories of his adventures by sea and land, that savored strongly of the plrate and the brigand's exploits. The servants were retained, and the new mistress, with elegant nonchalance and sweetly determined air, introduced a far more luxurious style of living than that indulged in by my most provident grandmother, and to it all I quietly assented. As in a magnetic trance, bound to some will beside my own, I continued to live aimlessly for months, bearing with assumed haughty indifference the scornful glances, the whispered inuendoes, making no effort to fly my prison, but forming desperate resolves, that if Arthur Hallowell returned, to marry him at once, and silence the voices of calumny. With an eagerness akin to love, I watched every incoming sail, hoping, praying, and yet unaccountably shrinking from his return. But he never came.

Succeeding the long apathy, came a yearning or the Northern skies, the glories of the wintertime. Oh, once again to behold the descending snow, to look upon the fairy tracery of the frost! A homesick longing robbed me of sleep and appetite. The tropical glow of sky and earth had lost his return-all furnished the hungry gossips with for me its charm. Hands and voices beckened

> But I was to go thence as Eve from Paradisewith God's blessing, that man's ignorance has perverted to a curse-with the mandate of labor laid upon my indolent hands and life. : How this was brought about was very simple. It was one of those commonplace occurrences that neither ourdle the blood nor excite the aroused feelings of the populace. In short, I loaned my little all to my fair-seeming friends, without receipt or acknowledgment upon paper, and I lost it. Spare me again the details; it is a bitterly humiliating task to narrate such instances of human selfishness and ornelty.

> Some time before the revelation of their true character, my self-constituted guardians discharged the faithful servants that had loved those I mourned. By the newly installed ones I was treated with a disregard that made my proud licart overflow in words of bliterest remonstrances and retalistion. It was bemmed in by adverse surroundings; the powers of evil were permitted to work my seeming harm.

Have you ever fallen from the summits of inde-

|know now that my perturbed mental condition | amenities and courtestes that graced the former | I served a long and weary apprenticeship to | clothing, but the winter cold was upon the earth, life? Have friends passed by without recognition, toil. With but a few dollars in my possession I and the very ones you have ministered unto in landed on these shores, and entered upon a series the palmy days of prosperity-have they, too curled the lip and with averted eye passed on? I. enchanted me with life. I learned the vast differhave endured the ordeal; and yet the regal ence that existed between the Ideal and the strength of womanhood, all untried, as it was Actual. sustained me. I felt crowned and sceptered with immortal gifts, as in the days gone by.

"My dear Sehorn, will you not have a nice delicate, little lunch brought in? It is such a pleasure | the morrow; from the independent appropriation to wait on the Bellora, beautiful as an opening

This from the obsequious Isidora, the lady's waiting-maid, an extra, who had been hired at my expense.

The "opening rose" was a woman of forty, no with the delicate skin and spiritually youthful appearance of some favored ones of Nature, but with sallow complexion and features devoid almost of expression. Only the large, brilliant, flery temper; and the jet-black hair was arranged with taste; her attire was faultless,

"Bring me some guava jelly and a cup of chocolate and some fresh cake," commanded the lady in an imperious voice.

"In a moment. I will stir the chocolate myself, so as first to suit the Seffora's taste. How heav tiful that rose colored robe is! The Schora looks like a veritable angel! like a young girl of eight een. I swear it by the holy Virgin Mother!" And in a simulated, eastacy of admiration the

miserable flatterer left the room "The hypocrite and fool!" I said aloud and in

dignantly. Madam Ferrero jumped up in a huff. "What do you mean by insulting my servants?

Madre Santissima! Itis all envy and jealousy and malice and perversion! Nobody with such an under lip as that can be good! May all the holy saints preserve us from such an awful temper! But it is no wonder in one that has never been us; not exacting too much. haptized; the devil has never been driven out!

I stood before her with uplifted hand, but not, as the coward feared, to strike her.

"I exact respect from your servants, madam, and I will not listen to their fulsome flattery! and I want you to let me have enough money to pay my passage to the North!

A nerfect shows of refronting to the saints and martyrs, asseverations that she had not ten

"There!" exclaimed the mulatto, with angry his achievements. and contemptuous glances at me, "the Seliora is so agitated and worried she cannot enjoy her house!"

shand. I cowed I took the tray from the won her into astonished submission by my tone of authority. I told her that it was I who paid the expenses of that household; that, in future, when she served refreshments to one mistress it was her duty to serve the other also. Then, in presence of the pampered servant, I demanded of Senora Ferrero the money I had loaned her. Amazeshe turned upon me with the violence of a fury. She ate no luncheon that day.

But from that hour asystematic course of torture was resolved upon and I was laid upon the mental rack. My want of personal attractions, hints, dark and terrible with regard to the flying calumnies abroad; allusions to my heretical religion, all that was calculated to wound, was dis. | Error, and fell the giant forms of Wrong. played with a fiendish lelight, in which the husband, during the interals between his voyages, joined, not with words but with a silent encour

At last, to the world' wonder, he sold his sloop and entered into partneship with a hotel-keeper; and the Senora arrayedherself in new and costly silks; and preparation were made to establish themselves at the hot. A grudging invitation, such as is held out to ependents, was extended to me. With an assumption of generosity that almost drove me mad, they bought my furniture at half its worth; and thesum thus obtained enabled me to put in executio my long formed project. I kept Maravilla's gitar, and some few relies of better days. I kept bico, the dog my gentle stepmother had loved. had a few choice trinkets hidden from the rapalous gaze of my perescutors. On the day that withspot their removal to the new home I embarke for the United States, filled with most romantially hopeful visions of the great republic, the alile of freedom and equality. Amid the parting ars shed over my grand-

mother's and Maralla's grave, I said, with the inextinguishable how of youth: "I go to meet a frer life; to dwell within a brighter atmosphere

CHATER XXI. The Billies of Toll. "Work-wk-work!
Prom ary chime to chime, Work-wk-work!
As prisers work for crime! Band argueset and seam Beam arguset and band, Till the heart is and the brain benumbed. As well the weary hand." HOOD'S "SONG OF THE SHIRT,"

It is a backneyed some with which the novels and the dramas of a day abound; it is presented to the public eyin continued recurrence, in our newspaper colums—the sad story of woman's unremunerated toil Most eloquent pens are enlisted in the cause! Labor against Oppression. The voices of referers are raised in protest; may

of experiences that, for the time, completely ilis-

From the dream-life of the Tropics to the performance of life's drudgeries; from exemption of material cares to the ever-recurring thought of of time to the hard tasks imposed of necessity, I could hardly realize the change. How often have I wildly hoped it all a dream, from which I should awaken to the careless ease of my home-days, cheered by the presence of the beloved.

The dream of Equality faded before the stern realization of the fact, that intellect and refinement, unsustained by gold, cannot, even upon this soil of freedom, take its rightful place. The monopoly of power, consigns to uncongenial employfierce, black eyes gave a character of pride and ment, and to labor beyond the strength, many an aspiring spirit, poet-heart and artist-soul.

Labor is a priceless boon, whereby the earth is spiritualized, and the advancement of humanity secured. And all work is noble, when rightly directed to holy uses, and cheerfully performed.

"Who sweens a room according to God's law. Makes that, and the action, fine.

But while there are thousands who prefer the physical labor to the mental tell, who work with brave sinews and hearty good will in the fields, at the loom, bench and anvil, there are others so constituted, that for them such employment is nunishment; for God has made them students, discoverers, laborers in the unseen fields of action. In some there blends harmoniously the desire and power to accomplish both; as there are women perfect housekeepers and sweetest singers of the Beautiful. But let us not complain when this desirable blending is not; let us honor human nature for whatever revelations of the Divine it gives

Love and kindness, aided by experience, will Saint Barbara defend us! Are you going to strike | do more to render practical the visionary ones we assail so cruelly, than will all the denunciations we hurl at their lack of worldly wisdom.

I write in self and universal extenuation; for a superabundance of charity is not one of the faults of the times.

False views of education, the intelerance of parents and guardians, added to the pressure of cirbusy turmoil of trade. He is unfitted for the place, dollars in the house, that her husband had been and falls; therefore he is deemed incompetent, unfortunate in business, and that I was an un- shiftless, indolent; and is always behind his comgrateful creature, followed; all ending with a rain | petitors. Put him where he belongs, and the unof tears, just as the woman entered with the tray, successful man of business may startle you with

Do not endeavor to cramp the spirit that delights in forms and foreshadowings of beauty; that luncheon! And I made the chocolate with my is receptive to the spiritual delights of odors, cclown hands, and brought in a taste of the new pre- ors, sounds, impressions; that cannot be measured serve; do, dear, darling lady! What a shame it by the yard-stick, or limited by the ticking of the is that you must be so annoyed in your own clock. In the mutual thwarting of natures that differ widely, only discord is eliminated, in place I harmony that should the respect tendered to one another's gifts.

The housemaid who sweeps our rooms and makes our beds, if she perform those duties well, will give evidence of the neatness, order, and love of beauty, that are a part and parcel of spiritual faculties, of upward tendencies of the soul. Let us not affect to despise her because she cannot ment at what she termed my audacity held her | comprehend Tennyson or Emerson; but rather in silent; she motioned Isdora from the room; then fraternal help lead her on, combining earthly labor with higher uses, and teaching her the value of her own resources,"

The hand that fells, with sturdy strokes, the forest trees; that builds our railroads; that externalizes the conceptions of mind, may, in the future, with the same hardy strokes of strength, the same energy and perseverance, conquer resisting

The dreamer, sitting listlessly with idle hands, may evoke a thought so great, that it shall thrill the souls of millions, and inspire with a zeal fresh from heaven, the toiling, seeking ones of cartle. To imbue with love for all God's attributes, Beauty, Wisdom, Use, should be our mission to our fellow-men.

I became companion to a wealthy lady from the Cuban Isle; a post I ignorantly deemed to signify that of an equal. How my pride and sensitiveness quivered from the wounds her dainty hands and supercillous lips inflicted! What forcents of resentful tears flowed into the troubled ocean of my altered life! The worshiped child of too indulgent parents, the pet of a lifetime, ordered about by an ignorant, vain, purse-proud woman; compelled to eat my meals alone, or herd with the servants in the kitchen; subjected to all the whims and caprices of an imperious temper! My duties were not arduous, but they were humiliating, hecause of the exaction imposed, and the spirit in which they were performed. I waited on the lady, rode and walked with her, but was never brought into notice when she met her friends. I interpreted her imperfect English; helped her in the lavish expenditure of her money while shopping; read Spanish books to her, and kept the fire replenished in her room, in the cool autumn days, This was in the Empire City; and on its crowded streets, and many objects of attraction, as well as on the beauties of the surrounding scenery, I gazed with a delight that for the time relieved me from the burden of my cares. But ere many months I left that first trial of de-

nendence, for the lady's haughty insolence had reached a point no longer to be endured. As is usual with persons of my temperament, I gave the widow Dolores Mancheco "a piece of my mind," and salled forth from my gilded prison, a homeless stranger in the wide city.

An old woman, who had occasionally called in with fruit and fancy ware, was my only friend in this emergency. She took me to her wretched, but cleanly attic home, and there, in search for a new aituation, I spent two weary weeks.

I had brought with me a good stock of summer

and summer-nurtured as I had been so long, I shivered; for my wages had suffice I only for the purchase of the most necessary winter articles. I had no furs, or warm cloak of cloth or velvet, to shield me from the cold.

I pext served behind a counter, there learning another phase of human character. I saw into all the little meannesses of trade; the fibbing of the saleswomen disgusted me; the airs and haughty graces of the bedizened ladies, aroused my contempt and ire; the studied indifference and rudeness manifested toward poor onstomers, made me despise my employers! In short, I could not give satisfaction, and in a few weeks wan, discharged. What to do? The question in all its perplexity has presented itself to so many situated as I was. I was not fitted for a governess, I could not become a school teacher; my knowledge of languages was imperfect, my education incomplete. Nothing was left but that first and last resource, the needle. Little did I know what tortures it could inflict!

I went out sewing by the day; here again my lack of a complete knowledge of the art, was a bindrance in my way. I could not make dresses; so I sank to the level of a "plain seamstress," and my hours of labor extended from seven in the morning unto ten at night.

All through the long and unaccustomed winter stitched and stitched; and the close confinement told on health and spirits. I was never of a robust frame, but traveling, and living much within the healthful influence of the ocean, had braced my nerves, so that I could undergo a vast amount of fatigue; and I seldom know a day's

But the cruel and monotonous labor sent hot throbs of pain athwart my temples; arrested the healthful flow of the circulation; and the mental causes acting on the plastic physical, ultimated In prostration of the strength, in disturbance of the equilibrium between the forces of life. In spirit, I grew moody, irritable, morbidly sensitive, lacking in hope and trust; doubt and suspicion usurping the place of human charity and cheering relief. In physical correspondence to all this, I was nervous, startled by a word or look; oppressed with homesick longings; a veritable pain at my heart; subject to exhausting headaches, for which I could obtain neither relief nor

Many of you may deem it easy " to do nothing else but sere." Let any one accustomed to household freedom and exercise, try it but for one day, for twelve hours; only giving time for the linsty meals between. You will retire at night with a wofully aching back, a wrist that feels lamed, cramped fingers, a throbbing head, perhaps dimmed sight. Ah, young lady! your time-beguiling crochet-work is not of this sort; your pretty fancy worsteds are companions, not hard taskmasters; you are not compelled to sit in one position so many hours for two shillings per day.

The Winter passed; through snow and ice, and damps and rain, I sped at early morn, my form losing the roundness that it had gained in the Tropic life; the last vestige of color departing from my cheeks. I heard those around me remark that I looked old and faded for my years. No wonder!

Spring came, and with its glories the resurrected hope that ever lies in wait in the most honeless heart. I still strove on with hard toil. humiliation, the daily crucifixion of my esthetic tastes, my fastidious habits. Summer roses blossomed into fullness; Autumnal vintage blessed the earth: I caught gleams of nature's sylvan beauty, and still the drear reality pressed its dead weight on my every faculty. Winter snows again decked the city streets.

And thus four rounds of yearly seasons sped away, and my soul gleaned litter experiences, and folding despairing hands, I asked " wherefore, oh my God?"

I wish to prove to you the fallacy of the belies. that the undeveloped love of first youth is necessarily the love of a life time. Not in the crushing out, or dormancy of the affections, is wisdom to be gained; but in their divinels lawful exercise, whereby the soul is strengthened in its ascending

invasion of love; when I found that I had half way trodden the steeps that lead to its interior sanctuary. In one of the houses I spent many sanctuary. In one of the houses I spent many weeks in, tolling at my needle, I met with a gen-tleman who almost realized my ideal of manhood. He was a talented artist, and stood high in the regard of the highest in the city, so I heard. He spoke to me with deference treated me as an qual, and with bounds of joy my spirit acknowldged an equal soul,

Herein lies the great mistake: that we deem a partial affinity (pardon the word that abuse has rendered obnoxious,) to be the complete conjugal relation; and hence so many disenchantments ensue. On certain planes of thought this unnamed one and I stood side by side; on others, we so widely diverged, that a soul union would have been impossible. Suffice it that this passing experience was hidden in the depths of secresy; he never knew the state of my feelings toward him; and when I found that he loved another, I struggled with the half formed phantasy and overcame it. When I one day saw him reeling into the house with flushed cheeks and glittering eyes, and heard the folling of his intoxicated tongue, I shed inward tears for him, and pitied his affianced bride. And I resolutely set my dream aside. Why did it come to me amid my life of isksome toll, to mock me with its false gleam of reawakened love and Juappiness? swer: to keep my heart from stagnation; to arouse to activity the powers of the soul, whose affec-tional requirements, unresponded to in the one channel, were commissioned to overflow in love for humanity. I took a deeper insight into self; I became fitted for a better self-analysis. I took notice of the human woes and wants surrounding me. I became identified with life's greatest and minor interests.

Working and sleeping beneath stranger roofs, restrained in bodily freedom, yet soaring heaven-ward in mind; with changes of residence, but not of employment, with occasional rare sunny Mys. of rest, thus passed four years of the life of Olive Sheldon, "the seamstress" [7]

(To be continued in our news

TO MY ABSENT FRIEND.

There are isles of fount and palm, Redolent of bloom and balm, To restore the spirit's calm,

Chert amle; Where the weary, wandering feet, Find repose and coolness greet, And the pulses softly beat, Light and free.

Such a spirit-isle to me, On life's dark and stormy sea. Fraught with pearls of sympathy -And delight, Thou hast been. And so I bring

Water from Affection's spring, Freshly o'er thy life to fling, Pure and bright.

Summer birds have crossed the sea, With the south winds warm and free. Sad's the winter time to me-

Bad and dreat. But the spring will come again, With her warm, refreshing rain; Birds and roses in her train Reuppear.

May her breath thee to me bring, Bloom upon my heart to fling. Unto this fond hope I'll cling, Nor repine;

For then thy presence, day and night, Restores to me thy love and light, Which from my heart returns more bright, Friend of mine.

Children's Department.

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

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

[Original.] TIT-FOR-TAT.

"I'll not bear it! No, never! I won't; I say I won't!" said George Lee, as he came rushing in to his father's office.

What now, my boy?" said Mr. Lee.

"Oh. Ned tripped me up, and then pounded my head and ran, and I could n't catch him; and he bruised my eye, and pulled my hair; but I'll beat him for it; if he is stronger than I, I'll get the better of him some way!"

"Was Ned in sport?" said his father.

"Sport? No; he's been threatening me for a week ever since---'

"Don't be afraid to tell, George. Ever since what?" asked Mr. Lee.

"Ever since I took his dog and shut him up, and tied his tail to his legs, and cut off the hair round

"Why did you persecute a poor, harmless dog?" asked Mr. Lee.

"Well, Ned was always plaguing me. He got my hall and hid it, and made me think it was over in the field, and I hunted and hunted, and then he laughed at me!"

"And you had done nothing to him before?" anked his father.

"Oh, not much," said George. "I only drove his father's cow down to the meadow, to made Ned hunt for it; and put some chalk eggs under his hen, and made him believe she was setting; but then he had hid my spelling-book at school, so that I could not get my lesson, and missed."

"I suppose you could go on telling these tricks for a long time?" said Mr. Lee.

"Oh, yes," said George; "Ned and I have always been paying off. I get awful mad, till I think of some way to pay him off, and then I don't care. I'll do something to pay for this thrashing, though. I'll think of the meanest thing Lan."

"I never knew of but one way to pay off such a dobt, although I tried many other ways when I was a boy, and until I was a man," said Mr. Lee. "Well, father, I wish you'd tell some first-rate way, for I can't think of anything just right."

"I'll first tell you a little history of my experience. When I was a boy, and any of the boys injured me in any way, I used to say, 'Tit-for-tat,' and do some injury to them. I was sure to flud out some way to injure them, that was more annoying than the harm they had done me; so the boy, or boys, in order to be even with me, would try again to vex me. I got so into the habit of the 'Tit-for-tat' system, that when I became a man I thought it all right to return to others what they gave to me. For bard words I returned bard words; for ill-treatment I gave the same. I was always in trouble with some one.

You remember Uncle Jeff, the poor blind preacher that stopped here last spring? Well'I was having trouble with one of my neighbors, when he chanced to come to stop over night. Mr. Pritchard had left his bars down, and his cattle had run loose, and got into my garden. I was greatly annoyed, especially as they had trampled down some of my fine young fruit trees. 'Titfor-tat,' said I; 'I will open the gate to his garden, and let all the stray cattle in, and I will do it at night when he will not know, and then we will see if he will learn to keep his cattle at

home.' Uncle Jeff listened quietly, and then said: 'If you will follow my advice I shall be very happy, because I am sure it will be the beginning of a new method of paying off those that injure

I readily assented to do all the old man wished. for I was always ready to please him, and make him happy, it seemed so hard for him to be blind.

'You wait,' said he, 'until you find his gate open, and then you close it, and say, "Neighbor, I know how vexatious it is too have other people's cattle trespass upon one's premises, so I have carefully closed your gate, lest you should be annoyed, as I have been."

Well, Uncle Jeff,' said I, 'I have promised, so I will do as you say, but I think it a poor way.'

It was not many hours before I had a chance to fulfill my promise; for some careless boys let his gates open, and I saw a half-dozen stray cows about entering. I hastened out and carefully closed the gate. Mr. Pritchard heard me, and came to the door. I said what Uncle Jeff had instructed me to say.

"Hem! hem! said Mr. Pritchard, as if at a loss for words. 'Much obleeged; yes, sir, very much. Perhaps it was my cattle that troubled you-very Mkely-cattle are so unruly; and now I think of it I believe I saw you driving them out. Any damage done? If so, I'll settle. Now I think of it. I believe I saw that some of your pear trees were broken. Send up to my lot and get a half dosp-, splendid varieties up there-Bartletts and Beecle; perfectly welcome, neighbor; it's only right, you know. I'll send down some trees to you, and I'll tan good care that my cattle do n't injure them.

Although Mr. Pritchard and I had always been in trouble before, we became the most accommodating of neighbors after this. He was always ready to oblige me, and never injured me in any way.

Uncle Jeff's plan worked so well with neighbor Pritchard that I thought I would try it further. I never lost an opportunity of experimenting, and if any one injured me I sought a chance to do him good. The result was, my neighbors became the most obliging and kind of people. I never have occasion to complain of them, and if Uncle Jeff had given me a fortune he could not have blessed me so much as by the good advice, which I fortunately profited by."

"But," said George, "all the boys would laugh at me, and call me a deacon, or a minister, or a quaker, if I was to say anything to them."

"You have only to speak in deeds, George," said Mr. Lee. "Watch your opportunity, and give Ned a good turn, and he will soon understand what it is for without any explanations."

-The next day George was out at play, and Ned came also. Ned had put on his spring hat, and felt a little proud of it; but the wind was still cold and blustering, and a sudden gust took it from his head and landed it at George's feet. His first impulse was to give it a kick into a mudpuddle close by, but he remembered his father's advice, and picked it up and handed it to Ned, Ned looked as much surprised as if he had received a silver dollar from his hands. This was a

very small affair, but it had some meaning to it. . In the course of the day Ned was out with an immense kite, which he had been at great trouble to make, to please his younger brothers. All the boys in the village were interested in seeing it sail through the air. It went grandly for a time, tugging away at the lengthening cord, and giving limmense satisfaction. But all at once the wind took a sudden freak, and the kite veered and fell, and lodged in a high tree. No boy in the neighborhood was so expert a climber as George. At first the desire to pay off Ned was strong, and he was glad to see the kite where no one could get it; but in a moment more he thought this must be one of Uncle Jeff's golden opportunities. So he speedily shinned the long trunk of the tree, to the great admiration of the small boys who were looking on, and soon climbed up among the tall branches, and then with much care he freed the kite, and a propitious wind took it up, amid the shouts of the boys.

"Hurrah! hurrah!" went up from a score of voices. "Hurrah for George! Let's call him

As soon as Ned had a chance, he said:

"You were a good fellow, George, to help about the kite. I expected you were going up in the tree to give it an extra rent. I did, though, and I should n't have blamed you if you had. Tit-fortat's the rule; but it works both ways, and I

Ned was as good as his word. A little kindness and politeness brought a quick return, and these two boys found that a little good-will and a few expressions of it made a whole neighborhood of boys much less quarrelsome and far happier.

Letter to Children.

DEAR CHILDREN-It is a long time since I have written you a letter, and I begin to miss the pleasant words that the penny-post brought to me from loving hearts far away; so I intend to write to you once in a while, to remind you to write to me. I suppose you all have your little trials, and so you will know just how to feel for me when I tell you that I have been liaving some very hard ones; and I feel very much as I think the little birds must feel who start for the sunny South, at this season, and encounter a storm, and get beaten about, and their feathers all rumpled, and their wings tired, and grow faint and sick, and think the sun will never shine again. But it does come, for all that; and the storms pass, and the clouds hide themselves, and the soft winds blow tenderly. I don't think the birds get entirely discouraged, and I do not mean to, for already I see the sunlight, and feel the gentle breath from the sunny summer-

I often wonder what I should do if I could not believe that the loving spirits were near, and watched tenderly to see that no trouble was greater than could be borne. I often wish I could live in a world so full of love and beauty, that life would seem like a beautiful summer's day; but do you suppose I should grow as good in such a world as in this, where there are a great many troubles and anxieties? I wish you would write to me and tell me what you think about it.

I wish to tell you about some of my new acquaintances, for I think perhaps you will learn something useful from what I shall tell you of

I had a little girl come to live with me, who had a pretty face, and a pleasant voice, and gentle manners; yet there was something in the look of her eye that seemed not truthful. She could not cover it up with her smiles, or conceal it by her speech; there it was, everywhere she went. But we got on very well together, for I was sorry for her, and wished to do her good. I gave her books to read, and pictures to look at, and she was so industrious that her little busy fingers made a room look tidy in a short time. But after a time little things began to disan-

pear, and her eyes looked more downcast than ever. They looked as if they were afraid all the time. No matter how gently one spoke to her, she seemed anxious every moment. At last I asked about some missing pictures. She said she knew nothing of them; but her eyes told a story that her lips did not. Oh, how sorry I was, as I saw the great trouble lying down in her heart, and speaking out of her eyes, but which her lips de-nied. I wished I could let her know that what she had done was written on her spirit, and all her falsehoods could not hide it.

But only gentle words were given to her, yet she could not bear them, and all at once she left me, without even a good-bye, and I found some of the missing articles behind a picture frame, high

up on the wall. How much trouble she must have had in her spirit to do such a wrong, and how little pleasure she got. But wanted you to know was, that the wrong spoke from her face, though she tried to conceal it ever so much. She could hide lace and ribbon in a very secure place; but she had no power to hide what was on her spirit. False, untruthful," was written on it, and noth-

ing would cover it.
Thus it is with whatever wrong we do. That little girl thought she had done me a wrong, and wrong was to herself; and she could not run away from that. If every child could understand this it seems to me they would be as afraid of injuring their spirits as of cutting and bruising themselves. How strange should we think the child that should rry to deform itself, by making great scars on the cheeks, or on the lips or brow; and yet every wrong that a child continues to do, is a greater de-

Perhaps you think if you had a looking glass for your spirit, you could tell better how you look. There is one way you can tell, just as well as if you could see yourself. When you feel quite happy and glad, and the sunshine of love seems to be pouring its golden light all through you, then you may think that your spirits are beautiful and without frowns or marks. May all that is good and blessed be near you, to make you grow more and more levely in your spirits; and may we all let our trials be like teachers to us, and not like crue! Your true friend, LOVE M. WILLIS.

Written for the Banner of Light. TWILIGHT MUSINGS.

BY BELLE BUSH.

There are no ills that patience may not conquer, No trials that we may not learn to bear With a serenity of mien betokening The regal mind whose talisman is prayer.

There are no disappointments, griefs or losses, To those whose will doth with the Father's run; But all events will have for them such uses As will be sweet to them as blessings won.

There are no perils that the valiant-hearted Will fear to meet, if they but serve the right; A noble purpose planted in the spirit

Doth give to every one the arm of might, We need not fear, though hosts should rise against

If in the paths of duty we are found; We shall be victors in the battle tempest, Though to the cross our bleeding forms be bound. It is the soul that triumphs, not the faggots,

That, burning, slay the martyrs at the stake; From rack and dungeon oft have risen the spirits That caused earth's tyrants on their thrones to

Better by far it is to toil and struggle, And bear life's burden o'er a thorny way, Than to sit idly down where gilded pleasure Holdeth her court and cheats her votaries gay.

Brighter the wealth of heart, the gifts of feeling, Though worn mid suffering, penury and toil, Than all the diamonds in the mines that glisten, And all the gold of Californin's soil.

We cheat ourselves when earthly treasures win us From our allegiance to the cause of truth, And sell our souls, "or make them aproved wait

To passions that but work us wee and ruth.

There are defeats that mar the plans we cherish, Yet may be triumphs in the years to come, And battle scars that we shall wear as trophies Of victories won, when we have wandered home

We see but dimly here God's will and purpose, We are but children groping in the dark; Through fogs of doubt our higher intuitions,

Seeking for truth, see now and then a spark. This, magnified, distorted by the vapor Of our own ignorance, we think the sun, And straightway we proclaim, the "morning

Truth's heralds have arisen, our task is done." But we forget though truths we may discover,

dawneth.

And find a solar system in each spark, That it will set, and leave us need for others, Which we must seek, or wander in the dark. Truth hath no boundaries, it is infinite,

Yet owns a glorious galaxy of stars, That one by one arise, and from the heaven Of brightest thought shine out like jewel spars. With reverent awe and careful introspection,

We watch the rays that struggle through our night. Yet never dream what myriad constellations Of heaven-born truths ne'er greet our mental

The wisest learn but little, though they wander In anast of knowledge over all the earth; The humblest child may puzzle and contound

them-A winged insect, or a floweret's birth.

Such thoughts have come to me at twilight musing, And filled my soul with peace and humble trust, Till in the keener sense of human weakness, I feel more sure that all God's ways are just.

Then let me rest in this, nor murmur ever. Nor wish to change one fraction of His will; To every tempest in our spirit rising, Let us in firmness whisper, "Peace, be still."

To J. M. P.

The spiritual law for spirits, and the material law for doors. Now, is it not self-evident that the same material law governs the displacement of the particles in the door, whether a spirit or a projectile displaces them? If you claim any difference, so far as the door is concerned, then it is incumbent on you to show that difference; until you do so it is legitimate for me to show the fallacy of your position, by alluding to the well-known results that follow when a physical body displaces the particles. The burden if proof shall be upon you only in issues of your own making. You are a public teacher, and publicly declared, in the communication that gave rise o this discussion, that the hypothesis under revew" was in harmony with the deductive method, and what reason and logic you was master of." Top also declared your willingness to teach and be taught; hence I take the liberty of questioning yu; and if, on the other hand, I can contribute in my way to the cause of truth or to the interest of the general reader, I, in turn, shall not object to being questioned. In my judgment, there are many gross assumptions in Spiritualism, and the specil point we are considering has a hearing on al the various forms of physical manifestations.

I trust that every reader f the Banner will join me in the desire that all coardversy may be manly, concise, marred by no disputeous expressions. and free from that bitter spill which discussions not unfrequently engender. F. T. L. Lawrence, Mass.

Dewdrop.

A wise counsellor is a fit abject for a ruler, because, being wise, he acts bicounsel. The teachings of example have greatweight, but the precepts without the example dof little value.

Honor is due to the manwho bequeaths his honesty to his children, for > does he train them to be his representatives. Thile he counsels he lives also his counsel and impres the influence to

Charity seemeth like therose, shedding fragrance around that all may breake with itself. A just man will not triumi over a fallen ene my, but will treat him as a bther.

If discord separate friendst should not betray virtuous confidence once rosed. There is wisdom in prudence, but the billing of the foolish sets friends at variance. As dew waters the earth of causes vegetation

to spring forth into beauty, the spirit of love causes universal harmony at happiness. Augusta, Oct., 1865. ELIZA.

A French photographer listade arrangements for descending to the bed of cocan in a submarine vessel, provided with theotric light, for the

purpose of making submariaphotographs. "Sir, you have broken gd promise," said one gentleman to another. "Onever mind, I can make another just as good.

Original Essay.

A CHAPTER ON PROGRESS:

BY S. C. CASE.

When we contemplate the changes which are constantly taking place in the world around us, how strongly are we impressed with the fact that all things are gradually progressing toward higher planes of existence

A superficial glance at the subject may not lead to this conclusion; but upon closer examination into the various departments of Nature and life in general, one's mind will become imbued with this great fact of universal progression. As we look upon the earth, robed in all the beauties of Spring, let us allow reflection to carry us back through the ages that have fled, and in imagination we will see a chaotic world just condensed from the nebulous universe, or thrown from a central and larger body to move on through space and time in an orbit of its own.

Ages pass into oblivion, and in our mind's eye we behold the earth in its igneous state, while anon with interest we watch the crust which is gradually forming on its surface. Time rolls away; the surface hardens into rock, and after years we see it bearing the hardy moss and lichens, which, dying, dig their own graves by the elimination of an acid which eats into the rock, causing it to crumble away, forming soil for the next higher order of plant life. Thus, as time flies, the earth improves, developing in order higher and higher types of plant life to grow luxuriantly in the dank, poisonous atmosphere.

Anon, the turbid waters, doing their duty, bring forth loathsome creeping things to sport in their native element, or crawl and wallow on the primitive earth's surface. Still on roll the ages, and as they pass, the productions of earth become more elevated. The lower types of both plant and animal, having performed their mission, have sunk into oblivion, giving place to new and superior orders. Again, after cycles of years have flown, the mighty giants of the earth appear. Those impenetrable jungles and dark forests, which once towered aloft in primeval pride, have been laid low, and, by a law of Nature, now form our beds of coal. The earth will never see their like again. Of the Mammoth and Mastodon we only know by the fossils they have left behind. We exhume the bones of the Megatherium, Palotherium, and Pterodactyl, feeling glad such gigantic animals are among the things that were. Still other ages roll away, and a wondrous change is taking place on earth. All Nature seems to be preparing for the advent of some creature far superior to any which has yet appeared, making ready for some intelligence that can understand and appreciate; a being designed to have dominion and power over all previous creations, making them subservient to his will and pleasure. Nature, in preparation, sets her house in order. Flowers, more beautiful than any before seen, deck the meadow and hillside. Fruits of rarer quality and flavor are introduced. The salmon, trout and shad, newly created, sport in the now clear waters. The honey-bee may be seen flying from sweet to sweet, humming a song never heard before. Precious minerals and metals, long buried. are, by upheavals of the earth, now thrown to the surface, and many a gem, for the first time kissed by the sunlight, sparkles with radiance. Robing herself in beauty, Nature wonderingly awaits the advent. Those for whom she has been so long

preparing, at length come-man and woman, the bridegroom and the bride stap forth upon the stage of life, and God's highest creation on earth stands revealed. Oh man! oh woman! you may degrade yourselves, you may degrade one another, but in the eyes of surrounding Nature you have never been counted low; your elevation has always been acknowledged. You are the consummation of God's earthly work, and will you not endeavor to be worthy the lofty station? Thus from the beginning the earth has ever nodded cheerful assent to the soul-inspiring watchword-Progression.

Nor did this onward tendency stop at the tion of man. The earth is still undergoing changes which are gradually bringing it into a more exalted state.

According to the nebular hypothesis, comets are embryo worlds. Their orbits are very elliptical, but as they condense and pass through the various changes preparing them for life, their orbits become less elongated, approaching nearer and nearer to a circle. May not a circle be the orbit of a perfected planet? And until that time. is it unreasonable to suppose that the earth will continue to undergo modifications, bringing it to higher and still higher conditions, until at last the whole surface shall be a very Eden fitted for perfected humanity? We know the productions of earth are still going upward in the scale of excellence. "Vegetable and animal decay are constantly reaugmenting its productiveness. Every year the soil is becoming more and more enriched; and a given portion of land, if manured only by the cast-off portions of its own productions, especially if the lights of chemistry and electricity be brought into requisition, will yet become richer

and more productive, illimitably and forever." And this improvement in soil will produce improvement in vegetable life, and through the vegetable both animals and man will become more

Now let us stop and inquire, What was man at the beginning of his career? The intelligent, thinking being he now is? Far from it. Why should he be an exception to the universal law of

progression? As in the order of Nature the four-footed beasts preceded the ape, so the ape preceded man. But this new creation-man-as contradistinguished from the animals below him, to a limited extent possesses all their powers, and the higher, more godly endowment of spiritual faculties besides, these placing him upon a distinct platform far above them all. At his creation, however, these distinctive faculties, whose organs lie in the top and front of the head, were dormant. Nor could they be aroused, except through the action of the lower faculties. Evolved into existence in harmony with all things around him, he was, necesrarily, at the beginning, only a little in advance of the lower animals. Taught only by experience, without society, obliged to protect himself against savage beasts, extremes of climate, and to provide for physical wants from day to day, how was it possible to cultivate his higher nature? Progress was slow; but, as in a measure the experience of the father descends as knowledge to the son, so the child can start at a higher point than that from which the parent began.

Thus, through many sore trials, vexations and defeats, mankind learned wisdom, and step by step arose from a barbarous state to higher conditions. Many of earth's children still remain on these planes, only those being above them whose ancestors have lived under favorable influences. Inhabitants of the Torrid and Frigid Zones progress very slowly; shose of the Temperate clobs having made any great advancement. In the Torrid Zone, the spontaneous and bountiful pro- | O. S. Fowier's "Education Complete." Part II., p. 24.

ductions of Nature supply man's physical wants. and little labor is required, consequently he is indolent; caring naught for the future, his higher faculties lie torpid. The Frigid Zones are far different, yet almost equally detrimental to improvement. The sun remaining for months below the horizon, deprives man of its genial rays of light and heat; he is, therefore, obliged to feed on fats, and drink oil to engender bodily warmth. Under such conditions, what physiologist would look in . that direction for inhabitants of high culture?

Let us turn, then, to a Temperate clime, and there watch the rise and progress of the race. Iudividual suffering induced efforts to overcome that which caused pain. Mind was set in operation; inventions were begotten of necessity, and gradually children of Temperate Zones rose above the barbarous state. Up through the passional and amative of their natures, step by step, they rose to the destructive. Man ever has and ever will coninue to progress in the order of his phrenological developments. Beginning with the lowest organs -those in the back part of the head-he gradualy goes upward and forward. This is not merely a theory of the phrenologist, but is a fact proved alike by Nature and history. Both show that to 'multiply upon the face of the earth" was one of the first ruling desires. And, as a general rule, you find it true to-day, that the lower and more inferior the parents, or species, the more numerous the progeny. For thousands of years the human race remained on the animal plane, and lived mainly for offspring and sodomy. The unbridled icentiousness of Babylon, and other cities of early time, bear testimony.

"But, as time rolled on, the power of passion evidently diminished, and yielded sway to Combativeness and Destructiveness-organs located higher up and further forward. War succeeded, first uniting it with Chivalry, and the world run mad, almost down to our own times, after martial glory. Those who have won battles, have been the earth's idols. Alimentiveness - still further forward-united with War, and Bacchus reveled with Venus and Mars. Within the last three centuries a new divinity—a god of gold and goods has become joint partner with Sensuality, War, and Feasting, and is fast usurping universal dominion. Wealth is now man's master passion. Its organ is located still higher up, and further

forward. But during the last fifty years, Constructiveness has ascended the throne, and is now ruling man in conjunction with Acquisitiveness, of which the wonderful acceleration in modern mechanical inventions, manufactures, and the like, furnish examples. Its organ is located still further forward and upward, and this shows that man is advancing toward that ascendency of the intellectual and moral faculties which constitutes true hap-

While it is true that the most enlightened portion of the Caucasian race have attained this height, it does not follow that there are not individuals—and they may be counted by thousands -who still live in the basement of their brains. and are on the plane of sensuality. Yet there are others, thank God, pioneers of the race, who have developed their higher organs, and gone up stairs to live, and in private and public are making known to the world the glory of the view from the windows, and the beauty of the interior chambers. They invite humanity to come up, and enjoy with them the enhancing loveliness of the scenery. Their souls, inspired and purified by the angelic atmosphere of those higher rooms, would fain have others breathe the ambient air.

Yes, mankind are marching upward and onward. Looking back over the history of humanity, we see the steps they have taken. In the progressive march the masses have ever kept together, while individuals have gone ahead or fallen in the rear. The many, being together on one plane, have always looked at things from the same standpoint; and in their judgment, all those who had views differing from their own were either perverted or defective. Surely, the majority must be right, and the minority wrong. "What everybody says must be so." Yet, my friends, is it not true that " it takes all kinds of people to make up the world"? The scale of both thought and action

is run from the highest to the lowest note.

Pure thoughts and deeds of humanity, degrading thoughts and acts of inhumanity, make up the physical and mental employment of mankind. Godly and noble men are ahead of the race: demoniac, lustful men are behind; the great army of humanity moves between and shoots both ways, deeming all out of place and in error who are not with them. They crucify Christ and take the life of a thief, believing both enemics of God and man. Not being up to the standpoint of Socrates, they could not understand him, and as his views and ideas differed from their own, they considered he must therefore be wrong. As he persisted in teaching his "devilish doctrines," they resolved he was a dangerous fellow, who ought not to live: so they put him to death with the same spirit in which they would doom a misanthrope. Stephen is stoned, and Jezebel thrown to the dogs; both by the masses are deemed worthy of death.

Oh, army of humanity! why do you not study

the history of your race, and the laws of your God, as recorded in the "Book of Nature," that you may learn to distinguish who are in advance of you and who in your rear, that you may not continue to kill your teachers? Do you not know you have ever stoned the prophets of your own day, while you have raised up monuments to those of the past? Why will you not learn wisdom, and strive to find some standard by which to correctly judge who are above and who below von? Surely, history and experience have ever been demonstrating that you always believe those in error who have a different standpoint from your own. Mankind progresses, going from the low to the high, from high to higher, continually ascending on the spiral of progression, and at each step they move their standpoint. Hence those who are above the masses will some day be overtaken, their sentiments and acts rejudged, and at last a just decision made. Socrates and Galileo long ago received a vote of thanks, which came from this "second judgment." Every one who is in advance of the people is by them considered "dangerous," and "a worker of evil"; but in time there will surely be a rejudgment, when a just verdict will be rendered, while those who are in reality below the mass of mankind will never receive these laudits of applause, but as years roll on, their deeds will sink lower and still lower in the estimation of the world.

As with the race, so with individuals: each judges from his own standpoint, be it high or low, elevated or degraded... As some must be below and others above us in the scale; let us not be: hasty to decide who are right and who are wrong, for as we are continually moving our own standpoint, the judgment of to-day may be materially altered a year hence... From this we perceive that a man who brage that he holds the same opinions: to-day on a given subject that he held thirty years ago, virtually admits that in this direction, at least, he has made 'no progress in thirty syears.

He who boasts of having voted a certain ticket all

his life, and that he intends to do so till death, is surely not wise, for he may thus shut out many causes is: secondary knowledge has been most new truths. Would it not be more philosophical studiously taught, to the almost total neglect of to say, "As fast as I understand facts of which I primary instruction. Instead of being inducted now know nothing, I will accept and use them? into the study of nature, and thus aided in finding If I find, a year hence, when I have become more out the laws by which God governs his children, enlightened on a certain topic, that the opinions I pupils have been made to pass their early years now hold are erroneous; will it not be proper for in graveyards, committing to memory thoughts me to acknowledge it, and act accordingly, even and deeds of dead men. Instead of being taught though I am called a 'turn-coat'? Again, if I the art of subduing nature to their liking, and thus acted according to my highest convictions of right enabling them to bring forth from her vast storea year ago, and new, knowing more, think differ- house all those treasures which delight the eye, ently, should I blame myself and inflict self-torture because of my thinking as I then did?" Nay; whole man glad, with telescopic vision they have if you then did according to your highest ideal, do been peering through the gloom of the past, and not now indulge in vain regrets, for the fact of their precious time has been spent in reading your having changed your standpoint only shows | monumental hieroglyphics. Yes, a radical change that you have been progressing, and it is to be in our educational system is necessary; a change hoped you will have still higher ideas another year hence.

If, then, we do not condemn ourselves for doing as we then did, should we not be extremely cautious how we condemn others? May not they also be honest, and acting wisely, from their point of view. Had we been in their situations, might we not have done the same? Let us not hurl stones, but strive to elevate them, by giving those thoughts which led us to think and act differently.

During the last hundred years man has made most wonderful improvement in social life. Look at the mighty vessels on the ocean, and engines of power on land, engaged in bearing products to different States, to foreign shores, and returning from thence loaded with the rich stores of their abundance. Canoes have given place to mighty steamers, the "patient ox" to locomotives. The horse is no more the faithful messenger employed to bear our thoughts, for we have substituted steam and lightning. The labor of human hands is gradually being lightened by discoveries in science and advancement in art. Brute force and mechanical power are made to do work previously done by human muscles. And as man improves, this desire to save his own time and labor will strengthen.

Think you we will always use this barbarous long-hand writing, and still more barbarous spelling? Just look for a moment at the manner in which we use letters to represent sounds. As an example, ask yourselves what o-u-g-h spells. Having decided, apply it to this couplet:

'Though the tough cough and lilecough plough me through, O'er life's dark lough my course I will pursue."

Nay, a far more simple, easy and systematic method of writing has already been discovered in Phonography, by which six hours' long-hand writing can be done in one-a system of which Thomas Benton once said, "Had this art been known forty years ago, it would have saved me twenty years of hard labor."

Phonetic is also a better system of printing than the Romanic now in use. But whether or not we universally adopt this system of having a distinct character to represent each of the fortythree sounds of our language, one thing is certain: a shorter and less laborious method than the one now in use will surely be adopted, and that, too, ere many years. Neither will printers be forever compelled to set type by hand. Nay, thanks to the inventor, a goodly machine for doing this is already in use in New York City. Let us all heartily join in the chorus:

"God bless this land, and bless us all With wisdom, we beseech, And grant that soon we write and print As fast as easy speech."

"What is best for man is sure to win in the long run," therefore let us labor and be not discouraged

Our present system of schools must, also, soon undergo a radical change. The army of progression will, ere long, leave the old camp, for the day of better things is dawning. It will take up the onward march, and only stop when the shades of evening begin to gather around. Then the soldiers will pitch their tents for another century, or till another dawn of a still brighter morning.

The movement is already being made by earn est, noble, far-seeing minds, to follow nature in the course of education. They look with astonishment on the amount of knowledge a child gains during the first five years of its life, and are striving to have schools introduce the same instructive method. In childhood its perceptive faculties are all beautifully brought into action, and observation is its governing trait.

Dr. Wilbur says: "Observe the child as vet in its mother's arms. Its attention is attracted by some sound; it turns its head to see the object from which it proceeds; it reaches its hand for it that it may handle; it carries it to its tongue that it may taste; nor is it satisfied until it has brought every sense possible to bear on the sensible form and qualities of the object; and very likely pulls it to pieces, as if to discover what lies hidden within." Besides the vast amount of general intelligence concerning material things, we often see children not more than five years of age who are able to converse quite freely in two or three different languages. What lessons of mighty import may parents and teachers learn by observing children at their play. . I once thought myself a tolerable successful teacher, but have found that a little child, unassisted, will gain more knowledge in one year than I can teach it in treble the time.

If we continued to progress during the remainder of our lives as rapidly as we have during the first half decade, what an incredible degree of attainment we shall reach! And we would so continuo if we afterwards followed the course of nature as closely as does the child. And how pleasurable is such learning! The very fact of a child's disliking to learn, shows that it is not being cor-

It is unnatural to force upon children secondary or book knowledge, ere they have acquired a good degree of primary or experimental knowledge. Books ought only to be used as helps; they should never take the place of observation. But, alas! it is too true at the present, that our teachers are more prone to see that their pupils recite well than they are to see that they understand what they recite. There is a tendency to teach them grammar, or how to speak correctly, ere they have given them ideas, or taught them how to observe correctly. There is a current running under our whole educational system which bears us on with a tendency to show rather than to know.

Is this the joyous, delightful process of nature? Let young children's dislike for books answer. Listen to the maxim of that great teacher, Pestalozzi: "The first object in education is to lead the child to observe with accuracy; the second, to express with correctness the result of his observation." This is following nature, and should be the foundation of the New (yet old) Educational System. That pupil who has been trained to observe closely and tell with clearness what he sees, may be said to be well educated, although he may never have been initiated into the mysteries of ancient Mythology, or taught the paradigms of

Latin and Greek grammars. The use of an education is to give us a greater share of happiness. Yet how many thousands are cast adrift on the "tumultuous ocean of life" with much school learning, who see no connection between the many facts in their possession and the

There is reason for this; and one of the chief gratify the taste, clothe the body and make the based upon a correct knowledge of the child, and that which is most likely in after years to bring happiness.

Perhaps an extract from one of my unpublished poems, written two or three years since, (when in the habit of indulging the "poetic fancy,") may not be inappropriate:

The preventive of evil in every land, The one most effective, noble and grand, Is found in the school where children and youth Perceive the sweet wedding of all kinds of truth; Where young minds behold with wondering surprise, That the great Book of Nature, which all around lies, Teaches them lessons of virtue and love, Kindness below, adoration above. The school-room, a term which too often conveys Ideas of dreary, tiresome days, No more means a prison where children do moan, But a happy, instructive, intellectual home. And that school is best, most productive of good, Where knowledge is drawn from meadow and wood; Where this great Book of Nature, with purity fraught, Is spread to the view and carefully taught; Every rose, bud and leaf is a line from on high. The forest a lesson which brightens the eye, The whole earth, a grand poem, which ever will be Perused by the wise, the noble and free. Our God is the Author, 't is fresh from his pen, Presented in love to the children of men.

Guided by that intelligence which this system alone brings, man has brought forth from the vegetable and animal world those rare specimens which so much conduce to his gratification. Guided by Nature, under his training, the little, hard, acrid crab-apple of Europe has been developed into the noble Pippin, the princely Bellflower, and a thousand other varieties, which delight the palate and give us life. By cultivation, the pomologist has developed the julcy, delicious peach from a bitter, poisonous almond. The world of flowery beauty is almost wholly under the control of intelligent, scientific man. He stripes the tulip to his liking, and by cultivation transforms the simple wild rose into a bouquet of rarest beauty.

Nor is the animal creation less under his control. "He has remodeled the horse a hundred times to suit his convenience and pleasure. For heavy work at the plow or dray, he has added thickness to his bones and muscles, strength to his limbs and stoutness to his whole frame; for the carriage and saddle, he has imparted grace, symmetry, and a more delicately-molded form; for the sports of the turf, he has given lightness; length of limb and hound-like slenderness."

All other domestic animals in like manner may be remodeled to suit man's convenience. Verily, it is a truth in nature, that man hath "dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth on the earth."

For many years our successful "business men" have been searching into the all potent laws which govern the vegetable and animal kingdoms, and the result has been wonderful. When will lovers of mankind" be as wise, and turn their attention to elevating the human race by teaching those fundamental principles which govern

Having thought and read much upon this subject, allow me to give what I have deduced as a general law: Offspring take on those physical and mental characteristics influencing parents during the period of copulation; modified by after conditions of the mother. There are more truths in heaven and earth than are yet taught in books; let us look to Nature for instruction, for she is the best teacher.

Changing the subject, let us continue: Concerning the best system of National Goverment, mankind has also much to learn. America has had some hard experience of late, but I fear she will suffer much more ere she learns that it is the 'best policy" to do justice to all classes, under all circumstances, and that wrong doing is ever punished, whether the offender be an individual or a nation. She has read the history of empires, and might have escaped her last terrible trial had she learned from them the lesson that an unjust law is to a kingdom what a seed of disease is in the body of an individual; if not removed, it will, in time, cause much pain, and perhaps death. America should have learned that governments cannot with impunity disobey the laws of health. Having just removed the cause of one illness which well nigh proved her last, it is to be hoped she will profit by her experience.

But, oh my beloved country! as I behold von now in the pride of returning health, I still discern the germs of future sickness, which I fear you will not be wise enough to remove until you have again suffered. You are still inclined to oppress the lowly and heavy laden. Smiling on the powerful, you have no words of sympathy for the weak. Many cry to you for aid, but you

Children whom you might educate to be worthy citizens, are allowed to remain in ignorance, and the legitimate result is crime. You see the effect, and hold up your hands in horror, but do not look beyond to the cause. You expend dollars by the thousand in legislation and for building prisons, while hundreds would have been far more effective if laid out in erecting school-houses. You have yet to learn that intelligence is the proper foundation for a living republic.

You have yet to learn that intelligence should govern, and not station, not wealth, not color, not sex. When you have fully mastered these lessons. I fear my body will be mouldering in the tomb. But learn them in time you must. I am sad when I hear suffering humanity call to you for relief, for your head is in the sky and you heed them not. Throughout the length and breadth of this land, from thousands of households there goes up to heaven a wail of sorrow from women in bondage; from women in worse than African slavery; women under the dominion of lustful tyranny. "Thousands have died in their misery and left their fate untold." Other thousandspoor souls—are even now dragging out a miserable existence; not daring to face the sold sneers of "public opinion," they live on in a relation where the priest bound them, feeling that every spark of true womanhood is gradually being extinguished. Knowing, too well, there is no appeal to human law for deliverance, she only hopes for relief in the speedy coming of the "white robed messenger," that she may be borne to a higher clime, where passion rules not, and love reigns. While others true to their own souls—with the fire of outraged purity flashing from the eye, boldly pro-

attainment of a more perfect state of enjoyment. * Physical Perfection," by D. H. Jacques., p. 11.

voice for "equality of rights." Despots may tremble where an effort for "liberty" is made, and bigots may speer at the feeble voice, but God tyranny; the feeble voice will become a tone of power, and man will be forced to render justice.

I look to our institutions of learning, but with rare, noble exceptions, I see not women among the students. Owing to her not being educated, she is hedged in on every side; her sphere of labor is therefore weefully limited, and because indicted him, brought him to trial, and rendered a so limited the laborers are many, and the pay small. At last, seeing no other way for relief, in the early afternoon of the nineteenth century she raises her voice for freedom. Our forefathers marched to victory under a banner emblazoned with the words: "Taxation without representation is tyranny." To-day I see many, with slight forms, yet lofty intellects, rallying around that same standard, and I know they, too, will be victorious. Yes, my countrymen, there is surely a day rolling on toward us from the halls of the future, wherein woman will step forth from her bondage, and standing side by side with man, shall by him be acknowledged as an equal. Oh, glorious time will that be for the human race; then human brute force shall have been conquered. In the language of Moore:

"Then shall the reign of mind begin on earth, And starting fresh, as from a second hirth. Man, in the sunshine of the world's new spring, Shall walk transparent, like some holy thing."

The progress of an individual from infancy to age is typical of the progress of mankind. The most enlightened portion of our race is just arriving at young manhood. The male element already smiles upon the female, the look of love is returned, and when the evening of the present century shall come, there will be a wedding, and God will be both the minister and witness. This will be a true soul-marriage, and only so because it will be a happy one. Hand in hand the bridegroom and the bride will go on together, freely conversing of all that is useful, pure, and elevating. Their higher natures quickened by the union, each will strive for the other's good, and they will live in harmony. Confiding in that pure love which holds the happiness of its mate above the happiness of self, there will be no discord. Learning at length, as they journey onward up the spiral of progression, that human law, when not in harmony with Divine law, is a mere rope of sand, or worse than useless, they will, at the close of life, be a "law unto themselves," and repose alone in the government of their Father. Now let us for a moment glance at religion and

its history. As before stated, at the beginning of man's career, his surroundings were not calculated to develop his higher nature. Gradually, however, experience brought wisdom, and this descended to children as knowledge. When mankind began to increase in numbers, they were not long in learning that some were strong and others weak; some daring and successful, others timid, and in need of guidance. The most powerful governs. Among animals, the strongest rules and leads the flock. It is the same with mankind; and thus arose the first form of government, and this, also, was the foundation of the first system of religion. The weak soon found that to win the regard of the strong, they must strive to please them, and ask favors humbly. When the powerful broke (over the rights of the inferior, taking away his substance, or abusing his person, there was no redress, for, as in the animal world, might was law. The only resource was to acts of submission, begging for leniency. Animals manifest the same; let the mastiff approach a cur, and down drops the cur's index of pride, and it crouches as a sign of inferiority. Finding that humiliation and self-abasement, saved him from many sufferings, man, when beset by those powers which he could not overcome, thought to appease the cause by signs of submission and prostration. When buffeted by storms, oppressed by the elements, or torn by savage beasts, he sought relief by the same method which had gained favor in the eyes of his fellows. He bowed himself to the ground," and appeared humble. This is the plane of fear; the lowest stage of worship. It has given rise to all those ideas concerning angry, jealous gods, and also to the various acts of prostration, humiliation and sacrifice, in order to gain their favor. The strong and healthy, as a natural consequence, suffered less than the afflicted, and were more successful in all their undertakings; hence, in time, they came to be regarded as special favorites of the gods, thus giving rise to those notions of the elect," "chosen tribes," and so forth. As man progressed, his mind expanded, and he rose to higher planes of worship; himself giving form to his ideas of the gods in images of his own making. And these forms were grotesque and horrible at first, afterwards more refined and beautiful, according to the advancement of the artist, and those who worshiped. By these representations we can plainly see that a higher sentiment than that of fear gradually took possession of the mind, namely: a feeling of love, This, at first, was shown in making figures of those things which were useful, or in some way produced emotions of gratitude, as in making and worshiping images of the sun, or certain animals.

The Greeks were obviously much higher in the scale, and represented their deities as having human forms. The statues in marble embodying their ideas of these divinities, are, even down to our own time, held as models of human beauty. But in time the many gods of the Greeks gave

way before a still more exalted conception. The perfections of all these gods were combined

in one, and the imperfections and depravities in another. The good delty was far the most powerful, and created all things; also knew everything that was to happen through time and eternity.

Yet, notwithstanding this, in an unlucky monent, he created (for reasons as yet unexplained by priests, and, we presume, best known to himself) this "nightside of nature," the "evil one," who was designed to prove such a powerful adversary. When man was introduced on earth, this "King of Shadows," ever on the alert, determined to have the greatest share for his own. By a skillful maneuvre he changed his form, and, through winning words, accomplished his design—thus obtaining the whole human race. The greater deity, after several unsuccessful attempts to bring man back, and after pondering on the matter for about four thousand years, at last hit on a plan by which to rescue these unfortunates. To accomplish this a new divinity is introduced; who, by the way, is a son, having the remarkable peculiarity of being as old as his father. This son is sent to carth, and by a miraculous conception, duly takes on the human form, and becomes the hero of the story. As is the case with all true lovers of humanity. he meets with a very cool reception. The people imagined he was another disciple of the "evil one,"

claim against a system which makes woman a devils," "Belzebub," "lover of harlots," and many slave. She pleads not for mercy, she only asks other hard names he did not deserve. To prove for justice. She knows full well that "woman they were wrong, and that his was a higher mismust be a subject or an equal, that there is no slop, he performed several wonderful cures, is middle ground," and knowing this, she raises her said to have walked upon the water, to have killed a fig-tree, and turned water into wine-(if he lived in these days, however, the priests would severely reprimand him for the last two lends strength to those who use it in opposing acts.) Yet all this did not suffice to convince the masses there was any good in him. At one time, thunder in the land, and the weak effort a giant two prophets, who had long since died, were said to have appeared standing beside him, and a voice heard saying: "This is my beloved son in whom I am well pleased; hear ye him." But this only confirmed the people that it was all "trick-'ery," or, else the "work of the devil," so they verdict of "guilty," He had been a "teacher of devilish doctrines," so they thought he ought not to live; and in those days, having the power to do so, they condemned him to suffer death. Some say he afterwards appeared to many. Then they began to think more seriously on the matter, and numbers believed in him.

But it seems that even this last plan of the good Deity did not work very well, for the "evil one" still continued to get the multitude, while only here and there a traveler " went in the "straight and narrow way."

Yet much good was done, for this son afterward came to be worshiped; and as he was in the ideal realm, it allowed far greater scope to the imagination than the Greek religious, in order to endow him with those wondrous concentrated virtues worthy of only one idol God. Books were written concerning his miraculous powers; and after about two hundred years these, also, were held as sacred. A God in the human form; him crucified and placed in the ideal realm: this is the highest form of idelatry. Out of this some are even now stepping, and God alone receives their worship. Not one jot or tittle of the spirit of pure Christianity will be lost, it is only the outward form, the husk, that will pass away. As Christianity embodies in itself all that is truly virtuous in past systems, so the religion which is to follow will include within itself as a part, all the truths of Christianity.

The human race has ever been true to itself, and thus far has done full well. At every successive step men have arisen who have proclaimed to the world their highest conceptions of right, enduring the scorn and contempt of their fellows, and even death itself, in horrible forms, ere they would renounce that which they believed to be holy. Such men deserve our highest admiration. Being ahead of the times in which they lived, they have been condemned by the masses, but just as surely rejudged and adored by those who came after.

Christ said: "A prophet is without honor in his own country," and full well he know his teachings were unpopular with the people, and knew also that those who accepted and advocated them would be cast out of "good society"; that their enemies would mock, and their best friends turn away. Witness his words: "I am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I come to give peace on earth? I tell you nay; but rather division." "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Yet, he knew he was in advance of the people, and that his teachings would, therefore, in time, be received. This very fact, if nothing else, proves the outward tendency of our race.

"Truth, though crushed to earth, will rise again, The eternal years of God are hers, While error, wounded, writhes in pain, And dies amid her worshipers."

Man is finite; all his attributes are finite; hence, with him nothing can be absolute. With man, everything must be relative, because he cannot know all the effects of any one cause. Things may therefore seem to be evil when they are not. Nay, so sure as God evolved all things into being, so sure am I that "whatever is, is right" from God's standpoint; for He is infinite, and knows all the effects of every cause. It seems to me if any one admits the basis of this argument, namely, that man is finite, God infinite and the creator of all things, they must admit the truthfulness of the demonstration.

Let no man come to me and say: "Insomuch as von have shown that with God'whatever is, is right. von certainly ought not to object to my taking from you what spare Government stamps you may chance to have." Again I say what I have before written, no one can judge from the standpoint of another. From his own conception of right or wrong he must judge, and by that decision he will be made happy or miserable; for God's laws so act. they will punish him if the judgment be not just from his standpoint, and they will reward him if it is. Self-preservation, therefore, drives us to do our highest ideal of right, for how to make ourselves the most happy is the prime object which we are striving to attain.

For fear that some who do not fully comprehend my meaning, will bring distress upon themselves by rushing for happiness into folly, allow me to state what I believe to be a universal law: Pleasure, sought for herself alone, is never found; misery will surely follow in the train of effects. This presupposes that "Every cause has more than one effect." Happiness being the aim of life, I will first state one or two principles, and then the general law by which it may be attained.

It is a fact in natural philosophy that "Action and reaction are always equal." I believe this law applies throughout all nature, in morals as well as in physical life. If so, of what mighty importance to us is this principle. From it we deduce: cause happiness to others and it will react, bringing the same amount back to yourself. Remember, the soul lives on after the body has returned to its former elements. You may not perceive the reaction at the moment of doing a good deed, but it is set to your credit, and some time in God's providence, either here or hereafter, it will surely come. Christ expressed the same truth when he said, "Cast your bread upon the waters, it will be returned after many days." So, likewise, the amount of misery you cause will some day be meted back to you. Hence, to fill your own cup of happiness to the brim, cause all the happiness you can to others, and as little misery.

I will state a second principle. We have a faculty of Benevolence, which causes us pain whenever we see others in distress. By this law of sympathy, it is utterly impossible for any human being to be perfectly happy so long as he knows that one single being in the universe is in agony. Hence, it is a duty to ourselves to strive for the elevation and happiness of all God's crea-

The general law for happiness is: OBEY ALL THE LAWS OF GOD. And you can most rendily obey them by first studying nature and thus finding out what they are.

Our race is just stepping out of boyhood, it will soon "put away many childish things," and among them the present religious systems of idolatry. Ere long we will develop into the "Religion of Manhood."

I endeavored to show that in education and government and plainly told lilm so, calling him a "prince of ernment nature is the only perfect system, and

as true religion includes these within itself as part, so I say in Religion;

"Come to Nature, let her be

The type of thy morality." Believing as I do in regard to rewards and puaishments, far be it from me to willingly mislead s single mortal; for if I guide them into error, and thus bring upon them suffering, some day. I will

surely be obliged to cancel the debt. I have written this chapter only to engender thought, that I might thus conduce to the intelligence and happiness of my race.

Mistake me not: I prize not aught, however great or wise, If held not in subjection to God who rules the skies;
To me all knowledge would be poor, all splendor would be

All boons unsafe, all joys untrue, if not derived from Him." Binghamton, N. Y., Sept., 1865.

MARION'S GRAVE.

BY J. H. POWELL.

In a graveyard near the Wye, Where ripe, ruddy apples grow, While the overarching sky Sun-eyed smiled on all below,

Near an ivied, ancient wall, Where a sapling's branches wave, And the grasses green and tall, Decorate my Marion's grave,

I, her pilgrim parent, stood, After half a score of years, And my mind in memory's mood, Gave my eyes no ready tears.

All the past, since she was here, In her body pure and frail—
All her gentle graces dear,
And her features thin and pale;

All my hopes and anxious fears, Daily watchings and caressings; All her mother's painful tears Mixed with Love's pure choicest blessings;

All-like loving spirits came. From the sanctum of the years, Whisp'ring Marlon's ballow'd name, And I shed no ready tears,

For I felt her presence blessing, And her kisses as of old; While the zephyrs sailed caressing, And the grave was touched with gold.

Buried 'neath a tiny mound, Where the satin grasses wave, And no tablet marks the ground, There I found my cherub's grave.

And I loved the sacred scene, Sanctified by all that's true, Decked by Summer's luscious sheen— Bathed in Morning's glistening dew.

And I stood beside her grave, While the zephyrs toyed with flowers, Where the emerald grasses was And sweet music charms the hours; Saying," Marion! angel beauty!

Thou, my child, who knew no guilo, Guide me in the ways of Duty, Where no shameless sins defile.

Often in Life's weakest season, When the lights of Duty waned, And my soul was dead to Reason, And my love of Truth was feigned, I have felt thy angel hand Stay my footsteps—Guardian Soul!
And my feet bave trod the land

Leading toward Life's heavenward goal." In a graveyard near the Wye. Where the rocks in pride arise, In a graveyard where the eye

Greets the verdure with surprise: There I stood by Marlon's grave, Like a pilgrim at a shrine, Where the soft green grasses wave,

With a feeling all divine.

Organization in Vineland, N. J.

The Spiritualists of Vineland began an organiation on the 7th of May, 1864. Several liberalminded people who were not Spiritualists joined in the movement, and on the 22d of the same month the organization was completed by the adoption of the corporate name of the FRIENDS OF PROGRESS, and the following articles of agreement as a Constitution:

2d. The object of this Society shall be to promore the interests of mankind, physically, morally, mentally, socially and religiously, by holding such public meetings for free discussion, lectures and sermons as will tend to promote progress and development.

3d. No person, on becoming a member of this Society, is expected to subscribe to any creed, but each member will be left to the free enjoyment and expression of his or her opinions, and will be alone responsible therefor.

4th. Any person who respects the right of private judgment and freedom of speech on all subects of human interest, may become a member of this Society by contributing to its funds and sign-ing its Constitution, provided that after its complete organization no person shall become a mem-ber without acceptance by ballot of two-thirds of he members present at a regular meeting of tho

Society.

5th. Any house or hall owned or controlled by
this Society may be used for the discussion of any subject which concerns human interests, and no person or society shall be debarred the use thereof for opinion's sake.

The remainder of the articles relate to officers, business, amendments, etc., which, with resolutions subsequently passed, are in accordance with the liberal spirit of these articles. The Society has already a subscription of near-

ly two thousand dollars, and is now building a 🔎 hall, with brick walls, sixty by seventy-five feet, being the largest building for public meetings in the place. They have a fine location, presented by Mr. C. K. Landis, the enterprising proprietor of the place, and have carefully preserved the forest trees, so as to have grove meetings outside the hall when desirable. The enterprise, energy and liberality of this so-

ciety is worthy of imitation, and I trust its success will be an encouragement to others to press forward the work of organizing and erecting halls where churches cannot be had for meetings; but in places where churches are vacated, or not used by other societies, and can be purchased or hired or used without either, it is usually better to occupy such property instead of erecting new, as in most places good houses, good meetings and good speakers and mediums will soon vacate the churches, for of course faith and belief will give way to knowledge, theories to demonstration, prophecies to fulfilment, and the speculations of the past to the realization of the present. I find here many persons and families with

whom I have formed acquaintance in other parts of the country, east, west, north and south. It seems to be, to a great extent, a settlement of enterprising and liberal-minded people, drawn here by the healthy and salubrious climate, the liberal policy of Mr. Landis, the adaptation of the soil to fruits and gardening, and the fact that in the organic laws and public sentiment, rum and rowdyism are excluded from public patronage or private protection, and idleness, bigotry and superstition are at a great discount. Speculation is tolerated, but not popular here. Industry and honesty are above par, and are already doing wonders in putting this town ahead of the older settlements of this State in politics, religion and morals, as well as in wealth, intelligence and the comforts of life. WABREN CHASE.

Vineland, N. J., Nov. 10, 1863.

Letter from Emma Hardinge. ... MANOR HOUSE, London, England, Oct. 30, 1865.

Dear Friends of the Banner-To those who send a stray thought across the wide waste of waters that separate me from my ever remembered American friends, my long silence before the public, and absence from the columns of spiritualistic record, must form food for the conjecture that I am spiritually dead and buried. The contrast which my present life affords, to the rush of activity in which my American existence has been passed, must appear to those who trouble their heads about me, so confirmatory of this opinion, that, destitute as my pen at present is of interesting matter to communicate, I determined to employ it in the suggestive record that "I still live," and still love America, Americans and Spiritualism. Any service I can render by public addresses to either of these, my heart's loves, however, has been prevented by several causes, the first of which was a severe illness, which seized me a few days after my landing in England, and in the shape of violent cold, and partly rheumatic, partly nervous fever, confined me to the house for above five weeks; hence it was not till the beginning of the present month that I found myself in this Babylon, multiplied from the ancient by an hundred times, and made modern.

I intended to hire a suburban cottage near London, for my mother, and thus form a home for her. My first week in London, then, was spent in trying to find a suburb, but in vain. A friend who volunteered to assist me, commenced by placing me in the very heart of the city, and then bade me travel for fourteen miles east, west, north and south, and for every square yard of ground that was not London City, and covered densely with brick and mortar-always excepting the streets between walls of houses-he proposed to give me a handsome annual income a yard. As to rents, the description of a house agent, to whom amongst others I applied, will form an admirable compendiam of the conditions under which rentals are to be calculated. "There are about four square niles of noblemen's palaces here; ditto, ditto, rich commoner's palaces; ditto, ditto, rich gentlemen's houses; an immense city of shops, a circuit of young Londons all round the city where tradesmen, merchants' clerks and well-to-do artisans live; odds and ends of corners everywhere, filled up with houses, where every grade of income lodge on different floors, and garrets and cellars at top and bottom, where the very poor family lives in the centre of the room and lets the corners; and in all classes of dwellings the rent takes generally from one to two-thirds of everybody's income." I could say a great deal more on the house question, but time, space, and the bitter memory of house hunting martyrdom, forbids. Suffice it to add, therefore, that we are established in furnished lodgings, for the winter, waiting "for something to turn up." I believe it is known to most of my personal friends, that the object of my journey to England was the settlement of private family business, which required my own and my mother's presence in the country; and I allude to this first, to show why I could not before occupy myself as has been my custom solely with the dearer business of my life-the advocacy of the cause of Spiritualism.

Health being restored, however, house-hunting ended, and the wearisome details of law business put in trim, I am anxiously easting my eyes in the direction of the bright homes of the better land, whose gates I hope to enter on condition of informing earth's inhabitants of their locality. But, alas! thick as are the mists that surge up from the Thames, which flows opposite my window; leaden as are the skies through which the stars are drearily, wearily, faintly gleaming down upon me; and dark as are the heavy waves of air through which gloomy rains, blackened by London smoke, are falling, river, skies and air, are clear as a California summer morning, compared to the twilight which obscures the sun of Spiritualism to the eyes of bold Britons. I think, in all candor, much exaggeration of opinion exists, on the subject of the progress of this cause in Europe. In the same spirit, I believe that it has suffered greatly in the estimation of the public, from the peculiar representations that have been made of it through migratory American Spiritualists. These things, combined with local characteristics- and incidental causes, have contributed so vastly to retard its progress, and misrepresent it before the public, that had I come as a Spiritualistic missionary. I should have deemed my close proximity to the Thames as affording myself, like countless multitudes, a safe and eternal retreat from utter despair, as the greatest boon I had yet experienced in England.

The real truth is, that very few people in England know anything about Spiritualism, except through public and most injurious representations of it. This favored few are warm-hearted, generous and earnest souls, but live miles apart, and therefore seldom meet; or, what is worse still, are separated by the stern law of caste; or, stranger yet, for Spiritualists, by strong differences of religious belief.

Then, again, there is no such thing here as a public rostrum. "These English are not a lecturegoing people," with truth writes an American divine. Public speaking, especially by ladies, is almost unknown, except in the Pulpit, Senate, or

As to lecturers on Spiritualism, question good whole-souled, inspired Mr. Ferguson, and he will tell you of a dark upper chamber, and a pitiful handful of listeners to discourses that ought to have sounded their clarion notes through the length and breadth of London. Two other huge stumbling-blocks, I might say boulders, lying in the path of spiritual freedom, and therefore spiritual light here, are the habits of thinking through, instead of, of Church and State. How such habits paralyze the mind that must be somewhat ingenuous to receive, and somewhat unprejudiced to believe in Spiritualism, I leave my readers to judge, by the repetition of two fragments of conversation which the highways and byways afford-

I was taking lunch in a little country inn, where another party besides my own were seated. Some courtesies and a pleasant conversation passed amongst us, when mine host, who was waiting on us, by way of exalting the heauty of the scenery we were visiting, informed us that Her Gracious Majesty had recently been there, on which oceasion lie had had the honor of attending her. This announcement nearly threw one of the ladies present into an ecstacy of delight, "that she should sit in a room the Queen had been in!"" that she should be waited on by the Queen's waiter," &c., &c., &c. "Oh, that she could only do something, anything, no matter what, to serve Her Majesty!" " sho would give herlife for her," "and would not think anything in the wide world too much to do to serve the Queen."

I mildly suggested, as a means of composing this enthusiastic lady, that by the payment of taxes slie had the extreme felicity of helping to support Her Most Gracious Majesty! and even now my very hair stands on end to remember the storm of indignation that broke on my devoted head at my presumption in daring to hint at this

most impertment truth. I think the kind friends who escorted me, accustomed as they had become to my American manners, felt aghast at this sacriege, and were happy to smuggle me out of the

loyal room. Later in the day, my entertainer-himself a Spiritualist—was conversing with a highly educated lady on the prospect of his rejoining his wife and six children who had passed on to spirit life. My friend was earnest in advocating his belief that he should join and recognize them. The lady insisted that he had no right to entertain any other hopes respecting them, than that they might be "sitting at the feet of Jesus." As a climax to the conversation, my friend declared his belief that he should "yet meet, ay, and shake hands with them all in spirit-land." "Shake hands!" screamed the lady. "Oh heavens! how dreadful! How do we know, and how dare we think about

whether we have any hands at all!" I drop the curtain on this touching picture, mere y adding, that is one specimen, though neither a fair nor yet a universal one, of general opinion on the subject of Church and State. There are persons here, and that very many, too, who do not think it an honor too overwhelming to be spoken if, to pay taxes to support the Queen; others who do believe we shall have hands in heaven, ay, and employ them, too; many others who believe spirits communicate, and a few who strive bravely and effectively to put this truth before the neople: but the difficulties in the way are gigantic, and almost incomprehensible in the differences that exist between the two nations of England and America; nevertheless, the time is almost come for me to TRY, and dark as are the skies and earth, weather and prospects, I shall "take the sword of the Lord and Gideon," and do my best. But let my Amercan friends estimate, if they can, something of the difficulties of the position in which I am placed, before they raise their expectations of results from my efforts into any comparison with such efforts in America. There is no shade of parallel in any one respect between the two countries in regard to Spiritualism: and though England has made. and is making wonderful progress in magnificent buildings, intellectual, social, municipal, and even religious reforms; though she is piling up wonderful growth within herself, because the ocean barriers around her will not permit her to extend be yond their surging, water walls; yet she is slow to receive, slower still to believe, and slower than all to part with, when received, truth in any form, whether old or new; and as Spiritualism-alas! as I write a spasm of despair selzes me, and determines me to close with the opening assurance, that "I still live," and mean to try.

The results of my efforts shall be known here after. My first lectures will be on America. My last-perhaps in America; heaven and its bright ministers alone know, but here or there, it matters little, my heart and purposes are now, as ever, loyal to the truth. Dear America-loved Americans, and blessed Spiritualism.

EMMA HARDINGE.

Lyceum Herald not to be Published.

LETTER FROM A. J. DAVIS.

ESTEEMED FRIENDS, EVERYWHERE-I take this method to inform you that, for the present, at least, the "Lyceum Herald," devoted to Education and *Philanthropy*, will not be published.

Of the "prospectus number," four thousandwere mailed, postage paid, to as many names on the Herald of Progress subscription list; and four thousand more were sent to Conductors of different Lyceums for free distribution in the congregations and among the children; beside this, about ix hundred copies have been distributed in cars, and wherever there seemed to be "a good opening," to get the attention of the thronging multi-

The prospectus number has been one month sirculating about in the wide world. During this time the mail has brought in a goodly list of leters from responsive friends residing in all parts of the country. Three-fourths of the correspondents enclosed ten cents for the proposed Herald, ten cents more for the tract "Death and the After Life;" and frequently friends have kindly added something to help me in defraying the expenses dering it as soon as published.) But the aggrenublication of another number of the little paper. And yet from the great interest expressed by our correspondents, we are led to infer that, in case the Herald were "a fixed fact," having a regular local habitation" and a character established, it would be amply sustained by a large subscription ist. But inasmuch as the Treasury of the "Moral Police Fraternity" is not replenished, and inasmuch as I am not personally rich enough in current funds to ensure this effort, it seems to be impossible to proceed any further in this direction; and, therefore, without disappointment or loss of courage, I hereby "right about face," and march. for a brief season, into the "lecturing field," hoping to be serviceable in that branch of industry.

I think Spiritualists are not yet fully awakened to the importance of Education-or, rather, periaps, are not prepared for associative effort, in behalf of the young among them—and so it is not of philanthropy. They are fearful of Organiza tion! And still more in fear of Leadership! Who the world has been chained for ages to the dead theirs. weights of "Organization"; and they know that chleftainism" has led millions into "the ditch" of blinding authority and dogmatism; and once free, how can they be made to see, at once, that it has been the abuse, not the use of organizations, that has so direfully afflicted mankind. After a ong, tiresome journey on the planes of absolute individualism." the friends of Spiritual progress will sit down "together," and, with increased wisdom and loving kindness, they may discern noth-ing injurious to individual growth in simple, workng organizations for educational and philanthropic purposes. In due season all these results

After this, I trust no friends will enclose money in behalf of the proposed Herald. The tract entitled Death and the After Life," will cost consideraily more than the price named; but a copy will be sent to every person whose name and address we have obtained. Let the friends support the journals with which they are now so faithfully served. The "Banner of Light" is doing a world of good, and should be amply supported by the entire Spiritualistic public. A like support is due the new "Religio-Philosophical" publication, under the management of Hon. S. S. Jones, of Chicago. In these ample papers, the claims of the "Children's Progressive Lycoum" can be freely and fully advocated; in short, these excellent journals are equally open to the free discussion of every important question in philosophy, and to every branch of reform. Hence I am more than half of the opinion that the little *Herald* would have been "a fifth wheel to the coach," or, per-haps, an act of supererogation on the part of per-sons "too much "interested in the establishment of new methods of attracting and educating the young among us. Mary joins me in kindest remembrances and

fraternal greetings to all, everywhere.
Your brother,
A. J. DAVIS. New York, Nov. 16, 1865.

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

This Paper is issued to Subscribers and sold by Periodical Bealers every Monday Morning, six days in advance of date.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1865.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

LUTHER COLBY.

The Great Work of Spiritualism. The very follies connected with Spiritualism

attest its great central power, as earthquakes and volcances prove the existence of the central fires of the globe. It is not given to mere negation to so move and unsettle the chronic opinions and prejudices of whole millions of men and women. The profoundest and most critical scholarship never so deeply moves mankind, never sets the mass n such thorough agitation, never so unsettles the long-established habits of St. Custom, never so rapidly emancipates the heads and hearts of man-kind from the tyranny of old opinions. It is given not to those who write about history, but to that power which moves men to act the great drama of life, to create history. Each of the six great historic forms of religion was originally a spontaneous Spiritualism, surging up against the barriers of ordinary life and thought. Modern Spiritualism is the seventh great revival of man's religious consciousness, and, like all its predecessors, is attended with the profoundest agitation unsettles and submerges the old landmarks o thought, puts all things at risk, asks terrible ques tions of marriage, of parentage, of government, of society, of religions; asserts the highest virtue to be opposed both to theology and to law; compele us to reexamine the grounds of our faith in Godman and destiny, subsoils all our social life, and drags up into the light of day the smooth, elegant, but rotten hypocrisies of the self-elected saints of the Churches. It is a terrible rebuke to shams, It makes men in earnest, for it kindles their souls at the fires of the morning stars. No wonder that a kind of frenzy takes hold of those freshly-kin dled spirits, for numberless are the mockeries which under Christian guise, its light reveals. It finds baptized villances in possession of Church and State, and immediately sets off on a crusade against each.—Religio-Philosophical Journal.

to the Churches, it is informing and impregnating them with a spirit which their merely mechanical limitations cannot withstand. They make a mistake if they think this spirit is to be combatted by them from without; it has entered into their organizations in spite of themselves, and they will soon find, if they have not found already, that the master is within the gates. If, then, they persist in their attempt to put him out, they are certain to meet their own death in the struggle. For it is sure death for a religious organization to seek to cast out the spirit from which it derives its very life. As a general rule, before ecclesiasticism begins this work, it manifests every symptom of having been struck with judicial blindness. The evidences are far too many to be disregarded, that there is a conflict raging between the elements of the Old and the New; and they upon whom this stone shall fall will be ground to powder.

So far as Spiritualism bears active relationship

The Church, as now constituted, has done its work. The old monks of the middle ages performed their allotted work, too, and did it well. No candid and intelligent person would presume to say that the Church has not been of the highest use in its day. That its day is indeed past, we need cite no further proof than the fact that it is now being openly abandoned of those who were recently loudest in their professions of loyalty. Nobody ventures to contradict the assertion that all generous, philanthropic, and truly progressive undertakings originate outside the Church-not within it. The body of anti-Church people embrace much more practical religiousness than that which is contained within its boundary lines. There seems to be a latent dislike to enter into such close relations with mere ecclesiastical power as the lives of previous generations have exemof the first issue. (Here let me give notice that plified. The Church has lost its hold. All its den indeed. the "Tract" is not printed, owing to interposing efforts to regain it are vain, and will continue to circumstances, but will be sent to every one or- be vain. It cannot hope ever to bear sway as before. It goes down, as Romanism has gone gate of the sums received does not warrant the down before it, and something better and broader is introduced to supplant it.

Nor ought there to be any bad or bitter feelings over this event. It does not occur so much because one class of men hate and another class hold fast to certain ecclesiastical or other arrange ments or because in any true sense one side are personal enemies to the other side. It is simply the outgrowth of thought and experience. It is the result of the conflict which is always and everywhere going on between the centripetal and centrifugal forces in life. It is the natural and inevitable end of positiveness and doubt, of assertion and contradiction, of faith and inquiry, So has the world ever made headway, and this is the surest method of progress of which we have any human knowledge. We do not deny that it is perfectly natural, because it is perfectly human, that individuals should lay it up as a personal wrong against those who have wrought to o be wondered at, that they tardily approach the the unsettlement of their particular form of reidea" of Children's Lyceums, and kindred works ligious faith; but it is no less certain that in the end they will conceive a profound gratitude for the disturbing force directed against them, and can blame Spiritualists for this? They know that fully realize the permanent advantage which is

> In its day, therefore, the Church has done all it could. But its day draws to a close. Like all human institutions, it must advance or die. If it declines to become the recipient of the Christ spirit to the very highest limit and degree, it is made dumb to utter a complaint because some newer and later organization is formed that shall more properly usurp its place. It is monstrous, moreover, to assume that the soul of man is always to be satisfied with what the Past had to give it. It can exist only upon and among realities; and when forms cease to express those realities, they are dead forms and useless. We employ every kind of spiritual organization for strengthening and developing and inspiring the soul-not for the sake of the organization's self. No reasonable person, therefore, whose chief concern is for his own growth instead of the power of ecclesiasticism, can feel aggrieved because an instrument which ceased to be useful has been taken away. Such sorrow is the essence of superstition, and is a confession that the agency whose loss is deplored has been of but trifling service after all. The Jewish creed required pruning and lopping and altering. It was set aside by the Christian creed, which became powerful from the moment when it was first made the religion of the State. Since that eventful time, and through the long and weary history of its progress and decay, its work has been variable and inconstant, and a continental revolution was the result of an attempt so far to reform it as to make room within it for the advanced ideas of the age. And that reformation, in turn, is obstinately jealous of atill newer truths which are presented to its attention, photograph pictures.

and combines to resist their introduction with as much violence of spirit as was ever manifested by the old Catholics and Inquisitionists.

Christianity-under that distinctive name-having stopped, as Theodore Parker would say, at the half-way house, for the many good things that are so temptingly displayed there, its patrons and fault-finders if they discover that they are left They certainly ought not to think that all of God's | Children's Lyceum. truth has been placed in their keeping, or that to them alone belongs the measuring of those means by whose aid the soul of man is stimulated to growth. Spiritualism comes as the grand religion, simple and silent, too, which meets the exact necessities of the soul. It is suited to the growth of man's intellect and spirit together. It is broad and liberal, not exclusive or over careful about itself. It kindles the flame which the creeds chill and quench. It inspires where the creeds have terrified; opens to the admission of light when they have shut up tightly for fear of the light; suggests to man that positive spiritual life is something more and better than a dumb and cowering obedience; lifts up every human faculty to the level of its true capacity and character. This is the religion of and for the time. It gathers into its wide fold whole bodies of men and women, where ecclesiasticism fails utterly in enlisting either their sympathies or their attention.

The Spread of the Cholera.

It is not to be disguised that great anxiety is felt in all our American cities, especially along the coast, about the cholera. A steamship from a French port brought ninety-six cases into New York harbor, of which twenty odd proved fatal. There have been made great preparations in the city to defend themselves against the entrance of the plague, since this serious warning, and at last accounts it was reported that the public health was so much improved, by reason of cleansings and cleanings and stricter attention to sanitary laws, that no special fears were felt about its attaining a footing there this Winter. It is, however, especially enjoined on the authorities and the public mind that the Spring will expose them to new and unknown dangers. Measures have been taken by the Boston authorities to preserve the highest degree of public cleanliness and health, and the most rigid quarantine of all incoming vessels from foreign shores is being observed.

The Governor of New Jersey has been in consultation with a branch of the General Government, to secure its aid in an effort to keep the quarantine rule as strict as possible along the coast of that State, and the Portland authorities are awake to the perils of the hour. As it is not yet settled whether the plague is contagious or infectious, it is considered to be both, and treated accordingly. Fumigation and isolation, therefore, are pursued as the only reliable methods for securing immunity, so far as known. It is believed by many that the seeds of the pestilence will certainly be planted on our soil during the Winter. to break out on the approach of the warm spells | twenty entrances, and it is proposed to establish a of the opening Spring.

Changing, a Language.

The Emperor of Russia has given orders that that portion of the Polish population in his dominions living outside of Poland proper, who are Catholics, and, therefore, continue to speak the Polish language wherever they are, shall forthwith abandon the use of that tongue and employ the Russian. It is given out, in this order, that religion is made a secret instrumentality to perpetuate the feeling of Polish nationality even with in the Russian domain 'proper, and that the business must be stopped. If there are Catholics in Russia who are unwilling to change to the Orthodox Church of the Empire, then they must at least pursue their customary worship in a changed tongue. They are not to be permitted to cultivate a spirit of rebellion under cover of religious worship, enjoyed in a tongue which a disaffected population only speaks. Poor Poland is down-trod-

The Funeral of Lord Palmerston.

It was a grand affair. Half a million of people witnessed it. The Queen had countervailed the Premier's expressed wish in her request that his remains should be deposited in Westminster Abbey, and the streets of London through which the funeral pageant passed were packed with living observers, attracted by curiosity and respect. The deceased statesman was laid near the graves of Pitt and Fox, Canning and Chatham and Macaulay; ground sown thick with illustrious seed. The chief mourner threw a handful of diamond and gold rings into his grave, as a formal expression of the rich esteem in which his memory was held The funeral exercises were exceedingly imposing. The nation seemed to forget all its differences and its selfish interests in uniting to pay respect to the statesman it had parted with while at the very top and crown of a long and successful career,

Spain and Chili.

Because Chili refused to help Spain along in its war on the sister State of Peru not long ago Spain now demands a humiliating apology from Chili, and has proceeded to blockade Chilian ports for non-compliance. Evidently Spain gets her hint from France, and is trying to do as well in South America as Napoleon thinks he has done in Mexico. There are four Spanish war steamers to blockade over two thousand miles of coastnot enough to make the blockade worthy of respect. The President of Chili offers free trade to all foreign ressels, and it is likely that plenty will be found willing to run the risks of so slight a blockade. The Chilian Government has offered to borrow twenty millions of dollars, and the people are to a man in favor of repelling and resenting the impudent Thyasion.

The Fenian Business.

The scare in Canada over the Fenians is a bigger one than in England. They are in much doubt up there whether the Irish element of the British army is going to desert in a body, or the organized Irishmen from the United States are going to come across the line and take them all captive. If they raise a large body of soldiers for defence, the cost will crush them; if they stand still where they are, they expect to be captured bodily by aroused Fenians from this side. The excitement is also carried to a riciculous extent in England and Ireland; the most inoffensive persons coming from this country are arrested and examined, as if they carried in their pockets masked batteries and rolled-up regiments. The Feniaus will hardly take England this year, so our friends on the other side may rest easy.

To Spiritual Lociurers and Mediums. We wish lecturers and mediums, who have not already done so, would send us one copy of their

Spiritual Meetings in the Melodeon. These free meetings are again beginning to be appreciated, judging by the large audiences of late. Mrs. Fannie Davis Smith had quite a full house on Sunday, Nov. 12th. Her discourses ap-

peared to be acceptable to the listeners. At the last meeting of the Executive Committee defenders must not allow themselves to become of the Lyceum Society of Spiritualists, a proposition was made to raise a sub-committee to look behind to continue the journey when their con- after a suitable spot of land on which to build, venience or necessity suggests. If they choose to and to obtain a sufficient amount of pledged means rest themselves, they can feel no dissatisfaction as will secure the erection of a Spiritual Temple, with such as do not care to stop and rest with them. for the accommodation of the meetings and the

After very encouraging remarks from several gentlemen, the following named persons were selected for that committee: Messrs. Phinens E. Gay, Charles E. Jenkins, Geo. W. Spitch, John Wetherbee, Daniel Farrar, William White, Jacob Edson, L. B. Wilson, A. B. Child, J. Pierce. Ammi Brown, and - Willox. This looks like a move in the right direction. It is high time the Spiritualists of Boston owned a place in which to hold their meetings in undisturbed harmony.

The Officers and Leaders of the Children's Lvceum also held a meeting last week, preparatory to entering upon their duties in the Lyceum.

The Davenports in Paris.

It will be seen by a letter from the Davenport Brothers, which we publish in another column, that they held a very successful scance at the Palace of St. Cloud, on Saturday, October 28th, in presence of the Emperor of the French, notwithstanding the London Court Journal positively averred they had left France for Germany. We publish below what the Court Journal now says of the Davenports, in order to show the reader how ridiculous the advocates of old theology can make themselves appear to all sensible persons, in their warfare against Spiritualism:

"The Brothers Davenport, after having been thrown into the Slough of Despond, and stoned while there by the heavy missiles thrown at them by the Paris press, have risen again to the surface and have been admitted to a scance at St. Cloud The Emperor's belief in Spiritualism is well known, and the Brothers Davenport were wise enough to bide in patience until His Majesty's return. The result of the scance has not yet been made public, but we find their courage sufficientreturned to enable them to announce a renewal of their sittings at reduced prices, giving thus a more extended field for criticism, and a fair opmore extended field for criticism, and a fair op-portunity of a renewed attack, unless sufficiently protected by the gendarmes, which, of course, they will be, to defy all violent demonstration on the part of the public."

The World's Fair for 1867.

Preparations are still being made in Paris for an exhibition of the World's Fair in 1867. The park which is to surround the central building is to be laid out in the English style, and will contain an international theatre, and a lawn where the games of all nations will be played. There will also be a lecture room, with a laboratory, for the use of any foreign savant who may have a new theory to propose. The exterior circle of the park will contain the agricultural exhibition, with model farms, domestic animals, and exhibitions of horticulture and pisciculture. There are to be communication by railway between different parts. The hydraulic machines will be on the banks of

The Currency.

As Congress is about to assemble, among the other matters talked of in connection with it is the very important one of the currency. The Secretary of the Treasury will make a request for authority to retire as much legal tender as in his discretion may be thought advisable, funding it with bonds bearing a less than six per cent. rate of interest, to be discretionary with him also. The general conviction is that a contraction of the currency ought to be begun without delay and persevered in steadily, though the process should be so gradual as not to unsettle business to any general extent, much less to create commercial confusion. That a plan of proceedure based on this principle is what the Secretary intends to pursue, is plain from many circumstances.

It is n't every farmer who can boast of two crops of apples in one season, but one of our subscribers in Springfield, Mo., Mr. Samuel Slick, recently sent to our office by mail a small box containing a number of apples which he says are part of a second crop this year. These curiosities are rather larger than the crab-apple, and have the genuine apple flavor. Missouri is fast getting to be a desirable country to emigrate to, especially now that she has removed the dark pall of slavery which has hung over her ever since she became a State, retarding her growth and prosperity. The gradual influx of intelligent men and women from the free States, will soon enable her to take a stand among the foremost of the States.

Napoleon in Italy.

The Emperor of the French is proceeding with his promised work of removing the French troops from the Panal States and leaving them to themselves. It is expected that the people will shortly become uneasy under the yoke of the Pope. and demand to be incorporated with the Italian, nation politically; if so, it will require all the selfcontrol of which the Italian Legislature is possessed to refrain from mixing up open with matters which far-sighted politicians abroad, of the liberal school, too, think ought to be left to themselves. We are next to see if the Italians have really learned anything during their long and costly experience.

Charlestown Concert and Levec. The Spiritualists of Charlestown will give an

Old Folks' Concert and Levee, in City Hall, Tuesday evening, Nov. 21st. Grandsire Baldwin's celebrated company of Old Folks will appear in a choice programme of ancient and modern songs, anthems, duetts, solos, etc., dressed in their full costume, representing the last century. They will be assisted by Bond's Quadrille Band, furnishing music for the dancing, which will commence at 91 o'clock. Concert commences at 71. Tickets for the whole, 25 cents. The Charlestown friends will give similar entertainments every two, weeks during the winter.

The Banner in Portland.

This paper can always be had in Portland, Me., of Joseph B. Hall, 174 Middle street, who also keeps for sale all other spiritual publications issued by us, or for which we are agents. Mr. H. is a firm Spiritualist, and we hope our friends in Maine will bestow their patronage upon him. Those who need cards, circulars, or fine printing executed at short notice, should step into the Monitor, Job Printing-Office and examine Bro. Hall's specimens before getting their work done elsewhere.

Important, if True.

The Brownsville Mexican Republican of the 7th inst announces the capture of the city of Mexico by the Liberal forces.

Personal.

Cora L. V. Scott is at present lecturing in excitement and drawing large audiences, so a corism is moving on with renewed impetus in the capital of the nation.

N. Frank White lectured in Croton, New Jersey, Nov. 5th. A correspondent informs us that "his lectures stirred up quite a sensation in the stagnant pools of Orthodoxy."

Hon, Jacob Collamer, U. S. Senator from Vermont, died at his residence in Woodstock, Nov. 9th. His age was seventy-three.

Hon, Preston King, recently appointed Collector of Customs at the Port of New York, in a state of partial derangement jumped off the Hofor place are said to be the cause of his derange- lated it cannot be a had one."

M.H. Houghton, the lecturer, will also give phrenological and psychometrical readings of character when requested to do so.

Mrs. Starr King and family have returned from

California to this city. John Ross Dix, a well known writer, died in Brooklyn, New York, recently, in very destitute

F. W. Lincoln, Jr., has been renominated for Mayor of Boston.

Belle Bush's Poems.

We cut from the National Union, of Cincinnati. the following allusions to Miss Bush's new volume of poems. Our readers will find in this number of the Banner an original poem from the pen of this gifted writer:

"This is a very neat and unpretending volume of poems, by one whose name is no doubt familiar to most of our citizens, they having seen it in con-nection with beautiful poems in the papers of this and neighboring cities. Belle Bush writes with a refreshing freedom in these days of forced versifi refreshing freedom in these days of forced versiti-cation, and that which she writes appeals to the heart, and is characterized by depth of thought and intensity of feeling. She evidently writes be-cause she can not very well help it, and yet she writes not without an object—that object being to cheer the desponding, give hope to the hopeless, and heal the wounds of the almost broken-heart-

'To brothers, sisters, friends and neighbors all Who droop beneath the weight of sorrow's pall,' she dedicates her little volume, and to such it can but prove a welcome visitor, for there are words of good cheer on its pages—words which, being spoken from the heart, cannot fall to reach the heart. The volume abounds in patriotic and soul-stirring poems, and should be in the library of severy true lover of his country, and those who de-sire to keep alive the memory of those heroes who yielded up their lives on the battle-fields where they so nobly fought and fell."

Returned to New York.

Dr. Jas. A. Neal, who has been in this city for the past two months, practicing in the healing art, in which capacity he has performed many cures, has returned to New York again, and resumed his professional labors at 102 West 15th street. Previous to visiting this city the Doctor spent several months in Providence, R. I., curing there, also, many difficult cases. He is a gentleman of education, refinement and pleasing address, and we wish him the utmost success in the noble work in which he is engaged.

Charlestown Lyceum Exhibition.

The exhibition of the Children's Lyceum, in City Hall, on Tuesday evening, Nov. 14th, was a success. The hall was crowded to its utmost capacity. The recitations, singing, silver-chain recitations, gymnastic exercises, marching, etc., were done with much credit to the scholars, considering the short length of time the school has been in operation. We are pleased to learn that the Lyceum is proving a complete success.

The Sick Treated by Letter.

As will be seen by his new card on the fifth page of the Banner, Dr. U. Clark now treats the sick by letter, besides adding a first class surgical department to his Institute.

ALL SORTS OF PARAGRAPHS.

A original essay, entitled "A Chapter on Progress," from the pen of S. C. Case, Esq., printed in this number of the Banner, is worthy of perusal by all our readers, and we hope they will give it their attention.

By reference to A. J. Davis's letter in another column, it will be seen that he will not continue "The Lyceum Herald." in consequence of a lukewarmness among Spiritualists to sustain such a sheet. This is to be very much regretted, for we are fully of the opinion that a paper of this kind is much needed, and we do not know of more competent managers than Mr. and Mrs. Davis. We hope the idea will not be given up; but that His audiences, which have been made up chiefly the Herald will be resumed at no distant period.

We have received the last number of "The Good Samaritan and Domestic Physician," published monthly in Albany, N. Y., by E. Andrews, M. D. The paper upon which it is printed is mauufactured from bamboo. In the copy before us we find the following:

"To Tobacco-Chewers and Liouor-Drink-ERS.—I send a means by mail to remove the de sire for and to make tobacco-chewers loathe and despise the article forever. To any person addicted to strong liquor, and who does not wish to continue it, I can send by mail a harmless remedy that I never knew to fail, to eradicate the inclination for stimulating drinks. It is a sure and cer-

Temperance and anti-tobacco societies should aid in dispensing the Doctor's medicines as extensively as possible, if he can cure people addicted to the use of tobacco and alcohol. It is the prevailing sin of the age-the practice of drinking as a beverage the vile, intoxicating mixtures sold to-day in every city, town and village of the land. It adds yearly to our almshouses and insane asylums thousands of poor creatures who would otherwise be respectable citizens.

THE ADDRESS OF SPIRITUALISTS TO THE WORLD .- In the last day's proceedings of the late National Convention of Spiritualists, which we print this week, will be found the address prepared by a committee from that body. It will be read with interest by all believers in the Spiritual Philosophy.

JUDGE TALLMADGE,-An interesting communication from the spirit of N. P. Tallmadge will be found in our message department this week.

Attention is called to the advertisement in another column of a new oil stove for the million.

The Plymouth Rock says, "Deer are increasing fast in our woods. Six have been killed within a fortnight." The increase, however, appears to be all on the side of the killed. There are dears in this section we love too much to kill.

Mr. Hunt, in his lecture on common law, remarked "that a lady when she married, lost her identity, her distinctive character, and was like a Tox."

"THE RIGHT WAY," is the title given ton publication in the form of a newspaper, sent forth by Washington, D. C., where she is creating great the indomitable George L. Steams. Wm. M. Thayer, 224 Washington street, is agent. The respondent informs us. The cause of Spiritual- editor says its essential design is not the circulation of news, but the excitement and communication of thought, especially upon the great questions which are now so deeply agitating the American mind. It is issued for free circulation. but clubs are solicited to send what means they can spare, to defray the expense of printing it.

> Mrs. Colgrove, 84 Winter street, is an excellent clairvoyant

When Mr. Jefferson was asked respecting his religion, his memorable answer was, " It is known to God and myself. Its evidence before the world boken ferry boat, Nov. 6th, and was drowned. is to be known in my life: if that has been honest The cares of office and the pressure of applicants and dutiful to society, the religion which has regu-

> Upward of fourteen thousand animals are known to have been attacked by the plague since its first appearance in England, and of those nearly twelve thousand have died. The greatest losses have been in the districts near London.

Messrs. Bell & Daldy, the well known London publishers, have purchased the electrotype plates of Carleton's humorous little book, "Our Artist in Cuba, and intend to present it as a Christmas present to the English admirers of comic sketches.

MONTANA.—The territory of Montana, which was organized last year, lies west of Dacotah and Nebraska, and runs up to the line of British America. It contains one hundred and seventyfive thousand square miles of land, an extent of country nearly four times as large as the State of New York. The eastern portion is watered by the Big Horn and Yellowstone rivers, and is well adapted to agricultural purposes. It is supposed to be rich in minerals, but has not been properly surveyed and is very little known.

" More than One Hundred Things Worth Knowing." is the title of a little handbook of valuable information for every man, woman and child. Sent free on receipt of one stamp for postage.

Counterfeit one dollar greenbacks are in circulation. They can be detected by their poor engraving and coarse paper.

It is estimated that ten thousand coolies are annually taken from India to foreign countries, and of this number, which is steadily increasing, at least one thousand die on the passage from insufficient accommodation.

We know and teach little, but the known is not the less true or precious because of the infinite unknown.—Channing.

A novel fashion in stockings is announced. It s to wear one stocking of one color and one of another color. Paris has sent forth this ridiculous

Coal is selling in Danville, Iil., for \$2,50 a ton, and in Boston for \$16.

It is estimated that in England one hundred thousand infants, less than a year old, die every year. In France the mortality is 154 per cent per annum in the first seven days after birth, and 120 in the second seven days.

Artemus Ward's new book of "Travels Among the Mormons and Indians," is stirring up a great dust among the English publishers, who are quarreling over their different rival editions, some of which have sold more than eighty thousand copies. Carleton's American edition contains the original comic illustrations, which the London editions do

The Roxbury (Mass.) Journal says the Little Corporal, the new child's paper, published in Chiengo, Ill., by Alfred L. Sewall, "Is the cleverest thing of its kind yet realized in America."

A RECIPE FOR COUNTERFEITING FOREIGN PERFUMÈS.-Take several gross of spurious labels, a quantity of bad spirits and coarse essential oils; mix and bottle the latter articles, and paste the former on the vials. Then sell the stuff (and the

Blind Tom. This wonderful "blind negro boy," who aston-

ishes everybody who listens to the inimitable music which he elicits from the PIANO, his favorite instrument, we regret to learn is about to leave us, to visit other Northern cities, previous to visiting Europe. Those who have had the pleasure to hear him, and to witness the remarkable tests" to which he has been subjected, by members of the Musical Profession in this city, agree that he is the greatest living marvel, in the shape of a human being, that the age has yet produced. of ladies and gentlemen of fine musical tastes, have been held in almost breathless silence while he has performed, in his own inimitable style of excellence, some of his choicest pieces, several of which are his own compositions. His "RAIN STORM"-composed when he was only five years old-in which are most sublimely represented the falling rain, the blowing winds, and the rolling thunder; and his "BATTLE OF MANASSAS," composed soon after that event, in which are represented each of the contending armies leaving home for the scene of conflict, their bands playing their favorite national airs; the braying of trumpets, preparatory to entering into the bloody engagement; the booming of cannons during the terrible encounter, and the retreat of the discomfited forces, are performed with the most grand effect upon his delighted auditors, who signify their pleasure by the most enthusiastic applause. His" IMI-TATION OF THE MUSIC-Box" is a gem of the first water, and is always vociferously applauded. "GOTTSCHALR'S LAST HOPE," "THALBERG'S SWEET HOME," and "THE MOCKING-BIRD," with variations, fill all who listen to them with delight. We can wish the residents in every city or town he may visit no greater pleasure than to be permitted to hear, at least once, this most remarkable boy. As Tom well says, in his own peculiar style. in his opening address to his audience, at each entertainment-and so will every one say who hears him-" Why it is that God should have given to one so humble as Tom, a poor, uncultivated negro boy, such musical genius and talent, is something which the human mind cannot comprehend." We sincerely hope that, whatever city or town he may visit, his concerts will be-as they richly deserve to be-largely patronized, especially by the lovers of music. Those, especially, who love the 'SPIRITUAL PHILOSOPHY" should not fall to hear him; as he is, undoubtedly, the best "medium" extant. That the choicest musical spirits that ever dwelt in the human form have him in their keeping and control, no one can for a moment doubt who can appreciate the truth of our true relation to the spirit-life. Don't fall, if you"

shall ever have the opportunity, to hear "BLIND

RICHARD THAYER.

Correspondence in Brief.

Note from Amanda Harthan.

As I am daily in receipt of letters from parties making inquiries where I may be found, or when I shall return East, I will answer through your columns, to the best of my ability, as it would be impossible for me to give each letter even a reply of two lines, with my present practice. I came here on a visit to an old friend of my

childhood, not expecting to remain but three days, and then go to Columbus to see Dr. Newton, to be and then go to Columbias to see Dr. Newton, to be relieved from the effects of a fall on the ice in Rochester, N. Y., during my practice there last winter. I found the Spiritualists here very anxious for me to remain and practice, if only a short time. Accordingly I returned, and commenced on Thursday, the 19th of October, advertising to remain until the last of November. I have find to two early last of the results and the results of the results and the results are the results and the results and the results are the results and the results and the results are the results and the results and the results are the results are the results are the results and the results are the results are the results are the results and the results are the res now find it impossible to leave here for the present. I have now one hundred and sixty patients. This number, according to one of the medical faculty's statement to me, is larger than all the

patients of dectors here.
On leaving here, I shall proceed to Oswego, N.
Y., where I have practiced twice with success. The Sabbath before leaving there the last time, I went, in company with Mrs. Stewart, Mrs. Crawford and Mr. Collins Eaton, about seven inlies to see a patient who had been sick three years, and for eighteen mouths had lost the use of her limbs. I succeeded in getting her so that she could both walk and run in half an hour after entering the house. This was one of my last cases, and only one treatment. I was urged to remain in Oswego but I found that I was becoming too much exhausted, and needed rest; accordingly I took a Western trip to recuperate, visiting Chicago, Lemonte, Joliet and Odell, Ill., Kalamazoo and Schooleraft, Mich., and Cleveland, O., where I had the pleasure of attending, for the first time in eleven months, a lecture, given through Mrs. Nellie L. Wittsle, a gifted inspirational speaker, and a great worker for the spiritual cause. After each lecture she described from one to two spirits whom she saw, and which were recognized by some of the audience. In most cases she gives the names. Akron, O., Nov. 8, 1865. AMANDA HARTHAN. but I found that I was becoming too much ex-Akron, Q., Nov. 8, 1865. AMANDA HARTHAN.

Appreciative.

MESSES, OF THE BANNER OF LIGHT-I hereby renew my subscription for light, that beautiful light which so purifies the soul, that, although shrouded in mortality, we can walk hand in hand, with the dear ones who are only obscured from our mortal vision, and with whom we can inter-change thought, and welcome, thrice welcome to our hearts and our homes, as in days of yore.

Mrs. J. E. CLARK.

Elkhart, Elkhart Co., Indiana.

Spirit-Picture.

I wish to inform all who would like to get a I wish to inform all who would like to get a painting of their unseen friends, to correspond with J. B. Fayette, Oswego, N. Y. I had him try to paint my boy, who died last April, and he, or some power through him, has succeeded to my satisfaction. The painting is recognized by the friends and foes of Spiritualism. I never had a picture of any kind of my boy, and Mr. Fayette was an entire stranger to me. Money cannot buy this painting.

James K. Dearth,

North Potsdam, Nov. 5, 1865.

Business Matters.

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

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

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

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3,00 and scaled letter, will receive a prompt reply. Address, P. O. Box 282, Chicago, Illinois.

HEALING AND DEVELOPING MEDIUM.—Mrs. H. B. Gillette, Healing and Developing Medium, can be found at the Banner of Light Building, Room No. 3, 158 Washington street, every Wed-nesday, Friday and Saturday, from 10 o'clock A.

Special Notices.

PERRY'S MOTH AND PRECKLE LOTION. Chlosma, or Mothpatch, (also Liverspot.) and Lentigo, or Prockles, are often very suncying, particularly to ladies of light complexion, for the discolored spots show more plainly public) If you can. But you can't do much in that way while Phalon's "Night-Blooming Cereus" has the command of every domestic market. Sold everywhere.

on the acc of a blonde than a branche; but they greatly mark the beauty of either; and any preparation that will effect allow them without injuring the texture or color of the skin, is certainly a desideratum. Dr. B. C. Penny, who has made diseases of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Bond street, New York, and for saie by all druggists. Price \$2,00 per bottle. Call for PERRY'S MOTH AND PRECKLE LOTION.

Sold by all Druggists everywhere. 6m-Nov. It. MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soan. No lime is required. Consumers will find this the cheapest Potash in market

B. T. BABBITT. 64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York Oct. 14.-ly

You are not required to lay down your life to ave that of another. But if you can induce the victim of Cough, or any pulmonary disease, to use Allen's Lung Binisam, you may be the means of saving that person's life and that person would ever afterwards remember you with gratitude.

.For sale by CARTER, RUST & CO., Boston, 2w-Nv. 25.] Also, by the dealers in Family Medicine generally.

INDISPENSABLE.—There are some simple remedies indispensable in every family. Among these, the experience of years assures us, should be recorded PERRY DAVIS'S PAIN KILLER. For both internal and external application we have found it of great value, especially can we recommend it for Colds, Rheumatism, or fresh Wounds and Bruises. - Christian [6]-2w-Nov, 18.

ADVERTISEMENTS.

Our terms are, for each line in Agate type twenty cents for the first, and Afteen cents per line for every subsequent insertion. Payment invariably in advance. Letter Postage required on books sent by mail to the following

Territories: Colorado, Idaho, Montana, Nevada, Utah.

NEW OIL STOVE!

Patented Sept. 11th, 1865. THE Chenpest, most Efficient, and every way the most Complete Oil Stove yet made. It is emphatically an OIL STOVE FOR THE MILLION!

Burns common kerosene or carbon oll as an open fire, without

You can Broit and TOAST as perfectly as over live coals.

Bakes admirably.

All but one small part of this Stove can be made by any tinman in the country.

A splendid opportunity is offered to men of energy and a little capital in selling DIRT, ASHES, SMOKE OR ODOR.

MANUFACTURING and COUNTY RIGHTS.

This is a hetter Stove than my "Union Oil Stove," of which more have been sold the past season than all other Oil Stoves togother. Send for Circulars.

W. B. BILLINGS, Patentee, 206 Pearl St., New York.

Nov. 25.

THE LIVING PRESENT

THE DEAD PAST:

TREE DEAD PAST;

OR, God. made manifest, and useful in living men and women as he was in Jesus. By Hasker C. Watcht, author of "The Empire of the Mother," "The Unwelcome Child," "A Kles for a Blow," "The Self-Abnegationist," "Marriage and Parentago."

or The Empire of the Mother. The Unwelcome Child."

A Kiss for a Blow, "The Bell-Abnegationist," "Marriage and Parentage."

ET Price 50 cents, postage 4 cents. For sale at this and our Kew York Office.

Nov. 25.

Nov. 25.

MAURIC PRYSICIAR, has removed to Rooms No. 12.

Tremont Temple, Boston. Office hours from B to 12 m, and 16 sp. m.

No. 1806 Mervine St., Philadelphia, Pa. Nov. 25.

WHS, M. SMITH, Healing and Trance Medium, No. 1806 Mervine St., Philadelphia, Pa. Nov. 25. MRS, M. SMITH, Healing and Trance Medium, No. 1808 Mervine St., Philadelphia, Pa. Nov. 28.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS

TRIUMPHANT! The following remarkable letter from Mrs. M.

L. C. Barclay, needs no comment: Philadelphia, Pa., 109 N. 5th street,

Philadelphia, Pa., 109 N. 5th street, November 8, 1813.

DOCTOR SPENCE—I cannot tell you what my disease was. I had three physicians. None of them understood the case. All the medicined which they gave me had no more effect than cold water. One of our most skillful physicians pronounced it intermittent fever, and yet admitted that he had never seen a case like it. Another gave it as his opinion that my blood was very poor, and that I was threatened with paralysis. When I met Miss Hull, I was a great sufferer. She spoke to me of the Positive and Negative Powders; but I had taken so much medicine without spoke to me of the Positive and Negative Powders; but I had taken so much medicine without receiving any benefit, that I had given up the idea of trying anything else. However, I kept getting worse and worse until last July, when a spirit came to me, and requested me to send for a lox of the Positive and Negative Powders. At that time I had not the least faith in them. When I received them I was confined to my bed, too weak to help myself. I began taking them, and in two days I was able to go down stairs—have been getting better over since, and am now enjoying my usual health.

Mrs. Spence's Positive and Negative Powders.

Mrs. Spence's Positive and Negative Powders, being based upon the true science of disease and of medicine, are daily effecting cures which defy all other systems of treatment, and utterly confound the doctors.

Neuralgia, Asthma, Rhoumatism, Catarrh, Dyspepsia, Dysentery, Diarrhea, Chills and Fever, Fevers of all kinds, Painful Menstruation, Suppressed Meastruation, Falling of the Womb, Sleeplessness, General Debility, Enlargement and Inflammation of the Prostrate Gland, Inflammation of the Bladder, and all other diseases rapidly yield to their magle influence.

We would say to the people of the West, where the Chills and Fever are now prevailing, that we are daily receiving letters informing us of the triumphant success of the Positive and Negative Powders in that disease.

See advertisement in another column. Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Office, 97 St. Mark's Place, New York City. All letters and remittances should be addressed as

follows: Prof. PAYTON SPENCE, M. D.,

General Delivery, New York City. No matter with hose much flourish and puffing other maga-sines are thrust before the public, the high-tourd Home Maga-tine continues a favorite as of old, and increases in worth every month.—Watervillo (N. Y.) Times.

ARTHUR'S HOME MAGAZINE

FOR 1866. IT is with pleasure we are able to announce a much larger a circulation for the "Home Magazine" during the year 1895 than it has ever before actained; and, also, a more heartily expressed approval, by subscribers and the press, of its tone and character. During the next year we shall bring into its pages a still MORE VIGOROUS LITERARY LIFE, A HIGHER EXCELLENCE, A BROADER SPIRIT, and a more carnest advicacy of All Things Pure and Noble.

A Magazine for American Homes, not too didactic and heavy, but cheerful, animated, and social —a friend, dropping in upon quiet hours, with something al-ways pleasant and profitable to say.

As heretofore, our aim will be to produce

A new serial by MISS VIRGINIA F. TOWNSEND, will be commenced in the January Mumber, cuttled;

"PETROLBUM."

The Home Magazine for 1863 will be enriched not only with the best articles the editors can produce, but will number among its contributors many of

THE LEADING WRITERS OF THE COUNTRY. Our magazine is not simply a literary periodical. It takes higher ground, and seeks to make literature the handmaid of morality and religion, always teaching, whether by means of story, poem, or essay, that only by the "Golden Rule" can may live to any wise or good purpose. If you open your door to its visits, it will be

A TRUE FRIEND IN YOUR HOUSEHOLD. As herelofore, it will be embellished with Steel Enghavings, Fine Wood Cet Illestrations, Music, Prevailing Styles of Dress, Patterns for Germents and Embroduery, and Special Departments for the Young Prople, for Mothers, Iralth, Home Circle, etc., etc.,

One cony....... 2 50 Five copies, and one to getter up of club 10 00 Nine copies, " A beautiful PREMIUM PLATE, entitled "THE

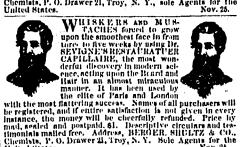
COURTSHIP OF SHAKSPEARE," will be insiled to each person who sends us a club of subscribers. It will also be talled to each single subscriber from whom we receive \$2.50. For \$4 50 we will send one copy each of HOME MAGA-

ZINE and Goder's Lady's Book for a year. Address, T. S. ARTHUR & CO., 323 Walnut street, Philadelphia, Pa.

TO BEAUTIFY THE COMPLEXION. USE "SHULTS'S WHITE LIQUID ENAMEL." The "Enamel" will remove the worst cases of Fau, Freckies, Pumples, Moth Patches, or Sunbarn, in from four to six days t widtens the skin permanently, and imparts a freshness and ransparency to the complexion, which is perfectly natural, and without injury to the skin. No tollet is complete without I. Price by mail, scaled and postpale, 50 cents. [v. 25] Address, C. F. SilVLIA, 288 River St. Troy, N. Y.



BEAUTY.—Auburn, GoldOn, Flaxen, and Silken
CURLS produced by the use
of Professor DE BREUYS
FRISER LE CHEVEUX.
One application warranted
to curl the most straight and
atubborn hair of either sex
into wavy ringlels or heavy
curs. Has been used by the fashionables of P
with the most graffying results. Boes no if
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NATURE'S REMEDIES



Bronchitis and Asthma.

Bronchitis and Asthma.

DB. O. PHELPS BROWN has discovered, by travel, study and experiment, that healing, southing, purifying, antispasmodic and invigorating plants, which grow while everywhere, will certainly and quickly cure all of the above discusses; and the reasons which led him to this discovery, with an account of his travels, a full description both in letter-press and truthful colored engravings of the plants used, and how med, are given in his CELERRATED TREATHEO! 48 octavo pages. One copy ten cents; three copies for twenty; six copies for thirty. Testimonials of cures from persons of undoubted integrity in all parts of the country, are given.

Address, Dr., O. PHELPS BROWN,
Nov. 25—in 2w No. 19 Grand atreet, Jersey City, N. J.

SECOND EDITION JUST ISSUED.

A NEW MANUAL FOR CHILDREN By Androw Jackson Davis.

FFHIS VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the

Organization and Management of Children's Progressive Lyceums.

MEXICO! MEXICO!! \$30,000,000 LOAN

REPUBLIC OF MEXICO.

Twenty-Year Bonds in \$100, \$500, and \$1000. INTEREST SEVEN PER CENT., PAYABLE IN THE CITY OF NEW YORK.

Principal and Interest Payable in GOLD.

\$10,000,000 TO BE SOLD AT SIXTY CEXTS OX THE DOLLAR,

In U. S. Currency, thus yielding an interest of TWELVE PER CENT. IN GOLD, or SEVENTEEN PER CENT. IN CURRENCY, at the present rate of premium on gold. THE FIRST YEAR'S INTEREST ALREADY PROVIDED.

THE MOST DESIRABLE

INVESTMENT EVER OFFERED. IMMENSE TRACTS OF MINING AND AGRICULTURAL LANDS; SIXTY PER CENT, of PORT DUES, IMPOSTS, and TAXES, in the States of TAMAULIPAS and BAN LUIS

POTOSI; and the PLIGHTED FAITH of the said States and

the GENERAL GOVERNMENT are ALL PLEDGED for the redemption of these Bonds and payment of interest. THE SECURITY IS AMPLE. \$30 In U. S. Currency will buy a 7 per cent. Gold Bond of \$50

6100 6500 61,000 LET EVERT LOVER OF REPUBLICAN INSTITUTIONS BUY AT

8300

8600

LEAST ONE BOND. Circulars forwarded and subscriptions received by ... JOHN W. CORLIES & CO., and

J. N. TIFFT, Financial Agent of the Republic of Mexico, 57 Broadway, N. Y. Subscriptions also received by Banks and Bankers generally throughout the United States.

THE MASON & HAMLIN CABINET ORGANS.

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

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

contain printed testimony from TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

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

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

MASON & HAMLIN,

Oct. 21-3m. 874 Washington Street, Boston. DR. URIAH CLARK'S CURES WITHOUT MEDICINE.

MANY patients need but one visit. A few patients can be made roomed and boarded at the Institute. Circulars with terms, list of wondeful cures, and reliable references, sent free, if writer, send prepaid and superscribed envelopes. Peor free, Tuesday and Friday for moons.

AIBENT PATIENTS, giving their age, weight, and leading symptoms, will receive a full written examination and full directions for thorough treatment essential to a cure, with the Doctor's photograph, for \$10,00, in advance, and no second charge.

narge. DR. JOB SWEET, the renowned Surgeon, has rooms in the Institute. The most difficult surgery performed. Address, DR. URIAH CLARK, IS Chauncy street, Boston, Maps.

SINGER'S LETTER "A" FAMILY SEWING MACHINE.

TM18 splendid Machine combines all the good qualities of our well-known manufacturing machines, with many new and valuable improvements. It is swift, quiet, and positive in its operation; sews the very finest and coursest materials, and anything between the two artemes, in a benutiful and substantial manner. It Hems, Fells, Cords, Braids, Tacis, Gathers, Stitches, etc., and will do a greater range of wark than any machine heretofore offered to the public. We respectfully invite all in want of A

SUPERIOR FAMILY SEWING MACHINE, To pay us a visit. Every machine warkanted, and full in-structions given by competent and courteous attendants. Send

THE SINGER MANUFACTURING COMPANY. 458 Brondway.......New York. Sept. 30-3m

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Boston, Nov. 16, 1865.

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

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

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

beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Boom.

Our Free Circles are held at No. 158 WASHING-

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

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

Special Notice.

All questions propounded by the audience at our Free Public Circles must hereafter be in writing, to avoid confusion.

Invocation.

Holy angels, guide these mortals O'er the mystic waves of time, Open wide the shining portals, Leading unto heights sublime: Lift, oh lift the veil that hides them From their loved ones, gone before! Show them but their shining faces, Oct. 12. Waiting on the other shore.

Questions and Answers.

CONTROLLING SPIRIT.-We will consider the inquiries of correspondents.

CHAIRMAN.-H. R. P., of Roxbury, sends the following inquiries as one question: Q.-The controlling intelligence knows some

persons seven thousand years old. Will be please to give some of their names, men and women? describe their persons physiologically and phrenologically, and give specimens of talks with them?

A .- That we could not do if we would, and we would not if we could. Q .- Where did those seven thousand years' old

people live on the earth? How much of art and acience did they have? And when did the arts and sciences flourish most? before the days of Greece and Rome, or after? And what were some of the lost arts? A .- We have answered that question in the

former.

E.O.—What was, and is the personal size and appearance of Jesus Christ? Where did he live, and what did he do, between his birth and baptism? Where is he now, or in these times what is he doing; and what was the baptism of the Holy Ghost?

A .- The questions are too complicated to be answered in the brief space of time we have at our control. Therefore we decline to answer

CHAIRMAN.—Shall I read them separately? SPIRIT.-You can do so.

Q.-What was, and is the personal size and appearance of Jesus Christ? A.—That we do not know.

Q .- Where did he live, and what did he do, between his birth and baptism? A .- That we do not know.

Q.-Where is he now, or in these times what is he doing?

A .- That we do not know.

Q.—What was the baptism of the Holy Ghost? A .- It might have been one thing, and might have been another. To one person it is the baptism of truth; to another, wisdom; to another, love. It differs according to the state of the indi-

CHAIRMAN.—A lady requests intelligence concorning the spirit of Alfred Richardson.

A .- If the lady will envelop that question, it will be answered.

A .- Will you explain the parable of the tares and wheat?

.A .- We believe the parable of the tares and wheat may be compared to comparative good and evil. All evil is such only by comparison. These tares were said to have been sown by the Evil One. This we think is a mistake, for we do not recognize or perceive any such intelligence in all life. So, then, these tares must have been sown by an intelligent good. And these tares are to us but lesser good. Jesus ever taught those who followed after him, by signs and symbols, or parables, for he perceived he could better reach their human senses in that way. They were little children, and had need to be fed on food adapted to little children. If the same spirit you call Jesus were on the earth to-day, ministering through the physical to the necessities of those around him, in all probability he would not talk in parables; in all probability he would dress his language differently.

Q.-What was the good and evil ground he had reference to.

A .- It might have meant the soul that was ready to receive higher light, diviner truths, that was more unfolded. The stony places might have been souls that rejected entirely that divine light that is striving to shine into all souls. Jesus wished to show his followers that there was an inner life, on which soul fed. But very few understand the spirit. You have been striving so long to understand the letter, ye have forgotten the spirit.

Q.-Do you think Jesus will ever come on earth in spirit, and preach and be heard by us, with our natural ears? A .- We think he is here to-day preaching, just

as much as he ever was, or ever will be. Q.—Is spirit essentially different from matter?

A .-- No.

Q.—Is it the difference of degrees that differ? A.—Yes.

Q.—The amount of matter in the universe is always the same, is it not?

A .- We believe it is. Q.-Do the changes of matter make any differ-

ence in the absolute amount of matter? A.—No; we think not.

Q.-Do the changes of spirit make any difference in the absolute amount of spirit?

A.-No. Q .- Are spirits who lived on the earth thousands of years ago, now living in some form or

other on earth. A .- It is possible they may be living on the

earth, and they may not be. Q.-What constitutes the process of individual-

ization in human spirite? A .- Human action .; All act differently, therefore

all are individualized differently. In other words, human action constitutes individuality; each one

revolving around one centre, yet all revolve differently; act and think differently. Q.—Has every human spirit prefixisted?

A.—We believe it has.

Q.-When we pass from the form do we become

cognizant of our preëxistence?! (A .- That depends upon your spiritual condition at that time. Some have a clear and distinct remembrance of having passed through certain scenes of a preëxistence. Others have no remembrance of any life except their earth-life, save the forty, fifty, or sixty years passed on earth. We believe in time all will remember their preëxistence.

Q.—Does the degree of memory in regard to a preëxistence depend upon the purity of their life bere?

A .- No. it does not depend upon that; but more upon their harmonious condition. Through the laws of harmony, they become as mirrors to themselves. In those mirrors are reflected their past lives. When water is still, you can see perhaps at the bottom. When it is turbulent, you cannot.

into form clarify it so as to become more harmo-A .- Yes, we believe it does. The process is

very slow, however. Q.-Do not these ideas harmonize with Brah-

minical ideas on the subject of a preëxistence? A.-Certainly they do. On that subject the Brahmins are far more enlightened than the Americans, who boast so much of their intellect. They were an intuitive nation, and drank in these truths naturally. Q.—Do spirits guard us at all times?

A .- It is to be supposed all have friends in the spirit-world who are attracted to you. In that sense they watch over you.

Q.—Have they power to keep us from harm? A.—Sometimes.

Q.-Has one man a moral right to exercise authority or rule over another? A.-No, not a moral right. The moral law gives

every man the privilege of freedom. Q.-Can one man attempt to punish others for

what he considers to be crimes? A.—Not if the moral law is the only law to be

considered in the case. Q.—It is the only law that should guide us, is it

A.—No; it may be, and doubtless is, the highest; but you have need of governing influences, of something intervening between your own state and the highest state. You may think you could do without civil laws, but you could not, You might find it easy, but there are thousands who could not.

Q.—Those who can, should they not? A.—If they can. The majority always rules.

These cases are in the minority. QR.-It don't rule me.

A .- You may think not, but if you investigate

Q.—One with truth is a majority, is it not? A.-Not materially speaking. Suppose you should think it right to burn your neighbor's

QR.—Firat's not a supposable case. A. Oh, yes it is. Civil law would visit you

with punishment. Q.-Will there be a great political revolution within the next five years?

A.-No, not within the next five years. At least, we do not so think.

Q.-Do you think the war is ended?

A.—It may have ended, so far as the fighting with the aword and cannon is concerned, yet it has not ended. The same spirit lives to-day that you at the North have been trying to crush in the South. It is just as large as it ever was. It is to do anything with the cabinet; then they will only silenced by force of arms-not by right, but by might.

Q .- Do you think the public debt of the United States will be rejected or dropped off in the ensuing ten years?

Q.-Will it conduce to the general welfare of our country to take the life of Jefferson Davis? A.-No; we think you should take him North.

and keep him North. Educate him under Northern influences, so as to make him a freedom lov- do, for they're a studying in it all the time, and ing man. If you would do this, you would do are growing in wisdom. Here, you see, it's only a what we think would be right.

Q.-Define what you mean by Northern influ-

A.—Those influences that love freedom better

QR.-I can't see it.

A.—The people are growing into this belief; are growing very fast, too. You have made very rapid strides in that direction during the last five years. You will take still longer steps within the next five years. O .- What signs particularly indicate that?

A .- The change in the political aspects of the nation, and of individuals composing the nation. You are all, every one of you, politically changing, some in one direction, some in another. All are tending toward freedom.

Q.-How can it be true of those who take no part in political matters?

A.—They are in the minority, and therefore do

QR.-Legally in the minority, morally in the majority.

A.—It may be so. Q.-Has he done his duty?

A.-No, we think not.

QR.—I am happy to be in the minority.

A.—They who truly love their country, will take an interest in their country's welfare. Instead of itting idly at home, you should every one of you be found at the polls on every election day, voting for good men. If you stay at home, by-and-bye, when you come to stand outside of human governments, you will see you have made a mistake.

QR.—They who love God and humanity, have no country. A.—That doctrine will do for the spirit who is

beyond time; but not for such as you. Q .- Is man capable of governing his own action?

A.-He ought to be, if he is not. Q.-What constitutes the Church?

A .- The Church is so divided and sub-divided, it is exceedingly hard to tell what it consists in. Q.—Is the true Church divided?

.A.-That which claims to be the true Church The only creed you should have is the Golden Rule given by Confucius, and demonstrated by Jesus. If all would be guided by that, what a heaven you would live in.

Q .- Is not the true Church guided by that rule? A.-All Churches claim to be true. It is not for us to say which is the highest. The Romish Church claims to be the true Church. The Pro- I'll try to bring her some things to give her; if testant Church claims to be the true Church, also. But the soul who is guided by this divine love for things that she won't cry over,

all humanity, is, in our opinion, the true Church. Q.—How many are there who are guided by that rule?

A.-Very few.

N. P. Tallmadge.

glorious blessing of return after death; glad for sir. Well, he says—that gentleman here says it best?

more reasons than one, but principally glad to add my testimony to thousands who have preceded me, demonstrating the immortality of souls. We do live beyond the tomb. There is no gainsaying that truth, and it is high time that there is not one left in this enlightened America who is unaquaint-

ed with spiritual return. Why, my dear brothren and sisters, I feel to pity every one of you who don't realize this as a truth. I do pity you, because I know when the time comes for you to change worlds, you will not have that glorious, sustaining light that cheered my dying hours. Why, friends, I cannot describe to you the sweet peace of mind and implicit faith I had at that time.

I had investigated the glorious phenomena of Spiritualism for years before I changed worlds. I think I stood upon a platform altogether secure. Why, I felt certain that I should return and communicate to my friends after death. And I felt just as sure of what I was going to realize in the spirit-world, as I was when I did realize its beauties. Spiritualism was not mere belief with me. Q.—Does every immersion of the human spirit My belief had grown into knowledge, and I sang a glad song of great joy the moment my imprisoned soul was free.

Oh, I would that every one could realize the joy I did when I was freed from the body. I was repaid for all the scorn I had incurred during my investigation of Spiritualism. I was a thousand times repaid for all I had suffered. Spiritualism, I now perceive, is getting to be ex-

ceedingly fashionable. It has not only crept into the high places of our land, but every place is open to it. It is the ruling power, believe it or not. Fashion forces you all at her feet. You cannot deny it. There is proof in abundance to sustain my statement. This Spiritualism is going to take her seat in the fashionable circles. Then you will be paying her homage. Now if you must wait for Spiritual-

ism to become fashionable, why wait and suffer; wait and be in doubt; and if the Angel of Death should happen to knock at your door before that day, and say, "Come, your time on earth is no longer," why, then you may have paid dear for your waiting, that is all. I would say to the many dear friends I have left in the West, who look for my return: Go on

your way rejoicing. Investigate everything that

comes to you. Turn it over, look it through and

through, measure everything by your own com-

mon sense, and receive all that appeals to your human reason for truth. I am with you day after day. I guide you, but I do not take away your individuality. I would not if I could. You ask if I am happy? Yes, entirely so. Would I return if I could? No. not if I could have the wealth of earth. Do I regret the course I took? No, no; a thousand times no! I am only sorry that it did not extend down into the soft years of my childhood. But it is well. N. P. Tallmadge, of Wisconsin. Oct. 12.

From a Nameless Spirit.

I've been asked to come here and say why we make the manifestations with the Eddy Family and Allen Boy, in the dark; why we don't do it without any cabinet, so that all the peoples can

Well, myself, I do n't know much, anyway, but I can see how the spirits make such manifestations, that is, make the most of 'em. I can see what prevents their making them in the light. It is the magnetism of the human eye. They don't know how to control it. The folks what make the manifestations can't control its magnetism, so they can't let the human eye rest upon just what they are doing. By-and-bye, when the spirits learn to control the human eye, they won't have be able to make the manifestations in broad daylight, where you can all look at 'em. That is the way I explain it. If anybody wants any better explanation, call upon somebody else what knows more about it than I do. I tell you just the plain truth, nigh as I can. I don't think any of you folks here could overcome the magnetism of the human eye, because I don't believe you are so much in advance of the folk who come; don't believe you know as much as they little time ago they could not show you any hands or arms; you only knew it was spirits by what you could hear. Now, you see, they show you faces, hands and arms. By-and-bye they will show you the body entire. I believe the first thing they're going to do is to take off the top of the cabinet and see how they get along with that. Then they'll show themselves on the top of the cabinet, and so by degrees. They must work slow, you see, because the world do n't move round very fast. I done the best I could. If the folks who asked for an explanation are not satisfied, I can't help it. I'm not used to speaking in this way. I can speak well enough through a medium. I mean I not used to speaking off so long before an audience. [Will you give your name?] No, sir; I don't give it anywhere. Oct. 12.

David Putnam.

It is twenty-four years since I spoke this way, but I have tried a great many times to come, because I was not perfectly satisfied with the way I disposed of what I had when here. I was David Putnam. I belonged in Salem, Massachusetts. I have long got over the unhappy feeling I had about the affairs I left, but still I wanted to come back to tell my folks that were here-my grandchildren and children-that we could come back: that we did know what was going on here. And want them to form what is called a circle, that I may come and give them demonstrations, some advice that will be for their good, and mine, too. They may say I was hard when here; perhaps I was; I think so myself. But I am changed now; I'm not as I was. I hope they'll give me a call. Oct. 12.

James Edwin Fenwicke.

I died in March. I was eight years old, and I had one little sister, and I got a father and a mother.

My father's name is James L. Fenwicke. My name is James Edwin Fenwicke. My little sister's name is Annie.

I want my sled given away to my little cousin; want all my things given to him. And I want the wreath taken out of my mother's room what I had on me where I was. I want it taken away, because she cries over it too much. I want my father or mother to take it away; it aint good, it wan't preserved good, do n't look fresh and nice. She need n't keep it, and if she'll throw it away, she'll go to some medium, I'll bring her some

My sled was the General Grant, and my father give it to me for a birthday present.

You send-put our letters in the post-office, do n't you? [We put them in a paper.] You stamp it. My mother had a letter from my father that he for-get to stamp. She did n't get it for ever so long; My friends. I am glad to be the recipient of this I remember that, [Aside to some spirit.] Yes,

will be put in your paper, and my mother will get

My father keeps a saloon in New York. [Where?] Do you know where the-where Waverley place is? [Yes.] Well, you go through that, turn round a corner to the left, and that 's close to my father's | that growth? saloon. [What is his name?] James L. Fenwicke.

When I talk to him, I'm going to tell him he must n't sell rum. I reckon I 'll go; good-bye. I'm dead, you remember. [We guess not, are you?] Yes I be. [How can you talk, then?] Well, I'm gone out of the body I used to have; that 's dead, ain't it? [The body? yes.] Well, ain't that me? that is dead, too. [We think it is.] What is dead? [What do you think is?] Why, when you go away from the body. [That's what folks call dead.] That's what I mean; then I alu't dead, am I? [No.]

I did n't go to Sunday School. My father did n't believe in sending children to Sunday School. [You're just as well off, ain't you?] I don't know; my mother feels bad because I did n't go. morning will dawn upon you we know not Oh yes, I reckon I'm just as well off. I would n't come back here, Mister. Good-bye. Oct. 12.

Invocation. Spirit of Divinest Good, Wondrous Presence, by

whom all sorrow is turned into joy, we believe in

thee as a Divine Intelligence, having no special form, having no special dwelling-place, having no | prayers were of no avail. This is a mistake. True special name. We believe in thee as an ever- prayer strengthens the soul. True prayer unfolds present, all powerful and all loving Law. If we its powers and gives you ascendancy over that are mistaken, oh, lead us into a more excellent which you call evil. way. If our observations have not brought us truth, oh, then, turn life's pages anew for us. If thou art not a God of Wisdom, of Love, of Power, then, indeed, our condition is a most miserable raiment, is clothed in simple language. Being in one. But, thanks be to the wondrous demonstra- itself simple, beautiful and glorious, there is no tions of thy power, we believe, ay, we know, that need of its being dressed in the habiliments of thou art able to protect us, and willing to protect language. Truth, in all its beauty, may be seen in us. Inasmuch as thou hast called us into being, the flower, may be heard in the wind and recogso thou wilt care for us forever. The soul feels it | nized in the sunbeam. The soul that labors earnis secure in thee; that it stands upon a foundation estly for truth, generally receives that truth. It of its own immortality, and stretches out its hand is strong in itself, mighty and able to lift its posunto the Great Eternal Intelligence surrounding it and enfolding it in love. But human nature sometimes falters, humanity sometimes trembles, lest thou mightst be a God without mercy, without love, a changeable Intelligence, that will some day forget us. But when that humanity is passed, when, step by step, the soul rises beyond its prison-house, then, then it sees beyond the things of earth-life, and feels secure in itself and thee. Then it knows thee better, then it worships thee in spirit and in truth. Holy Spirit, let us impress upon the minds of thy children one thing: that they seek for truth. Give them truth, in all its simplicity and beauty. They ask for light. Oh, open the windows of heaven, and shower down primaries, and they are the same. upon them that light they have so much need of. They ask that one more leaf may be turned in the volume of their human experiences. But, oh, we pray they may open something nearer to thee. Our Father, our Life, our Hope, our all, receive our praises to day, as thou hast received them'in all the past, and as we expect thou wilt receive them in all the future. Oct. 16.

Questions and Answers.

CONTROLLING SPIRIT.—If you have inquiries from correspondents we will attend to them.

CHAIRMAN.—We have none to-day. SPIRIT.—Then we will hear what questions the audience may offer.

QUES.-What do you consider the greatest want of Spiritualists at the present hour? ANS .- Charity.

Q.—How may it be obtained? A.—Seek for it and you shall find it. Seek for it everywhere.

Q.—Is there not a lack of the devotional element among Spiritualists?

A.-With some there may be a deficiency, while with others there may be a superabundance. Q.—What is truth? A.—The highest good; the highest intellectual

good mortals are capable of receiving. That is Q .- What is good?

A.-Whatever will lead you beyond your present standard. Q.—Is there such a thing as one universal, ab-

solute good?

sand years ago.

A.—We believe there is. Q.—What is it? A.—The manifestation of law. You may as well call it that as anything else. Some call it Jehovah, some Law, some Lord or God. There are many names for this one absolute Good. But to us it is a Law that protects the flower, the beast of the field, the human soul; that protects the casket in which the soul lives and manifests. Q.—Are not the laws of Nature immutable,

everlasting and unchangeable? A.—Immutable and everlasting. We believe, so far as the manifestations are concerned, they

are ever changing. Q.—Does not law absolutely change in itself? A .- In form of manifestation it changes, but, we believe, in essence it is unchanging. Law is law forever; just the same to-day as it was six thou-

Q.-Do you make any difference between law and the principle of being? A.-No, we do not.

Q.-Most people suppose they have truth. In the invocation a wish was expressed that we should advance higher. Will there ever be a time when that wish will cease to be expressed?

A.-We hope not. You will be poor indeed when you arrive at that time or condition when you will cease to desire something higher. Q.—Will there ever be a period of fruition when

the human soul will be content? A .- Content with what it has, still aspiring for what it has not. We ourselves are satisfied with what the great Eternal Law has given us. Yet that satisfaction is by no means inactive. It reaches out in the future, and asks to be crowned with something still higher. All souls have something of truth. You remarked that all believed

they had the truth. So they have. We only pray there may be born with them an earnest desire for higher trut i, that they may grow fast in wisdom. Q.—Is there a highest truth?

A.—Only by comparison.

who has never known a father's love in earth-life shall flud the gratification and satisfaction of a father's love? . A .- In the spirit-land, where the earnest desires

Q.-Will you tell us where and how a person

of all souls are answered. Q.—Is it impossible for a human being here that has never realized a father's love, to love God so much that their longing for the paternal relation toward them can be satisfied?

er, brother and sister—all things to them. 11 the our

A .- We believe if that condition is ever attained, it is attained by and through natural law of the individual who attains it—not by any will of

Q.—There must be a growth. Can't they assist

A .- Yes, and they certainly will assist it, if that destiny is before them.

Q.—The speaker at the Melodeon last Sunday spoke of a Pentecostal period, a spiritual baptism in the future before us. Do you realize any spiritual outpouring of the kind?

A-We believe the time is coming when there will be such an earnest desire for an absolute knowledge concerning the things of the other life, by the great mass of intelligences peopling human forms, that in this the wondrous baptism of spirit will come.

Q.—Within what time?

A.-That we cannot tell. However, we believe you are rapidly nearing that time. When that Q.—Can we do anything to hasten it?

A.—Pray earnestly to be the recipients of the lighest gifts of spirit. Deal justly with all you have to do with. This is all you can do, Q.-Of what use is prayer to the soul?

A.—It gives beauty and power and wisdom to the soul. It has been said by some that your

Q.-Will you explain to us something of the

simplicity of truth? A.—Truth that comes to the soul clad in plain sessor above all error.

Q.—Are there not some Spiritualists who have lost their interest in spiritual manifestations?

A .- Yes, there are some who have outgrown all interest in these manifestations already. But there always will be others who are earnestly seeking to solve their meaning. There will always be need of these manifestations, because there will be always degrees of mind that can receive truth of a future state only through them.

Q .- What is the difference between electricity and magnetism? A .- The difference is in the degree of manifestation only; not in essence. Resolve them to their

Q.—Is there a distinct degree between matter and spirit? A.-No. Q.—Is it the same as exists between the prima-

A.—Yes. Q.—Is not magnetism sublimated electricity? A.—Yes.

Q.-What additional quality is imparted to

ries of nature in a developed organization?

electricity that makes it magnetism?

A.—When it comes in contact with intelligence or mind, then it becomes magnetism. Q.—Then magnetism is electricity that has been born again?

A.-Yes. Q.—How do you account for magnetism in the oadstone?

A.—There are as many different degrees of magnetism and electricity as there are different forms in the universe. Mind throws its influence over all things. All things are under the influence of mind, direct or indirect influence of mind. The pebbles beneath your feet are affected by your mind's magnetic influence. The waves of the sea, the atmosphere in which you live, everything you touch, receives a direct influence from your magnetic life; everything you do not touch, an indirect influence. So all things have an electric and a magnetic life also.

QR.—Some English author has stated that whatever has a beginning must have an end.

A.—We believe the idea to be correct.

.—Yes, as a form. Form changes, seems to be created and recreated, yet the substance of which that form is, has ever had an existence, we be-

Q.—Did your spiritual form ever have a begin-

Q.—Has your consciousness had a beginning? A .- Consciousness is subject to change. The consciousness of the human belongs specially to the human degree of being. The consciousness

of soul belongs specially to the soul. QR.—The consciousness of the human has had a beginning.

A.—Yes, as human consciousness; and as such it must cease, because that human consciousness is dependent upon human circumstances.

Q.—Have we a soul-consciousness? A.—You all have.

Q.—What is the essence of it?

A.-Yes.

A.—The consciousness that belongs specially to soul-life is rarely ever projected through human life. It lives in your inner lives; it acts there, and you find yourselves in full possession of it when you are done using your human senses.

Q.-Shall we retain any of our human consciousness? A .- You will retain all the experiences through which your soul has passed in the human body. Q.—Is not creation going on all the time?

A .- So far as form is concerned. The life of the form never was created. Pebbles change, but do not die. Forms of all kinds change, but do not die. It is the fown that changes, and not the life. Q.—Do not forms of Nature contain the gospel of the universe?

Q.—Shall we not be unfolded some day that we may read this? A.-Yes. Q .- Are not all mathematical lines positive ex-

to comprehend them. A wise teacher never

changes his course with his pupil until he sees

pressions of eternal truth? A.—Yes. Q.-When shall we have spiritual mathematics? A .- When you shall have grown large enough

that that pupil has need of change.

There are some who have at present stepped upon the outer: line of that science; or, in other words, are standing in the vestibule of the great temple. A few years ago-few, when compared with eternity-the inliabitants of earth believed the earth was stationary; had no idea that it was a revolving world. And when one mind received this truth and gave it to the multitude, what was the result? They cried out, "Crucify A .- There are some souls who live so near what him! crucify him!" This cannot be true, they they understand to be God, who live so much in said. They could not understand it. But still the spirit, that they are satisfied to worship the the world moved on, and all those minds that he-Divine Father, the all powerful, overruling Intel: lieved to the contrary could not affect it. It religence of which they have been born and are sus- volved still. But, there was only one mind to retained. To them this Intelligence is father, mothal alize that it did revolve. By and bye, in the great future, you will look back upon this present time, Q.-How may, one approach that | condition; turn back to the experiences of the present age. and wonder you were so childish, wonder that you

"mendans and bor off no sportioners

ever existed, wonder at your ignorance. You will be so happy. But they say I can't yet, must come look back upon the years of your childhood, and here, must try to take somebody to her, so I can wonder how it is you have grown step by step. wonder how it is you have grown step by step; wonder what hand has turned these pages. But the soul recognizes that power; the wonder exists never will. I would stay longer, but I am not only in your human comprehension. Oct. 16. strong enough.

Edwin M'Grath.

It is now five years since I awoke to the consciousness that I was out of my body, and, to all intents and purposes, an inhabitant of the spirit-

The circumstances attending my death were not the most pleasant, and it was a long time before I could overcome the feeling that I should very soon be consigned to a place not so good as

that I was then occupying.

My parents were Catholics, believers in the Holy Catholic Church, the communion of saints. the forgiveness of sins, the resurrection of the body, and life everlasting.

Early in life I took a dislike to all kinds of religion, and seemed to be absolutely compelled to strike out a path for myself. And I must here confess that path was oftener strewn with thorns, perhaps, than with roses. I believe that the thorns were oftener the result of ignorance, of physical laws governing me as a spiritual intelligence. If I had known better I should have done better; that is what I believe.

American soil, although I was born of Irish parents. When about nineteen years of age I took to the stage. From my earliest recollections I

I never rose very high in my profession, from the fact that I was too much addicted to drink; and I must here confess that I passed out of my body under this unhappy influence. Since I have been in the spirit-world, I have learned that the

and I must here confess that I passed out of my body under this unhappy influence. Since I have been in the spirit-world, I have learned that the habit was common with some of my ancestors. Here you see the sins of the father are visited upfor the children of the third and fourth generations. I do not believe I could have escaped this curse without being possessed of the full knowledge that the would come, unless I took certain other directions. I also believe I could not have been possessed of that knowlege. Therefore to this extent, if no further, I am a fatalist.

I have friends on the earth who, I suppose, have yielded me up to the tender mercies of some over just control in the universe. They have said their prayers, and counted their beads, and have done with me. But I am not done with them. I am possessed of an earnest desire to come back, in forming those dear friends that I was nearer right than they are; that my heresy did not lead me down to hell. I am free to confess that I should have chosen a different way to enter this spirit world, if I could have chosen myself. But as I could not, I passed over the thorns, and they often wounded me.

Now I would like that the friends who at least once cared for me, remember me as I was; remember me as a living being; remember me as an intelligence that still exists, and because I do casts, do not be alarmed if I should speak to them; don't be alarmed if I should speak to them; don't be alarmed if they hear me a knocking at their doors; don't be alarmed if they hear me a knocking at their doors; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't be alarmed that I will be for a hearing; don't where the sease one degree of light and truth,

Five years ago I awoke from a stupor in the city of New Orleans, to find that I was dying. My friends said, "Edwin M'Grath, do you know that you're dying? Have you anything to say?" Great God! how that thrilled through my being! "Dying? dying? Am I ready to enter another world? How shall I appear upon that untried

I was sober then; but I had hardly time to reply, before the curtain was dropped upon my friends. After a few moments' oblivion I awoke in that untried sphere. As I before stated, I was for a time cursed by the fear that something worse awaited me. But by degrees that wore away; by degrees I learned to trust my own power; by degrees I learned that there was a God within me: learned that I was an immortal being, destined to rise and not to fall. And now not a long farewell to the friends who were kind to me and to the enemies who cursed me, but a friendly greeting from the other life. Come now, one and all, and talk with me. I shall give you some of my soul's experiences, and, perhaps, by-and-bye these experiences may be yours, and then see how much you have gained by knowing mine. Come, let me talk with you, one and all. Oct. 16,

Annie Jameson.

A year ago on the 18th of next month I left my mother and my little brother, seven years old. I had been sick, in all, over a year. First I had typhus fever, and then consumption. I was fourteen years old. I lived with my mother and little brother in New York. I helped my mother by selling picture books and toys, and in cold weather I sold molasses candy, which my mother made.

We lived in Anthony Court. We had only one room. Before my father died, when my little brother was a baby, we had enough to do with-a better home and better clothes, and I went to school. But shortly after he died, we grew very poor. My mother found it very hard to take care of herself and us, and I was obliged to do what I could to help her. My father's name was Andrew Jameson; my mother's, Ann Elizabeth Jameson. My name was Annie.

When I was dying I heard such sweet songs, such beautiful music, but my mother thought I was crazy. But I wan't crazy. I did hear music, did hear sweet singing, and did hear the angels that came for me. They told me I should come back to my mother. They said I should come back, and would be able to minister to her just as well from the spirit-world as here. But I could n't understand it; now I do.
I want my mother to write to my father's rela-

tives in England, informing them where she is. My father says that there is means there that be-

I want my mother to try to be happy, and not to fear that she will ever be any works off, for she

William Rollins.

I want to get word to my folks in Connectiout, if I can. I want you to tell them I, William Rollins, that enlisted in the 162d New York, was captured at Winchester, at the battle of Winchester, taken prisoner, taken to Salisbury, and from there to Andersonville. Tell them I was exchanged, but I was so sick I died shortly after the news came, while they were transporting the prisoners. They moved me, and I died on the way, and was buried there. They fully believe that I was exchanged, and that I'm alive now in the body. Tisn't so; 'tisn't so. I died before I got to the transport. I shall be very glad to speak with any of the folks. transport. I of the folks.

of the loke.

I was pretty nigh used up. I don't remember
having anything but a little dirty water, with a
little dry meal stirred up in it, for seven days. I little dry meal stirred up in it, for seven days. I don't remember having anything else. That, together with being sick and wounded, was about enough to drive a fellow out of the body. [What town do your friends reside in?] New Haven. I am very well satisfied, although I feel here, while controlling the medium, all the old weakness that

controlling the medium, all the old weakness that thorns were oftener the result of ignorance, of physical laws governing me as a spiritual intelligence. If I had known better I should have done better; that is what I believe.

I claim to be an American, for I was born on American soil, although I was born of Irish parents. When about nineteen years of age I took to the stage. From my earliest recollections I had fallen away considerably before the starving process began. The last seven days. I remember the result of ignorance, of was upon me ere I left my own body. But they was upon me ere I left my own body. But they say I shall shake it off.

I want 'em to know, sir, the truth of the matter; that 's all. They need n't be looking for me. I shan't come, not in that body. [Your age?] Twenty-six. Why, sir, I do n't think I 'd weighed fifty pounds. Oh, I had bones with skin over them, and some that had not skin over them. Oh, I had fallen away considerably before the starving process began. The last seven days. I remember the controller in the old weakness that was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. But they was upon me ere I left my own body. to the stage. From my earliest recollections I man taken away considerably before the stary was possessed of a strange love of stage-acting, and some of the happiest moments of my life were passed in the theatre.

Many of my Catholic friends believed that my heresy was to be attributed to my theatrical profile the stary was to be attributed to my theatrical profile the stary was to be attributed to my theatrical profile the stary considerably before the stary considerably co fession. That is a mistake; for I entertained a dislike for religion long before I ever saw the inside of a theatre. So they may as well throw the charge in some other direction as this.

The time of the with lim, and I know, too, we might have been dealt better with, if he d only said the word. At any rate, the boys used to say so. Oh, if he has all the curses heaped upon him that the boys would wish to heap upon him, he'll sink to the bottomless pit. I want nothing to do with him. He has n't any need of my ill-will. He's got enough without it. Good-afternoon, sir.

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Oblinaries. Departed this life, from her home in Iowa, on the 16th of O.t. after an illness of five weeks, Mrs. Amy A. Gardner, dar liter of Samuel and Lament Spring, of Cortland, De Kalb

Co.. !.. aged 36 years 3 months and 11 days. She aves a devoted husband and three little daughters, be-sides m by relatives in this and other States, to mourn her loss. She had, no faith in the Spiritual Philosophy, but was a firm friend and devoted mother. Her disease was liver complaint.

d and devoted mother. Her disease was liver compiled to vertee the river she's waiting for us,
Waiting to welcome us home;
Close by the forms of those triends "gone before,"
Who beckoned her spirit to come.
They're waiting, those sainted ones, over the tide,
While guarding our pathway below;
Are watching to walcome us when we depart.

Over the river she's reating at last,
Where bodily pain is dispelled;
Where summer eternal her spirit shall bless,
And lie's holy powers be felt.
She has fought her life's battle, and gained the reward
Which angels have gathered for her;
And upward and onward her course shall still be,
Since life's weary battle is o'er.
May the angels of light assist her to communicate to her
sorrowing relatives through the Banner of Light.
SARAH SPRING MATTESON.

Leon (theant son of Raymoth and Mary A. Monk, of Easton, Mass.), was born to Pregressive Soul-Life, Oct. 18th.

Transplanted bud! thou'lt blossom now
In bowers of Beauty, free from wee;
With not a shadow on thy brow,
To darken o'er thy free heart's glow.

Thy mind expanding in true light, Shall noly consolation give;
Though thou hast passed the vale of night,
Thy soul shall utter, "I still live!" Let those who grieve thy spirit-birth

Remember that thou yet canst tell Thy angel Joys to friends of carth. And whisper to them, "It is well." And when they leave this world of strife, 'Mid spirt hearts and scenes to roam, Thou 'it meet them on the shore of Life, 'And sweetly warble, "Welcome home!"

Funeral services by Rockland, Me., Nov., 1865. C. FARRIE ALLEM.

Passed to higher life, Roy, lat, in the 47th year of her age, My father says that there is means there that belong to her. And now that she is so distressed, mow that she has so mitch need of it, she mustn't fall to write and let then know where he is. My father would gladly come if he could, but he has not the power now.

If I can only speak with my mother, can only come to her and talk to her alone, then I shall would come again.

Passed to higher life, Koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year of ner age, life, koy, lat, in the 47th year o

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Oct. 14.

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

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MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 221 Washington street, Boston. Treatment of Body, Mind and Spirit. Oct. 7. MADAM GALE, Clairvoyant and Trance Medium, 23 Lowell street, Boston. Three questions by letter answered for 50 cents and two 3 cent stamps. Oct. 21. MISS E. F. HATHORNE, Inspirational Medium. Communications sent by mail. No.8 Avon Place.

MRS. L. PARMELEE, Medical and Business SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) Oct. 7. R. YOUNG, Magnetic and Clairvoyant Phy-MRS. S. J. YOUNG, MEDIUM, No. 80 Warren street, Boston.

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M.R. AND MRS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and hints to the linharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Reven years experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testly. Skeptica are particularly invited to investigate. Everything of a private character KETT STRICLY AS SUCH. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

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FROM Oct. 7] Sunday, Oct. 15th, to December. PNYCHOMETRY AND CLAIRVOYANCE. MRS. V. M. BALDWIN will read character personally or M by letter; describe persons at a distance, whether in or out of the form; all for spirit-communications, &c., &c. Send a lock of halr, or the handwriting of the person. Terms, \$1. Address, Ripon, Wis.

Address, Ripon, Wis.

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DR. LISTER, Astrologer, 25 Lowell street, Boston, Mass. For terms, &c., please send for circular. A. B. CHILD, M. D., DENTIST, 50 Behool Street, next door East of Parker House. REPORT OF PROCEEDINGS OF THE

SECOND NATIONAL CONVENTION

OF SPIRITUALISTS. Heldle the City of Philadelphia, Penn., on the 17th, 18th, 19th, 20th and 21st of

October, 1805. (Prepared expressly for the Danner of Light.)

FIFTH DAY.

MORNING SESSION. The Convention was called to order by the President, in a speech of some minutes, after which Judge Carter, Chairman of the Committee on the Address, reported the following, which was accepted and unanimously adopted, as follows:

ADDRESS OF THE SPIRITUALISTS THE UNITED STATES OF AMERICA, IN NATIONAL CONVENTION ASSEMBLED, TO THE WORLD:

On the 18th day of October, A. D. 1865, the Delegates of the Spiritualists' Associations of the Delegates of the Spiritualists' Associations of the United States, in National Convention assembled, in the city of Philadelphia, in the State of Pennsylvania, appointed the undersigned Delegates, in the said Convention, a committee to prepare and present an Address, on their behalf, to the people of the world. In pursuance of that appointment, and to distinguish the important duty devolved. and in fulfillment of the important duty devolv-ing upon them, they respectfully and fraternally

ing upon them, they respectfully and fraternally submit the following statements of facts and principles embodied in Spiritualism.

Spiritualism is a Religion and Philosophy, founded upon facts, and in this respect differs from all other religions, which are founded upon faith. We, as Spiritualists, respect the faiths of mankind, but we prefer the facts manifested by Nature, and by Nature's God. We believe all religions of the world have, in their origin, perhaps, been founded upon similar spiritual facts. We accept the inspirations of all ages and people, but we cannot endorse the perversions and misconstructions of those inspirations by the forms and conventionalities of man. We would not insult conventionalities of man. We would not insult the intelligence of the people of the civilized world hy entering into any elaborate elucidation to prove the existence of these facts, for they are so many and so various in their character, and have challenged the attention of so many thousands, and have withstood the criticism of so many careful, and even skeptical and carping minds, that wo feel we are not assuming when we demand and earnestly invite the closest scrutiny of them. These facts began to command the attention of These facts began to command the attention of the civilized world in the year 1848, occurring in a small village called Hydesville, near the city of Rochester, in the State of New York, under the name of the "Rochester Knockings," and since

that time they have been increasing in number, variety, extent and power, until the world has been compelled to acknowledge their existence.

Many minds were prepared to accept these ariny minus were prepared to accept these manifestations by the previous existence of the developments of Mesmerism, Psychology and Clairvoyance; but other minds, and especially those who have been fixed in the positions and conditions of ecclesiastical forms of theology, have been disposed and have attributed those feels to been disposed, and have attributed these facts to any other cause than the real one, and have taken refuge under the very shadow of those things which they had previously condemned. But for the enlightenment and information of those who have not hitherto been disposed to, or have had no opportunity of investigating these facts, we beg to present briefly some of the more prominent ones in their proper classification. Physical and tangible movements of external objects, with and without human contact, have appealed to and satisfied the senses, causing scientific minds to resort to other than the known laws of their sup-posed philosophy for an explanation; and when that came it has always been the same—these movements were and are produced by spirits who have left this mundane sphere of action. Writen and other intellectual manifestations, without the volition of the parties who were made to write or act, purporting to emanate from the same source, are another classification. Speaking in many languages, with which the media were unacquainted, and speaking in our own language in a manner and speaking in our own language in amount far beyond the years, education, and comprehension of those who speak, is another. Healing, by the laying on of hands, and by prescriptions, causing the sick, the blind, the lame, and the infrum of classes of society to bless the new revelation, or, rather, the revival of the revelations of all time, is also another classification.

We can here, however, usefully present but few of the numerous forms of this wonderful power. Each of the foregoing classes may be divided into very many varieties, or phases, all containing some distinctive proof of the existence and presence of spirits, and after a careful investigation and comparison of the above named manifestations, in all their multifarious and varied relations, the deductions which all candid minds have been compelled to adopt, are herein shown, and which ompened to more, are never shown, and which are not presented as articles of faith or belief, nor are they to be regarded as an absolute expression of the views of all Spiritualists, but as comprising the general truths of this religion and philosophy of Spiritualism. For many years there have been great demands among the leading minds of all civilized countries for some more causaged dence of the soul's immortality than that derived dence of the day. We, civilized countries for some more tangible evifrom the prevailing religions of the day. We, therefore, present as briefly and consecutively as practicable, the answer which Spiritualism gives to these inquirers, and what it must inevitably accomplish for the benefit of mankind.

Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws, existing in all ages, and coeval with time itself. It does claim the development and unfoldment of these laws to the comprehension of the human mind. It proves beyond peradventure (which has never been proven before as a demonstrated fact,) the immortality of the soul, which has been heretofore only a suggestion, or desire in the inherent quality of the soul, and this desire has induced a belief in the soul's immortality, but has never in-timated or offered a proof satisfactory to thinking and reasoning minds. It teaches, as a funda-mental principle of the condition of that immorthity, the endless progression of the soul; a grand truth, upon which all philosophy of the future life is predicated, and which was never adopted be-fore by any of the known philosophies or religions of the world. It presents a religion in conformity with the laws of Nature, having no creeds, dogmgs, 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 for our adoption. It advocates the growth of the human spirit as the highest expression of Divine Harmony. It has for its objects the amelioration of the condition of manklud, to point out a natural, truthful, and exalted religion, acknowledged by the highest minds of every age, the Fatherhood and Motherhood of God, and the Brotherhood of man; to free mankind from bondage of soul, the consequence of ignorance and error, and thus re-lesse them from all kinds of servitude and slavery, whether of body or infind; to render the faith of the world in a future existence of the soul an absolute certainty, and to destroy the fear of death and the grave by a knowledge of the laws of aternal life, deeply deploring the existence of misery and error in the world.

It teaches no condemnation of any individual, or class of individuals, but presents its truths, which, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness. and crime into the light of truth and goodness. It binds no soul in its faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind. "It trusts to the law of progress, and the efforts of all wise minds, to lead all people to the acceptance of the highest truths which are known and

and of the ingliest trains which are known and taught in the world, and which are eternal.

The most important idea, and the primal thought of this belief is, from the evidence of the soul's immortality, and it teaches that soul or spirit can never die; that what men call death, is only a change of life, an entrance into a higher state, a continuation of the life commenced on earth, on a continuation of the life commenced on earth, on a superior and progressive plane of existence, there to improve and advance forever. The fountains of inspiration are not closed or scaled, the constellations of wisdom are not ex-

tinguished, for immortal bands have again led us to the haptism of the soul, and unveiled the light of the immortal world. The story of the Prome-thean fire is no longer a myth; for angels have thean fire is no longer a myur; for angers navo kindled upon the aliars of our hearts the fire of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the abodes where the lummortals are illumining the valley of the Shadow of Death.

as a reduct to the Lagran to a

We, therefore, earnestly request, and cordially invite all, of whatever creed, nation, or belief, to come forth, and investigate for themselves the come forth, and investigate for themselves the facts, phenomena, philosophy and religion of Spiritualism, confident, as we are, that none can avoid adopting the same conclusions with ourselves.

[Signed]

A. G. W. CARTER, of Ohio, Chairman.

J. S. LOVELAND, of Massachusetts.

CORA L. V. SCOTT, of New York. ISAAC REHN, of Pennsylvania. WM. A. BALDWIN, of Michigan. WM. A. Balidwin, of Michigan.
Jos. J. Hatlinger, M. D., of Connecticut.
L. K. Joslin, of Rhode Island.
Lizzie Doten, for Delaware.
Mis. C. A. K. Podde, of New Jersey.
Newman Weeks, of Verment.
Joseph L. Taylor, of Kentucky.
H. S. Brown, M. D., of Wisconsin.
S. S. Jones, of Illinois.
J. C. Smith. of District of Columbia. J. C. SMITH, of District of Columbia.

On motion of Judge Carter, it was resolved that the address be published. This was referred to a committee, consisting of Mr. M. B. Dyott, Dr. H. T. Child, and Mr. I. Rebn, with authority to print such number as they may deem proper. Mr. I. Rein called up the resolutions offered by him on Wednesday morning, which were laid

over for further considerations.

Mr. Rehn remarked that, inasmuch as the positions taken in the first five Resolutions had been fully expressed in the address just read, he would withdraw them, and move that the sixth and seventh Resolutions be adopted, which motion

was unanimously passed.

Hon. S. S. Jones presented the following Pre-amble and Resolutions, which were unanimously RESOLUTIONS ON THE STATE OF THE COUNTRY.

Resolved, That the organization of Male and Female Industrial Colleges, is one of the great demands of the age, in furnishing facilities for a thorough practical education, for both sexes, where study, labor and amusement can be so combined as to instruct the pupils, and make improvement a pleasure instead of a task.

On motion of Warren Chase, it was Resolved, That the committee on the Address be continued until the next general Convention.

The Committee on Credentials presented the tin. Chicago, Ill.

tin. Chicago, Ill.

Hon. S. S. Jones moved that the Committee on Finance be authorized to attend to the collection and disbursement of funds, and report to the next Convention. That Committee are M. B. Dyott, Philadelphia; II. S. Brown, M. D., Milwaukee, Wisconsin; L. B. Wilson, Boston; J. L. Taylor, Cincinnati; Mrs. Nellie L. Wiltsie, Wisconsin.

Committee of Wm. H. Johnston, it was unantification and report of what was seated in the cabinet was produced by some former power—that we did not move a single.

On motion of Wm. H. Johnston, it was unanimousl**y** Resolved. That inasmuch as government without representa-tion is tyranny, therefore we advocate universal suffrage, without regard to sect. sex, color or condition, and with no other restriction than infancy or incompetency.

Mr. Chase offered the following: Resolved. That the Secretary be directed to procure a sultable book in which to record the proceedings of this Convention; and that each delegate be requested to send their autographs and post-office addresses to the Secretary, at 6M Race street, Philadelphia, Penn.

On motion of Mrs. Mary F. Davis, Resolved, That we return our sincere thanks to the Spirit-alists of Philadelphia, who have so generously extended the cospitality of their homes to the members of this Convention.

On motion of Mr. Belrose, Resolved. That the thanks of this Convention be presented to its officers for the able and impartial manner in which they into conducted the business of this meeting, and especially to the venerable gentleman who has presided with so much dignity over the several sittings of this Convention.

In response to which, the President replied: Brethren and Sisters of the Conven-TION—In response to the resolution you have so charitably passed, I heartly thank you for your acknowledgment of fidelity on my part, in the discharge of the duties of the position to which

I still think you very unwisely called me. Ou taking this chair, I frankly and honestly told you that I was not fit for it; that four score years had rendered my eyes so dim and my ears so dull of hearing, though I hoped they had left my brain steady, and knew that my heart was right, that I was, by reason of these infirmities, unable properly to preside over and direct your deliberations, Yielding, however, to your urgency, I have done my best, poor as that has been. When the Great

my best, poor as that has been. When the Great Teacher, the great Medium of communications from the spiritual to a sensual world, said of a woman who had shown her attachment to his woman who had shown her attachment to his cause by a very humble office: "She hath done what she could," he bore the highest possible testimony in her favor. This testimony, I will not affect to deny, I have deserved at your hands. I thank you for it, remembering at the same time that the greater part of the duty which it was my province to discharge, I have consulted your convenience and comfort by casting upon your vice-presidents, whose executive ability you have seen

presidents, whose executive ability you have seen so strikingly contrasted with my own.

I congratulate you upon your doings as a whole, and upon the unanimity with which, as a National Spiritual Convention, or, I should rather say, National Convention of Spiritualists, we go out before the world with our address to it. Sooner or latest to will attention and the later it will attract the world's attention, and the later it will attract the world's attention, and the world, whether a friend to us or a foe, will find that it cannot push us off from our ground, nor take it from under us; the ground, namely, of established fact. A faith resting upon this basis can be swept away by no wind of doctrine, can be shaken by no earthquake. And "God, who at aundry times and in divers manners spake to the fathers of Israel by life prophets," is in these our days in manner atthese our days in manner atthese. days, in manner still more diverse, and in voices quite as distinct, speaking to us of things portaining to the life and condition of the spirit of man after it leaves its earthly tenoment; is giving us knowledge of things that lie behind the curtain that Death drops between us and our departed friends; knowledge friends: knowledge

"Which kings and prophets waited for, But died without the sight." Our faith in Spiritualism rests not on speculative treatises, or on traditions; not on fandes, but on facts as well established as any facts of history, profane or sacred.

And facts that lie all open to the skies, Claim and will have a hearing from the wise,

Possibly the doings of this Convention may be of some use to the world, in drawing the atten-tion of thoughtful men to these facts. I commend them to the attention of such, merely reminding them that their inattention will not affect the

the three and Sisters of the Convention, more than thirty years ago, Dr. Spurzheim, in his lectures on phrenology in Boston, treating on the organ of destructiveness, related the case of a man in whom that organ was largely developed, and who was observed to be always in attendance whenever there were a brancher within his reach whenever there was a hanging within his reach. One of the guards one day, seeing him elbowing his way toward the gallows, said, "Make way, gentlemen, let this man pass, he is an amateur." At my age I cannot rockon with much confidence upon being present at your next Convention, as a delegate, yet, if the Convention should be held within my reach, I hope to be in attendance as an

Wishing you all a prosperous return to your several homes, I bid you a respectful farewell. There being no further business before the Con-

vention, the President pronounced it adjourned

In concluding this report, I improve the opportunity to say that I have made it as accurate as possible. Not being a short hand reporter, it has not been possible to give speeches in full. It is more than probable that, in some instances, through loss of a phrase even, the full sense of the speaker may not have been given. Being one of the Secretaries, and frequently interrupted, it was impossible to always keep the thread of a peaker's remarks. Service on Committees pre-

minited and Resolutions, which were unantmously noted that the state of a pepaker's remarks. Service on Committees provided in the properties of freedom and the examination of the principles of freedom, who have long this principle of the dad part and firmly instituted in place of the dead part; and firmly instituted in place of the dead part; and firmly instituted in place of the dead part; and which are the principles of the examination of the principles of the dead part; and the principles of the dead part; and increased the part of the p

Mr. Wadsworth presented the resignation of Mr. Dinsmore in writing. On motion of Mr. Belrose, it was resolved to accept the same without comment.

Rev. J. G. Fish offered the following Resolution, which was passed unanimously: time all the week, he thought Saturday evening would be the only opportunity of seeing us with-

out interfering with our public engagements.
During the process of erecting the cabinot, which
occupied about three-quarters of an hour, His
Majesty was present, and looked on with the
greatest interest, closely scrutinizing every part greatest interest, closely scrutinizing every part as it was properly adjusted. Everything being in readiness, the company being seated, two persons came forward, and, in a very skillful and scientific manner, commenced binding, us His Majesty standing near and examining every cord and knot placed upon us. The Empress, upon one occa-The Committee on Credentials presented the following list of delegates and substitutes, which, with those previously reported, forms the entire list of members of this Convention: Mr. Morrell stof members of this Convention: Mr. Morrell stof, thinking the ropes upon our wrists were too substituted for Hosea Alien, of Vineland, N. J.; Mrs. Mary L. Baldwin appointed to fill vacancy at Battle Creek, Mich.; Mrs. Sophia L. Chappell, West Creek Valley, N. Y.; Peter C. Tomson, Pa.; Emmet Dinsmore, to fill vacancy at Corry, Pa.; Daniel C. Ripley, substitute for Henry Beck, of Chaffle Cincinnati. O.: Dr. Chaffle Cincinnati. O.: Dr. Emmet Dinsmore, to fill vacancy at Corry, Pa.; cess was completed, and while the instruments Daniel C. Ripley, substitute for Henry Beck, of Cincinnati, O.; Dr. Chaffin, Cincinnati, O.; Dr. Chaffin, Cincinnati, O.; Dr. Chaffin, Cincinnati, O.; Dr. Newcomer, Meadville, Pa.; Edson Forster and Mrs. Mary Forster, Chicago, Ill.; Jared D. Gage, Waukegan, Ill.; J. H. Williamson, substitute for Mukegan, Ill.; J. H. Williamson, substitute for S. J. Avery, Chicago, Ill.; Warwick Martin, Chicago, Ill.; ing with us, were given with more than ordinary

was sented in the cabinet was produced by some foreign power—that we did not move a single muscle, and that he sat as still as possible. Many tests, not commonly given, were obtained during the evening. By request of the Emperor, a watch was taken from his hand and carried to different persons in the room. The removal of the coat while the knots were scaled, and the hands se-curely fastened, and the light being introduced while the coat was in the air, and plainly visible, drew an exclamation of wonder and surprise from the company. We think we are justified in as-serting that there was not one individual present who, after witnessing the wonders of that scance had the least doubt of the reality of the pheno-

At the conclusion of the scance we were detained for half an hour-by the Emperor and Empress, answering questions in regard to the phenomena and their causes, the conditions most favorable to the production of the manifestatisns, &c. They expressed their entire satisfaction and pleasure they experienced in witnessing "such extraordinary phenomena." In all probability the Emperor will wish to see

us again under more favorable circumstances, with fewer persons present. As I have already said, we are to open again publicly, so you can look out for more newspaper exposures.
Yours truly, DAVENPORT BROTHERS.
Paris, Oct. 30, 1805.

We are glad to learn of the Brothers' success, and doubt not all who hold the evidences of spirit-power sacred, as we do, will rejoice with us. There will, of course, be many conjectures, and probably false statements, after respecting the Davenports' doings at St. Cloud; but now they have been before the Emperor, and His Majesty has expressed himself favorably, we may at least expect they will receive protection from the French authorities against all brutality which it might otherwise be their lot to encounter. The facts exemplified in the Brothers' scances are none the more true because the mediums have been admitted to the Palace of St. Cloud, nevertheless, we augur good for Spiritualism as an imme-diate consequence. Should they return to England, it may enter into the mind of our own Sovereign to follow the example of the Emperor.

NOTICES OF MEETINGS.

NOTICES OF MEETINGS.

BOSTON-MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2th and 14 o'clock. Admission free. Able speakers are engaged for each Sunday.

The Bible Christian Spiritualists hold meetings every Sunday in hall No. 118 fremont street, at 10% a. M. and 2k r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Supra.

Christian Spiritualists hold meetings every Sunday at 10% a. M. and 3 r. M. at 13 Bibleats one street, corner of fiance of the control of the supervision of Music by Miss Minuic Pouty.

Charlestown.—Heetings will recommence in the City Hall Sept. 3, at 2% and 7% o'clock r. M., under the supervision of A. fil. Richardson. The public are invited. The Children's Lyceum meets at 10 a. M. Speakers engaged:—Mrs. M. S. Townsend during November; Benj. Todd daring Docember.

Charlestown.—The Spiritualists of Charlestown have

Townsend during November; Benj. Todd during December.

CHARLESTOWR.—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at blechanics!

Hall, corner of Chelsea street and City square, every Sunday atternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well-known Spiritualists. Many good speakers have been engaged, who will beguing the season. The public will please take notice that these meetings are free, and all are invited to attend. Speakers engaged:—Mrs. M. Hiles during Novembur; Mrs. Nellis Temple Brigham during Documber.

Nellis Temple Brigham during December.

CHRIGHA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meeting Sunday afternoon and evening of each week. All: communications concerning them should be addressed to J. S. Dodge, IT. Hanover street, Roston. Speakers engaged:—Miss Lizzie Doten, Nov. 19 and 263 Mrs. Fannie B. Felton Dec. S and 167

The state of the s

FORDERO', Mass: Meetings in Town Hall. Speaker engaged — Mrs. M. S. Townsend, Dec. 2 and 19.

TAUWDON, Mass. — Spiritualists hold meetings in Concert Hall regularly at 2% and 15 r. M. Admission 5 cents.

Hall regularly at 2% and 1% r. m. Admission 5 cents.

Lowell, Spiritualists hold meetings in fee atreet Church, foretoon and antermoon. "The Children's Progressive Lycerum" meets at mont. Speaker engaged 1-J. M. Peebles during November; J. G. Fish during January.

POSITIVE AND NEGATIVE POWDERS.

HAVERHILL, Ages.—The Spiritualists and liberal minds of Raverlilli have organized, and hold regular meetings at Music Hall. Speakers chaged:—Nellic J. T. Brigham during November; N. S. Greulical during December; Suste M. Johnson during January.

son during January.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyceum meets every Sunday foremon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engined:—Miss surie M. Johnson, Nov. 18 and 26; W. K. Ripley, Dec. 24 and 31; Mrs. M. M. Wood, April 22 and 29.

WORCESTER, MASS .- Meetings are held in Horticultural Hall

M. Wood during March.

IIANSON, MASS.—Meetings are held in the Universalist Church in Hanson every other bunday.

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

PUTNAM, CONN.—Meetings are held at Central Hall every sunday afternoon at 11% o'clock. Progressive Lycoum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures afternoon and ovening, at 3 and 7 o'clock, Sneakers engaged:—Susla M. Johnson, Dec. 3 and 10; Mrs. E. A. Bilss, Dec. 17, 24 and 31.

Hoyer and Foxgroff, Me.—The Spiritualists hold regular

DOVER AND FOXCROPT, ME.—The Spiritualists hold regular needings every Sunday, forenoon and evening, in the Univer-slist 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 Hope Chapel, 720 Brondway. Seats free. Speakers engaged:—Mrs. Emma F. Jay Sullene during November; Miss Lizzle Boten during December. Meetings are also held at Ebbitt Hall, 33d street, a few doors cast of Broadway, every Sunday, at 10M and 7M o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2 F. M. Warren Chase speaks Dec. 3 and 10.

VINELAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

BALTIMOIE, MD.—The "First Spiritualist Congregation of Raltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice. WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at II A. M. and 7% r. M., in Seaton Hall, corner of D and Ninth streets. An able list of lecturers is engaged. Speaker for November, Cora L. V. Scott.

CINGINNATI, O.—The Spiritualists of Cincinnati have organ ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured Metropolitan itali, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

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

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-gointments, or changes of appointments, whenever they occur. Should perchance any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as

this column is intended for *Lecturers only*.]

J. B. LOVELAND will answer calls to lecture, and will pay especial natention to the establishment of Children's Lyccums, Address, Banner of Light office, Boston.

N. Frank White will speak in Eikhart, Ind., during Novembor; in Battle Creek, Mich., Dec. 3, 10 and 17; in DeWitt, Dec. 24; in Lyons, Dec. 31; in Milwaukee, Wis., during January. Will answer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above.

MRS. AUGUSTA A. CURRIER WIll lecture in Chicago, Ill., during November and December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual societies. Address, box 815, Lowell, Mass., or as above.

CHARLES A. HAYDER will speak in Philadelphia during November; in Cloveland, O., during December; in Chicago, Ill., during January and February; in Sturgts, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above. A. B. Whiting, of Michigan, will lecture in Louisville, Ky. during November. Address till Doc. 1st, 189 Madison street

AUSTEM E. SIMMONS will speak in Woodstock, Vt., on the first Sauday, in Bridgewater on the second Sunday, and in East Bethet on the fourth Sunday of overy month during the coming year. Address, Woodstock, Vt.

MOSES HULL will speak in Milwaukee, Wis., during November; in Grand Rapids, Mich., during December. Will answer calls to locture the remainder of the winter.

WARREN CRASS WILL lockure; in Vineland, N. J. during

WARREN CHASE will lecture in Vineland, N. J., during November; in Ebblit Hall, New York, Dec. 3 and 10, and will be in New York and Brooklyn the rest of the mouth; his address will be at the Banner office, 274 Canal street; will speak in Washington, D. C., during January; in Philadelphia during March, and spend next summer in the West. He will receive subscriptions for the Banner of Light.

wuscriptions for the Banner of Light.

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

Mas. Fannir B. Felton will speak in Lynn during November: in Chelsea, Bec. 3 and 10: in Lynn, Dec. 17 and 24. Will receive calls to lecture during the winter. Address, Jouth Malden, Mass. Miss Sarah A. Nutt will speak in Belchertown, Mass., dur-ing November. Address as above, or Claremont, N. II.

Mgs. E. A. Bliss, of Springfield, Mass., will speak in Mechanics' Hall, Charlestown, during November: In Portland, Me., Dec. 17, 24 and 31; in Worcester, Mass., Jan. 7 and 14. Address accordingly.

Mgs. Cora L. V. Scorr will speak in Washington, D. C.,

during November.

Berjamin Todd, normal speaker, will lecture in Charlestownduring December: in Chelsea, Jan. 7 and 14: in Worcester, Jan. 21 and 28, and Feb. 4 and 11; in Lowell, Feb. 18 and 25, and during April; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Badner of Light office. Mrs. Sarah A. Byrngs will lecture in Providence during November; in Lynn, Dec. 3 and 10. Would like to make engagements for the winter and spring. Address, 87 Spring street, East Cambridge, Mass.

L. Judd Parder will speak in Russle N. V. Andrew November.

L. JUDD PARDER will speak in Buffalo, N. Y., during November. Will accept engagements in the East for the winter. Address, Somerset, Pa., or as above. J. M. PERBLES, of Battle Creek, Mich., will lecture in Lowell, Mass., during November. E. V. Wilson will speak in Memphis, Tenn., during No-

Miss. Mary M. Wood will speak in Lowell, Mass., during December: in Worcester during March. Will answerealis to ecture in New England up to that time. Address as above. MRS. SUSIR A. HUTCHINSON WIll speak in Stafford Springs, Conn., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

ALGINDA WILHELM, M. D., inspirational speaker, will lecture in Northern and Southern Missouri during November and December; in Kansas until the following spring: Address, care of James Thompson, box 1331, Davenport, Iowa, until further notice. until further notice.

Miss Syste M. Johnson will speak in Plymouth, Nov. 19
and 26: in Portland, Me., Dec. 3 and 10: in Worcester, Mass.,
Doc. 17, 24 and 31; in Haverbill during January.

Doc. 17, 24 and 31; it Haverbill during January.

Mas. M. S. Townsend will speak in Charlestown (City
Hall) during November; in Foxboro, Dec. 3 and 10; in Worceater, Feb. 18 and 25; in Troy, N. Y., during March; in
Philladelphila, Pa., during Agniary.

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

Mass. H. T. Straubra will lecture in Portland Me. Nov. 10

MRS. H. T. STEARNS will lecture in Portland, Me., Nov. 19 Mis. Anna M. Middlessnook will lecture in Worcester during November; in Truy, N. Y., during December and January. Will answer calls to lecture week ovenings. Address as above, or box 778, Bridgeport, Conn.

F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., 411 further notice. Address accordingly.

ingly.

DR. L. K. COORLEY will answer calls to lecture in New England, where the spiritual friends may desire, this fall and winter, until further notice. Address, as soon as convenient, Newburyport, Mass. Will receive anhaciptions for the Banner of Light, and sell Spiritual and Reform Books.

H. MELVILLE FAY is open to receive engagements to lecture in the New England States any of the Sabbaths of the coming winter, hefore spiritual sockeites, on the facts and pillosophy of modern Spiritualism, and reforms of the day. Address, C. C. BLAKE, of New York City, will answer calls to lecture in different parts of the West upon Gredan and Roman Spirit-uslism, as compared with modern. Address, until further no tice, Dahlonega, Wapello Co., Iowa.

Jos. J. Hatlinger, M. D., inspirational speaker, will answer callate lecture in the West, Sundays and week evenings the coming winter. Address, 25 Court street, New Haven

Conn.
DR: B M. LAWRENCE Will answer calls to lecture. Address
12 Lincoln street, Boston, Mass. MRS. SUSAN E. SLIGHT, trance speaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. ANDREW JACKSON DAYIS can be addressed, as usual, at 274 Canal stroot; New York.

Miss Lizzie Doysk will make no engagements to lecture

ntil further notice. Her many correspondents will note the hove announcement. Aduress, Pavilion, 57 Tremont street. W. K. RIPLEY, Foxboro', Mass.

REV. ADIN BALLOU, Hopedale, Mass. MRS. LAURA DE FORCE GORDON, Houlton, Ms., care of C

Mas. Laura Cupr's address is Bau Francisco, Cal. HENRY C. WRIGHT WILL answer calls to lecture. Address Bels Marsh, Boston.

MRS. MARY LOUISA SMITH, trance speaker, Tolede, O.

Miscellaneous.

THESE celebrated Powders act as echicles, or carriers of the Positive and Negative magnetic forces through the blood to the Brain, Lungs, Heart, Liver, Womb, Stomach, Kidneys, Reproductive organs, and all other organs of the body. Their magne control over disease of all kinds is wonderful beyond all precedent.

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THE NEGATIVE POWDERS CURE all Low Fovers, such as the Typhola, Typhus and Congestive; all Palsies, or Parallytic Affections, a Munuroits, Double Vision, Catalepsy, &c., and all other disease attended with great nervous or muscular prostration or exhaustion. Circulars with tubier lists of disease, and complete explanations and directions sent free postpaid. Those who prier special written directions as to which kind of the Powders to use, and how to use them, will please send as brief description of their disease when they send for the Powders. Liberul Terms to Agents, Druggists and Physiclins, Mailed, postpaid, for \$1,000 at bx; \$5,00 for six.

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Address, PROF. PAYTON SPENCE, M. D., General Delivery, New York City.

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DR. U. W. BABUULA,

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by mail or express, to any address.

DERMATOLOGY.—This science is at present exciting considerable attention, as diseases of the hair and scalp press he me the need of remedy, and claimants for distinction as Dermatologists have appeared, as if in answer to the demand. It is very necessary that discrimination should be used in employing such, leat the bad matter be made worse. Of those who have given the best evidences of their skill in the science is Dr. G. W. Balwock, 210 Washington street, whose circular we recently published. He is a chemist of much ability, who has given many years of study to the subject, and who assures a cure in all cases where cure is practicable. We commend him to all those needing his assistance.—Evening Gazette.

[From the Boston Dally Courier.]

Let all those afflicted with diseases of the scalp, and all disagreeable affections of the skin, bear in mind that Dz. Bascock, 210 Washington street, has been most successful in giving relief and effecting permanent cures to his patients. The Boctor's experience in aimset every part of the world, enables him to judge of the necessities of each case at once, and prepare the remedy. He professes no panacea for every sliment, well assured (as every one must be,) that one remedy cannot reach all cases. A skillful physician, he has made this class of discases his special study; hence the pleasing and fortunate results he has brought to his patrons. Nov. 11.

annot reach all cases. A skiniul physician, he has many and lass of diseases his special study; hence the pleasing and ortunate results he has brought to his patrons. Nov. 11.

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SUENES IN THE SUMMER-LAND.

SUENES IN THE SUMMER-LAND.

NO. 1.—THE PORTIOO OF THE SAGE.

BY HUBSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gull of darkness, he has published it in the popular Carre Be Visitz form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office.

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THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a remedy that takes away all desire for it. More than three Housand have been redeemed by its use within the last three years. Seend for a Cincular. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

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DR. J. T. GILMAN PIKE, Hancock House, - - Court Square,

thids I not bear to the first of the being well as your