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

Written expressly for the Banner of Light,

BY CORA WILBURN. Author of "Agnes, The Step-Mother; or, The Castle of the Rea." Daisy Neabrook; or, Romance of Real Life" — "Adolph; or, The Poucer of Conscience" "Coscilla Wayne; or, Will and Destiny" — "Jasmine; or, The Discipline of Life" — "Felicia Almay; or, Crime and Reiribution;" etc., etc., etc.

### CHAPTER XXVIII.

The Mission of Time. "Cease, fond caviler at wisdom, to be satisfied that every-

Be sure there is good necessity, even for the flourishing of TUPPER'S PROVERBIAL PHILOSOPHY.

"MISS OLIVE SHELDON-A great necessity compels me once more to address you; you will pardon the intrusion, when I tell you that my wife is dying, and most earnestly desires your presence. Can you school yourself sufficiently to forgive the past, and grant this request of one you have never seen? If you can do so, you will greatly relieve the heart and conscience of

ALWYN HASTINGS." "A ghost from out the past, arisen to torment mel" I exclaimed, "Is there no such thing as peace to be had on earth?" I looked again at the letter; it bore that day's date, and in the corner was written:

"You will find us at No. 18 --- street." What should I do?

'I would rather face the demon!" I cried, all the old wrong, the unforgotten outrage, returning vividly to sear my heart, while it crimsoned my brow with shame. "What is she to me?"

"A sister woman, fully as outraged in her wifehood, as you in your maidenhood," whispered the good Angel. "The years have sped on; Time's retributions are meted out: the air is rife with the premonitions of war; go and perform thy mission

of peace." "But what can his wife want with me?" I ar gued. "Can she suspect? Would she upbraid me on her deathbed? No matter; I was innocent of intent. I will go. Daring to face God and an-

gels, I can my sister woman." It was a long ride in the horse cars to --- street. My heart beat to suffication as I ascended the white marble steps, and inquired for Mrs. Hastings. But not one feeling of love mingled with my contending emotions for the man who, with deliberate, sensual intent, had brought so terrible a conflict to my soul. I had outgrown almost the very remembrance of that painful period, until the sudden tidings contained in the letter recalled the

" Are you the lady-Miss Sheldon-as has been expected?" inquired the domestic.

" I am." "Please follow me, ma'am."

I followed the girl into a back parlor, fitted up for a bed-room, and found myself in the presence of the dying wife, two gentlemen physicians, and Alwyn Hastings. I looked him calmly in the face; · his eyes fell abashed; there was a shrinking nervousness in his manner. The physicians left the

room; the eyes of the sufferer on the bed, were "This is Olive Sheldon, dear Maria," said her

A wan and wasted hand was extended, which I took in both of mine. A flush of color passing bewond the hectic circle on her sunken checks. mounted even to her brow. The mild blue eyes looked appealingly into mine. She won my heart on the instant.

"Sit down, please," said a faint, but sweetly musical voice. "And leave me alone with her," Ahn added.

Alwyn Hastings silently left the room.

"I sent for you-I came on purpose to this city to see you, knowing that my end was nigh. I wanted to look upon your face; it is not beautiful, but it looks good. I was handsome once-I want to thank you, to bless you, Olive Sheldon!"

She raised herself up and stretched out her arms. I sustained her pityingly, lovingly, lost in wonder at her words. Truly, she had been beautiful, as still the delicate texture of the white skin proved; the waving masses of golden brown hair were still luxuriantly abundant; the ripe, coral mouth, bewitching in its attempted smile; the blue eyes mirroring the brightness of the July skies, were swimming in a haze of tears.

Why should you thank or bless me, Mrs. Hastings?"

" Because you are a true woman; because, unlike some others, you invaded not my household peace; you did not become a victim to a false philosophy; your soul overcame your heart! Praise God, and receive a dying mother's thanks!"

I knew then that she was aware of what had occurred between me and her husband. The blush

of shame inundated my face.

"You need not cast down your eyes before me There, settle the pillow so for me, please. Now sit down here and hold my hand. You give me strength. You are wondering how I came to know what it was his interest to keep so secret. Do you know this letter?"

Bhe drew it from under her pillow and held it up before me with a beautiful smile, as of conscious victory. I recognized my own handwriting; I opened the pages; it was my farewell letter of the long, long past, in which I broke the cruel thralldom of the senses, and was restored to my spirit's freedom,

"How came this into your possession?" I fal-

tered. Providentially!" she answered, with a solemn your ranks. I believe there is a true Spiritualism,

Eiterury Department. emphasis. "He believed he had burned it. Oh, Olive Sheldon, thanks, thanks, for writing that blessed letter!"

I cannot, unless I stand accused of suprement egotism, repeat to you the praises she lavished upon me. The commendations of that dying wife most amply rewarded me for all the struggles and pain of the bitter past. I feared her agitation would prove fatal; but she raplied with strengthened voice and glowing countenance:

"You do me good; hear all I have to say, for there is not much time before me. You say you simply did your duty. True; but how many throw aside the holiest under flimsiest pretences. Childi child in heart and belief! though in reality you are older that I am. So, you deemed a platonic, passionless love was possible in these days?" Her lip curled scornfully. "You could not see that the intellectual display, the fond caresses, the honeyed words, were all so many masked, leagued belpers to the sensuality that commanded them? Innocent-hearted woman! You were not young when he first met you; and yet, how childlike and believing! You restore my faith in woman, though in man I have lost almost---"

"Do not interrupt me, dear," she continued. 'Please"-there was such musical, pathetic appeal in the word-" let me say all I have to, then you may preach to me."

She lay quietly pondering for awhile, then press ing my hand, went on:

"Olive Sheldon, you are a writer; the pen's point may distill noblest truths or most repelling sophistries. Oh, continue to ennoble your vocation; to point through it to the true road to heaven! Write from your heart, your soul! Give to the world the benefit of your own harrowing soul-experiences. Sacrifice, since the days of Jesus, is sublime! In the name of God, for the cause of womanhood and purity, speak out, speak boldly! tread the sernent under foot! Let your nen be inspired to tell of the descerated households, the bleeding hearts, the cruel desertions, the horde of anarchy and ruin that attend upon free lust! Olive Sheldon, promise, promise the dying I"

I could not have bent the knee in more devotional frame of mind in any of God's temples. I said aloud, and from my inmost soul:

"I will oppose this evil with all my heart, and soul, and strength, so help me God!"

She kissed me on the forehead. Is it imagina-tion, is it a spiritual reality? I sometimes feel the soft impress of a woman's lips, renewing the hallowed contract.

"Olive, you have been told by him that I was Orthodox and conventional, obstinate in my views, often opposing him. I cannot deny it; but oh! what measures did he take to bring me to view things of importance as he looked upon them? I saw only the dark side of your Spiritualism; I had no hand to lead me into its sunshine. I saw a few so-called mediums, and was disgusted with them: I heard false predictions, and immoral doctrines beneath my own roof; I heard from abroad the contunely cast upon the ualists; I was proud, I came of a proud family; I had been brought up in the Church; I loved the approbation of the world; I forbade the mediums -the humbugs and table movers, as I called them -the house. It was injudicious, for I know he went to seek them. I denounced the whole thing, and warned my children against it. And yet, since I have been journeying toward the Valley of Death, other thoughts, all unbidden, have come to me. I have read the leading spiritual journal, the Banner, which truly comes freighted with good tidings to me. I cling to the cross of Christ, to salvation through him, be it by his example, life or death! But I do believe also in the return and communion of departed spirits. I know it; I have proof! The doctors say it is one of the effects of my disease. I know better!"

And she smiled with a proud assurance.

"I know that I have been remiss. I should have joined in his investigations, listened to his theories without opposition, and not so bitterly have swent the whole matter aside. But if he had loved me truly, if his fickle heart had not desired incessant change, he would have sought to lead me up with him. All he sought was selfgratification; his fine intellect he debased in the constant round of sensual pleasures."

I noticed she never once said "My husband." "Did you ever think, dear Olive, that you were the only woman he had transferred his affections

"I was silly enough to do so once," I answered. "Dear child! I am standing on the threshold of eternity. I speak without bitterness now. Change, change has been his rallying cry through life; change of business and of residence; change in the affections. Know that in the same town in Virginia where we spent some years, he won the affections of a married woman, a philosopher, though I do not know whether she was a spiritual or harmonial one."

Mrs. Hastings's fine lip curled in delicate sar-

" And their illicit intercourse was continued until some new attraction led him off. I have forgiven him. Have you, Olive?"

I thought I had long ago; but there in that presence, in that moment, I could not say so truthfully. She scanned my countenance closely, and a gratified smile played on her lips:

"You have for him no remnant of love," she

It was not a question, but an assertion.

"I have not, thank God!" I thankfully replied. "I tell you, Olive Sheldon, were he true and faithful, as I once dreamed him, I would place his hand in yours before I depart, and to your charge commit my children, glady. But I know he is fickle, changeable, unstable. He may ask you to marry him.

"He will never dare!" I indiguantly replied. "I have read your stories and your poems, Olive; they have done me good. I have met with a few of the truly inspired and nobly gifted in

widely differing from the false. If Spiritualism is imight live long enough on earth to behold the true, my children will emerge into its light. Will abolition of Negro Slavery, I did not dare to you do me a favor, Olive?"

"Certainly, if at all within my power." "Take the scissors from my table there, and cut off a tress of my hair, and keep it for my sake. And accept this ring, dear Olive."

" Most gladly."

I cut off the gleaming lock of hair, the lustrous brown with its flecks of gold, and wrapped it up carefully, consigning it to the keeping of my pocket book. The plain gold ring, with the one pearl in the centre, I put on my forefinger; it is a holy memento.

"And now will you do me one more favor?" she asked, in her most caressing tones,

I replied affirmatively. She took a green silk purse from beneath the pillow-it was filled with gleaming gold pieces-and placed it in my hand. "Please excuse me from this," I stammered.

"Do oblige me, please!" she entreated. "It is not his gold, or I would not offer it. It is all mine; a small, a paltry sum! You work hard at your pen; you are alone. I could almost wish you would pass through life alone, bravely, purely, heroically! But you may meet with some good faithful man, worthy of your heart. Please take this purse; it is my last request; and if you will not keep or use it yourself, you can perhaps help or save some struggling tempted soul from the dest, hardest lot beneath the sun. The house traitor-wiles of men."

That decided me; on those conditions I accepted her gift, and kissed her in gratitude.

Please touch that bell."

I did so; and before its musical tinkle had subsided, there entered the room a young lady, the blooming, beautiful counterpart of the emaciated mother.

'My Anna, this is Miss Sheldon."

"I have heard mother speak of you very often, and hoping that she would meet you some time. I read your sketches, poems, and stories with much pleasure, Miss Sheldon."

The dear child! What a black horror once loomed between us! Thank heaven it is past; and I could look into those clear eyes, and not beat my breast in the tardy penitence of sin. Thank God! thank God!

Then a fine boy of twelve came in and greeted

"Those are my carthing maures," and the mother; "the rest are dead-oh, no! I did not mean to say that; they are living in heaven, my two dear boys, my angel daughter!" "Are you not tired, mamma?" anxiously in-

quired Anna. "Not in the least, my child. I am so much stronger, so invigorated, so hopeful! This dear

girl has done me so much good!" When finally I arose to depart, she bade me kiss her on the lips, and said:

"Come back to-morrow at the same hour you came to-day, will you please?"

I promised; and left the house without again I went home to weep, not in sorrow or bitter-

ness, but from overflow of feeling. And in my ears still lingered through the night the plaintive music of the voice, Maria Hastings's: "Kiss me! God bless you, Olive!" When I returned at the appointed hour next

day, I looked upon the soulless clay from which the wronged, long-suffering spirit had escaped. She died an hour after I had left her bedside.

I sought, as best I could, to offer consolation to the bereaved ones, even to Alwyn himself. But | could have had some of the speculators' premiwhen he asked permission to call on me in the future, I answered firmly, "No!"

sincerer mourner than her once rival, her true tioned and unnamed heroes. We have crouched friend, Olive.

#### CHAPTER XXIX. War and its Consequences.

" The trumpet's voice hath roused the land, Light up the beacon pyre! A hundred hills have seen the brand. And waved the sign of fire. A hundred hanners to the breeze Their gorgeous folds have cast-And hark !-was that the sound of seas? A chief to war went past." FELICIA HENANS.

We all remember well the time when the warcry resounded through the land; when the National heart, long steeped in a deep lethargy, awoke to the realization of humanity's grand claim of Freedom. The all-wise retributive Justice of the Eternal smote our callous hearts. We had denied the rights of man unto the colored brother. child of the same Father God! We had driven the poor Indian far beyond the fertile plains which our arrogant civilization had wrested from him by fraud and force; we were still driving him off into the rocky fastnesses, inciting him to cruelty and revenge by our barbarous neglect, when lot the loud toesin sounded, and whiterobed Peace fled from the earth!

Then the scorpion furies, born of accursed slavery, turned in fell designs of treachery upon the mother-heart of Liberty. Then Secession, nerved by Scripture quotation, and sustained by battalions, hurled defiance at the mandates of the age. Then, upon terrible battle-fields, was paid the demanded tribute of the Eternal Justice; then streams of martyr-blood effaced the foul blot of slavery from the star flag of the world's united hope. They laved that shame-spot clean, and left untarnished the heaven-bright stars, the Morning Strines!

Long dormant virtues blossomed into life with the repeated trumpet call of Freedom. The sweetest humanities linked themselves fraternally with the noblest, loftlest achievements of phy- little world, and could only gasp out: sical courage. Men who abhorred bloodshed and all manner of violence, went into this war from principle. In the subjugation of the insane South they beheld the final overthrow of the giant wrong of slavery. They fought not for the extermination of men, but for the annihilation of evil, and God and angels willed that Right should conquer.

think that so soon would the enfranchised millions celebrate their jubilee!

I was in the midst of the wildest excitement, in that staid Quaker city, that ever possessed a people-men, women, children, all filled with the one burning enthusiasm, the zeal that, rightly directed, would morally control the world. From almost every housetop, door, and balcony, waved the unconquered flag, whose representative folds had been dragged in the dust at Charleston. On almost every loyal breast appeared the tri-color. of America: all hearts, all tongues were full: and soon, alast our lands, in administering to the wounded. The great flood of battle swept athwart the land; and mourning households sat beneath the cypress shades of death.

Oh, woman, thou bearest thy mother-share of the transition pangs of national Thine are the unseen battle grounds of hunger, toil and temptation, where to yield means more than death; where to conquer requires the superhuman energy of the martyrs; where life, painless and desired can be attained to only by heavenly intervention; where the death angel is welcomed as the messenger of freedom, virtue, hope and joy.

I speak of the vast, ghostlike army of needlewomen; principally of them; for theirs is the sadservant is cared for; she, at least, is sure of a plontiful supply of good food; she has sufficient bed coverings; she is not unnecessarily exposed to the inclemency of the weather. But the seamstress is a miserable, crushed, down-trodden slave No time for the needful sleep, for the healthful ablution, the bracing walk. Her life is one hurried nightmare. She is beset by whispering flends, that suggest the dread alternatives of prostitution or suicide. Body and mind become enfeebled by the constant draft upon nature; the victim of the needle becomes consumptive, or a confirmed nervous invalid. It is not a Northern climate, with its changes, cold and damps, that causes the ill-health of American women. It is because we drain from nature in one year, her stored up stock of vitality that was to have lasted ten; and this is done by the exhausting, reckless pursuit of folly, misnamed pleasure, and by excessive toil.

As the war progressed, all the necessaries of life "went up," as the phrase is, so high, that some of them went actually out of reach of the poor and laboring classes. Sugar and calico were numbered among the luxuries; and many households ate their brend unbuttered; and many a wretched slave of the needle, went ofttimes supperless to bed.

Of course the laborers at the literary oar suffered with their fellows. Paper, and all needed materials for printing," went up," too, and the labor came down in the uneven balance. And I keeping house for self alone, soon learned to look with dismay on the weekly expenditures, which, place of leaving me over and ate outlays so many dollars and cents, left me 0.

But I had the one gratification of aiding with the hundred gold dollars given me by Maria Hastings, some of the most worthy and suffering of my sex. That small sum, even in its divisions, gave food and warmth, and one dear girl it aided in escaping from the city's snares to her mountain home in Vermont. For the sake of the needy around me, I often wished afterwards, when gold was worth so much more than it weighed, that I ums on it.

We all have wept for the brave Ellsworth's At the funeral of Maria Hastings, there was no fall; for Baker, Lyon, and hosts of honorably menin terror beneath the stroke of the first battle of Bull Run. We have a confused sense of the many battle fields; we thrill anew at remembrance of the exploits of the war. We remember Libby prison and Andersonville, and Justice stops fair Mercy's pleading. And oh! reminiscent sorrow! unforgotten grief of the assembled nation! our tears are not yet dried for him who fell a martyr to the cause of freedom, our hearts' best loved and honored, the President of the people, Abraham Lincoln!

Never shall I forget the utter gloom and horror, that like a midnight darkness enveloped our household here on the prairie, the day the sad news came. Alast a sense of some impending calamity had weighed upon my spirits for a week. Listlessly, languidly I had assisted in the illuminations for our recent victories. Had not the stronghold of slavery fallen? Was not Babylon captive? and should not such an old radical abolitionist be glad? Of course; but perversely, I was not. Caledonia charitably excused me on the plea of illness; and when I declared I was as well as ever, she insisted that I was sick without knowing it. Mrs. Ryan most kindly gave it as her opinion, "that Mrs. Willoughby had been writin' herself to death; all her nervous energy had flowed out in the ink; and all her strength had been absorbed by the paper, and out of that conclusion forty-nine horse-power could int drag

Caddle Green remarked maliciously, that sometimes there was a good deal of shmoke without any fire;" insinuating that I was one of those wordy patriots who do not excel in deeds. Well, I magnanimously forgave her.

But when Mrs. Serena Van Ness, mother of my little wood-sylph, and the year old musical baby, came in with a grave, pale face, and asked me if I had heard of the great calamity that had befallen the nation, I lost sight of self and all my

"What is it? In Washington burned, or Richmond retaken? Have the rebels-"

"No, no! oh dear, worse than all that! Our President has been shot in the theatre!" I grew white and faint. "It can't be true!"

Only too true! the news came by telegraph!" As soon as Mrs. Van Ness returned home, I

"For the blessed Lord-a-massy's sake what is the matter?" she cried.

"Go and call Dony and Caddy, and all."

"Good gracious, land sakes! me!!" exclaimed the astonished woman. And off she sped, and soon returned with the trio, Bridget being added to the list.

"A terrible enlamity has fallen upon the people," I said; "it reaches every heart, both black and white. Our President, the emancipator, the most merciful ruler, has been struck down by the hand of a vile assassin. Mr. Lincoln is dead, shot by a human flend!"

Only four women there, and yet the wail of anguish that arose to heaven was a tribute of our homage, and most reverential love. The tears and sobs burst forth from all; as with one accord the orphaned children of our Father Lincoln

"He was the best man as ever lived; he's a martyr and a blessed saint, and my John is with him!" cried Mrs. Ryan, with her check apron to

"Oh mine dear Lord in hebben, forgive mel I never do so any more, so long as I live! Oht oh!? oh!!! never, if I live nine hundert and ninetynine years!" piteously wept Caddie. "I uster call him Ole Abe, and made fun of him, because he was lean and lanky! And now those miserable rebels have killed him, I think he is beautiful as

"Oh, Lord Jesus!" prayed Caledonia, on bonded knees: "the evil powers has destroyed the Messiah, as was sent out by yer own right hand! but oh, sweet Lord and Saviour, ye won't let us be taken back into the house of bondage, will ye, kind Lord? and ye'll give to Mr. Abraham Lincoln a crown of glory and a palm branch of victory, and make him sit at the right hand of our Father in heaven!"

"Och the murtheration spalpeens! the dastardly skulks! be was the bestest man as iver lived. And who kilt him, misthress? And sure he was a friend to the poor and the distressed!"

I gave the necessary information, and we sat awhile in mourning silence, interrupted only by our tears and sobs. Even Fide, susceptible to the dense atmosphere of sorrow, gave vent to his feelings of sympathy by an occasional smothered bark, that partook of the nature of a howl.

"Come," said I at length, "let us be among the earliest to render the outward tokens of respect to our martyred chief. I would not drape myself or house with any of the trappings of wee, in any other case. But Abraham Lincoln has fallen in defence of holiest principles. Let us revere his memory. Let us deck the house in mourning." We draped the porch with black festoons and

drooping flags; we pinned black ribbons to the glorious emancipation proclamation; every picture had its floating sable streamer. "I am only afeared if Mr. Willoughby comes

home, he'll be frightened cenamost out of his wits, thinking some of us, or yourself, is dead," remark-Mrs. Rvan. "He will know what it means," I answered.

And before sundown we had accomplished our work.

Even here, in Stagnationville, the evidences of loyal feeling were not wanting. But dear me! here I am again, as usual, in advance of my narrative. You must all go back with me to Philadelphia!

I buffeted there with circumstances for the first eventful two years of the war. Do you know that of all human tortures, that of so-called "genteel" poverty is just the very worst? The poverty that is acknowledged in rags and tatters, that lives in a hovel and can ask for "cold victuals," knows not of the cruel refinement of suffering undergone by those who would rather starve than beg; who, with yet clean and whole garments, sit down to a scanty meal, and hastily clear away its traces, lest a friend or stranger calling should behold and question. We can confide our mental sufferings to some kind friend, whom favoring stars have placed above us in the social scale; but to peculiarly sensitive natures, only the uttermost pangs can compel them to acknowledge the material wants. We confess to a heartache, but not as freely to the fact that there is not another loaf of bread in the house, that we drank our ten without sugar, and that a small bowl of bread and milk is all we have had for breakfast, dinner and supper for manner days, ourself and only table compan-

Believe me, such lives of pinching necessity are lived in your midst. Oh, cultivate your intuitions, that you may give aid when it is most needed.

I lived thus many weeks in the great, crowded city, and no one sent me supplies of tempting fruit and dainties, or wholesome vegetables, or nutritious brend, or needed fuel. I have over too deeply felt the humiliations that the confession of poverty involves; I could not ask; so I suffered and was still.

The days and weeks lengthened into months, and yet I stemmed the bitter tide, hoping daily, hourly for a change. In my correspondence with Pauline Laroc, I never hinted at my altered circumstances.

CHAPTER XXX.

Westward, hol "An enemy, humbled by his sorrows, Cannot be far from thy forgiveness."

TUPPER'S PROVERBIAL PAILOSOPHY. A mountain is made up of atoms, and friendship of little matters,
And if the atoms hold not together, the mountain is crumbled

Into duat." It was a triumph and a retribution to see Alwyn Hastings at my feet, pleading with me that I might learn to forget—I had already forgiven him for the past-and accept the shelter of his honorable love. Quietly, firmly, without one reminis-

cent regret, I declined his offer. "Is it possible you can treasure up the memory of a wrong, that pever left an Ampress on your I had prayed so often and so fervently that I summoned my household. Mrs. Ryan came first: spirit? Can you not trust my word? I am changed indeed; I confess to my shortcomings of the past; I lay aside the theories and the practices that bring only vanity and vexation of spirit. What would you more?"

"Nothing. May heaven strengthen you in your desires for a better, holier life! May your now noble aspirations ultimate in example. But forgive me if I speak very frankly; I would rather be rude than untruthful. You call your past illicit connections with woman shortcomings; I call them crimes, whether the laws take cognizance of them or not. I believe you are in earnest, because you have worn out your false philosophies, and have reaped only 'vanity and vexation of spirit.' But I doubt your remaining in the 'attaight and narrow path.' As a sister and a friend, I rejoice in your reformation; I could not trust in it as a wife."

"Do you mean to walk through life alone? Do you not feel the need of a strong, manly arm in this world of heartlessness? Would you not be happier as my wife, Olive? Do you not often faint and grow weary by the wayside, in your un-

appreciated labors for humanity?" Mr. Hastings, if it please God, I shall walk through life alone, and strength will be given me so to do. I should be better, wiser and happier for the support of a true, manly arm. What woman, who is not a mineing hypocrite, would deny this? But the man I could love must be pure, He must have trodden temptation under the heel of his sovereign will. He must know, must fully comprehend, the difference between the hell of passion and the heaven of love. He would be my guide, my liege, my all. No other ever can."

Unwittingly I had used a term, not knowing that any mortal man there lived who bore the name of Liege. It is my dear husband's curiously

"And do you ever expect to meet with this ideal, this paragon?" asked Alwyn Hastings, with a slightly sareastic glimmer of the eye and curl of

"I'do, as I hope to meet my mother-either here or in the spirit-world."

"And cannot you trust me, Olive?"

"With your good intentions? I hope so; yes, With myself in the marriage relation? No, most decidedly. I cannot, even at my age, marry without love; and I do not love you, Mr. Hastings."

Then I saw that he was moved and troubled; that his regnant self-control was giving way. The retributive hand of Time was inflicting upon him some of the dread pangs of unrequited love, aforetime so mercilessly inflicted on my resisting, quivering heart. But now an even-handed Justice held the scales. I could pity the man; I could not look upon him as lover or as friend. Charity demands no such sacrifices. I waved off the current of his pleading; to all he said in extenuation and in promise I answered simply, "I do not love you, Mr. Hastings,"

"So cold and so formal!" he said, reproachfully. "Can you not even say Alwyn?

Once that voice had swayed me, that magnetic glance enchained me. Now I was free and untrammeled by his will.

"I prefer to call you Mr. Hastings," I said quiet-

"And that I should call you Miss Sheldon?" "Oh, that makes no manner of difference to

me," I replied. "And you will not even try to arouse the buried

love? Pardon me, Olive; but you could make a better man of me." "What you speak of has no possible resurrection. You have strength enough of character, if you will only apply it, to become a true man

without extrinsic aid." "Will you not allow me to visit you as a friend,

"Not while you imagine or really think you

love me." "You are cruel, Olive."

"I am simply just." .

" You can do me much good." "My presence is not needed for that purpose, Read what I am impressed to write, and allow the influence of the pure and teaching angels to

"Then I must bid you farewell. Maria has been gone almost a year, and in my loneliness I thought you might take pity on me. Will you not at least bid me God speed?"

"Of course, Mr. Hastings, and with right goodwill. God bless you, and merciful angels inspire you with faith and strength!"

"You forgive me, Ollve?" he said, in a faltering

"Most fully. I believe you are atoning for the past. You did not injure me. By God's will, and through angel guardianship, you strengthened my soul. I have stronger, better, holler views of life. I gained them through much tribulation."

"Through sorrow, inflicted by me. Forgive me, Olive; I have been a villain!"

"That is what I have often called you, in the past dark days. Now I behold in you one of God's instrumentalities who, through evil, brought to me a lasting good. I have now viewed the 'social question' in its practical bearings on the welfare of both sexes. I am prepared to give an opinion, to write upon it, to warn the unwary from the shallow sophistries promulgated under the disguise of freedom. I hope that I occupy the safe middle ground. I do not hold with the bitterly conservative, who would bind in life-long fetters those who have mistakingly mated. Nor 'do I approve, as you well know, of the change in conjugal relations, from partner to partner; that is to me desecration, horror, abomination, animalism. And I go still further: In our undeveloped condition, I think no man, bound even by an external tie only, should dare to approach any other woman with one of love. If authorized of his conscience, let him first dissolve his marriage bonds before he breathes vows of affection to another. Thus many evils will be avoided, and much anguish of remorse be spared. Believe it, that woman's chastity is no mere myth or conventional idea. It is a solomn, facred truth, that may not be triffed with. It is the purest diamond in the celestial crown of woman's spiritual glory. The angels love it, and in the progressed heights of spirit-land there are 'Circles of Purity,' wherein dwell the moral conquerors, the world's great victors over sense. So pure and royally dominant may men and women become, that they shall stand passionless as scraphs before the God of Love, yet filled with that most holy attribute of the divine, with love eternal, constant, chaste, the realization of all ideals, the perfected joy of life and immortality." "You may be right; I own my former blindness.

The pleasures of the senses pall; it is too true; sometimes I, too, catch glimpses of the possibilities you speak of."

"Follow the light; if will lead you on and upward."

"I will," he uttered fervently. "But you, Olive? these are troubled times; what are your material prospects? Excuse the question; it is prompted by good motives. You cannot doubt me in this? Can I offer you any assistance? I am not rich, but I can at least help my sister, toiling unsided through this stormy world."on tox and

"Thank you most sincerely, but I cannot accept any pecuniary help from you. Please do not urge me; no amount of argument will suffice to conquer my resolution. I shall be cared for. I intend to go West as soon as I can arrange matters, to make my home with the dearest friend I have, my sister of the spirit."

"Then I will say no more. Farewell, dear Olive! God bless you for your ministry of good to

A cordial farewell clasp of the hand, and he was

gone. We never met again. I went to the closet and smiled triumphantly is I looked on the quarter of a loaf and the scanty supply of milk.

Better so than humiliation and dependence!" I murmured; and to Bijou I said: "We shall have righter days some time, dear doggie."

By-and-bye I conquered a portion of the reluctant pride, and applied for aid to friends. And it was awarded; and strangers heard of my needs and supplied them; kind, unknown ones, to whose bereaved hearts or seeking souls I had brought the consolations of Spiritualism through the humble ministry of the pen.

The angels smiled upon my expressed desire to travel Westward, and bade me go. It was with a feeling of pain at the heart that I left the city that had been my home so long. But no other cloud lay on my spirits; not a presentiment of disenchantment mingled with my rose-hued visions of friendship. Pauline Laroc expected me; I was to be her dear and welcome guest. I pass over the details of my rapid journey per "iron monster," and bring you with me to the enchanting rural home of my friend, in the far distant State

Imagine a charmingly situated country-house of stone, well-built, substantial, terraced and surrounded by a spacious garden, that is in summer time an Eden of bloom and fragrance. The prosnect is fine, commanding a view of the dense forests and the bluffs that line the opposite bank. that looks like the glory of heaven, and I kept Between both shores the river flows bluely calm or storm-lashed by the furious prairie winds. Within there is comfort and all manner of luxurious appointments; soft chairs and downy lounges, books, pictures, silver ornaments, all that a cultivated taste could desire. A summer warmth pervaded the rooms, though outside the snow lay deep and the wild winds raved.

Pauline met me on the threshold, bade me most cordial welcome, and carried Bijou into the house in her arms. I found her husband a kind and genial, straight-forward man, who yielded a cheerful obedience to her every expressed wish. The invalid mother was a pleasant-faced, affectionate old lady; the servants were well trained. It felt so good to rest there!

But after a few days I began to feel uncomfortable, as if chains of viewless but felt restraint were upon me. Much gratuitous advice was given me; under pretence of benefiting me, I was directed to drop the correspondence with some of my best friends; I was to be, or, at least, appear ungrateful, in order to save postage!

This woman, surrounded with all that money could purchase, was the slave of a soul-cramping penuriousness that revealed itself in startling glimpses to my mind. She had told me of two orphan girls she was bringing up; I found they did her housework, and were kept busy from early morn till night. Never was a visitor invited to remain to dinner or tea. A love of order, bordering on extremes, rendered her so painfully neat that a bit of thread dropped on the carnet was considered an unpardonable offence. In short, I was disappointed and ill at case, and from day to day the feeling grew. Doubts of her truthfulness, a strengthening impression of a great lack somewhere in the character I had esteemed perfect, intruded on my solitary moments. Still loving her most fondly I felt I could not remain there, yielding to her exacting whims, her manifold caprices. I felt there was a more growing, healthful freedom for me elsewhere.

Pauline Laroe! while I was under your roof, loving you with so deep a sisterly affection that I never could verbally express it, you were maligning me in secret, and complaining of my many inharmonies; kissing me with velvety lips; bewailng my short-comings and telling the trial I was to you; while I sat unconscious of all treachery in your home, and wore the last illusions in which you always bore a sister's part.

I am drawing a repulsive picture, but it is true to life. In describing her I have not dipped my pen in gall, but simply in true colors. She was. to all intents, the human embodiment of the cat nature; purring, caressing, treacherous, lying in ambush, secretive, full of mysterious ways, wary, alert, cruel even. But all this I did not discover at once. Of course she had redeeming traits. Her tastes were fine, her love of the beautiful exalted: she reverenced intellect, and possessed a brave, investigating mind. Hers was the clear, share reasoning, the vigorous, almost masculine intelligence. On the topmost heights of the transcendental peaks her feet could stand unfaltering; she was intellectually great among women; executive; a student, undismayed by obstacles. She had mastered physiology and anatomy, and had threaded the intricate mazes of chemistry. If to these rare gifts had been added the warmth of womanly sympathies, the fullness-not the counterfelts—of benevolence, what a power she could have wielded in the world!

I had invitations to visit many households in the Western States. With simulated reluctance Pauline allowed me to depart; but I was to be forever her nearest sister, and her home was to be mine whenever I desired to return to it. In her house my little Bijou, who had been ailing for some time, died, and another link of the past was sundered. Perhaps some time when looking at the grave in the garden, where I laid the faithful little animal, the thought may arise, urged by an awakened conscience, in the soul of Pauline: "The dog was faithful to the end; I have returned true affection with systematic treachery. I have given stones for bread. Forgive me, Lord!"

Full of concern she seemed for the loss of my little favorité; she was absent when her kind husband and myself put him in the earth; she gently chided us for not awaiting her return before we had the funeral." Yet, as I afterwards ascertained, she had gone from home that day " to be out of the way when they buried the dog." She despised my poor companion, but lacked the moral courage to express her sentiments. She was a chemist; who knows?-she predicted Bijou's sudden death. But I will pass no uncharitable judg-

When I was fairly seated in the cars I drew in long breaths of freedom, such as the rescued prisoner enjoys in the attainment of the long-denied

[To be concluded in our next.]

The Fith Avenue Hotel at New York, pays \$80,-000 rent; the St. Nicholas and Metropolijan 870,-000 each; the Astor and New York \$50,000 each, and the Everett \$40,000. A. T. Stewart owns the Metropolitan and the St. Nicholas, and Wm. B. er chestnuts," thought she; and she ran to the Autor owns the Astor House. And Add Action Littchen.

## Children's Department.

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

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

(LKIGH HUFF.

#### [Original.] VIRGINIA PERKINS.

CHAPTER III. Tinny's Great Sorrow.

A golden autumn twilight shed its glory on the earth. The western sky spread its celeatial arch, on which seemed written "Through the coming

darkness to the coming light."

Tinny sat in her father's doorway, looking with her earnest eyes on the beauty before her; but she was not thinking of the arch of light, or the soft shadows of the earth, but of Hugh, and why he had not been to play with her for many days. Not a sound came to her ear, and she sat very still until the evening star came out, and the new moon grew bright, like a silver boat. Everything seemed very charming to Tinny, and the cool air blew back her curis, and a smile spread itself over her face. She was thinking of a beautiful tomorrow, when she should see Hugh and the sunshine.

"Tinny," said a faint voice; and she ran with quick step to her mother's side.

"Oh, mamma!" said she, "the moon is so bright, and it will be so nice to-morrow up the hill picking chestnuts, and Hugh will come, and we will bring you a basket full."

"Tinny!" said the soft, low voice of her mother, "I have something to say to you of to-morrow. I saw through the window there the goldenlight, looking until it seemed to me that I could see a beautiful gateway open, and then I knew that the angels were coming to me before to-morrow." "Where will they take my mamma?" said

"I shall go to their home, darling, and you will not find me; but do not forget that I will be sometimes the voice to speak to you and tell you what

you need to hear; don't forget that, Tinny;" and she took Tinny's hand and held it to her lips, and then pressed the warm cheek against her bosom. Tinny could not speak. She did not understand what her mother meant, but she was so carnest that she knew it was some sad truth that she was

telling. "Look, Tinny," said Mrs. Perkins; "do you see that little cloud coming over the sky? By-and-bye it will grow larger and lose all its golden glory, and seem like a great black shadow. There will come such clouds to Tinny's life, and perhaps they will be very black and heavy; but the sky beyoud is just the same; and remember, Tinny, to

look to the brightness, always look to the bright

ness. Now run, darling, and call Milly," Tinny raised her head, and as she looked on the face there, it seemed so pale and thin that she was frightened. She ran for Milly; but she was not in the kitchen, and she went out toward the spring. Just at the corner by the little log shanty that was used as a storehouse for tools, she met Hugh. "Halloa!" said he, "good luck is this! I see you and the moon both over my right shoulder;

but how you look! What 's the matter?"
"Oh, Hugh, mamilia so sick! What shall I Tinny seemed to think that Hugh could do any-

thing, and he was so anxlous to show his importance that he put on the manner of a man quite equal to any emergency.
"Let's see," said he. "I think we had better

go and call the doctor." "But he's miles away, Hugh, and she wants

Milly quick."

"Milly!" said Hugh, with contempt. "Pish! she's only a nigger! I'll go and see." Tinny put her hand in Hugh's, as if for protection, and they went back into Mrs. Perkins's room.

"Mamma, here's Hugh, and he thinks he can help you," said Tinny, eagerly. But there was no answer, but in the room a

stillness that made the air seem heavy. "Oh, she 's asleep," said Tinny. "Do n't make any noise, Hugh, but climb up on the bed, and wait till she opens her eyes; she never sleeps but

a moment" They sat there in the silent autumn light, and Tinny kept hold of Hugh's hand, and looked steadily in his face. He watched the silent figure lying there, but the eyes did not open, and there was no breath from the half-open mouth. A terror, almost the first he ever felt, came to him, but he coaxed Tinny to his side, and laid her head in his lap, and patted her cheek. Sho was worn and tired, and fell gently asleep, and the soft light fell upon her sleeping there, and the same light touched those eyes that would never open again.

· Hugh knew that Mrs. Perkins was dead, and that Tinny would be sorrowful. In his feeling he became a man in a moment. He felt he must protect her and lighten her grief; it would not do for him to be afraid, or to waken her by moving, so he sat there and held the head of Tinny, and looked into the pale face. He knew the lips did not move, and yet it seemed to him that a voice was speaking to him.

"What shall I tell Tinny?" thought he; and something seemed to answer him, "Tell her that

her mamma will never leave her." So Hugh sat there in the darkening shadows thinking of Tinny's to-morrow, and wondering on the great mystery of death. There was in Hugh's nature something so noble, that as one looked at him they expected only goodness to flow from his lips, and yet the flush of anger, the curling lip of contempt, the mien of pride at times so governed him that all his features seemed changed. It seemed then as if he was made to rule and govern others, but not to bless them with happiness. Hugh felt in the dim light of that autumn evening as if he was quite old enough, and strong enough, and wise enough to govern Tinny, and yet his better nature was full of love toward lier. He longed to bless her and take her away from all sorrow. He was now twelve years old, and Tinny was eight; but he was large of his age, and she so small that he seemed many years the oldest, He thought, as he sat there, how nice it would be if he had a great house, and Tinny could be in it, and he could do just as he chose, and find every beautiful thing for Tinny; and yet he always thought of her as doing just as be wished.

When Tinny awoke the next morning, she opened her eyes in her own little room close by Milly's, and saw the morning light making the East as glorious as was the sunset sky the evening before. Tinny thought of a day full of beauty, and putting on her garments quickly, she stole down softly for her mother's morning kiss. She opened the door with a joyful hand, and rau to the bed, but there was no one there.

-"Oh, mamma is well and will go with us to gath-

Milly caught her in her strong arms, and kiss-

od/her again and again.
"Milly, where is mamma?" said Tinny. "Honey, darlin', did you know dat de Lord comes to dis world some time, and looks all 'bout, an' see the beautiful tings an' de holy; an' some time he takes 'em wid him, he love 'em so much? round an see what was beautiful, and look right into dis house, and tink dere neber be nortin' so beautiful as your mamma; an' de Lord took her ful, an' all de augels sung wid her. Don't cry, honey, darlin', de Lord be berry near to Tinny."

A sense of loneliness stole into Tinny's heart; a great light had gone out of her life, and the shadows stole over her as the shadows of the evening before. Milly took her by her hand and led her into the little eastern room, and lifted her up, that she might see the still, pale face that lay there. Tinny closed her eyes tightly, as if she could not bear to see, and great tears trickled down her cheeks. She grasped Milly's hand tightly, and cold shudders ran over her little frame. Her face grew deathly pale, and Milly took her hastily from the room. Then she began to cry piteously. It was a wail of sorrow, and the sound of it made the morning air seem chill.

"Oh honey," said Milly, tenderly, "don't, now de Lord knows all about Tinny, and cares for her just like de shepherd cares for de sheep." But Tinny could find no comfort.

Hugh came with rapid step through the path that led from the spring. He heard Tinny's crying, and ran quickly. He took her by the hand as if he had a right, and led her back again, where the body lay. Tinny was as silent as when she entered first; but she closed her eyes as then. Hugh sat down on the floor at the foot of the silent body, and held Thny close to him.

"Hush, Tinny, and I'll tell you somethingsomething beautiful," said he. "Now open your eves and look at me, that's a darling. I sat on the bed, last night, holding you; and I knew that she was dead, and could not speak; but I heard a sweet voice, and it said, 'Tell her that her mamma will never leave her, and so she will not, Tinny, you may be sure."

Tinny looked into Hugh's face with perfect trust in all that he said. "Where is she, Hugh?" she asked.

"Why, she's here, of course; for where could she be, if she's not going to leave you? I heard sweet singing, too, last night."

This confirmed what Milly had told her; and Tinny felt quite sure that Hugh was entirely "We'll go and pick flowers now, Tinny, where

the frost has not been; and we'll put them all over her face, and then we sha'n't see how pale it They went out hand in hand; and Tinny smiled, and saw the beauty of the world again. They

hunted in the warm, sunny places, and found a few pale blossoms; but they did not satisfy "Come, with me," he said; "in our garden are some white chrysanthemums, and some late roses;

you have never been there, and you must come."

"But—" said Tinny. "No buts where I am," said Hugh. And Tinny followed as if she could not help it. When they had reached the hill half a mile back of her father's, they looked down to a fine house, with great oak and locust trees in front; Tinny thought it the finest place she ever saw. The lawn in front was still green from the autumn rains. The oaks were brown, and the locusts were shedding their little leaves, which fell in the autumn air like drifts of snow. As they went up through the gate, a proud peacock spread its tail, and some ducks, with fine plumage, moved toward the garden. Agirl about Tinny's size came out to meet them. She had dark hair, like Hugh's, and long hanging black curls. She came swinging her sun-bonnet, and

"Hugh! Hugh! pa says you are a bad boy, and you must come right in."

wait a while; I'm busy."

bad, wicked boy; is n't he," said the girl, turning to Tinny.

"This is my cousin," said Hugh; "Estelle is her name, and she calls my father her pa; and she wants me to do just as she pleases, and I please to do very differently. Go long, Stell, and mind

just like yours. Oh you little ducky," said she, to Tinny; " how frightened you look. Come and see my peacock, and I have a great feather for you." Go long, Stell," said Hugh, "we can do without you."

"P'rhaps you can, but you won't," said Estelle, and she took hold of Tinny's hand. "Tell me what you want. Will you have a duck's egg? Those are all my ducks."

"Not by a horn full," said Hugh. "Do n't you believe a word she says; she 's a great liar." "Ha! ha!" said Estelle, "he thinks I 'm like him, is the help-mate of progression.

but I aint; and don't you believe a word he says."

talked all the way, and Tinny listened with won- existence. They have neglected to take into any "Hugh don't like me," she said; "he says I'm

ugly, but it's because he's ugly; but I like you. Will you come and see mo? I have a great big in the department of Questions and Answers. The doll, and a cunning little kitten, and a peacock, and lots of ducks, and some chickens." "Whew!" said Hugh, "Miss Importance, those

happen to be all mine."

"Pa says I can have all I want; and pa and I know a great many things that Hugh don't; we know all about where the squirrels have hid the chestnuts, and we've found whole healts of walnuts, and---" Estelle was interrupted by Hugh, who called

her to run and get some seissors to cut the roses with. She obeyed him as if she thought it was a necessity, but she went with no willingness in her "I wish she 'd stay away," said Hugh. "She's

always meddling, and around when one doesn't want her. What my father wanted to bring her here for, I don't know. Her father's dead, and her mother 's dead, and---' "Oh, then, why don't you take care of her just

as you do of me, and tell her what you hear?" "Oh, pshaw! she don't care to know," said Hugh. "She would n't know anything about it." "But I shall tell her," said Tinny.

"Oh, no, you must n't," said Hugh. And Tinny looked up to him as if she intended

to obey, strictly, all he said; and so she did; and when Estelle came back, she said not a word. They gathered all the fresh looking flowers they could find, and then Hugh sent Estelle back with the scissors.

gets back."

"But you told her you would wait," said Tinny. "Oh, that's nothing," said Hugh; "I sha'n't walt. I don't want her, and I'll not have her.

Slie's always tagging. Run, Tinny." And Tinny ran as fast as her little feet would carry her, scattering flowers after, from her loaded apron. When Hugh had helped her out of the He came las' night, honey, dearey, an' he look gate, and over the fence opposite, he hid Tinny behind a huge log, and he stood behind a tree.

Estelle came on, tracking them by the flowers. When she found no more scattered ones, she stood wid him, and put her dere mong de angels, an' still, and her bright eyes flashed; for a moment dere she be singin' the hebenly songs. Milly she was irresolute, and then, as if a sudden feelheard her las' night for sure, an' 't was so beauti- ing of pride came over her, she turned slowly and retraced her steps. She went back to her peacock, her ducks and her dogs; and Hugh ordered Tinny from her hiding place, and they went to cover the silent face with flowers.

Tinny was not quite satisfied with Hugh's treatment of Estelle; but he looked so wise to her, that she concluded not to speak of it. He stayed with her all that day, and talked with her about himself, and what he meant to do, and the way he should live in a great big house, with ever so many servants, and a barn with fifty horses.

Tinny believed that all would be as he said. Then he told her of the beautiful heaven where her mother would go; and Tinny said:

"But, Hugh, you told me she would never leave me. Shall I go to heaven, too?" Hugh was puzzled for a moment, but quickly

replied: "Oh, I expect there's a great big bridge that

folks go over quick as lightning." So Tinny looked again at the sunset light, and thought that in it she should see the bridge of

[To be continued in our next.]

## Original Essays.

### THE DOCTRINE OF RE-INCARNATION IN FRANCE, &C.

BY HENRY LACROIX.

To our mind all ideas have a birthright throughout the whole realms of existence, and their degree of truthfulness is simply a matter of light and shade. Therefore we cannot say to the Spiritualists and Spirites, or Spiritists, of France: You are both or severally absolutely wrong or right.

The antagonism between these two classes of co-workers in the same field has been brought on more by differences in points of faith than by the ostensible incompatibility of character of their two official representatives-Pierart and Kardec. The Spiritualistes of France would likely have no objections of applying to themselves the name of Spirites, were it not accepted as the synonymous term for re-incarnationists. This division among the followers in France, of the New Dispensation. is looked upon by many as a sorrowful thing; but we are of a contrary opinion. We look upon division and contention as the mainspring of progression.

By reverting to our most mature thoughts on the subject of re-incarnation, and by making an analysis of the teachings of the spirit-directors of the Circle of the "BANNER OF LIGHT," we are made to arrive at the conclusion that this dogma

can well bear the test of positive demonstration. Firstly, it is universally admitted that wisdom, love and power are three principles that pervade and govern all nature, and that all matter, either of the material, spiritual or etherial kind, is constantly changing conditions. Therefore all organisms, of whatever kind, are made to be born over.

We might ask the opponents of the doctrine of re-incarnation: From whence comes the new born. if not from spiritual life? The drop of rain that descends on earth from a spiritual state, is born over into material conditions. This comparison may not appear to some of sufficient weight or' value as an argument in the premises; but innumerable well attested illustrations, bearing the sanction of science and popular observation, might be cited in behalf of the re-incarnation of man as well as that of all other organisms.

The Spiritualists of France, of both schools, "Fush!" said Hugh, "tell the old gentleman to have not yet looked well into the philosophy of existence. They have not yet become imbued "But, Hugh! Hugh! you promised, you know, with the idea that mankind are but particles of to go for chestnuts, and I want to go. You're a matter, of triune kind, organized so as to represent only the three principles of nature. They still look upon mankind, both in the material and spiritual sense, as subjective authors. They imagine that American Spiritualists are backward in the study of the newly born over ideas, and that the amount of their knowledge on that subject cannot be compared with their own. The Spirites of "I don't happen to have any business; or it is France lay much stress upon the dogma of re-incarnation, and look upon it, it seems to us, in a wrong light. Time, however, will likely bring the Spirites to more mature views on that subject. Enthusiasm, with lively minds, is apt to carry them beyond the points of matter of fact, and to mislead them, for a time, into theories sometimes wild and disjointed. It is said that there is such a thing as perversion of truth, but not, in our estimation, in the absolute sense. The vagaries of the Spiritualists on the doctrine of re-incarnation do not seem to us to be useless or harmful. Motion

The Spirites freely cite authorities of the past in behalf of the doctrine so dear to them. They also Tinny looked puzzled. But Hugh led the way cite spirit-authorities, who have given them, until to the garden, and the girls followed. Estelle now, but a sectional view of the philosophy of consideration whatever, the more complete philosophical teachings which the controlling spirits of the Banner of Light have given upon the matter, time has come for investigation to have a wider scone than it has had heretofore. The opening of the intellectual age of this era is ushering upon us, as an abiding consequence, the mature ideas of the former or Pagan era. Pantheism may be said to be born over, to receive higher developments, and we may confidently say that our minds are ready and in a fit state to receive the newly born over ideas.

> We need not be scared to turn over the cherished notions taught by maternal love. We are bound to investigate all the recesses of the mental kingdom, as far as we can reach, and draw therefrom the new to replace the old. The perceptive organs have never receded to the back of the head to make man a truly conservative being.

The doctrine of re-incarnation, which French Spirites are fondling so much, is but a sectional view of the New Philosophy, and, as it is presented by them, it fades almost into insignificance when we compare it with the singularly beautiful and highly comprehensive philosophical theory enunciated by the directing spirits of the Banner.

The French and American people, by their particular organization, are mediumistic powers so fitted as to reflect differently the ingushing light which is now settling on earth. The practical genius of the American people has seized and comprehended the positive portion of the new philosophy, and it is slowly, but surely giving it shape and form into a well-defined and logically arranga "Now run fast," said he, to Tinny, " before she ed system. The French Spirites seem, to us, to represent those classes of minds of old who made

metempsychose a scarecrow, a hell-fire philosophy, shrouded with the atonement idea.

The moral genius is always wanting in the high like aspirations and inspirations are always stamped with negative conditions and results, are spreading like wildfire. The moral genius does not essentially change of nature; it never has, it never will. Its human unfair manner with which Allan Kardec, in his representatives, either in the material or spiritual spheres, will always be guided by fear and such treated the Davenport Brothers. This author like propelling influences. The positive and negative are two principles which are adapted to go hand in hand throughout the cycles of time, but never to be blended together. Imbued with and governed by the positive principle, the American Spiritualists, in contradistinction to the French, cannot be expected, as a rule, to become the recipients of negative kinds of theories which stamp tistically at the cords of the Brothers, without, existence with the blush of shame or dark and contradictory ideas.

The highest representatives and exponents of the American or positive genius-the Spiritual- to encounter the sneers and jeers of the would-be ists of the United States-will always go hand in Jubilant Parisian press. Really, then, his courhand with their negative French partners of the Spirite school, and will cordially convene together for the benefit of the family class as well as for the general welfare of common humanity; but it cannot be expected that they will agree to follow their Spirite brethren in the same roads of experiences their favor, and not having been an eye witness and observation, or find in them the same lessons. of the manifestations taking place through them, It is to be hoped that the so-called Spiritualistes of has come out in the last number of his Revue Spir-France will become actuated toward their spirite- itualiste, with a long and ably made factum, plendco-laborers with more friendly feelings, and that ing most forcibly and eloquently in their favor. they will be found desirous and willing to devote their attention to a calm and thorough survey of of the article spoken of, of Allan Kardec, on the the new philosophy, apart from its physical bearings or external manifestations. Nations, like individuals of the moral class, are more or less conthem is always tinctured highly with former-enstill entertain some of her peculiar ideas.

The separation is not complete, with all the show to the contrary. The dark and wild ghost of atonement is still organized into shape and form by the excitable minds of our French spirite brothren, and it is tormenting them as formerly, when they knelt before the altars of the powerful and crafty priesthood. The doctrine of re-incarnation has come to them freighted with this wild and disjointed notion, in consequence of the negative organization of their minds. Nations, like individuals of the moral order, will persistently elaborate and hold, in one way or another, to those ideas of a diminutive kind, which clip off a good deal the wings of aspiration, and which, as a the service we perform for others will be obviated. natural consequence, bring on them incomplete and vague notions, in many respects, concerning present and future destinies.

Allan Kardee, the most able writer and expounder of the Spiritualist school, in France, of which he has been the principal builder, holds out that concordance of opinion, collected from all parts of the world, through the mediumistic process, has led him to proclaim the doctrine of reincarnation with its paraphernalia of atonement. It is very doubtful whether a large number of American Spiritualists would be found to concur in the expressed opinions collected by Allan Kardec, concerning the main view given by the Spiritualist school to the doctrine of re-incarnation, Inspiration is always en rapport with aspiration. The new philosophy comes to us freighted with more beautiful and consoling ideas than to our French partners, in consequence of our higher aspirations, or of the fact that a positive spirit leads us forward.

The French have been so long under the harsh rule of Authority, it is not astonishing that they should see new ideas through a dark veil. The stifling of opinion is not a favorable condition for the birth of great conceptions, and for their wholesome rearing. Ideas come dwarfed, and in an unhealthy state, under the supervision care of Authority. With all his brilliancy of literary talent. his great labors, his unremitting and earnest the subject before us in a new form, and leaves no excuse for persisting in a course which could search after truth, Allan Kardec has invariably, would seem to us, paved the way of Spiritual ism in France with the stepping-stones of Author-

Forthcoming events cast their shadows before them, it is well said. Too much individual care is apt to spoil the best cause, and, when that cause is more or less centered in one man, or one group, it is sure to become contaminated, to say the least, with very unfavorable conditions for a healthy and wise development. The Old World has much to unlearn, and its new ideas are often so unhappily conditioned, that they can ill bear a comparison with those born-or born over-in the

school, seems to us to be destined, by its present organization, to act the part, sooner or later, of thousand millions of dollars. Whether more or Rome over Christendom, unless circumstances intervene to pullify such a course and result. The Latin races of Europe, who seem to be fit subjects for carrying on their necks and minds the yoke of Authority, will likely be the most earnest adherents and supporters of the Spiritualist school. The Central Group of Paris has, even now, taken hold of the reins of Authority in spiritistic matters, and those reins are attached to the principal groups or circles all over the peninsula. Allan fore better, as advised by a writer in the Daily Kardec, the repeatedly elected President of that Advertiser of Oct. 5th, take the dentist's chair Central Group, is called by all of them Master. and have the faulty tooth extracted at once, in-That word and its meaning needs no comment. stead of waiting with expectation that the pain Z. Y. Picrart, the editor of the Revue Spiritualiste, published in Paris, has often taxed Allan Kardec of making himself the Pope of Spiritualism, and of working to the detriment of the cause. We are adverse to accuse Allan Kardec with any personal ambitious views, or to seek for anything else but the advancement of truth, and the welfare of the cause. Surrounding circumstances have impelled him likely to become a master, than a wish on his part to exercise that authority. As the Jews of old, the French call for a master, or a king, because it is a want with them. They have not yet, as a majority, become fit for self-govern-

trary or despotic-wise position of the Central exchanges were effected with an amount of specie Group of Paris, in the cause of Spiritualism in which one of our officials stigmatized as ridicu-France, and throughout Europe generally, we lously small. It was small, but it was sufficient. cannot but acknowledge that its action is immemediately beneficial in many ways. Its labors that we will pay specie for all our debts, both pubare astonishingly great and very systematically lie and private, but that we will pay them in carried on, by its able, courageous and persevering President. Centralization is always sure to which specie would do it. It must be borne in work out wonders, in inany respects, and it is mind constantly that a given amount of gold and very well exemplified in this case. Decentraliza- silver represents a given amount of labor, or sertion, however, is much more conducive to the vice, and this amount is supposed to be more unihealthy unfolding of individuals, if it does not form in case of these metals than with other probring forth a brilliant and gorgeous nucleus to ducts of labor. That this has been so, is no doubt

would be acceptable to the Spiritualists of France, we can find no better standard by which to reprewere it presented to them, as the communicating sent labor and its products, and therefore insist spirits of the Banner of Light view it, without that all contracts for service shall be resolvable the bugbear, or baueful idea of atonement. We into specie, or its equivalent. eagerly wish Z. Y. Picrart to get translations | Let us suppose that in ordinary times a person made, out of the department of Questions and in New England has sold the product of his labor, Answers, in the Banner, bearing on that subject, and taken the note or obligation of another, pay-

and become in France the interpreter and propounder of those views. Such an undertaking would tend substantially to efface, or modify, the qualities of intellectuality proper; its feminine- erroneous or crude notions which the Spiritualists of Europe entertain on that subject, and which

> It has pained us to perceive the injudicious and Revue Spirite of the month of October last, has ought to have been aware that these young men were genuine physical mediums, or, at least, he should have taken the trouble to test their mediumship, before publicly casting on them his very accentuated doubts of their honesty and reliability. The article in question is well got up, so far as literary talent is concerned. It gnaws arhowever, untying, or even cutting them. It would seem to us as if this able writer had been afraid de compromettre-to compromise his influence, and age and good sense failed him. "Iknow them

not!" . . said he. As a compensation, Z. Y. Picrart, who had not been invited by the Brothers to assist at their scances, although he had, before their arrival in France, spoken strongly in

The following translation is a sample, or resume Davenports:

"They are either very smart jugglers, or true mediums. . . (And a few lines further.) If they servative. Change or reform brought on among | are genuine mediums, the auspices or conditions under which they present themselves, being of a tertained notions. The Spirites of France, al- nature to produce an unfavorable impression, though they have broken the fetters which bound | they cannot, therefore, usefully serve the cause. a large number of them to the Romish Church, In one case or the other, Spiritualism has no interest whatever to uphold them." Montreal, Canada.

### TRUE COMMERCE.

It has been said, and perhaps truly, that Massachusetts, with a population of one million two hundred and fifty thousand, now exerts a productive force which fifty years since would have required an hundred millions of men. If this is so, we may anticipate a period when the amount of property produced will be so great that all our wants can be supplied without resorting to commerce, and the necessity of fixing a price upon all But, at present, the necessity for price, and some medium or currency with which to represent that price and effect our commercial transactions, is imperative, and we are therefore to seek for the best means to accomplish our purpose.

We desire that such a system may be adonted as will afford us security against financial revulsions, and render commerce, or the exchange of commodities, not only honorable, but reasonably lucrative to those who are qualified to engage in it. At present, in this country at least, no one can form any reliable opinion or found any action upon what has been. The future is entirely uncertain, and trade has degenerated into gambling. The moral effect of this state of things is disastrous, and even the physical is overstrained and falls into premature decay. We do not live out half our lives; or if we do, it is in a condition quite unlike what was intended for us. And this, to a great extent, is due to the state of excitement and restlessness consequent upon a false system

of trade, aggravated by a series of measures on the part of the General Government, supposed to have been rendered necessary by the requirements of the war. We pass for the present the question whether wiser measures were not possible, because the close of the war and the rapid reduction of our expenses to a peace footing brings he justified only under the most pressing circum stances.

In our judgment, there is but one course left open for us, and that is to return to specie payments at the earliest possible date after the meeting of Congress, so that the necessary laws can be enacted. It is not to be denied that all those who have debts to pay, or property to sell, will be opposed to this course, because it needs no argument to show that resumption of specie payments means reduction of prices to the normal or old standard. How much this would be we have not the means to determine. But those who ought to know, say that the whole of our public debt would be represented in the reduction. In other words, The Central Group in Paris of the Spiritualist it would be equivalent to the imposition of a tax upon the community, in a single year, of three less, we cannot tell. But that it would be an enormous amount, every one conversant with prices at present can readily understand. And we trust it will be equally clear that delay will not help us. On the contrary, as we have heretofore been warned by the wiser ones, so we are again, that prices, instead of being lower, and going down gradually to the standard before the war, will be ligher continually. We had therewill leave us gradually.

It will aid us in coming, to this decision if we remember that a return to specio payments does not mean that we shall pay specie. This may seem paradoxical, and by many will not be accepted. But it is none the less true.

Let us consider for a moment how much is the amount of production in this country in a single year, and how many times much of this must be exchanged ere it reaches the consumer. The exchanges in the New York clearing house alone are often at the rate of thirty-six thousand millions per annum. And yet there is but little specie in all this. So it was in New England un-Notwithstanding what we would call the arbi- der the old Suffolk Bank system, by which all our

The return to specie payments means, then, not whatever the creditor desires, at the price at true; but that it will continue to be, is a question We believe that the doctrine of re-incarnation that we propose to consider hereafter. At present

note of some individual given for merchandise purchased to be exchanged for produce. These bank notes are presented at the bank, and specie demanded. But instead of that, there is given a draft on Boston, where the sales of the produce lie credited. The draft comes to Boston, and instead of being paid, it is exchanged for a bill on London, where at last it is found that the money is to be used.

And finally, a multitude of transactions are effected, amounting to thousands of millions, all by the use of little pieces of paper of no value in themselves, though they represent and are the real title to the property which has been exchanged, as much as deeds and mortgages are a title to real estate. On the other hand, specie, though valuable in itself, has been used during all this time to the extent of only a few hundred of millions. It is relatively to the whole mass of currency but mere change; and we may add, all the bank notes and the whole is but change.

Then do not let us fear to return to specie payments, or the specie standard, for it is not specie the creditor wants, but service at specie rates. It is not specie that the Government needs to enable it to resume, but specie funds, or funds at specie prices. And these funds it can have if it will but have the courage to say so. But, as we have already intimated, there will be a tremendous opposition to the adoption of any measures looking toward resumption, and the chances are that we may go on for years in the wrong course. We can at least utter our warning; and having done so, we are content to wait the logic of events, as shaped by a wise and merciful Providence. W.

#### Written for the Banner of Light. EARTH ANGELS.

BY LOIS WAISBROOKER.

Tell me not that angels holy Only dwell in worlds above; Come they not to spirits lonely, Messengers of peace and love? Are they not here, all about us-Not as guests, but faithful friends-Watching ever on our footsteps Wheresoe'er those footsteps tend?

Yes, they are; for I have seen them Standing by the couch of pain, Wiping off the clammy death-sweat, Or the tears that fell like rain; I have seen them by the hearthstone, With their eyes of heavenly light, Scattering every cloud of sadness, Putting every care to flight.

I have seen them in the highways, Thronged with busy, flying feet; And I've seen them in the byways, Where the humble poor retreat: In the cottage, in the palace, By the prisoner's lonely cot-Oh, this earth is full of angels! Though too oft we know them not.

Once, when I was very weary, And the path of duty seemed, For a moment, sad and dreary, On my vision, lo! there beamed Such a wondrous wealth of beauty, Such a fair and fragrant mead. That my feet were well nigh tempted In forbidden paths to tread.

I forgot that pleasure's fingers Fashion for the soul a tomb; I forgot that deep morasses May be overspread with bloom. I had walked on beds of quicksand, Covered with deceitful green, But the form of one that loved me, At the moment, came between.

'Neath his blue eye, calm and steady, Once again my soul grow strong, or I fult that God had sent To withhold me from the wrong. Dear earth-angels! oh, how potent Are your tones and looks of love, To protect us when temptation For our strength too great would prove.

Yes; this earth is full of angels, Clothed awhile in robes of clay; Some of which are new and goodly, Some are fading fast away. But too oft we fail to know them Till their work on earth is done, And the fluttering of their pinions Tells us that they hence have flown

### Proceedings of the Convention.

The following speech was delivered in the late National Convention of Spiritualists, held-in Philadelphia in October, during the forencen of the second day, but we did not get a report of it at the time. Mr. Jones in the chair. The preamble and resolution offered by Mr. Chase being under consideration, and a motion to strike out the word Christianity having been made, Mr. Pierpont rose

I hope, Mr. President, that the motion (to strike out) will not prevail. For myself, I see no antag-onism between Spiritualism, as I understand it, and Christianity—meaning by Christianity not the creed of any nominally Christian Church, or the moral practices of any nominally Christian community, but the morality and spirit of Jesus Christ, as taught and lived by himself. If I were to define my position by a name of my own choosing, I would be called a Christian Spiritualist. I regard Spiritualism not as an abrogation of Chris-tianity, but as a supplement to it. We are told in our version of the New Testament that Jesus Christ, in his Gospel, brought life and immortality to light." Now this, as a distinct proposition, is to light." Now this, as a distinct proposition, is not true to historical fact, for the doctrine had been maintained for ages before him by the most enlightened philosophers of Greece and Rome, and was held firmly by the Pharisees of his own nation. Nor is this proposition true to the original Greek of the New Testament, which, truly rendered, is "hath shed light upon life and immortality." And as matter of fact, "the Prophet of Nazareth" never proposed immortal life as a new doctions any mora than he did the existence of God: trine, any more than he did the existence of God; he assumes both of these doctrines as already admitted, except by the Sadducees. I regard the phenomena of modern Spiritualism as giving much light upon the subject of a future life, upon which Christianity gives little, and the philoso-phies before it still less. Christianity, to be sure, advises us of future happiness and future misery, of spiritual life and bf spiritual punishment, of heaven and of hell. But of the where the blessed heaven and of hell. But of the where the blessed spirit or where the tormented spirit is to be, what are to be the employments of either, whether in or out of the society of the once loved, whether or not the spirits that have passed "over the river" can return and commune, for either good or evil, with those who are yet upon this side of its Christianity, the Christianity of the New Testament says nothing, and the Christianity of the Protestant Church knows nothing. But since the phenomena of modern Spiritualism have appeared, as they have appeared to us, "the regions that sat in darkness" have seen great light upon that momentous subject. I do not look upon the light of the New Testament, and that of the still newer dispensation, as cross lights, but as falling in pardispensation, as cross lights, but as falling in par-allel lines upon the world, from the Infinite Source of of life.

able at a future date. It is payable in specie, of course, though no one thinks of that. The note falls due, and the debtor pays in bank notes, which have just been issued in exchange for the year or two afterwards, in the fall of the year, it is the fall of the year. was speaking to the Spiritualists in Dodsworth Hall, in New York. While there I went over to Williamsburg to make a call, and saw a stranger, apparently a gentleman, crossing the street as if to accost me. I stopped, and standing upon the aldewalk, this dialogue took place between us: STRANGER.—You do n't know me, sir, but I used to hear you when you were preaching in —'s hall. So you've given up Unitarianism, I understand.

understand.
P.—Given up Unitarianism? How so?
S.—Why, sir, I understand you are now preaching to the Spiritualists in Dodsworth Hali.
P.—Yes, sir, I am so; but I am not the less—indeed, if possible, I am the more a Unitarian, from the facts that have made me a Spiritualist.
S.—Well, sir, I think it's all a humbug.
P.—Oh well, sir, the world is wide enough for us both, and each can enjoy his own opinion.
S.—Why, sir, the pretended comunications are so trifting that I cannot believe they come from the spirit-world. Why, there's a wiman down in my neighborhood, who says that the spirit of her mother has come to her, to show her how to

her mother has come to her, to show her how to

P.—Well, sir, no harm in that, I hope.
S.—No; no harm, sir. But think of a glorified pirit coming all the way down from heaven, to show her daughter how to make bread! P.—I suppose, my friend, that you sometimes repent "The Lord's Prayer?"

S.—Certainly.
P.—When you do so, you say "Our Father, who art in Heaven, give us this day our daily

8.-Of course. P.—Well, sir, do you think it in any wise derogatory to his flighty or glory, to hear your prayer and answer it, by giving you your daily bread?

S.—Of course not.

P.-Well, sir, think for a moment how long is r.—Well, sir, think for a moment how long it takes the Infinite Spirit to grant your request; think of the agencies and instrumentalities that the All-Father employs in the work of giving you your daily bread. First, he calls into his service spirits that are yet in the living body, to prepare the field and cast in the seed. Then God takes the matter into his own hand; his later rains, his wintry frosts and snow, and his showers and sunahine, are sent to cause that seed to germinate, and show "first the blades, then the ear, and then the full corn in the ear;" and when that is fully ripe, he calls again his co-workers in the fiesh to thrust in the sickle and gather the wheat into the garner, and by an ingenious process convert that wheat into flour, ready to be wrought into the staff of a family's life. And after the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below Him, a spirit that may be sup-posed still to love those she left upon the earth posed still to love those she left upon the carth, would be as usefully, ay, and as happily employed in showing a child of hers how to make the best use of that beautiful gift of God, as she would be, sitting upon a cloud and playing a harp and singing?

S.—(After a brief pause.) Well, sir, I have of late been quite unwell, and for some time confined to two chamber. During this time I have read a

to my chamber. During this time I have read a good deal in the New Testament, and only the other day I was saying to our folks that I was surprised to see so little in it as to the condition and employments of the spiritual world.

P.—There you have it, exactly; there is little said upon those subjects; the little that is said, is in vague, indefinite and general terms; and as to these important points of which we have been speaking, absolutely nothing. I think the stranger left me with his views of Spiritualism somewhat modified; and with this

statement of my views of Christianity and Spirit ualism, I hope the motion to strike out will not

The motion to strike out was lost, and the res-olution laid upon the table.

### Correspondence.

The Tour of Mrs. Chamberlain, the Musical Medium.

Having just returned from a tour in "York State," in company with the musical medium, Annie Lord Chamberlain, a brief account of it may not prove uninteresting to you and the readers of your good Banner, who are so familiar with the name and good works of this gifted medium.

Starting soon after the Philadelphia Convention, we went to Oriskany Falls-our first appointment-and were very gladly welcomed by the friends, and kindly entertained at the pleasant home of a couple somewhat advanced in years -Mr. and Mrs. Darlin Thompson-whose good, motherly care, and fatherly attentions, we shall never forget.

Mrs. Chamberlain was in very poor health, yet she gave séances every evening during our stay, to large and interested audiences. Of course we found many hard skeptics, but they shared the fate of all who investigate the phenomena through the mediumship of Mrs. Chamberlain, and were, so far as we could ascertain, entirely satisfied.

We found in this town many Spiritualists, all united, and working with a hearty good will for the cause in which all were so much interested. Made the acquaintance of some very good mediums, among whom are Dr. Oliver Curtis, whose strong healing powers have worked wonders, and who still is doing a vast amount of good. Also met a fine test medium, Miss Emma Rice, of Hamilton, who bids fair to be a very remarkable medium. We were fortunate here in securing the services of a good medium as violinist, one who plays much from inspiration, and whose fine music assisted greatly in harmonizing our large circles.

Here let me relate a very remarkable manifes tation which occurred while there. Dr. Curtis made arrangements to have a séance at his house about three miles distant from the town, and accordingly took us over there. After the circleroom was arranged for the scance, I placed upon the table where the instruments were, a small tumbler containing a little bouquet. Among the varied manifestations of the evening, this bouquet was passed around to different members of the circle, and the water from the tumbler sprinkled about. At the close of the scance, upon lighting up, the bouquet was found among the instruments scattered about, but the tumbler could not be found. All were interested to find the tumbler, and joined in hunting for it, and left no place or crevice unsearched, yet we could not find it, and were obliged to give up the search, and reckon it as gone.

The next scance was at Mr. Thompson's, next evening, and upon lighting up at the close of it, there sat the missing tumbler on the table. This caused considerable excitement, and I was called upon to identify the tumbler, which I could do very readily from a flaw in the glass. It was the very same one. Then arose the questions: How could it have come there? or how did the spirits get it there at that distance?

Mrs. Chamberlain was controlled, and explained it to the satisfaction of all. She said that the first time the doors were opened after the circle at Dr. Curtis's, spirits took the tumbler out of doors. Next day, when we were carried back to town, they took it up again, and carried it part way, leaving it by the roadside; then at night when Dr. Curtis passed by, on his way down to attend the scance, they took it up once more, and brought it on and into the house, placing it upon the table during the manifestation.

Mrs. Chamberlain was strongly influenced just at the time it was being brought down, but did not understand why it was, until we knew the

tumbler had been brought back. Let me illustrate my position, and my course in . We stopped there one week, giving seven

scances, and left the people in considerable excitement. A magician exhibiting in the place honsted that he could do the same things. Two gentlemen offered flyg hundred dollars each to any person who would do so, and they would allow him ten days or longer for practice. They heard nothing more from him.

We left our many friends here, and passed on westward, Mrs. Chamberlain making a flying visit to Buffalo, Dunkirk and Cleveland, where her sister, Jennie Lord, was stopping and giving scances. Returning, we stopped at Lockport, finding good friends ready to welcome us; gave several scances there, with good success; also one at Gosport; thence on to Rochester, where we stopped and gave two private circles. Here we found many anxious to witness the manifestations, and had not our time been limited, might have given scances for many weeks. With many thanks to our kind friends, and a promise to come again, we sped on our way to Little Falls, where the friends had been a long time expecting us, and had made every preparation for a good time. Here we gave two scances, when Mrs. Chamberlain's health gave way, and she was forced to go home and rest, much to her own disappointment and that of the friends there. As it was, the manifestations caused great excitement, and our friends assured us we should be needed there a month. But we were obliged to leave, amid the regrets of all, with a promise to come again as soon as possible, and finish up the good work begun. Here some gentlemen were so well satisfied with the genuineness of the manifestations, that they offered to give one thousand dollars to any person who could perform like manifestations, allowing as long a time for practice as they might

Dear friends, we hope to meet you all again. With good wishes for the continued success of our good Banner, I am, your sincere friend, Miss P. C. Hull.

Providence, R. I., Nov. 28, 1865.

#### The Projected School at Vincland, N. J.

The two liberal individuals who subscribed each five thousand deliars, last spring, and with t secured one hundred acres of land on the most eligible site on the Vineland tract, and have held it in waiting all summer for others who have means and sympathy for those who are desirous of getting an education by earning it, and not having it poisoned by sectarian dogmas and cloyed by superstition, as our colleges are, to join them in the effort to erect buildings and start a school here that should be free from sectarianism and partiality for one sex over the other, have, thus far, waited in vain for the necessary assistance to go on with the project; and while there have been applications for hundreds of students, there has been no pecuniary aid offered to warrant the further progress of the work, and it remains with the lands waiting unoccupied; but they will not wait much longer, unless some of the friends, who have means to contribute to the prosecution of the plan, come forward and aid it. If this is abandoned, these ten thousand dollars will be lost to the cause of liberal education; for it is not likely that either of these men, now in" the decline of life, will over again engage in a like enterprise. It will, indeed, be a pity to lose this valuable tract and delightful location for such an institution, which is already worth far more than its cost, and by the unprecedented growth of the place must continue to increase in value and importance. Of course when it was announced that school was in contemplation, which, in all its departments and collegiate course should exclude sectarian dogmas and clerical control, and should grant equal privileges and honors to each sex, making no distinction in its compensation for labor, or its honors and titles for studies, the enemies of woman's equal rights in education and the friends of sectarian schools both unite and use all means to defeat such an enterprise, the most potent of which, with the present excited state of the public mind, is prejudice. Of course a college that would even admit females without a priest to represent it, would be called a visionary and doubtful experiment, if it were an industrial as well as intellectual school, as this was designed to be, where students of each sex could pay-by labor their board and tuition, and acquire a physical and intellectual education together.

The circulars and situation of this enterprise have been given to the public several times, and friends invited to correspond and çooperate if they desired to do so, but if no better success results from these for the next six months than for the past, the enterprise will be abandoned, and soon some sectarian organization will take up this favorable location and start a college here, for it is a very advantageous place for one. I had hoped. from the many wealthy persons among the Spiritualists, ten or twenty would be found to loin these two and put this school into immediate oneration; but if not, I can wait for that great law of progress which is fast putting the wealth and control of this country into the hands of the Spir-WARREN CHASE. itualists.

Vincland, N. J., Nov. 9, 1865.

### THE SPIRIT OF LOVE.

(The following is an improvisation given through Mr. D. Holmes, at the close of the lecture at Ebbitt Hall, New York, Sunday evening, Nov. 12th.]

Come here, and rest thy weary head-Poor pilgrim, come to me; My name is Love; I'll guide you safe O'er Life's tempestuous sea. The troubled waves with fury lash Thy life-bark on its way, But each hath sent thee nearer me Nearer the light of day.

Come here, and rest thy weary head Come, trembling spirit, come; Come, Bird of Promise, to thy rest, This earth is not thy home. Come, plume thy wings, and soar away; Unfettered come to me; Thy warbling voice its music give, And sing thy spirit free.

Come here, and rest thy weary head, For in thy heart I see The pearly gems that truth hath left, And these are all for thee, To help thee swell the notes of love, To sing in nobler strains That To Deuns from the world above That sootheth mortal pains.

Come here, and rest thy weary head, My heart is warm and true; It taketh in the world of life, And pulsates, child, for you. My name is Love, my banner floats Over Life's heaving sea, And they who wear me in their hearts, Find light and God in me.

That the most unlimited freedom of inquiry belongs to man as a birthright, is a proposition, the truth of which will be admitted by every honest and cultivated mind.—Boston Investigator.

"Having Ears, They Hear Not."

### HAS SPIRITUALISM A BASIS?

BY L REHN.

Every hour seems to bring with it an additional necessity for an unswer to this question. Is there anything distinctive in the Spiritual Philosophy by which it differs from other systems? If so, surely it is time that the fact was announced; and if there is not, it is important that we be made aware of this also. If we are an appendage to Christianity, as some would have us understand. many may like to find that out; and if we are not. we had better say so at once. There is but little, if anything that is worth accepting, to be gained by sailing under false colors, or pretending to be what we are not. If the hypocrite is one, who, of all others, most deserves the commiseration of the wise and good; surely a system of philosophy should be exempt from any just ground for the Scharge of false pretences, if it would place itself before the world as the exponent of its most liberal and advanced thought.

Now, let us see how we stand in regard to this matter, aWe need hardly to be reminded of the fact that we live in a Christian country. Everybody knows that; especially, if by that term we mean all the sects instituted in its name, however much these sects refuse the title to each other. But yet, for all this, there are those who lay no claim to this name, and who feel that it does not express the true position they occupy, or the purposes they have in view. Such persons are, for the most part, to be found in the ranks of the Spiritualists, and as one of that number, I wish to express my thought in this regard, feeling that it will be but the endorsement of the views of many associated with the spiritual movement, and who believe that Spiritualism has, not only a basis, but that this basis is both separate and different from that of the Christian Church, or of any Church extant.

If Spiritualism Is to take a place as one of the permanent institutions of the world, it must do so from its own intrinsic power and excellence, and not from any supposed respectability it may socure by borrowed garments, or shining from a Instre not its own; and we may depend upon one thing, that if we make the attempt, we shall surely be found out; and how shall we, the culprits, stand before the bar of the just judgment of honest men and women! and what moreover, shall be thought of us, who are the adherents of a philosophy, righ in the treasures of everlasting princibles as the fountain of its life? Belleving, therefore, that the movement is basic, let us see, if we can, in what that basis consists; and in order to see this more clearly, it may be well to notice what it is not.

It is not a system recognizing any man as its founder, and who is to be followed.

It does not recognize the possibility of the forgiveness of sin, or the atonement by one man for the transgressions of another. 's

It does not recognize the authority of any man, Church, State or book as an infallible guide.

It does not recognize the responsibility of man to man for his opinions, or to any institution whatsoever; neither for his actions, so long as he is not a tresspasser upon the person or property of

Supposing that the forgoing negations will be sufficiently clear without a commentary of ten quartos, let us turn to the affirmative, and see whether that, also, is not susceptible of as clear a

1st, The existence of an Infinite Being or Principle which answers to the soul's idea of God and the immortality of the human spirit.

24, The inalienable right of man to freedomphysical, intellectual and spiritual, so that he may, through the legitimate exercise and culture of his faculties, secure the end of his earthly existence, and the largest possible amount of happiness; that he is amenable to the Divine Law in matter and spirit only, and from his responsibility to which there is no escape, nor, for the good of man, ought there to be; and, further, that, in view of this responsibility which neither man, Church or State can assume for him, even if they wished, he should be the sole arbiter of his conduct, faith and destlay.

Now if there is anything here in common with the Christian system, it is not easily seen. The latter has a man for its founder, in whom faith implicit is demanded, as a guide and teacher, and by whom alone can the soul's salvation in the world to come, be secured. It has its scheme-of atonement, through which the defilements of a sinful life may be washed away in the twinkling of an eye, and the soul's garments made as" white as wool," thus, virtually, blotting out the value of our life experience, and thereby defeating the purpose thereof. It has its authoritarianism, which merges the indicidual in the institution, and declares his subserviency to acreed; declares our nature deproved and incapable of good thoughts or works; makes eternal distinctions between men on merc account of belief, over which they have no control: sends one portion to endless perdition because of bellef, and another to eternal blessedness for no better reason; it hangs the issues of being and destiny on mere technicalities, and tells us that more men are dangerous and in danger themselves, pot having the" Grace of God in their hearts," by Thich is meant, that they have not the creed in their heads. All these things, and many more that might be enumerated, to say nothing of Immaculate conceptions, baptisms, sacraments, holy days, hely ghosts, hely water, hely coats, the trinity, transubstantiation, fastings, prayers, sacrifices, and other pious trumpery, not worth the time to

But some may tell us that this is not Christianity, and the pure stuff should not be saddled with all here enumerated as having been associated with it. Well, we shall be happy to learn of the improvement; and when synods, councils and conventions make the announcement, we will make a note of it; and when we shall see the catechism revised and corrected, there will be more evidence of progress than is now apparent.

Still we may be told that Christianity in Its "pure character," aside from the creeds, is not at variance with Spiritualism. Now this only provokes the question," What is Christianity in its pure state?" If it consists in the doctrine of fargiveness, we have only to look and see that the doctrine of forgiveness was as clearly announced hundreds of years before his advent, as by him.

If we are poluted to the fact that he became a martyr to his cause; then we have his rival in Boerates, and scores of others who might be named. If we are reminded that He went about doing good, healing the sick, comforting the afflicted and distressed. We have only to remember that thousands, both before and since his day, have also done the same, and are still doing it. Whilst, therefore, we thank him for all these good offices, we should also bear in remembrance the brave souls, who, in their devetion to humanity, have done as nobly. It is true, we may be told that this is very profane; but this need alarm nobody, if we only bear in mind the fact, that such persons have delified their here, to the compara-

lived. We shall, therefore, be at a loss to determine why Spiritualism should be made konorable, only by identifying it with Christianity, or with Christ, any more than with the adherents of those systems of pure moral philosophy, spread more or less over all nations, or with their founders, So that Spiritualism is not Christianity even in the "pure" sense, any more than it is Platonic, Essenic, or anything else with which, in its ethics, it may coincide in some respects, while in the more important features; those which tend to the practical realization of the best thought of all preceeding systems, it is greater than them all, that which asserts the Ausolute Freedom of MAN.

It is ardently to be hoped that the time may soon arrive, when we shall have courage enough to declare ourselves SPIRITUALISTS, the advocates of a philosophy having a distinctive principle as its basis, not known to Christianity as such, in any of its divisions; neither to Judaism, Mahomedanism, or any religious system, ancien or modern, but one founded in the constitution of man himself, as endowed by his Creator, and that under this anouncement we mean to place ourselves before the world, and ask men everywhere to judge us by what we are, and what we set forth as our belief, irrespective of what slanderers may say of us on the one hand, or overzenlous friends upon the other.

Whatever glory Christianity may claim to have covered itself with in history, such as it has, is its own. That it has answered the demands of its time, there is no doubt. Let it have the credit of its work. Some of us Spiritualists believe the new dispensation to be the evolution of a new thought to be outwrought in practical life, starting from a new basis; that of the inherently divine nature of man, and that in him centre all rights, and the germs of all possibilities, and that he is made for freedom. That these are the distinctives of our movement: that they are new, as a popular movement, and look to the enlightened judgment of the world for approval and acceptance; that there is no need of appearing in borrowed robes, or attempting to shine by a borrowed lustre, but that trusting to the everlasting truth of our principles and honest straightforward lives, to make ourselves known as ice are.

If there are those among us who still wish to appear as Christians, that is their right, if they prefer it; but some of us do not, inasmuch as we regard it as inconsistent with the spirit of the movement; not expressing our true position, or furthering the just exposition of our philosophy. For one, I unhesitatingly declare that I am no Christian in any theological sense, any more than I am an Israelite, or a Brahmin; that if, by the acceptance of that which is true in Christianity, makes us Christians, so must also the acceptance of that which is true in Judaism, or Mahometanism; make us Jews or Mahometans; but on-the contrary, to be a Mahometan we must believe that "God is God, and Mahomet is his prophet;" to be a Jew we must believe in the authority of Moses; and to be a Christian we must believe in the especial character and authority of Christ," Belleving in none of these dogmas, we are disqualified from assuming these titles, and aside from not wishing them, they are not our right.

By thus maintaining the just status which we of right occupy, we shall be saved the humiliation of appearing to do homage to systems we ignore, and which carry along with them the mould and slime of authority, and that disregard of personal liberty which it is our chief purpose to defend. Though "Christian Spiritualism" may sound pleasantly on our ears, yet we would, doubtless, be much amused to read of Mahometan Spiritualism, Buddhist Spiritualism, Brahmin Spiritualism, or of Catholic Spiritualism, or Greek thurch Spiritualism, or any of the multitude of adjective prefixes that might with equal propriety be employed. Let us have done with these shams, and maintain that affirmative position before the world by which we shall be known, and thus securing respect by making ourselves worthy of it. Philadelphia, Nov., 1865.

s returned to this city. He is preparing to deliver a course of lectures on his

A correspondent writing from Aurora, Ill., speaks in the highest terms of a course of lectures on Spiritualism recently delivered there by W. A. D. Hume, Liberal sentiments are cropping the family continue to deny; and they would out all through the West, which will soon ultimate in a glorious spiritual harvest.

In a postscript to a letter from California dated Nov. 6th, the writer says: "The lectures by Mrs. Laura Cuppy are a complete success." The Eia says she is to lecture in Platt's Hall, one of the argest in the city.

Warren Chase is to lecture in Albany, N. Y., on Sunday, Dec. 17th. Anna Dickinson, the popular lecturer, is said to

et \$15,000 annually by her lectures. Miss Edmonia Lewis, the colored artist, is pur-

suing her studies in Florence.

Van Amburgh, the celebrated lion tamer, died Philadelphia last Wednesday very suddenly. He was a native of New York State.

Dr. L. K. Coonley will lecture in Vineland, N. , on Sunday, Dec. 17th, and in Wilmington, Del.. during January. He has just closed a series of discourses in Portsmouth, N. H., which were well

SNOW PLAKES. Out of the bosom of the air, Out of the cloud folds of her bosom shaken Over the woodlands brown and bare, Over the harvest fields forsaken, Descends the snow.

Even as our cloudy fancles take Suddenly shape in some divine expression,
Even as the troubled heart doth make
In the white countenance confession,
The troubled sky reveals
The grief it feels,

This is the poem of the air,
Slowly in silent syllables recorded; This is the secret of despair,
Long in its cloudy, bosom hoarded,
Nor whispered and revealed To wood and field .- Longfellow.

THE TAMAICA INSURRECTION ENDED.-It appears that the outbreak among the negroes in Ja-malca has been entirely suppressed, the few rebels that were still away from their homes having laid down their arms on the publication of the amnesty. The number of the rebels that came by their death in this short insurrection is estimated their death in this short maurrection is estimated at 3000, of whom 2000 fell by the hands of the executioner on the gallows, and the remainder were put hors du combat by the military. Now, when it is too late, the Euglish people are beginning to see the weakness and guilt of their government of the negroes. Since emancipation times little or nothing has been done for the elevation of the colored purious times and the proposed or the colored purious that much horse the improved on the colored purious thing much her been improved to the colored purious while much her been improved to the colored purious this much her been improved to the colored purious this much her been improved to the colored purious this colored purious the colored p ing has been done for the elevation of the colored population, while much has been imposed on that body which has been oppressive and unjust. Properly educated and treated, in the opinion of those who know them best, the blacks would have been safe and devoted friends; ignorant debayed and down-trodden, only for providential circumstances, they would have extifpated the whites in Jamakes. Our country has a moral to glean from the hast matter it deigned to consider? And shall the bloody blattery of the Jamakes in matter to the last matter it deigned to consider? And shall we have a relaxation from so, tedious a

Some word toggets all

J. BURNS, PROBRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, END. EBBPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS,

This Papar is issued to Aubscribers and suid by Periodical Deniers every Monday Morning, six days in advance of date.

# Bunner of Light

BOSTON, SATURDAY, DECEMBER 16, 1865. OFFICE 158 WASHINGTON STREET ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLDY, · · · EDITOR. "Dr. Kane's Love-Life."

The publication of the "love letters" of the late Dr. Kane, by his widow, is creating a sensation in all grades of social life; not more by reason of the interest which ever attaches to such lucubrations, than to the fact that they are the product of the heart of a man who once occupied so large a space in the public eye. This publication, always calling for an explanation, is defended by Mrs. Kane and her friends on the ground that, as she is really Dr. Kane's widow and he made provision for her in his will, it has suited the prejudices and interests of his own family to hush up such pretensions on the part of the lady, to deny her the entire enjoyment of what her husband left her, and to leave it to appear that she was no better than she ought to be. It was, in short, a downright challenge to the lady, and her friends, to help herself, if she could, against one or all of these damaging imputations. Those who knew Dr. Kane intimately, and the circumstances of the case, of course, too, felt too well assured of the wrong which his widow was thus being made to uffer, and suffer innocently; and they counseled her to avail herself, in self-vindication only, of those advantages which she was known to hold in her hands. Hence this volume, bearing the title-page which makes the caption to this article. The lady is one of the Fox Family, formerly of

Rochester, to whom public attention was many years since universally directed in connection with the rapping manifestations of spirit intelligences. Dr. Kane chanced to meet her at the hoel in Philadelphia in company with her mother, when a young girl of but fifteen, calling with numbers of others to witness and wonder at the new manifestations. He was drawn to her at sight. She was too young even to understand what he so thoroughly understood, the law of attraction not having yet been recognized by her. But he pursued the lead which had been furnished him from an unseen and unexpected source, and presently offered marriage. The young lady was surprised beyond expression. There was a consultation with the mother, and there was a protest of secresy for a time, lest the betrothed should mortally offend the Doctor's parents and family relatives. And there was the cause of the whole trouble. It was finally arranged that Miss Margaret Fox-that being her name-should be provided with a private instructor until her betrothed husband should return from his second voyage to the Arctic seas in search of Sir John Franklin, so as to qualify her more thoroughly for taking the place in Philadelphia society for which, as his wife, he designed her. And, after all things had been definitely settled and the new arrangements duly entered upon, he sailed for the polar ocean where he reaped such a harvest of true

To make the story short-for we do not care to reach any more than we can help on the contents of this most absorbing book-the Doctor came back, met Miss Margaret in New York, renewed his pledges, made his will, in which he left five housand dollars as a "secret trust" to his brother for her benefit, acknowledged in the presence of witnesses that she was his wife and he was her husband, enjoined it on the witnesses to keep the Prof. William Denton, the eminent Geologist, matter secret until the May following, when the who has been on a professional tour to Colorado marriage was to be publicly celebrated and solmnized, and hastily set sail for England at the urgent command of his physician. So that, by the showing of these published letters and the plain testimony of the persons who witnessed the secret marriage, Dr. Kane was the husband of Miss Fox, and she is to-day his widow. But this probably give half the fortune he left as the profit of his book on explorations, amounting, it is said, to one hundred thousand dollars, to have kept back this publication of his letters from the eyes of the world. They were very well aware that these letters were in existence, and his widow had at one time stipulated to give them up, and actually had given them up, on condition of their paying over to her the interest of her legacy quarterly, defraying the costs of the suit which they had already compelled her to bring, and allowing her, what was proposed by them, the sum of two thonsand dollars. A third party held the letters; and it was stipulated that he should never suffer either side to touch them so long as, Mrs. Kane was living and the Kane family fulfilled their part of the contract; but in the event of their failing to pay a quarterly due, she was to have back the letters of her husband on making a demand for them. They failed to comply with the terms of the agreement, and she received her letters back again. The family prefer to keep the money which Dr. Kane willed to his wife, and Mrs. Kane is driven to publish the letters in vindication of her character and as a ready resource for providing means of sub-

sistence. This whole trouble is the fruit of nothing but an artificial and corrupting social pride. The Kane family assumed that it was demeaning to them for one of their number to marry a girl who happened not to be born in exactly the same social walk. Yet his letters everywhere confess to her possession of refined, exalted and truly noble instincts, which were hers in spite of circumstances and everything else. It is a pitiful story, and should excite to shame all such as have ever set up a pretense of social superiority while they could demean themselves to such dictatorial meddlesomeness. While so many couples are to-day seeking the public tribunals all over the country, for the purpose of annulling ties which, in too many instances, should never have been formed, here is a case of a couple of true and devoted hearts, whose lives were practically blasted by this tyraunical tive neglect of the many good and true men and the bloody liktory of the Jamaica insurrection.— we never have a relaxation from so tedious a women, who have adorned the ages in which they All the same of the same of

Physical Manifestations. The Eddy mediums have met with complete

ly to some of them.

scarcely closed before the musical instruments could be reopened, a thorough examination of the tying was had by the committee, who pronounced the knots and positions of the mediums to be prewas repeated several times with the same results. projecting out from the cabinet, was seen by the proceeding further, they examined the tying, but the jury professed to believe him guilty. could discover no change. This declaration won the hearty applause of the audience.

with the mediums. On coming out he was call- goes through in connection with any subject—that ed upon to report. He said the tambourine float- the District Attorney distinctly declared, while ed round overhead, sometimes resting on his head. | making his professional effort to compel Colches-The guitar was held up to his ear, and he felt a | ter to pay a tax to Government, that the trial was hand between the instrument and his face, snap- in no sense an arraignment of Spiritualism, or of ping the chords, and various other manifestations, any man's religious belief. Over and over again He was asked if he thought either of the medi- he disavowed any such purpose in the plan of prosum's hands were loose and handled the instru- ecution as to attempt to prove that the Religion ments. He replied that he did not; he knew that of Spiritualism was not worthy of all men's belief neither of the mediums moved or had their hands | and reverence; and the public journals of Buffalo free. He was quite positive on this point. He and New York, in their reports of the trial and was asked if he believed it was done by spirits, accompanying comments, were careful to respect He said if he could believe that the spirit of man, the same plain distinction, the New York Herald after it had left this earth, could return and per- particularly. It was reserved for a professed form such things as we had witnessed to-night, he might attribute it to spirit-power, but he could to pick up yile taunts and uncharitable flings not bring his mind to believe any such possibility. which even the New York Herald disdained to He further stated that he was satisfied these things were done by some power outside of the medi- influence of a "Christian" paper in a family than ums; what that power was he was unable to of one merely secular. The editor of this paper

The other gentleman expressed views similar to Mr. Marshall.

The table test was quite exciting. The entire committee used their utmost exertions to keep it down, but found it impossible to do so. It would move up and down and around the platform in splie of all the resisting power brought against it. while the mediums barely kept their hands upon it. The audience manifested their delight by hearty applause.

Mr. Marshall stated that while in the cabinet one of the mediums appeared to be in what is called a trance, and talked with him, and he asked it was granted. He said he would procure sets and bring them with him some other evening. The manager consented, saying he might do so any evening. He chose last Wednesday evening. There was a large audience present. The cuffs were placed on all the mediums, and the keys kept outside of the cabinet, yet the manifestafication of a large portion of the audience and the was too severe for the skeptics to get over or disnel to their satisfaction, and no doubt it will have the effect to somewhat moderate their flippant cry

of "humbug." and the untying of the medi-Ang in the cabin mines did not appear, nor "Capt. Palmer, of No-

The mediums are to remain in this city during this week, holding nightly scances, in Mercantile Hall, 16 Summer street.

### Badges for Spiritualists.

A correspondent proposes that those who believe in the Religion of Spiritualism wear badges by which mutual recognition may be easy. This is just what Spiritualists oppose in others. They have had their say against white cravats ( 1 the streets, and all such estentatious symbols of persons professing to be religious. Their creed relates to nothing but the heart and the life. "By their works ye shall know them," is the Spiritualists' motto. They would make all their badges spiritual badges. The poor, the suffering, the proud, the wretched, their enemies-the whole world, in fact-should know them by the tokens which they offer through the natural and unmistakable action of the spirit. Were Spiritualists to undertake to establish clauship now, they would lose their large vantage ground at once. They are professing to teach men that the object desired has hitherto been lost sight of, while the instruments employed to gain it have been made to take its place. Their doctrine is one that scouts the worship of forms for form's sake, and seeks to supplant it with simple devotion to the truth, the good, the noble, wherever found, whether in livery or in rags, with a badge or without, in a church or not; and all tendencies to symbolisms, as regarded hitherto, they labor to correct by every means in their power.

### Moses Hull in Milwaukee.

We learn that Moses Hull has been engaged by the Society of Spiritualists in Milwaukee, Wis., to speak for them for one year. Moses is an able man, and will do much good work in advancing the cause of Spiritualism, which is always in the ascendancy there. His engagement commendes the first of March, after which time his "Monthly Clarion" will be issued from that place." Thursday evening, Dec. 28.

A friend encloses us, from Richmond, Indiana, success in this city during the past two weeks, an editorial slip credited to the" Christian Intellias regards the physical manifestations at their gencer"-but where located we are unadvisedscances. Some things have taken place a little which pretends to knock down poor Colchester out of the usual routine, which will be of interest | again, fearing that the Buffalo judge and Jury did to our readers, and, therefore, we will allude brief- not put him where he would stay. The article in question may reasonably be believed to have One evening Wyzeman Marshall, the celebrated | come from any place but the noddle of a real " intragedian, was chosen by the audience to be one telligencer," since it is an open confession that the of the committee for tying. He was assisted by flippant and wretched writer knew nothing at all Mr. Grace, a rigger by trade, and an expert in ty- of what he descants upon with such glibness. In ing, also a lady. The dignity and fairness mani- the first place it is not true, as the "Intelligencer" fested by Mr. Marshall and the rest of the com- with the "Christian" prefix declares, that, on Colmittee, preserved the utmost harmony among the | chester's trial, "such men as John W. Forney, audience, and, as a natural consequence, with the Members of Congress, lawyers and doctors, men

mediums also. Both gentlemen on the committee of national reputation for wisdom and shrewddeclared themselves thorough skeptics in regard ness, certified that he excelled all others in the to the spiritual phenomena, and were known to wonderful feats that he performed," &c., &c. Nelbe such. After the committee had tied the medi- ther Mr. Forney, nor a single member of Conums with the utmost care and fastened them down gress, nor anybody else of the least note or noteto bolts in the floor of the cabinet, the doors were riety, made himself visible in Court on the occasion of the trial, to prove or disprove anything were sounded, and then as quick as the doors whatever; unless we accept the "wizard" Anderson, who was plainly understood to entertain a jealousy of Colchester, had an enmity against him, and supplied about all the "testimony" cisely as they were when first tied. This process which, with Judge Hall's ignorant and prejudiced harangue to the jury, produced the verdict-not At one time, before the doors were closed, a hand, that Colchester was a "juggler" by any means, but—that he should pay a tax to the Government audience as well as the committee, and, without | so long as he followed certain practices of which

In the next place, this overwise and far too Christian "Christian Intelligencer" must submit Mr. Marshall was tied and entered the cabinet to be told-a process, we take it, that it rarely 'Christian" paper, surnamed an "Intelligencer," touch, thus demonstrating how much purer is the should have lived in the "witchcraft time." He is out of his age altogether. What yeoman service he would have loved to execute upon the helpless, inoffensive females who were convicted of witchcraft, on Gallows Hill, in Salem!

#### The Position of the Banner.

We are not overmuch given, we think, to remark upon ourselves, and when we do it the purpose is to benefit the reader rather than practice self-adulation. In fact, there is little reason, in a work like that in which we are engaged, why we should take praise to ourselves, or ask it of others. They who offer themselves for willing instrupermission to use handcuffs on the mediums, and ments in this great work can take no thought of themselves, as to what may be personally pleasing and grateful. But, in behalf of the great multitude who look weekly for the visit of the Banner, it affords us unqualified satisfaction to say, at this time, that it is steadily increasing in popularity, and, therefore, enlarging its field of usefulness. Its circulation, large as it is in the United States, tions occurred in the cabinet as usual, to the grati- is not confined to this country; it goes to Germany, France, England and Australia, and is reguutter astonishment of many. To satisfy some, a larly read and frequently quoted in the journals police officer was called upon to examine the cuffs of those countries. The great brotherhood of Spirbefore they were removed from the mediums, and | itualists in the United States will be glad to know he declared it to be an utter impossibility to slip this fact, since it is a substantial token of the them off the hand without unlocking. This test rapid spread of our beautiful religion over the civilized earth.

The Banner aims to present, in theory and precept, the philosophy of Spiritualism. Although, for greater efficiency to this end, its pages are ar-An amusing scene occurred on Tuesday evening | ranged in convenient apartments, each supplying worth mentioning. After successful manifesta- what those consulting it chiefly look for, yet all are made to work harmoniously to but one end ums by the invisibles, a gentleman arose in the and that the advancement of practical Spiritualaudience and pronounced it all "humbug," and ism. It furnishes stories for old and young, origsaid if he was allowed to do so he would tie the inal verses, essays on a wide variety of topics, edmediums so they could not get loose. The gentle- itorial comments on all matters of current interman was announced as "Col. Fry, of California." est and importance that are related to Spiritual-Permission was given him, provided he did not ism and its progress among men, and so much of injure the mediums. He then stated that if he general intelligence as the readers of a journal of he could be allowed to tie" the woman "and place this character would desire. Its corps of correher in the cabinet alone he would do so, and not spondents and contributors embrace some of the injure her, and if she got untied he would give most talented and worthy men and women of the her one of his silver mines in Nevada, or \$5000. time, all having at heart the spread of the exalt-The offer was immediately accepted by the lady, ing truths which they recognize in the faith of and the audience vociferously called upon "Col. Spiritualism. The reader will see at a glance Fry" to go upon the platform and keep his word. what the Banner's position is, and what its condi-He declined doing so, much to the merriment of tion and influence. Never since its history began the company, but said he would be present the was it engaged in a wider and more responsible next evening and fulfill his engagement. The work than now. It needs all the moral and manext evening came, but the operator in silver terial support its friends have to give, therefore, in order to perform that work well. Not it alone, vada," who agreed to back up the Colonel to half but the great cause is to be considered, when the question of sustaining it is raised. With that cause its whole existence has been most intimately connected; and never until it is abandoned of the friends will the Banner abate one jot of its industry and energy in spreading the truths of that ennobling and exalting religion which all professed Spiritualists devoutly love.

#### A Register for Lecturers and Mediums.

As a matter of information and convenience to all parties, we have procured a blank book in which to register the names of lecturers, medium's and friends in the spiritual ranks who visit our office from various parts of the country. Mediums' residing in this city and vicinity are particularly requested to register their names, or send us their address and phase of mediumship.

A register is also kept at our Branch Office, 274 Canal street, New York, for the above-named purpose, to which the attention of mediums in that locality is called.

### Spiritual Meetings in Brighton.

In keeping with the spirit of the age, our friends in Brighton have resolved to hold free meetings on Sundays. They have hired Union Square Hall, and will hereafter have regular services at 21 and 7 o'clock P.M. Mrs. Fannie Davis Smith. a popular, lecturer, supplied the desk last Sunday. The public are invited free.

### Meetings in the Melodeon.

The Rev. Mr. Mountfort, a fine scholar and speaker, will occupy the desk of the Lycoum Soclety of Spiritualists, in the Melodeon, next Sunday afternoon and evening. Dr. Fred. L. H. Willis speaks there the two fol-

The Mercantile Library Lectures. The next lecture of the course will be delivered in Music Hall, by the Rev. Dr. E. H. Chapin, on

lowing Sundays of this month. 🐍

#### Important Cure by Dr. J. B. Newton in Portland, Mo.

At the time Dr. Newton was healing in Portland, we made brief mention of his having cured. Peter R. Hall, Esq., treasurer of Cumberland County, of a sovere and protracted lameness, and of Light, accompanied with the money (89) one it is with pleasure that we now publish the fol- copy of either of the following popular works, lowing correspondence from Mr. Hall and his viz: "Dealings with the Dead," by Dr. P. B. Ranbrother, as it fully and substantially corroborates dolph; "The Wildfire Club," by Emma Hardinge; our statement and gives more particulars of the "Blossoms of our Spring," by Emma and Hudson case. There are those who assume to deny that Tuttle; "Whatever is, is right," by A. B. Child, M. any virtue can come out of Nazareth, or in other D.; or the Second Volume of "Arcana of Nature." words, that healing mediums ever perform cures. All new reformatory movements are renovators or reformers of old systems and old ideas, and it Jackson Davis's "Morning Lectures." is natural that the adherents of the old should use their utmost exertions to prevent any innovations upon their old fogy notions, consequently they heap all the odium and abuse they are capable of originating, upon the reformer who is bold enough to venture upon a new system, no matter how much that system may benefit suffering human.

THE ORDEAL FOR WIVES. A Novel. By the author of "The Morals of Mayfair." New York:

American News Company. For sale in Boston much that system may benefit suffering humanity. But such undeniable evidence of the noble work Dr. Newon is doing cannot be set aside.

MR. EDITOR-For the information of your readers, and in answer to the many inquiries received from all parts of the country, in regard to the almost miraculous cure of my brother by Dr. Newton—a short notice of which you published in your paper a few weeks since—I have solicited and obtained from that brother, a full statement of his case, up to the time he first saw Dr. Newton; tion. also of his condition from that time to the present In the letter dated Nov. 1, 1865, he says:

I became lame in the left knee joint, in November, 1842. Probable cause, injury to carrilage of the joint. Knee became swollen, painful and in-flexible; fragments of loose carrilage were perceptible in the joint. Inflammation gradually extended to the capsular ligament and synovial membrane. For two years and a half I walked without crutches, until it became physically impossible to continue so doing. I consulted many eminent medical men of Maine and Massachustes are of place of the distributions with the continue of the setts, some of whom advised immediate amputation: others, rest and medical treatment. I followed the advice of the latter, but without avail. The disease progressed, attended with softening and enlargement of the heads of the bones, and a scrofulous enlargement of the cellular tissue.

There were no running sores, save issues, blisters, etc., yet the joint soon became exceedingly sensitive and painful. I could take but a limited amount of exercise of any kind; my general health became greatly impaired and my physicians gave me little encouragement.

For ten years past, the disease has seemed less active, causing me less pain than formerly, al-though the limb still remained in a wasted, or dwarfed condition; the joint being still swollen and painful, and even acutely painful at times. The limb, being but slightly bent, is of equal length with the other. When standing, I naturally rest the foot; but for more than twenty years before seeing Dr. Newton, I have never borne weight upon the lame limb, whether by design or accident, without suffering, sometimes severely, in consequence; nor would the pain cease on removal of the weight, but would continue often for days afterward, extending from the knee upward and downward toward the hip and ankle joints. and downward toward the hip and ankle joints. I was suffering severely from this cause immediately before seeing Dr. Newton. No physician had ever helped me. I believed my case totally incurable—had not a particle of faith in Dr. N.'s ability to help me, and called on him only at the earnest instance of my friends. He pronounced my case incurable, but said he could remove the pain and could remove the

pain and enable me to walk without crutches.

At this first interview, Aug. 31st, I walked about At this first interview, Aug. 31st, I walked about his office without crutches, and, to my utter astonishment, without pain. Four days afterward I saw him the second time, when I laid aside my crutches. I have not since resumed them. The limb is weak, but is gaining strength, and increasing in size, while the swelling about the joint is diminishing. I walk with two short canes, one in either hand; but can walk without either. Exercise wearies the joint and sometimes causes a lite. cise wearies the joint, and sometimes causes a lit-tle pain; but I have no acute pain, as before, though I often walk half a mile or more at a time, three or four times per day. I saw Dr. Newton, in all, some five or six times. Have not now seen him for upward of six weeks. Yet the joint con-tinues to improve, and my general health is bet-

Such a result is almost miraculous; is as astonsuch a result is almost miraculous; is as a son-ishing to me as to any one; and it is certainly due to the wonderful power possessed by this man. There is no escaping such conclusion. Of the source and nature of this power I know nothing; but believing its exercise a blessing to suffering humanity, I am content to accept the result with a grateful heart.

Dr. Newton performed many other wonderful

Dr. Newton performed many other wonderful cures while in Portland.

Peter R. Hall.

Portland, Mc., Nov. 1, 1865.

I have only to add that there stands the fact, and we are content to accept it, whether it be the work of the devil, magnetism, electricity, od force, jugglery, Prof. Andersonism or humbug. If it be the work of the devil, he is a very kind individual, even shough-he did not step in until a late hour. And if it be humbug, the bug has certainly hummed to some purpose this time.

Yours for Truth, OTIS F. HALL. Cambridgeport, Mass., Nov. 6, 1865.

Dr. Newton was in Columbus, Ohio, during the last half of November, healing the sick, with his usual good success. A correspondent sends us the following particulars of a case which the Doctor cured while there. Mr. George Rhodes had a child only six years of age smitten with paralysis, both in mind and body; being blind, deaf and dumb, and unable to move a limb, for three months. A garment worn by the child was brought to Dr. Newton and he pronounced the child cured. The parents afterwards brought the child to the Doctor in a well condition, and blessed him for having restored their precious one.

Dr. Newton has left for Nashville, Tenn., where he will remain several weeks, working in his holy mission, free of charge,

### Meetings in St. Louis, Mo.

We are glad to learn that the Spiritualists of St. Louis have resumed their regular meetings again. It will be seen by the following note from our friend, A. Miltenberger, Esq., that some of our best speakers are engaged—the very ones who will fast revolutionize public sentiment there in regard to the spiritual philosophy. Mr. M. says:

The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at half-past ten A. M., and half-past seven P. M. Seats free. .

Speakers engaged, A. J. Davis, December, 1865. Mrs. Augusta A. Currier, January, 1866. Miss Lizzie Doten, February, 1866.

During A. J. Davis's visit here, it is expected that he will organize a Children's Lyceum. The Spiritualists of this city, after four years, have woke up, rented a hall, engaged speakers, and made the seats "all free," something that was impossible before the war. We are looking for S. T. Church, the Springfield medium, here daily.

### New Music.

Horaco Waters, 481 Broadway, N. Y., has recently issued the following pieces of new music: "The Nation's Jubilee," music by A. B. Clarke; "Come to the window, love," a serenade, by H. P. Danks; Wait, my little one, wait," a ballad, by Mrs. E. A. Parkhurst; "Do they love me still as ever," words by Mrs. M. A. Kidder, music by Mrs. Parkhurst; "Tis sweet to think of Heaven," a sacred solig. by H. P. Danks. The state of the last of the la

#### A Capital Inducement to Subscribe for the Banner.

For three months from date, Dec. 16th, 1865, we will send to the address of any person who will furnish us three new subscribers to the Banner

For four subscribers, with \$12 accompanying. we will send to one address, one copy of Andrew

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

#### New Publications.

by A. Williams & Co.

This is a sprightly and dashing society novel, by an author whose "morals" made some talk in their time, and who will not be greatly surprised to find that his combination and contrast of peronages in the present volume have attracted quite as much attention. The subject of love is pretty thoroughly gone into, and there is romance enough to suit any hungry reader. The style is airy and racy.. It will be a popular republica-

The readers of the Banner only need to be told that one of the earliest and most welcome poetical contributors to its columns, William W. H. Mac-Curdy ("Wilfrid Wylleys") has published a poem in a neat pamphlet, entitled "The Spirit of Harper's Ferry; A Poem for the Times." We can commend it to popular perusal.

Another of the Banner's contributors - K. Graves-has written a very comprehensive and pithy pamphlet, entitled the "Biography of Sa-It is a historical exposition of " the devil and his flery dominions," and discloses the Oriental origin of the belief in a Devil and Future Endless Punishment; also, the Pagan origin of the Scriptural terms "bottomless pit," "lake of fire and brimstone," " keys of hell," "chains of darkness," "casting out devils," "everlasting punishment," &c., &c. It is a thorough and masterly performance. Published by the Religio-Philosophical Publishing Association, Chicago.

A. H. Davies has published a very neatly printed and convenient Wages and Board Tables, for the help of such as are not familiar with reckoning, or have not always time to reckon for themselves. It is invaluable, when nailed up in the house. He offers ten dollars to any one who will detect an error in it.

THE AMERICAN ODD FELLOW.-The December number closes the volume for the fourth year. We are pleased to learn from the editorial remarks, that the magazine has met with good success during the past year, and that the proprietor feels the assurance that it is not only needed, but fully appreciated, and will be sustained. As the Order seems to be in a healthy and vigorous condition all over the country, we trust it will see that this ably conducted monthly is kept in a healthy and flourishing condition, also. It is a credit to the Order. If the number of subscribers increases, the proprietor intends to enlarge its size without raising the price.

The December number contains an address delivered by one of the ablest and most eleggent men in the land, Rev. Dr. J. B. Ferguson, a member of the Order, at the public celebration on the occasion of the re-assembling of the Grand Lodge of Tennessee, last month, which is worthy the thoughtful perusal of every man in or out of the

pendence. In other words, the Declaration is most happily written into the face of the Father of his Country, or Washington is most fitly made to look out through every line and letter of the Declaration. The bordering includes the seal of all the States of the Union, while a noble eagle surmounts the whole, grasping the thunderbolts in his claws. As a piece of mechanical ingenuity, it is a marvel. The patience and skill requisite to its successful accomplishment are truly worthy to match the noble design itself. The designing and pen-work was done by Wm. H. Pratt, of Davenport, Iowa, and the lithography by A. Hageboeck, of the same city. Such an ornament, being about two by three feet in size, deserves handsome framing, and would be welcomed on the walls of every house in the land. The artist has also made a portrait of Abraham Lincoln in the same manner as the above.

### Lectures on Geology.

Mrs. N. J. Willis announces a course of ten lectures on Geology, to commence on Wednesday evening, Dec. 13th, at seven and a half o'clock, in the Melodeon, in the "trance state, the principal controlling influence to be that of the late Prof. Silliman, who will give his views on this subject, as they have been received, revised, and corrected since his entrance into the spirit-world." Several persons who have heard portions of these lectures express the opinion that the public will be greatly interested and instructed by them.

### Musical Circles.

Annle Lord Chamberlain resumes her musical circles, at her rooms, 158 Washington street, on Monday, Dec. 11th, and continues them Monday, Tuesday, and Thursday evenings, and Wednesday afternoons till further notice. She will also hold private circles, when so desired.

### Boston Wealth Institute.

Dr. U. Clark has issued a new circular embracing the names and addresses of about sixty remarkable cases coming under his treatment. His new card is on the fifth page of the Banner, and will attract the attention of invalids.

The State of Massachusetts is filling up Boston Back Bay, which nearly doubles the area of the city. It is about one-half done, and the city has realized a profit of \$3,000,000. When the project was first started there were plenty of croakers who predicted disaster to the State and city from so reckless an enterprise.

Lord Palmerston never smoked, and hated the smell of tobacco. He was careful in regard to eating and drinking, and always took sufficient time for sleep. This accounts for his living in such good health as to enable him to attend to business to the close of his ripe earthly career.

Read Dr. Babcock's advertisement. He is a reliable physician, and a perfect gentleman,

### ALL SORTS OF PARAGRAPHS.

The discussion of Spiritualism at the "Parker Fraternity," reported on our eighth page, is very interesting.

We have received an abstract report of the procoedings of the Yearly Meeting of the Corry, N. Y., Spiritual Association, which we shall publish n our next.

The Commissioner of Pensions warns the public against bogus claim agents, claiming to be agents of the "National Protective Union." One of these pretended firms which pretends to be located at Newton Depot, N. H., has swindled several Massachusetts soldiers.

Jo Cose ventured to visit the Eddy Family the other evening. His report is that he was exceedingly Eddy-fied, and that he never knew so full or high a title to go down so quick. The cabinet he thinks a more wonderful arrangement than that at Washington.

Capt. Samuel Brown, of Newburyport, has a watch two hundred years old, and Dr. A. S. Jones one two hundred and fifty years old. Both are of English make, and in good running order.

Most men are not so dead to moral principle but that they feel a spontaneous glow of admiration for the man who does right because it is right, no matter if he does make less money by it.

The following is the only example that we know of where father and sons carry on business in perfect harmony. They are enterprising men, and deserve all the success they receive. The Greenfield Gazette and Courier says:

We are gratified to learn that James Newton's Sons, who are among our most enterprising busisons, who are among our most enterprising business usen, are making a profitable thing out of their new paper mill at Holyoke. The mill, which cost with machinery and stock, \$96,000, is now owned by them, and they have also purchased a new mill-site, near the railroad bridge, over the Connecticut, at Holyoke, upon which they intend to build another mill at no distant day. The mill they now run is engaged entirely in manufacture. they now run is engaged entirely in manufactur-ing paper for paper collars. James and John have also built each of them a house at Holyoke the fast season, and the brothers are putting up a block of boarding houses for the use of their mill operatives. In addition to their business in Holyoke, in connection with their father, they carry on the lumber business extensively in this town and vicinity, and have a good farm which they also carry on successfully.

The teachers of the public schools in Baltimore are actively engaged in collecting funds for the erection of a monument to the memory of Edgar

In St. Louis the freedmen have established night-schools all over the city, and they are swarmingly attended by all ages and conditions of colored people.

Don't live in hope, with your arms folded. Fortune smiles on those who roll up their sleeves and put their shoulder to the wheel.

When the murderer Cucuel was executed at Morristown, N. J., the other day, while the body was yet hanging, Rev. Mr. Ford, one of the attending clergymen, ascended the jail steps and harangued the crowd in defence of capital punishment. It was disgustingly a word out of season.

Paradoxical—the less a woman has on the more dressy she is.

Ben. Johnson having been invited to dine at the Falcon Tavern, where he was already deeply in debt, the landlord promised to wipe out the score if he would tell him what God, and the devil, and the world, and the landlord himself would be best pleased with. To which the ready poet promptly replied:

"God is best pleased when men forsake their sin;
The devil is best pleased when they persist therein;
The world 's best pleased when thou dost sell good wine;
And you 're best pleased when I do pay for inline."

Miss Flora McFlimsey, of Madison Square, that unfortunate young lady who had "Nothing to Wear," will figure pretty extensively in a new satirical poem soon to be published in New York by Mr. Carleton, under the title of Country Love No Medicine! No Pills, Powders or Potions! No City Flirtation, containing some twenty did full-page illustrations by Hoppin, in his most luxuriant style of elegant women and handsome

It is the vice of the unlearned to suppose that the knowledge of books is of no account, and the vice of scholars to think there is no other knowledge worth having.

The Portland milkmen put up the price of their fluid, but the people refused to take any for two days, and the dealers came back to the old price.

The number of males in the United States, is 13,685,854 against 13,004,372 females, showing 681,-462 excess of males, according to the census of 1860; so that there is now more than a man to every woman, in spite of the loss by the war.

A bright little four-year old in Westfield-an inquisitive little girl—was told the other day that Adam was the first man God made. She thought about it for a moment, and then inquired inno-cently if that was the man "who works on the train." Her meaning was n't apparent at first, but it came out that her inquiry related to Con-ductor Adams, of this city.—Springfield Republican.

Since the negro insurrections and massacres on the island of Jamaica have chilled our readers with their horrors, we presume they will be glad to have their attention diverted to the more attractive picture of fact and fiction, charmingly set forth in a new book nearly ready from Mr. Carleton's press, entitled The Prince of Kashna, by the author of "In the Tropics," with an Introduc-

tion by Richard B. Kimball, Esq. "Of what use are forms?" exclaimed a petulant legislator to Dr. Franklin; "you cannot deny that they are often mere empty things!" "Well. my friend, and so are barrels, but nevertheless, they have their use," quietly replied the doctor.

Seek the wisdom that shall sit enthroned on thy reason, and thy soul shall rest in peace.

The Constitutional Amendment forever abolishing slavery has been ratified by a sufficient number of States to make it become a law of the land. New Jersey will give her approval before long, and probably many if not all of the other States will follow suit.

So successful has Mr. Carleton's funny book on Cuba proved, that he is now preparing a larger sized illuminated quarto edition for the Christman holidays, uniquely printed in seven colors, and we suppose characteristically entitled "Our colored artist in Cuba."

The Dubuque Daily Times says: "The Little Corporal, published in Chicago, Ill., by Alfred L. Sewell, is universally admitted to be the best child's paper now in existence." As it costs but one dollar, it would be a grand holiday gift.

National refinement is indicated, to no small extent, by a delicate appreciation of the comparative merits of perfumes; and it is a proof of the critical taste of the American public in tollet luxuries, that they have adopted as the standard article of its class, Phalon's "Night-Blooming Cerous." Bold every where.

#### Business Mutters.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West lith street, New York. Terms, 85 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. II.

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.

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 Wednesday, Friday and Saturday, from 10 o'clock A. M. to 5 P. M.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

C. L. C., Chicorer.-Your suggestions have already been anticipated. Walt and see.

An oblivary notice of Mrs. Sally Hill, Kingsville, O., needs voucher before it can be printed.

#### Special Notices.

Allen's Lung Balsam is composed of Roots and Herbs, which has a specific action in removing the matter of phiegm from the lungs and throat, thus relieving the cough, allaying the indammation, and healing the irritated parts, which, if neglected, would soon end in Consumption.

For sale by JOHN WILSON, Jr., & CO., Boston, 2w-Dc. 9.) Also, by the dealers in Family Medicine generally.

PERRY DAVIS'S PAIN KILLER.

The great public benefaction, we are happy to learn, is still fulfilling its mission of relief, and alleviating many of the thousand ills that flesh is heir to. Its domain is the wide, wide world, and wherever a Yankee has set his foot it may be found doing its work. Its virtues have been so thoroughly tested, that it needs no lengthy recommendation to entitle it to the public confidence. It is emphatically a household remedy will save much suffering, besides very sensibly diminishing the expenses for medical attendance.-Providence (R. L.) Weekly

T MAKE YOUR OWN BOAP 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 caus 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 gallous of Soft Sonp. No lime is required. Consumers will find this the cheapest Potash in market.

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64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York.

PERRY'S MOTH AND PRECKLE LOTION. FIGURE 18 MOTH AND FREGUENE EQUION.

FOR Chiesma, or Mothpatch, (also Liverspot) and Lentigo, or Freckles, are often very atmosping, particularly to ladies of light complexion, for the discolored spots show more plainly on the face of a blonde than a brunette, but they greatly mar the beauty of either: and they preparation that will effectually remove them stillout injuring the texture or color of the skin, is certainly a desideratum. Dr. B. C. Perry, 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 sale by all druggists. Price \$2,00 per bottle. Call for PERRY'S MOTH AND FRECKLE LOTION,

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ABSENT PATIENTS, giving their age, weight, and leading ymptoms, will receive a full written examination and full diymptoms, will receive a full written examination and full di-cetions for thorough treatment essential to a cure, with the hoctor's photograph, for \$10,00, in advance, and no second

DR. JOB SWEET, the renowned Bone-Setter, has rooms in the Institute, and is consulting Surgeon.
Address, DR. URIAH CLARK, 18 Chauncy street, Boston,
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Dec. 16.

price.

MIRS. V. M. OLDER BALDWIN,
OF RIPON, WIS, will give written delineations of persons
or disembodied spirits, and describe them physically, and
often identify them other ways, taken from their enric-life.
Can visit sfrange and distant places; find lost and absert
persons, and tell whether in this life or in the other. Give
communications and names. Persons can have any of the
above by enclosing one dollar and a lock of hair, or serap of
writing written by the person to be described in a letter. The
lock of hair is preferable. 81.00 for Delineation, with such
other information as may be given while sitting. So cents for
Communication and Description of Spirit Friends. Will answer two questions for 30 cents; three for 40 cents. Address,
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complete and reliable history, indorsed by the Governers of
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Address. GEORGE W. CHILDS, PUBLISHERS,
Dec. 16. 628 and 630 Chestnut St., Philadelphia.

ANNIE LORD CHAMBERLAIN 

DR. J. K. BAHLEY, Medical and Business Charvoyant and Psychometrist, will answer inquiries, preseribe for disease, delineate character, &c., from a lock of hair. Terms \$2, and three letter stamps, in any given department of investigation. Address, JACKSON, MICH. Dec. 16.

WITH THE EDDY MEDIA, will hold Séances every even-ling, for Physical Manifestations, at Mercantife Hall, No. 16 Summer St., commencing Monday, Dec. Hits. Admission 30 cents. Reserved Scats 50 cents. Doors open at 61-2, com-mence at 71-2 o'clock. iw\*—Dec. 16.

mence at 71-2 o'clock.

DIR. J. H. RUTLIEY

WILL HEAL THE SICK in DAYTON, OHIO, for two
months, commencing Tuesday, Dec. 4th, 1865. Office,
GOODWIN HOUSE, in First street, fomerly Swaynie House,
Doe, 16 Dec. 16

MUS. J. ELLAWORTH,

MAGNETIC PHYSICIAN, No. 13 Lagrange Place. Office hours from 9 A. M. 1814 P. M. In-4w--Dec. 16. Will visit patients at their homes.

CLAIRVOYANT PHYSICIAN AND BEALING MEDIUM.
Diseases of every nature treated with GREAT SUCCESS.
1171 Washington atreet, Boston.

8m°-Dec. 16. HEALING MEDIUMS.—Mrs. Louger and afflict humanity. "Come, and try the spirits' cure" No. 2 Prescott Place, Boston, opposite 1201 Washington street.

Dec. 16.

MRS. N. E. STAFFORD is located at the residence of Dr. J. W. STEWARY, 122 Plymonth Avenue,
RODILEMER, N. Y., where she will examine disease clairypy,
antity; also, write for departed friends.

Dec. 10.

# THE GIFT, BOOK OF THE SEASON SEE

EVERY SPIRITUALIST

is continu**ano** di Glad Friend of Truth and Progress, WILL BE

#### Ready on or before Dec. 20th, BRANCHES OF PALM, BY MRS. J. S. ADAMS.

TYO those whe are acquainted with the writings of Mrs.

Adams, nothing need be said to commend this new volume to their attention. The thoughts it contains hear evidences of a rich spiritual growth, and a majority resulting from additional, experience, and cannot fall to be welcomed and treasured by all lovers of "The Good, the Brattifft, ADD THE TREE."

Thur a Thurst one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of lookin over its pages while in proof, "Walle I read it seems as though an angel stands by my side and talks to me.

Dr. A. B. Chill, while reading the first hundred pages in proof, noted down the following impressions of it:

" It is mostly probe in form, but all forthe in spirit. "IT IS A STAPP THAT WILL SUPPORT EVERY WEARY PIL-GRIN OF KARTH WHO TAKES IT IN HARD. 'ITTELLS I'S NOW TO LIVE BETTER AND DIE HAPPIER.

"ITS PAGES ALL ALONG REVEAL THE YET UNEKCOGNIZED TOODNESS OF GOD TO MAK.

"IN CHARTHERENT, AS WELL AS IN BLESSING, IT BECOM-NIEES THE GUIDANCE OF WISHOM. " IT IS A PRECIOUS BOOK, FOR IT GIVES THE BEADER FOOD AND CONFORT. "IT IS A BOOK THAT EVERY ONE APPLICATED SEEDS: THE WAYWARD NEED IT; THE THOUGHTLESS NEED IT; THE UNBAPPT MEED IT.

IT IS A SWEET AND HOLY SONG TO THE DEVOTED AND THE \*\* THE POOR, THE RICH, THE IGNORART AND THE WISE WILL FIND RICH BLESSINGS IN IT.

"IT WILL GLIDE THE FEET OF NANT OVER DANGEROUS PLACES." PLACES.

\*\*No reader of the Banner will fall to find in this book the greatest satisfaction. While invaluable as a personal possession, no better volume can be relected as a gift to a friend. To the weary and worn pdigninson these shores of fine; to those who long for a valve from heaven to speak to them: to those who long for a valve from heaven to speak to them: to those who maint as well as to those who relates to them: to those who maint as well as to those who relates to main for a long for a valve from heaven to speak to them: to those who maint have a property of the same to the same resonant that the sings.

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### MEDICAL NOTICE.

DR. G. W. BABCOCK RESPECTFULLY informs his former friends and patrens that he has removed to

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FALL ORDERS PROMPTLY ATTENDED TO.
July L.

## Message Department.

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

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

These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

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

#### The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Monday, 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.

Mns. 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 Spirit, as night lays its darkness at the feet of day; as stars veil their faces when the radiance of the sun appears, so would we lose our, ignorance in thy wisdom; so would we veil our errors from the view of thy perfect life. Holy Spirit, one by one we would fling back our shadows, until at last we shall stand as perfected intelligences, full of the sunlight of perfect wisdom. One by one we would turn life's leaves in obedience to thy commands, until at last we shall know no more death, but shall be lost in thee. Oh Infinite Spirit of Truth, baptize us this hour with the spirit. Take away all confusion. take away all weakness, darkness, tako away all, oh Father, that crushes our spirits and makes us feel thou hast veiled thy face from us, For thine is all kingdoms, all honor, all glory, all power, all life, all death, forever. Oct. 26.

#### Questions and Answers.

CONTROLLING SPIRIT.-We propose now to briefly consider whatever questions you may desire to propound.

Ques.—If the things that are done by the Eddy mortal being, and could return and speak again Family are done by magicians or jugglers, what through human life; that I could say to those who proof has the skeptic that it is spirit-power? or is there any reason because the magician does them, that they are not done by spirits?

Ans.-Those manifestations which claim to originate with the spirit may possibly be performed by persons known as jugglers, but if they are, these same persons possess the same mediumistic power the Eddys possess. The skeptical world says the Eddys are humbugs and jugglers, but the honest-hearted Spiritualist knows better. The true and the false seem to walk hand in hand through life. They are ever wandering close together, and it is the business of human intelligence to draw a line between the two; to define that which is true, and that which is not true. These manifestations are presented to you, not that you may receive them without weighing them in the balances of your own reason, by no means. You are intelligences possessed of a certain amount of reason and wisdom. It is your business to use it in this case, as in all others.

Q.-Who is the truest teacher of morals and re-

A .- The highest consciousness that the individnal possesses, that is the truest teacher. There are as many teachers as there are consciousnesses needing teachers. You cannot all be taught alike; cannot all go to heaven over the same highway. Each must have a way of their own. You cannot see for me, I cannot see for you, the world cannot see for either of us.

Q.—How shall knowledge be made to take the authority of opinion in Churches?

A .- Authority is but the arbitrary law of mortal life. Opinion is but a name for human perception that all have a right to exercise. The Church, or the individual Churches, have a right to exercise their opinion, but no right to exercise that which you call authority. That means simply: I will govern you by force of might, not by right. This they have no right to do.

Q.—Is priestly influence against humanity? A .- In one sense it is, in another it is not. There are certain minds that have need of priestly influence. It is not against those minds. There are certain other minds who have no need of this influence. It is against such. So, you see, in one

Q.-When persons talk in their sleep, is it the spirit that belongs to the body? or is it some other spirit that is in the form? or does it not make any difference? or can either have the control, the spirit in the form, or the spirit out of the form?

sense it is good, in another it is what you call

Was either conscious? A .- That depends upon circumstances. The mediumistic forces might be controlled to speak during sleep, as well as at any other time. Genorally, we believe, it is the indwelling spirit that

claims the body, that speaks at such times. CHAIRMAN.-S. B. McM., of East Fairfield,

Ohio, sends the following inquiries: 1st Q.-Have spirits any adopted standard of comparison, by which to estimate the absolute or ever, as we in earth-life have of weight, dimen-:

sions, time, value, &c.? A .- We have what corresponds to your measurement of time and things, that is all.

2D Q.—Has mind in the spirit-land the power of recalling, at pleasure, all events, thoughts, etc., that occupied its attention in earth-life? A .- The recalling of events, past events, is de-

pendent upon present circumstances, always, whether in the human body or outside of it. 3D Q.—Have spirits the power of discerning, by

spirit-sight, the absence of amputated limbs in living men and animals?

#### A.-Yes. Oct. 26.

### Ebenezer Williams.

"If a man die, shall he live again?" This oftrepeated question, seems to have been fully anawered by the manifestations or revealments of the present age.

That the spirit lives after death, is not a belief. but an absolute knowledge. That the man is the man, the woman the woman, and the child the child, is a truth that only ignorant minds will attempt to gainsay. There are many minds who have been elevated into an outside sphere of wisdom, who have no business there. They are simply wise in their own conceits. They have no gight to live in that sphere of wisdom, for if they to they are all the time trampling upon the rights w. others; are all the time asserting to the world

that their way is the right way, their wisdom is ington, D. C., and is a flute-maker. He is a Gerthe wisdom.

In my time on earth I saw so much of this false wisdom, that I determined when I died, if I should be fortunate enough to return, that I would denounce it with all the powers of my being. I August. [Does your father know you can talk would not willingly put down any human soul through her?] He know she says so, but he has from the standard they have reared for themselves, unless that standard interferes with the best good of humanity at large.

If an Abraham Lincoln interfered, in his goodness and great humanity, with the highest good of the nation, it was wise to remove him; it was wise to cut off the head of the nation, that it might be restored to health, even though that head is good in itself.

I lived here on earth over eighty years-eightyfour years and some months, I lived here. Durmonths of hardship and severe trial, severe spiritthe eighty years preceding those few months. me out into Nature and forced me to commune with God there.

When I saw my country at war; when I saw North and South arrayed in war with each other -they who should have joined hands in brotherly love; when I saw the spirit of war deluging even the Church, I went out of the Church; I went out had no true religion,

When my son stepped down from the pulpit and that I felt as if the curse of Almighty Wisdom was upon us; but I, like himself, was only mistaken, for it was only a blessing of God: only a disguised good in order to liberate the slave, to set the captive free, and to teach human life that it was dilearn peace and forget war.

Shortly after the war broke out, my son went into the Southern army as chaplain, or man to pray for those who could not pray for themselves. Oh, shame on humanity! I felt such an intense suffering in my spirit; such a loathing of life here, that my old age soon settled down into death, and I arose in the fullness of life, to find I was an immortal being, and could return and speak again remained here, who were ignorant of the spirit's return: The great God of the nineteenth century is speaking to you! Hear him! hear him! Beware how you turn your back on him! Beware how you close your doors upon him, for you won't harm the spirit, you'll only harm yourselves!

To-day I would say to my son, as I said the morning he came asking my blessing, "I can bless you, my son, but I cannot bless the spirit of War; for I'm not in harmony with it. You go upon the battle-field to-pray that your cause may succeed. If you must needs go, go and pray that the departing spirits may learn how mistaken they have been. Go minister to their earthly wants and spiritual needs. In that I can bless you, but in nothing else."

I come back to tell him I live, that I have an would speak to him, would talk to him, as I do

I am old, and yet I am young. I am dead, and yet I am alive. Come, my son, and solve this

problem; it is worth your while to do so. Ebenezer Williams, of Charleston, S. C., to his son, Ebenezer Williams. Farewell, sir.

### Walter Fitzgerald.

Walter Fitzgerald, private in Company C, 71st New York. On the company's rolls it will be found to be Warren Fitzgerald. But that's not fact or not?

All the experience I had in this world was what could get in eighteen years, which, of course, was not a great deal.

I have a mother and a young sister who are mourning my loss. I thought perhaps it would he well to come back and assure them I am very well off, and give them what, consolation I could through this process of return. I am very glad that I chose the course I did choose. I'd like to have my mother know that I wasn't sorry that I entered the ranks, even when I knew I was mortally wounded. I should have been glad if I could have been taken home; but as that was out of the question, I very quickly resigned myself to my fate; thought if I died, I'd made up my mind should be taken care of, and if anybody lived after going through death, all would.

I was a believer in a sort of a general fate of all. I never believed in a personal God, or a literal hell. I believed all the hell a person would ever know would be what was born of their own condition. I found in that I was n't mistaken. Although my good mother used to try to believe in a literal hell and a personal Devil, yet I think it was no real belief after all. She had been taught so from her childhood, and, of course, it was hard to get rid of the idea.

I would like that my little sister Nellie, if she's not afraid to talk with her brother now that he is a spirit, I'd like to talk her. I can tell her some things that she'd be very glad to hear. And I should also be glad to talk with my mother, and comparative amount or degree of anything what-) give her some idea of this old world. It's impossible, I believe, for the freed spirit to convey a correct idea to the human mind of this world, but you can approximate to it.

I would like my mother to know that I've turned my attention from book-keeping to the keeping of my own spirit in the best way of life in the spirit-world. I find enough to do there, enough to learn, and enough who are willing to teach.

I have met my father but once; cannot tell why it is I have not met him more than once. But shortly after my change I met him; have not since. I don't know whether he would be glad to report

or not. I suppose the folks would like to know if I suffered much. Well, yes, some; but I got along very well with it.

Now if my folks will avail themselves of the usual means, I 'il do the best I can to satisfy them that I live. Although the battle-field holds the body, it do n't hold my spirit. Good-day, sir. Oct. 26.

### Mary Credeford.

Please to say that Mary Credeford, of Kennehunkport, Megwants to communicate with her friends; don't want to say what she has got to say here. Oct. 26.

### Georgianna Fries.

Georgianna Fries, sir. I was thirteen years old.

man. My mother is an American. My mother is

medium, and I told her I'd come here. I can make sounds there, and can talk, too, when she is still. I've been dead of fever since no faith. I got the promise last week of coming. I went and told my mother I was coming, and what day. Georgianna Fries. That's all I want-Oct. 26. ed to come for, sir.

### Invocation.

Our Father, while the heavens are assame with thy glory, and earth is murmuring praises to thee, we, thy children, would join in the glad anthem of praise. Though the dews of our earthly experiences are clustering like heavy mists around us, ing the last few months of my life-which were | though there is somewhat of darkness within us, yet we will join in the anthem of praise, forgetting ual trial—I learned more in that time than in all our humanity, and remembering only that we are of thee. Oh God, thy children here tell us that Why? Because necessity, through suffering drove they are at peace. They tell us that the sword is sheathed, that the cannon's mouth is silenced, that they have done with war. Oh Spirit of Eternal Peace, we would ask for them that peace that means something more than the sheathing of the sword, something more than silencing of the cannon, something more than a suspension of physical hostilities. Give them, oh Father, that peace into Nature and tried to find my God there, and I | that shall unite their souls as one. Give them to did find him. I was absolutely disgusted with re- know that though they are many, still they are ligion that I thought had been so good; that reli- but one in thee. Give them to know that the gion I had been brought up in, that had seemed to blessings of this age are such as they shall apprebe a stay to me I saw then in all its deformity; cinte in their inner lives. Give them to know perhaps I did wrong in saying religion, for reli-that they are the outpourings of thy life upon gion itself was in the right place; but religionists them, blessing them in every department. Thou art calling them nearer to thee. Oh our Father, while thou art writing thy name everywhere, and went on to the battle field to pray that the South- baptizing all things with thy glory, oh, let thy ern rebellion might be a success; to pray that the children be conscious that thou art with them. force of might, not right, might be crowned with Let them understand thee in sunshine and in success. I thought that religion was a myth, or if shadow. Let them know thou art with them in it was not, then we had no religion. I told him all sorrow and in all joy. Let them know peace, such as means with thee something better than war. Let them know, oh Spirit of Eternal Truth, that thou art dealing with them always. Let them know, oh Life, that there is no death. Show them that fadeless wreath of flowers that is bound vine as well as human; and because it was, should around their souls, that can never taste death. Show them the faces of their friends who have passed beyond Time. Oh, show them, oh Father, that Promised Land they have so long dreamed of. Then they will praise thee. Then they will adore thee from their inner souls. Then as the sun, the moon, the stars, and all things praise thee, so will thy children praise thee. Oct. 30.

#### Questions and Answers.

CONTROLLING SPIRIT.-We will now answer whatever inquiries you may have from correspondents or the audience. . QUES .- By M. W., of Michigan. If, as Spiritu-

alism teaches, God is the life of all things-or as the poet has it, "All things are parts of one stupendous whole, whose body Nature is and God the soul," why the disposition of one kind to slay and eat another? and why the disposition to inflict cruelties on, and war with one another?

Ans.-All life moves in cycles, consequently is perpetually repeating itself. Every cycle that succeeds its preceding cycle absorbs that preceding cycle. It matters not what it is, whether it is animal, vegetable, or spiritual life; or, in other words, greater things absorb less things. This has always been the law, and, in our opinion, alinterest in him and all humanity still; that I ways will be, and diversitude is, and always has been the rule and not the exception.

O.-By J. T. P., of Madison, Wis.: "I cannot quite understand why (I know it is possible others may) the invisibles do not fix upon some plan by which we shall be compelled to acknowledge the truth of their assertions with just as much completeness as we have had to acknowledge the existence of telegraphing, photographing, or any other scientific fact? The trouble seems to be that we are left, after all, and likely to be left to guess, question, and doubt whether what they say and what they show has any foundation in

A .- The infant is not grown man, but is born the infant, and progresses from infancy to childhood, from childhood to mature age, and so on until it passes into the decline of life here. These spiritual revealments you will drink in as the earth drinks in the sunshine. But because the earth drinks in this autumnal sunshine to-day, you do not expect the flowers will bloom to-day as in spring-time. No; the earth drinks in the sunshine of autumn, the snows of winter cover it, the rains of spring fall upon it, and the warm, genial sunshine of spring is shed upon the earth ere the flowers bloom. And so it is with this Spiritualism. One by one life's leaves are turned; one by one your spiritual perceptions are opened. If you were to receive all of this mighty truth, this grand science in a day, it might possibly sink you into oblivion. But Nature is exceedingly precise with you. So you receive by small degrees just as you are capable of receiv-

Q.-Some persons have been attempting to form material organization of the Spiritualists in the United States. State whether in your opinion such an organization at the present time is generally desirable or practicable?

A.-United you are strong, divided you are Oct. 30, weak.

#### Constantine Smith. Mr. Chairman, it is now over twenty years since

parted companionship with the organized particles called the human body. At that time I was soldier serving under the flag of the United States. At one time I was personally and somewhat intimately acquainted with a person you know as Jefferson Davis. He claimed to be a soldier as well as myself. He claimed, also, to understand somewhat of the laws relating to civil government. But he was, even then, not very slow in denouncing some of the fundamentals of the Federal Government. There was a something pervading his whole being that was decidedly—in my opinion—antagonastic to the Government that was sustaining him. I used to tell him that he was not half so patriotic as I was, although I was not born on American soil, but on the green shores of old Ireland. I used to tell him that if he allowed such ideas to grow, to come to maturity, to go out into active life, they would bring him to disgrace, and he who by intellect might be an ornament to his country, might be a disgrace to it.

But, true to himself, if false to his country, he has allowed those ideas to go out into the world; has allowed them to mature. One by one he has stimulated them instead of crushing them by the power of his intellect. One by one he has seen them go out into the world, like strong men, and made no resistance, until like an armed host they have returned to him, demanding that he go forth and lead the rebellion. He was absolutely compelled, under circumstances, to obey these nowers he had sent out from himself. The fault lay in My father is Rudolph Fries, and lives in Wash- his not crushing those serpents when small and

in after years,

And to-day he stands charged with treason; today he is branded as a traitor; to-day he stands at the foot of the gallows; to-day he is what I always hoped he never would be, a disgrace to his country. I firmly believed then, as I know now, if he allowed these ideas to grow, that I should see him standing in disgrace. I see it, although he says I am dead. I understand why he is so situated, although he may understand that my intelligence has long since gone on, been swallowed up in the great whole.

I, for one, look upon him with pity. Although I would not look smilingly upon his offences-on the contrary, I would frown upon them-I pity the man. In his early years he had power to overcome those ideas; he may not so think, but I think he had. But, seeing that he did not use serpent to bring forth young, is it the duty of the it back upon the mighty forces that propelled him Power who made him what he was. And yet for perfected in the spirit-world. the well-being and satisfaction of those by whom he is surrounded, and particularly for his Government's sake, it is well that he be hanged. There are many reasons why I should like to never shall be. speak to this man, why I should like to speak to him concerning the past and, still more, of that may be satisfied about me, for I'm very well which is to come.

It would be well for him, and well for the nation, if he would pen down some of the incidents of his life-some of the incidents of his human life, that from them coming generations may learn a lesson. By this I mean some that are better known to himself than even to his most intimate friends. If he wishes to make reparation to the Government and the nation, he can leave no better legacy behind him; that he may be sure of. If he was conscious that persons who have passed on beyond death could return, I should be very glad to shake hands and talk with him of that spiritual condition to which he is coming sooner or later. But as he has very little idea of these things I suppose I must wait until I meet him face to face, as I met him twenty years ago.

I am now, as I was then, Constantine Smith, a soldier under the American flag. Farewell.

### Oct. 30.

The fall before the war my father moved from Chesapeake City to Falls Church, Virginia. His name was Theodore Downs. He was first induced to move into Virginia on account of the I have been in this country since I was about sixdeath of my uncle, William Downs, and he bequeathed to my father certain possessions in Virginia which it was necessary he should see to.

Melissa Downs.

When the war commenced, my mother and myself went back to Chesapeake City, and my fa- has come under the protection of the American ther stayed there for the purpose of taking care of | flag. If they do n't defend it, they ought not to his property. But he thought he should either be | be protected by it. forced to have all he had, confiscated, or join the Confederate Army. So he joined the Confederate Army and rose to Colonel and at Ball's Bluff he lost a leg. Then he was unfitted for service, but was held on detached duty. After he got better he was unable to send any letters across the lines to my mother. And in the meantime I was taken sick and died of inflammation of the lungs.

My mother was so indignant because my father to say to him, seeing as I was dead, too. But I've him. come back here to-day to tell her that my father was n't so much to blame. He wanted, as everybody else does, to save what he had. I know it's very wrong when you look at it in one way, but most everybody does it. And he thought he should lose all that he had if he didn't join the Confederate Army, and bright prospects were as I told you before, he rose to Colonel, and, at Ball's Bluff he lost his leg.

turned to my mother, but she said to him, "Go bring this proof, and that proof of his death, and South, go back to that portion of the country you fought for. I want nothing more to dollars this time; and she working all the day to do with you." That's very wrong, and if she'd stopped to think a moment she would n't have spoken so to him. My father was too proud to tell my mother the reason he joined the rebel army, although it was more for her sake and mine than his own that he joined the Confederate Army, for he thought, "If I lose all my property what will become of them?" But he was too proud to tell my mother so after what she said to him. Then he said, "She may go her way and I'll go mine." That's just like him. I don't know but what I'd said the same if it had been

But I've asked the folks to let me come here and see if I could n't set matters right. My mother loved me dearly. And I know she's often thought if I'd lived, things would n't have been as they are. Well, perhaps they would n't, because I should have been with her, and in that one thing they would have been different. But I want my mother to write to my father and tell him that I've been back, because I have been here; and I'll go to her any time she gets me a medium. I want her to write to him and tell him that I've been back; now that she knows how things are, ask him to forgive her being so quick. I know she won't want to do it, but it's right she should.

My mother's name is Melissa Downs. My name was Melissa Downs. I was always called Milly. If I had lived about three weeks longer I should have been ten years old. I hope I won't come for nothing, sir. That's all I've got to say now. I'm going. Good-bye. Oct 30.

### Horace Elliotte.

I am Horace Elliotte, sir, of the 9th Maine, from Waterville, Maine. I was in my twenty-ninth year. I wound up the worsted here at Andersonville; see pretty hard times here; can't help thinking of 'em when I come back here and feel pretty much under.

The folks do n't know what became of me, only that I was missing in action. I thought perhaps they delike to know how I died, and, still better, to know I can come back and report myself, capt'n. I knew nothing about this coming back business before death; only once I saw a copy of The Banner" in the hospital, and thought it very strange works anyway, but I didn't pay much attention to it, although I read it through and through till I got it most by heart, for I had nothing else to read. Never thought I should come back this way myself.

I was at Andersonville about little over two months, and if you ever want to see hell realized. all you've got to do is to pass through that crib and you'll see all the hell you want to. And as for the imps of his satanic majesty that had control of it, if there's not a God that's smart enough do it, for its none of my business.

young. He might have done it then though not my head at that time for it, and I did n't care if I did-I told him if the old cloven foot did n't get him and pick his bones I did n't see the use of having him; and I told him still more after that, that hell was n't hot enough for such as him.

But never mind; I'm over it now, and through with it, and their game aint up, some of 'em, mostof em. [Do you know who the man was you made the remarks to?] No, I never knew. He was an understrapper probably, used to driving niggers, and hunting down Union soldiers. Oh, I tell you what it's a tough place to be in. If you don't believe it, it's because I can't make you believe it without taking you to the spot, and I would n't if I could. [Are you aware the place is

discontinued now?] Oh, yes, I 'm aware of that, Well, I should be very glad to have my dear old mother know I'm quite happy, quite satisfied; and now I'm agoing to turn my attention to what that power, but allowed it to grow, allowed the I should have liked to here, but couldn't because I hadn't the means—I wanted to be master of nation to charge the entire fault upon him-Jef- the science of navigation. Now, you see I've got ferson Davis? No, I think not, but rather thrust just as good a chance, just as good a will as any one else to learn it, for the same science that your to act. Rather charge it upon the Great Eternal have the outlines of here is carried on is and

Now, that I've come back here and taken my start right, I know I shall be happy, and aint at all afraid of being sent below, for if I aint now I

So my dear old mother and the rest of the folks off, or if I aint now, I shall be very soon. Good-Oct. 30. bye, sir.

#### Daniel Murray.

Well, sir, I am back here to see if I can hunt up me wife and child.

Now, I don't know anything about this process of coming back, how much I can do, or how. much I can't do. So I'll have to get a little information from yourself. [We shall publish what you say, and your wife will probably find you a medium.] Yes, sir. Well, sir, I suppose it's necessary for me to give some sort of a sketch of what I was when here.

Me name first is necessary, which was Daniel Murray, not Murphy, but Murray. I was the son of John Murray, an Irishman; you remember that, sir. But there was, at one time, some mistake about me name, and I was miscalled Murphy, it's not Murphy, but Murray. That's the name I was christened, married by, and I suppose it's the name I'll be known by.

By trade I was a tailor, what is called a jour. tailor. I put up the goose and shears and went into the army, to do what I could for this country. teen or seventeen years old, and I got so much attached to it, that if was I back here again, sir, I'd fight till I died for it; yes, sir, I would, as an Irishman ought to, particularly every one that

Well, sir, I'm here to look after those I've left, as every other man should. I'm still attached to things that were dependent upon me when I was here, you see. Because I ve lost me body and have gone out into this unseen world, it's no reason I'd lose me love for those I have here. No, sir, I'm just as much attached here as I ever was, feel just as much interest in them as I ever did. They don't know it you know, don't know joined the rebel army, and more because he took it. That's what I want them to know. I'd like no means, she thought, to write her or to send her to get word to Mary, my wife, that's what I want, anything for her support, that she determined to or, perhaps to her brother, Thomas M'Guire; maylive with him no more, or have anything further be to him; first to him, and then to her through

I'd like them to know that I am round, can come back; and there is a way by which she can get the money that's coming to her, without paying all she can get to the lawyers. They're a damned set every one of 'em. I suppose there are exceptions. I know they used to say it took nine tailors to make a man, well generally it does, held out to him if he did join it, so he did. Then, except in a few cases. But at any rate my experience with them has not been anything; but the most of those lawyers when you go to them, ask how Since the closing of the war my father has re- can you prove that he is dead, and you must you must do this and do that, advance me five

pay perhaps for what she'll never get. Now, see here, what I want her to do, is this: write to Major McCarty, he was in the 73d New York, and he will tell her about the time of my being lost in action. He will give her sure proof of it, if she only writes to him.

If I could talk to her as I could to you, I'd say this to her, meself, but as I'm here and she's somewhere else, I'm very much like one whose working, as they used to say, for a dead horse. You know sometimes the jour, tailor gets turned out of doors and then he's obliged to go kicking for tack; that's what they call it, sir. They frequently go about kicking for tack. I'm very much in that situation, meself, so I don't know as I'll meet her. I'll throw out a line, and if I get a bite it'll be a good thing; if I don't, I'll have to wait.

Now, she'll understand this; write to Major McCarty and he'll give her proof, without paying to these infernal lawyers everything they can get. [Where did you leave your wife?] In New York city; but oh, since then I can't locate her now. I can't see where she is. I don't know whether it is the Romish religion that prevents me from finding her or not.

But I was told would I come here and start on material ground, get the requisite magnetic force, I would start right off from here. That is to be proved. I never believe anything till I have proved it. If I do find her, I'll come back here and tell you where to direct a paper. Much obliged to you. Good-day. Oct. 30.

### Alice Jarvis.

I am mere to plead for the welfare of my children. I have two-whose ages are respectively four and six-on the earth.

It is near eighteen months since I left them. For the first few months they were kindly cared for; but since then my spirit has been in a state of wild unrest about them, for I know they are not happily situated. And because a mother's love goes beyond death, I am back here to-day.

There are circumstances attending my sickness and death, which I do not care to speak of here, but there is much I can speak of for good, When I first knew I could not stay here, I entrusted my little children to the care of one I believed to be trustworthy, but either that person has been forced to break yows to me, or willingly done so.

Alice Jarvis is my name. I was the wife of Thomas Jarvis, of St. Louis. I would have him know that I am not satisfied with the home my children have found. I am not at peace about them.

If he would receive proof that I can return, let... him seek out some available source. I will come to him and satisfy him beyond a doubt that I can to deal with them, I'm sure I shant attempt to come; that I do know what is being done on earth to my children. [Does your husband re-I told one follow-and I come pretty nightlosing | side in St. Louis?] Yes, sir.

#### MESSAGES TO BE PUBLISHED.

Thesday, Oct. 31.—Invocation; Questions and Answers; Theodore Carney, of Mosby's Garg, to his brother, William Carney; Sarah Jane Oldenham, to her mother, in Liverpool, Eng.; Harry Ellisford, drowned in James River, to his mother, Rebocca Ellisford, at present in Boston: Andrew J. Roblinson, aportsman, killed to-day in Norfolk, Va.; Carilsie Evans, of Towell Mass. to Genda.

Rebesca Ellisord, at present in Boston: Andrew J. Robinson, sportsman, killed to-day in Norfolk, Va.; Carlisle Evans, of Lowell, Mass, to friends.

Therefor, Nov. 2.—Invocation; Questions and Answers; Ebeneser Italiaday, of Old Boston, Eng., to his friends there; Jessie Brently, of Williamsburg, N. Y., to her mother; Cornelius Duffy, to friends, in Fall River, Mass.; Marcia Wayland, wife of John H. Wayland, of this city.

Monday, Nov. 6.—Invocation; Questions and Answers; Major-General Sedgwick, of the United States Bervice; John Grey, to his friends, in Salem, Mass.; Alice Jones, ballet girl at Wallack's Theatre, to Maggie Christy, and her mother; Levi Jarrett, of Mobile City, to his parents.

Thesday, Nov. 7.— Invocation; Questions and Answers; Frederick Bhittze, to Leopold Shirtze, of New Orleans, La., and his friend, Mr. Bassou; Virginia Ware, to Sarah E. Ware, of Montgomery, Ala.; Albert L. Godfrey, to his parents in Louisville, Ky.; Nancy Horton, of Newburyport, Mass., to her nephew, Alfred.

of Monigomery, Ala.; Albert L. Conditions and Answers; Luly Alfred.

Thursday, Nov. 9.—Invocation; Questions and Answers; Wallace Wood, of London, England, to friends there; Oxina Gillett, to the firm of Steele, Burrill & Co., of this city; Emily Straffont, to her mother Ann Elizabeth, living in Orange, N. J. Monday, Nov. 13.—Invocation; Questions and Answers; Dr. Charles Cheever, of Portsmouth, N. II.; Josephene Webster, of Georgetown, D. C., to her father, Albert Webster; Harry Eddredge, of New Oricans, to Tom Payson, in that city; Hon. Edward Everett, to Judge Edmonds, of New York City.

Tuesday, Nov. 14.—Invocation; Questions and Answers; Lucy J. darela, to her son, Win. Garela, in a Southern city; Henry Witz, of Andersonville notoriety; Sewall Armstroug, of the 8th Penn. Reserve Corps, to friends; Anna Caleff, to her mother, in New York City.

Thursday, Nov. 16.—Invocation; Questions and Answers; Lulu Hooper, to her parents, in Jamaica Plains, Mass.; Louis Bridgman, to his parents, in Belehertown, Mass.; John Coton, of the "Good Will House," Liverpool, Eng., to his sons; Dora Edmonton, of Philadelpina, Pa., to her parents there.

Monday, Nov. 20.—Invocation; Questions and Answers; Madam Hannah Burratt, to her family: Daniel Magoun, to his brother, Peter Magoun, of this city; Colonel Timothy II. Bradlee, of the 7th George Do Clare, to his mother, in New Orleans, La.

Thurday, Nov. 23.—Invocation; Questions and Answers;

leans, La. Thurdsoy, Nov. 23.—Invocation; Questions and Answers; Joseph K. Edmands, of Cleveland, O., to his relatives: David Andrew, to his friends, in Carleton, Ind.; Elizabeth Truman, of Rochesler, N. Y.; Mary Henderson, to her husband; Wm. C. Brooks, to Lieut. John Brooks, late on board the "Shen-andosh." andoah."

Monday, Nov. 21.—Invocation; Questions and Answers;
The spirit who controls the Eddy Boys; Wm. Livingston, Superintendent of the Lowell & Lawrence Railroad; Eijjah Norsett Gaust dealer who lived on Nea streat Marion to his son.

Annie McCarthy, who lived in Sacason Court, to Father size Carthy,

Tuesday, Nov. 28.—Invocation; Questions and Answers;
John Edson, of Bridgewater, to his brother, Rev. Theo. Edson,
Paster of St. Ann's Church, Lowell, Mass.; Esther Leire, of
Glenwales, Scotland; Hannah Gale desires to meet her friends
in Eugland; Angusta Moore, to her mother, in New York City.

Thersday, Nov. 30.—Invocation; Questions and Answers;
Olivo Watson, who died in New Orleans, La., to her mother,
in Hailfax N. S.; Lieut. Wm. Hudson, from Fort Laramie, to
his brother, David Hudson, at last accounts in or near Frattsville, Ala.; Miles Thompson, of Gaiena, Ga., to his two sons,
at the South.

at the South.

Monday, Dec. 4.—Invocation; Questions and Answers;
Evelyn, daughter of James K. Sawyer, of Savannah, Ga.;
James Smith, a Protestant Irishman, to his wife Isabel; Aunt
Ruth, to the Pathers in her town; Tim Bridges, horse jockey,
of Albany, N. Y., to a man named Judkins; Annie Goodwin,
to her father, a grocer, in this city.

Tuesday, Dec. 5.—Invocation; Leander C. Stinson, 6th
Maine Vois, to his mother, in Oldtown, Mo.; Louisa Grey,
who died in Baitimore, Md., to her mother, Elizabeth, in
Provincetown, N. S.; Patrick Donnovan, 9th Mass. Reg., to
Rury and Junes Donnovan, of this city; James Laurie to
friends, in Georgetown, D. C.

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#### BREAD TICKET FUND. RECEIVED PROM

Married.

In Rochester, N. Y., Aug. 21, 1885, at the residence of the bride's father, by Rev. Henry Avery, of Ohlo, Thomas V. Dickinson, Jr., to Tillie L. Burtis, daughter of Lewis and Sarah A. Burtis.

### Obituaries.

Passed to Spirit-Life, at 7 o'clock on, the morning of Nov. 20th, 1865, through infiammation of the stomach, Mrs. Jane E. H. Redfield, wife of the Hon. Geo. Redfield, of Adamsville, ich and daughter of the late Hon Cideon Hammond o Essex Co., N. Y., aged 38 years, leaving a disconsolate husband and four lovely children to mourn their irreparable loss.

Essex Co., N. Y., aged 38 years, leaving a disconsolate husband and four lovely children to mourn their irreparable loss.

This inestimable woman needed only to be known to be admired by all who love goodness and true nobleness of character; the most affectionate of wives, and the gentlest of mothers, her death leaves a void in the family circle that cannot be filled: a woman of deep thought and rare attainments, intensely desiring to add to the rich store of knowledge she possessed, she yet made all subordinate to the comfort of her affectionate husband and children, thus manifesting a rare blending of the intellectual and social faculties that made her beautiful home a paradise of refinement and joy. True and earnest in her friendships, her loss will also be keenly felt outside the home-circle. Universally beloved, the whole community mourns, and unfelgued tears of sorrow will well up from the hearts of a large circle of acquaintague all over the country at the news of her departure. Many a home of poverty will miss her kindly aid, and many a weary wanderer her welcome smile. Although educated under strict Orthoodox teachings, her active mind would not allow her to accept blindly, and her habits of deep thought soon led her, to throw off the limitations of authority, so she was fully prepared to welcome the teachings of our glorious Philosophy. An earnest, whole souled Spiritualist, she delighted to drink deep draughts from the great fountain of Spiritual Knowledge, and many of our speakers who have been fortunate enough to rest a few days in the home where they were ever welcomed by herself and her genial husband, can testify to renewed strength through communion with her soil thoughts. Understanding so well the laws that govern existence and change, she has not passed into spirit-life in ignorance, so we know she is fitted for that higher growth of which she often spoke, and for which she o much longed. Yet we miss her kindly volce, her smilling face; there is a silence in the place of the sound of her welc

fall, and we must mourn, our not as those without a anonedge.

It was my and privilege to address the bereaved family and
large circle of friends gathered to pay the last respects to her
remains; overflowing eyes and sobbing hearts attested the
intensity of their sorrow, and when, while taking the last view
of that cherished form, the sorrow-stricken husband, from the
depths of an overflowing heart, spoke in grief-trembling tones
to the assembly of her noble and endearing qualities, many an
audible sob, and many tear-wet cheek proclaimed the soul of
sympathy all aroused; and so, with many tears and deep sor
rowing, but not in doubt or fear, we laid her form in the place
she had selected—a beautiful oak copse on the farm, and in
sight of the home she had made so cheerful by her presence.

The autumn leaves are rustling o'er her grave,

the of the home she had made so cheering my new presents autumn leaves are rustling of the leaves have fied, Fragrance and beauty from the flowers have fied, Selemn and slow the bare oak branches wave, Timing a walling requiem for the dead; The missing form and step, the vacant chair, The voice no longer heard, the empty room—All this, and more, a sorrowing heart must bear, And yet there is a light above the gloom.

The Spring will come again, and fragrant flowers, With beauty blushes, cover all that grave; Won to new life by genial Summer showers, The full, fresh-follaged bongh will o'er it wave. So, with her fresh, immortal robes, she 'll come To fill the vacant chair, the empty room, An angel dweller in her cartily home, To durive away the shadows of the tomb.

N. FRANK WHITE.

Passed to the beyond, from Auburn, O., Nov. 12th, 1865, after a sovere lilness of three weeks. Mrs. Joley, wife of Henry Sweet, ag. 6 by years 10 months and 18 days.

The deceased had resided in Auburn for many years, and was well and favorably known. She was ever prompt in ministering to the sick and affilted. She leaves a husband and five children to mourn her death.

Bhe rejected the religious superstitions and mythologies of the dead past, and joyfully accepted of the soul-vivifying truths of the religion of Nature. The day before her death she exclaimed, "There is father!" though he passed to the spirit-realm two years ago. Her daughter asked, "Do you see your father?" and she replied, "His spirit." A few minutes later she spoke of hearing "sweet singing " and "beautiful preaching." The angols and loved ones were present to go with her across the river.

"Let living Trust screnely nour lier smills in our pailwas dim, And Death can have no terror here, But holy you shall walk with lim."

O. Nov., 1865. GEO. W.K.) Auburn, O., Nov., 1865. GRO. WM. WILSON.

Moses Maynard passed to the eternal hills, from Newburg O., Oct. 1816, 1885.

The deceased was born in Westboro', Worcester Co., Mass., July 18th, 1876. At the age of twenty-one he removed to Conway, Franklin Co., where he remained until September, 1835, when he emigrated to Auburn, Geduga Co., O. In 197 he was married to Miss Lucy Davis, of Williamsburg, Hampshire Co., Hass., who survives his death. Ten of his children are now living, and four are residents of the spirit world. An honest and industrious man, he was respected and beloved by those who were the second of the second of

Auburn, O., 1865. See set the art of the first the Market Passed to the Summer-Land, from San Francisco, Cal., on the 7th of November, 1845, Grace, youngest child of Mrs. Ann Agenhaw, aged 2 years and ? days. Funeral services by the writer, Funeral services by the writer, San Francisco, Cal., Nov. 9, 1865.

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80 Calcal Street next deep East of Parker House.

50 School Street, next door East of Parker House.

#### The Parker Penternity --- Debate upon Spiritualism.

Reported for the Banner of Light.

The debate, which occurred at the close of an exhibition by the Eddy Family, at the Parker Fraternity, was resumed, by appointment, on Friday evening, Dec. 1st, the question being, "What good has Spiritualism done?"

John Wetherbee was called on for the opening speech. He said he felt no inclination to defend Spiritualism. It was either a fact, or a flotion. I believe it to be based on fact. It is a trigh and can take care of itself. I do not care whether there: is one adherent, or one-million, I am there solus, or in chorus. I am not called on, in this discussion, to prove Spiritualism, or to endorse the Eddy Family, though I am able to do both.

The committee appointed tied them, and reported that all was right several times during the stange, which was satisfactory. True, there is no profit or instruction in seeing tables move, or music made; or things knocked about and around. But, if these things are done by an outside, unseen power, then they are worthy of consideration, and that question is the greatest ever propounded to philosopher, scientist or scholar-unequaled by any problem in commerce, finance, or social sci-

I answer the question of debate as follows: 1st. Spiritualism has demonstrated immortality to thousands, there being no proof outside of it. C2d. By and through that subject, and no other, the old and young familiar faces, whose vacant chairs are in my house, are still alive; and being alive I shall live also with them in the hereafter. There is no question in the world of reform, or in the world of bread and butter, but what sinks into nothingness by the side of the simple question of A. D. 1965, to them and me, or whether a man who had passed away a hundred years ago is conscious of the events of to-day.

Modern Spiritualism has done a similar good to that wrought by Theodore Parker's teachings; it has been iconoclastic, disintegrating, and has broken many false lights, and has put a rational construction upon the superstitious notions of the Bible, and made it attractive to the rational

The popular majority have said that Theodore Parker's writings and teachings have done no good, but positive evil. The people have also declared that anti-slavery had done no good, but tightened the bonds of the slaves, but now both are in a blaze of glory. So also, the time will come when all will endorse the truth of Spiritualisin. Until that time we rest satisfied, sure that, for its age, it has done more good than any other idea which has shone into the world, since media-

Mr. Hathaway followed in the negative. He said he was no opponent of Spiritualism, but ought to be considered its friend, for by his remarks he had given opportunity for its friends to advocate

If it be true, it will stand, if not, it will fall. What Mr. Wetherbee has said concerning its making my female friend insane, and the fact also of religion making people insane, does not help the matter much. Perhaps they are both evils; one thing, however, is certain: Christianity never made anybody insane. In regard to these physical manifestations, I do not believe they have a spiritual origin, and so I do not see the power underlying them which struck Bro. Wetherbee so forcibly. Nor do I see any good they have done; and I think the time will come when they will all be explained by a greater knowledge of the laws

Modern Spiritualism has brought no new truth to light. I knew a man, some time since, who presented me with a list of eighteen new truths revealed by Spiritualism alone. But, upon examinntion, I found every one of them to be older than the new revelation. And I question whether any one has been made better, or a single new idea introduced into the world by this movement.

Mr. Loveland was then called for, and on arising, said he did not come expecting to speak, not knowing the arrangements for the debate. He went into the subject like a master, and was very philosophical in his treatment of the question. He commenced by referring to Mr. Hathaway's case of the man who presented eighteen new ideas, or truths, as revealed by Spiritualism, and proved none of them to be new. He admitted that if modern Spiritualism had not revealed any new idea it was worthless. While, on the contrary, if it had given birth to one, and only one, the question was answered in the affirmative.

And if it can be shown that modern Spiritualism has evolved one idea distinctly new, one which has never been stated before, then may it claim the world's homage therefor. "I affirm this to be the fact, and support the affirmation by stating the idea revealed by the New Dispensation, which is this: The naturalness of spirit manifestations.

I claim this for Spiritualism wholly. I have yet to see, or hear of the author, or teacher who has announced this idea arrior to the advent of modern Spiritualism. Juditsm, Christianism, and all other forms of religion have claimed the occurrence of various manifestations, but they were all assumed to be supernatural, or miraculous in their character. The Evangelical form of Christianity has accepted those recorded in the Testament, and rejects and denounces all the rest as demonic, or imposture; while, on the other hand, the rationalist, or the so-called Infidel, sees the same reason for rejecting the whole, and on the ground of reason repudiates them in toto. He can find no good reason for admitting the miracles of Judea and condemning those of Greece and Rome. The religious world sees in them, the work of a Divine Providence, and the rationalist world, only hallucination and deception.

Modern Spiritualism here comes in and reconciles the world to itself. It affirms, and demonstrates by tangible facts, the actuality of spiritual phenomena, but it also shows that all these multifarious manifestations are natural, in that they are the product of human beings, dissolved of fiesh, and acting through and with the forces, or imponderable agents, of Nature. There is, in our experience, the same class of facts aggerted in the records of the ancient religious, amply vouched for, but the old interpretation—the supernaturalistic idea-is superseded entirely in our philosophy, whose mode of explanation is scientific, because its central idea is harmonic with nature. Now a new idea is a power among men, and it is impossible to foresee what it will finally accomplish. Logically the head and heart of the world is reconciled. We are not compelled, on the one hand, to ignore the palpable facts of sense, as is the rationalist, nor, on the other, are we forced to call the special agency of God to our aid in order to explain the ever-recurring phenomena of human history. Consequently, we are at rest in ourselves. The vagueness of blind credulity, and the desert baldness of ultra rationalism give way, and are replaced by a faith resting upon demon-

The Hon. Mr. Whiting followed on the negative. He said: I have come to a different conclusion from Mr. Wetherbee and the gentleman who has

strated facts, and according with profoundest rea-

just spoken. I have seen but few of what are fact of spirit-life, and spirit manifestation. If recalled spiritual manifestations, and they have tains all the sweetness and beauty of all religious, failed to convince me of anything except that an slonghing off only the crudities of imperfect, or old saying may possibly be true, which affirms that "man is a liar from the beginning." I came time, it, emplies and divinizes the Reason by here the other evening and saw the box, and the making it the expounder and measurer of all Eddys go into it. I heard the sounds called music, spiritual, as well as natural things. made while they were apparently tied; but I heard nothing and saw nothing to convince me they were not jugglers, and very poor jugglers at that. here answered, as it sends its sad prayer into the Their performances did not equal those of many great unknown, by the cheering voice of the anjugglers. Mr. Wetherbee has claimed these manitestations as proving immortality. I cannot see are dissipated on the threshold of a demonstrated as they afford any such evidence; on the contrary, I am satisfied that the idea of immortality is belittled and confused by them. I apply the same argument to them which I did years ago to the miracles of the Bible. The utmost they prove is the existence of a power equal to their production. (The Spiritualists present heartily assented to this proposition of Mr. Whiting.) They, therefore, entirely fall to prove the immortality of man. All external manifestations must fail to convince any man of his immortality, unless he believes it in his inner consciousness. Indeed, the only proof thereof, is the inward consciousness. Man believes because he feels himself immortal; that's all.

Mr. Lincoln spoke on the affirmative. He argued the good of Spiritualism from the fact that many sorrowful ones were made glad; many enslaved by bigotry and creeds had been made free, and the sick and afflicted had been made whole. He argued that the belief that our departed friends were around us and cognizant of our acts and thoughts, had a powerful tendency to make us better and thus do good. And what was thus fairly deducible as an inference, he affirmed as a fact, and hence, a proof of the good done and being done by Spiritualism.

A Mr. Wetherell was then called on, who spoke some lifteen minutes or more against all the claims of Modern Spiritualism, and closed with an appeal to beware of this delusion. It was perfectly clear that he knew nothing of the subject, but very fluently reiterated the slang abuse so freelyvented by the opposers of Spiritualism. He was rather amusing than otherwise, but shed no light upon the subject, being decidedly a dark lantern. and, in counterpart, had much to say of dark cir-

Mr. Wetherbee spoke again, reviewing some of the positions assumed by the negative. He recognized the honesty of the Hon. Mr. Whiting, especially in his statement that he had seen but little of the manifestations. That was evident from his speech. Mr. Wetherbee explained the sense in which he used the term immortality. In the absolute sense, God himself could not demonstrate it, for it would require eternity to do it. But he used it to signify future existence—the soul's conscious life after the body is laid off. This is what Modern Spiritualism demonstrates, and it is the only 'evidence we have of continued life in the hereafter.

Mr. Loveland also spoke again, saying: There are two aspects of this subject. The superficial mind views it in its phenomenal aspect only, while the philosophical mind inquires at once for the ideas suggested. It seems to me that those who have spoken in the negative have confined themselves almost entirely to a mere cursory view of some few instances of phenomenal manifestation, I recur, therefore, to the position assumed in my first remarks, to wit: Modern Spiritualism has evolved in, or revealed to, the human consciousness a new idea : the naturalness of spirit-manifestations. No one has shown, or attempted to show, that this idea has had an existence or expression prior to, or outside of, our movement. Now let us see what is the value of this idea in the solution of the ever pressing problem of human existence. On the one hand we have the religious world with all its multitudinous array of sects and forms, representing the aspirational and spiritual side, or attributes of humanity. It abounds, in all ages and among all the peoples, with countless instances of strange and marvelous phenomena. The religious sects have classified them as divine, in part, and the rest, because of inability to comprehend, they term demonic or imposture. Christianity, as interpreted by the sects of our Protestantism, declares the miracles of Catholicism, as well as those of Paganism, to be imposture, if not demonic. And why? Because it sees, that there is an imperfectness attaching to them which it cannot attribute to the All-Perfect One. But the rationalist, on the other hand, sees these same rationalist, on the other hand, sees these same marks of imperfection in the whole series, from first to last, and, therefore, he ascribes the whole to imposition, illusion, hallucination, imagination, anything, in fact, which will ignore the idea of an origin in the spiritual realm of existence. As Mr. Whiting has said, "They only evidence a power equal to their production." Very true; and it is self evident that the Almightiness of Deity is not requisite for their production. Human, finite beings, operating through and by the imponderable agents of Nature, are equal to their manifestation, This statement reveals the antagonism between the men of faith and the men of reason. And it also discloses the subtle yet fearful contest waged in the bosom of every earnest, thoughtful man. the one hand, stretching away into the realm of all these budding hopes and flowering aspirations. am sure my friends will recognize me by this

How will you reconcile the battling hosts? How harmonize the doubting, hoping, fearing and tortured soul of the individual man? You have never done it. Theodore Parker, Emerson, with their noble compeers in the field of mental emancipation, have all failed in solving this vast problem—the relation of time to Eternity—of man on earth with the invisible spiritual future. All the attempts made thus far, have only resulted in multiplying sectism and cultivating antagonism of thought. In this grand climacteric period of human history, Modern Spiritualism appears upon the stage, and claims to be the Interpreter and Reconciler. With a broader faith, and a profounder reason, it essays the solution of the heretofore defiant problem of faith and reason. With reverence, it sees and admits the mass of facts, which, like star gleams, light the pathway of the toiling ages; and in the revelatory radiance of its own phenomena, declares them to be the material exponents of a living, conscious personality behind them. It thus accepts the core of all religions. But, instead of falling down in the wild delirium of joy, or fear and saying God has come down to earth, it recognizes reason as the supreme monarch of the human faculties, and, in its normal exercise, freed from superstitious fears, it finds all this vast aggregate of seeming strange and woird phenomena to be the natural product of men and women, who have passed from the seen to the unseen life. Thus Reason is not outraged by the monstrous supposition that Deity violates, suspends, or overrules his own established laws; or that he specially and particularly interposes to rectify the wrong, or defective working of his own providence. Thus the spiritual ides, while it, relieves the reason from the mon-

strousness and absurdity of the supernaturalistic

superstitious interpretations; while, at the same

Here is harmony! This, is indeed reconciliation. The deep, soul-love of hearts bereaved, is gel-life, while the tormenting doubts of the ages future. Spiritualism is the only universalismit alone is truly catholic. It embraces all the creeds of all religious and only strips them of the tattered, filthy garments of their superstitious interpretations. Is there no good in this? What else can accomplish this work, and adjust man's "warring attributes" in peaceful harmony? We ask then, not to have judgment passed upon Spiritualism by the success, or failure of any particular phase of phenomenal manifestation, and appeal from such a form of trial to the broad field of philosophic thought. Ideas move the world. Facts are but the outer symbols of ideas. The phenomenal facts of our movement are, simply and only, the exponental indices of the real power the divine ideas, which constitute their incarnating life. I have pointed you to the fountain of good, you can follow from thence, the outgoing rivers of beneficence, which flow therefrom, through all the fields of human thought and ex-

The speech of Mr. Loveland elicited the applause of the audience.

Mr. Whiting restated some of his positions, and reaffirmed the impossibility of believing in immortality without an inward consciousness of the same. Mr. Whiting was evidently unaware of the fact that all intelligent Spiritualists occupy the same position with himself on that point: just as he also overlooked the fact, that the inward consciousness is útterly incapable of giving a full and true interpretation of itself in the understanding, until certain outward facts are comprehended. This inward consciousness, has borne witness to every superstitious form of religious manifestation, from Fetichism to Adventism.

The debate then closed. It was a very interesting one. The Spiritualistic side was the best sustained. They had the facts and the knowledge. and gave evidence of close investigation and study into the phenomena and the philosophy of the subject. On the other side were able men, and all they needed was knowledge of the subect. Having seen but little or nothing, and loubling the assertions of those who had, their arguments seemed to point to something like this: viz: they had seen nothing, and per se, there was

## Correspondence in Brief.

#### From Auburn, Ohio.

During the excitement that attended the advent of Modern Spiritualism meetings were frequently held at Auburn Corners, but have been discontinued for several years. Last Sunday a very small but appreciative audience assembled in the school-house to hear Mrs. Lois Waisbrooker. She is a planning and instructive speaker and her lectures pleasing and instructive speaker, and her lectures

wince a high order of talent.

An amusing incident occurred, which I must relate: While Mrs. Walsbrooker was speaking an old Baptist gentleman and his wife, both intensebly bigored and meetarian, entered the house expecting to hear a Methodist sermon. Soon as the old lady heard the word "medium" she left on "double-quick." A few minutes later the old man suddenly departed. They have yet to learn that Christ was a medium, and that the "miracles" which he wrought were but manifestations of spirit-power such as thousands have witnessed in the last diffeen years. Fraternally yours, GEO. WM. WILSON.

### Auburn, O., Nov. 25, 1865.

### Crown Point, Ind.

We are bound to sustain the Religio-Philosophical Journal, of Chicago, but we pioneers will not forget our old friend the Banner. Both ought to be well supported, and so far as we are concerned they will be. I am building a hall, which is nearly completed, and it will be for the use of all reformers who are forbidden the use of the popular churches. I have built it with a special view to the accommodation of spiritual lecturers, whom we desire to call, upon us, and if we do not specific to call, upon us, and if we do not specific to call, upon us, and if we do not specific to call. ern Railway, (formerly the Cincinnati and Chicago Air Line Road,) forty miles from Chicago. Wishing all the success your great efforts for the good of man deserves, I am, as ever, thine for all truth and universal freedom,

J. H. LUTHER.

Crown Point, Ind., Nov. 27, 1865.

Message from Major Henry O. Johnson. ED. BANNER-Will you please to publish the enclosed message, given through a trance medium of this place, in your message columns?

Yours for Truth. MARY J. SMITH. Chicago, Ill., Nov. 5, 1865.

"I come here to let my friends know that I am still alive and can come. My name is Henry O. in the bosom of every earnest, thoughtful man. Johnson. I used to live in Delaware, Wis. I went His intuitive, aspirational or religious nature, on out in the fall of 1861, as Captain of Co. A. 10th Wis, Vol. In.; and was afterwards promoted to Major. Was shot through the heart at the battle the unseen, the eternal, while the relentless logic of Perryville, Ky. Was under command of Gen. of the intellect proclaims death and darkness to Buel. I would give facts more extensive, only I have a mother and slaters living; they read the Banner of Light. I would like to send these words

### Colorado.

Spiritualism here in the heart of the Rocky Mountains, is gradually moving on with that success usually attending it, wherever it is recognized. We find it creeping into the liberal Methodist pulpit, much against the wish or inclination dist pulpit, much against the wish or inclination of the majority of that popular sect, causing many of them to suspect that their preacher, the Rev. Bro. V., pastor of the M. E. Church, of Central City, is far too liberal, when he says that whatever a man believes, in sincerity, that he is justified before God and the world. They are also much alarmed at his expression, "That he did not consider Spiritualism unphilosophical or unreasonable, for he believed in the communion of spirits; and that he believed that his mother influenced and that he believed that his mother influ that the individual has nother influenced bim continually, as a bright spirit, aiding him in the ministry." We have hope for such men; though the brethren of his Church "brand" the Spiritualist as Infidel. More anon. \ I. K. J. Nevada City, Colorado, Nov. 14, 1865.

### Miss Harthan in Ohio.

The people in this region are being stirred up a little, by the appearance among us of Miss A. Harthan, who is stopping at Akron, causing the blind to see, the deaf to hear, the dumb to speak, and the lame to walk. Her rooms are crowded from morning till night, and have been for six weeks, and the crowd is increasing daily. I think that with the assistance of the invisibles she is doing a great work in spite of all opposition. J. C. S. Conley, D. Dec. 1865. Copley, O., Dec., 1865.

### Pence Meeting.

An informal Conference concerning Peace, will be held in Boston on Tuesday, December 12th, at ten o'clock A. M., in Room 4, 158 Washington street. Distinguished friends of the cause will be present. It is understood that an organization is contemplated to take the place of the old American Peace mode of interpretation, leaves intact the great | Society, probably in new form and character,

Two Days' Meeting.

The Spiritualists of Johnson's Creek, N. Y., will The Spiritualists of Johnson & Creek, R. I., Whi hold a two days' meeting at their, hall, on Satur-day and Sunday, the 16th and 17th of December, & Bro. J. M. Peebles and other speakers will be present.

H. O. LOSSER.

#### NOTICES OF MEETINGS.

NOTIOES OF MEETINGS.

ROSTON—MELODRON.—The Lycenm Society of Spiritualists will hold meetings on Sundays, at 7th and 7th o'clock. Admission free. Speakers engaged: F. L. H. Willis, Dec. 24 and 31; Mrs. Laura De Force Gordon during March.

The Dible Christian Spiriti alists hold meetings every Sunday in hall No. 118 Tremont street, at 10% a. M. and 23 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Christian Spiriti alists hold meetings every Sunday at 10% a. M. and 3 p. M. at 121 Hischstone street, corner of Hanover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Music by Miss Minnle Pouts.

The C. S. D. M. U.'s First Progressive Birste Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 p. M.; also Sunday, Monday, Wednesday and Friday even lings, at 14 p. M.—Meetings will recommence in the City Hall

CHARLESTOWN.—Meetings will recommence in the City Hall Sept. 3, at 2% and 7% o'clock r. M., under the supervision of A. H. Bichardson. The public are invited. The Children's Lyceum meets at 10 A.M. Speaker engaged:—Benj. Todd

during December.

CHARLESTOWN,—The Spiritualists of Charlestown have commenced a series of free meetings, to be held at Mechanics' Hall, corner of Chelsea street and City square, every Nunday 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. Maily good speakers have been engaged, who will fecture during the acason. The public will please take notice that these meetings are free, and all are invited to attend. Speaker engaged:—Mrs. Reillo Temple Brigham during December.

cember.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hail, to hold regularmeetings Sunday aftermon and evening of each wack. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston. Speakers engaged:—Rev. Adm Ballou, Dec. 21: Mrs. Fannie Davis Smith, Dec. 24 and 31; Henj. Todd, Jan. 7 and 14; Mrs. M. S. Townsend, Feb. 4 and 11; W. K. Ripley, March 18 and 25, and March 4 and 11; W. K. Ripley, March 18 and 25.

Is and 23.

Lows:L.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the torenoon. Speakers engaget:—Mrs. M. M. Wood during December; J. G. Fish during January; Susie M. Johnson, Feb. 4 and 11; Benj. Todd, Feb. 18 and 25, and during April; Mrs. Anna M. Middlebrook during March.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—N. S. Greenleaf during Decem-her; Susie M. Johnson during January; Mrs. E. A. Bilss dur-PLYMOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Progressive Lyccum meets every Sunday forenoon at 10% o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:—W. K. Ripley, Dec. 24 and 51; Mrs. M. M. Wood, April 22 and 29.

M. M. Wood, April 22 and 29.

WONCESTER, MASS.—Meetingsare held in Horticultural Hall
EVERY Sunday afternoon and evening. Speakers engaged:—
Miss Susic M. Johnson, Dec. 17, 24 and 31; Mrs. E. A. Hils
ian. 7 and 14; Hen]. Todd, Jan. 21 and 28, and Feb. 4 and 11;
utrs. M. S. Townsend, Feb. 18 and 25; Mrs. Mary M. Wood
luring March. during March.

Вигонтов, Mass.—Meetings are held in Union Square Halls undays, at 2% and 7% г. м. Good speaker engaged. TAUNTON, Mass.—Hpiritualists hold meetings in Templa: Hall regularly at 2% and 7% r. n. Admission free. 7 HANSON, MASS.—Meetings are held in the Universalist Church in Hanson every other Sunday.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged:—J. d. Flah during Do-cember.

eminer. Ритими, Conn.—Meetings are held at Central Hall every unday afternoon at 13 o'clock. Progressive Lyceum at 103 n the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, Ms.—The Spiritualists of this city hold regular meetings every sunuay of Congress Hall, Clapp's Block, corner of Congress and Elph streets. Free Conference in the foremon. Lectures attention and evening, at 3 and 70 colock. Speaker engaged:—Mrs. E. A. Bliss, Dec. 17, 24 and 31. DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist 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 Broadway. Seats free. Speaker engaged:—Miss Lizzle Doten during December. The Noclety of Prooflessive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall, No. 55 West 334 street, near Broadway. The speakers at present engaged are Mrs. Emma F. Jay Bullene during December; Miss Lizzle Doten during January; J. G. Fish during March. The Children's Progressive Lyc-um meets in the same hall every Sunday afternoon at 24 o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, See'y, P. O. box 2579, Now York.

The Spiritual Lyceles, cornerof 23d street and Broadway. New York, is open every Sunday at 10% A. and 74, M. Synts free.

Srats free.

Meetings at the "Temple of Truth," 814 Broadway. Lectures and discussions every Sunday at 10%, 3 and 7% o'clock. The hall and rooms are open every day in the week as a Spiritualists' deput for information, mellums' home, etc., etc. All are invited to come and make themselves at home.

Are invited to come and make themselves at nome.

Vinkland, N. J.—The Spiritualists of this place hold regular Bunday incotings at Union Hall.

Baltimons, Md.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usuat 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 11 A. M. and 714 P. M., in Scaton Hall, corner of D and Ninth streets. An able list of lecturers is engaged. Speaker for December, Cora L. V. Scott. CINCINATI, O.—The Spritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut atreets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

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

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of apnointments, 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.1

this column is intended for Lecturers only.]

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. He will lecture in Pall River, Doc. 17. Address, Banner of Light office, Boston.

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

Mas. Acquarta & Consurar will leading to China and Characteristics.

winter. Apply immediately. Address as above.

MRS. AUGUSTA A. CURBIER will lecture in Chicago, Ill.,
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.
AUSTER E. SIMMONS will speak in Woodstock, Vt., on the
first Sunday, in Bridgewater on the second Sunday, and in
East Bethel on the fourth Sunday of every mouth during the
coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt.

CHABLES A. HATDEN will speak in Cleveland, O., during becember; in Chicago, Ill., during January and February; in Sturgis, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

N. S. GREENLEAP will speak in Haverhill during Docember: in Plymouth, Feb. 11 and 18. Address as above, or Lowell,

Mass.

Miss EMMA Houston will lecture in Elkhart, Ind., during
December and January. Would be happy to make further
engagements in the West.

Mosss Hull, will-speak in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the
winter.

winter.

WARREN CHASE will be in New York and Brooklyn the rest
of December; 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
Might.

Light.

Mrs. FANNIR B. FELTON will speak in Lynn, Dec. 17 and 24. Will receive calls to lecture during the winter. Address, South Malden, Mass.

Miss Sarah A. Nutt will speak in Woodstock, Vt., Dec. 17 and 24; in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

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

Mrs. Cora, L. V. Scott will speak in Washington, D. C. MRS. CORA L. Y. SCOTT will speak in Washington, D. C., during December. Address, care of Dr. J. A. Rowland, Attor-ney General's office.

during December. Address, care of Dr. J. A. Rowland, Attorney General's office.

Mrs. Laura Dr. Forch Gordon will lecture in Houlton Me., during December and February—address care of C. E. Glinan, Eq.; in Fredericton, N. B., during January—address care of Hon. W. H. Needham; in Boston, Mass., during March; in Washington. D. C., during April and May—address care of Hoo. A. Bacon, Esq., P. O. box 205; and in the West and Southwest during the summer and fall of 1868.

BEZJAMIN TOOD, normal speaker, will lecture in Charlestown during December; in Chelsea, Jan., 7 and 14; in Worcester, Jan., 21 and 25, and during April; in Washington, D. C., in March, Mieis ready to answer calls to lecture in the New England and Middie States. Address as above, or care Banner of Light office.

Mrs. Sarah A. Byenes would like to make engagements for the winter and spring. Address, 87 Spring atroet, East Cambridge, Mass.

J. M. Perblers, of Battle Creek, Mich., will Jecture in Cincinnait, O., during January and February.

E. V. Wilson will speak in Memphis, Tenn., during December.

E. V. Wilson will speak in Memphis, Tenn., during De

MRS. MARY M. WOOD will speak in Lowell, Mass., during December: in Worcester during March. Will answercalis to lecture in New England up to that time. Address as above.

MRS. RUSIE A. HUTCHINSON will speak in Stafford Springs. Conm., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

ALCINDA WILLIELM, M. D., inspirational speaker, will lecture in Northern and Southern Missouri during December; in Kansas until the following spring. Address, care of James Thompson, box 183, Davenport, Iowa, until further notice.

MISS Susie M. Johnson will speak in Worcester, Mass., Dec. 17,24 and 31; in Haverhill during January.

L. Judd Parder will lecture in Buffalo. N. Y. during Dec. L. Judd Pander will lecture in Buffalo, N. Y., during De ember. Address, care of Thomas Bathbun, box 1231, Buffalo Mas. M. S. Towszeko will speak in Stoncham, Dec. 17, 24 and 31; in Frovidence during January; in Chelaca, Feb. 6 and il: in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April. W. K. Riplay will speak and heal in Bangor, Me., from Dec. 2 to 181 in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11. J. G. Fish will speak in Providence, R. L. during December and February; in Lowell, Mass., during January. Will

receive subscriptions for the Banner of Light. Address as MES. H. T. SYMMERS will lecture in: Rockland, Me., and vi-cinity, during December. Permanent address, fouth Excter.

Mas. ANNA M. MIDDLEBERON will lecture in Troy, N. T., during December a. I January. Will answer calls to lecture week-evenings. Address as above, or box 718, Bridgeport, Ct. MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Yt. Will receive calls to speak in Vermont, Naw Hampshire, or New York. Address as above, or Rochester, Vt. ELIJAH WOODWORTH will lecture in Middlebury, Ind., and its vicinity, each Sunday and week evening during December and January.

ingly.

DR. L. K. COONLEY 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, Newburpport, Mass. Will receive subscriptions 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 whiter, before spiritual societies, on the facts and philosophy of modern Spiritualism, and reforms of the day. Address, Boston, Mass.

MISS JULIA A. HUBBARD, trance speaker, has again entered the feeturing field. For the present her address will be Boston, care of this office.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Greclan and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonegs, Wapello Co., Iowa.

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

MES. E. DELAMAR, trance speaker, Quincy, Ill. BIBE ADA L. HOTT, test medlum, San Francisco, Cal.

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, Mc.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will and ANDREW JACKSON DAVIS can be addressed, as usual, at 2:4
Canal street, New York. REY. Adin Ballov, Hopedala, Mass.

MRS. SARAH RALEN MATTHEWE, East Westmoreland, N. H.

Min. Haral Rails siatthwar, gast Westmoreland, M. H. M. II. Housewow will answer calls to lecture in any of the Eastern or Middle States during the winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, Mr., care Coi M. Houghton. Miss Lizzis Dotzaw will make no engagements to lecture until further notice. Her many correspondents will note the hove a mounnement. Address, Pavilion, 57 Tremontstreet, Boston, Mass.

Mins. Launa Cuppt's address is San Francisco, Cal. ISAAO P. GREEDLEAP will make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address, Exeter Mills, Me. MRS. JERRETT J. CLARK, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Mayon (Con)

GRORES A. PEIRCE, Auburn, Me., will answer calls to speak upon the Sabbath, week-day evenings, and to attend functals. HERRY C. WRIGHT will answer calls to lecture. Address Bela Marsh, Boston.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. Lois Waisbrooken can be addressed at Massillon, O., box

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. DR. JAMES COOPER, of Bellefontaine, Obio, will take subscriptions for the lianner of Light, as usual.

MRS. EMMA F. JAY BULLENE'S address is 32 Fifth street, New York. Mus. Rarah M. Thompson, inspirational speaker, 36 Bank itreet, Cleveland, O. J. H. W. TOOREY, Potsdam, N. Y.

MRS. SOPHIA L. CHAPPELL will answer calls to lecture. Address, Forestport, Ouelda Co., N. Y., care of Horace Far-Mas. M. L. French, inspirational medium, will snewer calls to lecture or attend circles. Free Circles Wednesday evenings. Address, Washington Village, South Boston.

MRS. E. R. LADD, No. 179 Court street, (room 5,) Boston, will answer calls to lecture.

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