

was yet divinely constant. In heaven they are reunited. She heard your baby-wail, and kissed your eyes and lips in mother-love, then turned to God for comfort and protection, far out on the blue, lone sea! You weep, Olive? Yes, child, shed tears in plenty for the mother, ransomed by the all-forgiving love of God; but weep no more for shame. One left to mourn on earth, the other removed to the progressive worlds, leaving her poor babe motherless, to battle with this cruel world; the young, sensitive spirit broken by its self-enclosed sorrow. Was not this atonement enough to satisfy the most inflexible justice? And God, who is Mother-Love, as well as Perfect Purity, accepted the gift. Dare you and I refuse it?"

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

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

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

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

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

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

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

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

MARAVILLA, THE WIFE OF LOUIS SHELDON.
AGED 33 YEARS.
"Blessed are the pure in heart, for they shall see God."
A simple white stone, with a cross graven upon it; the loving tendrils of the wild vines; the upspringing wild flowers of the beneficent soil emulate each other in wealth of coloring, in abundance of emerald foliage to adorn the resting-place of a true spirit's casket. It is not the common burial-ground. A few rich families, residents of the place, have purchased that portion of an extensive plantation. Blessed of the God of Nature, it has been consecrated by the hand of man, with the formulas of the Catholic Church. As one of themselves, the stranger, distinguished for her beauty and her goodness, was permitted to repose the mortal and the idyllic beauties of the spot. Thither dear grandmother and I often repaired at sunrise, or at the close of day; sometimes accompanied by Ernest, we dreamed away the moonlight hours of the Tropical night there. Speech was charmed into silence, and the soul held communion with its better angels there.
[To be continued in our next.]

TRUE AND BEAUTIFUL.—Some one has remarked, with equal truth and beauty, that education does not commence with the alphabet. It begins with a mother's look, with a sister's gentle pressure of the hand, or a brother's noble forbearance, with handfuls of flowers, in green daisy meadows, with birds admired, but not touched, with creeping and almost imperceptible emnets, with humming bees, and glass bee-hives, with pleasant walks in shady lanes, with thought directed, in sweet and kindly tones and words, to nature and acts of benevolence, to deeds of virtue and to the source of all good, to God himself.

Children's Department.

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

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

BATTLE FLAGS;
OR,
EFFIE'S VICTORIES.

Down came the rain, drop, drop, dropping with its musical sound; rattle, rattle went the blinds as the wind came in gusts. Down the road there flowed almost a river, and on the meadows stood pools of water. The clouds were unbroken, and over the hills they settled like great black hoods. The morning-glories closed their blossoms and the buds did not dare to open. The asters looked up through many tears, the balsams seemed to cling closer to their mother-stalks and the sweet peas bent close to the earth, as if dreading the frown of the sky.

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

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

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

"Now, Willie, give me that shawl; it's mine. I want it for a bed, and you can't have it," said she.

"Oh, Effie," said Willy, "don't tear down my tent; see how nice I've fixed it, just as father told me. Don't, Effie!"

"I want my shawl this minute!" said Effie; "you don't know anything about hospitals! you have laid all your folks on the floor; that ain't the way."

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

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

"Well, I guess I know," said Willie, "for I heard Mr. Crinks say so yesterday; he said it was dreadful bad walking; and I should like to know if it isn't just as good to any dreadful bad wounded?"

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

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

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

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

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

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

Effie heard this with different feelings; she was glad and she was sorry. She was glad that Willy

was not to be allowed to talk, for then he would not tell what had happened, and yet she was sorry that his punishment was to last so long, for she had hoped he would soon be released, and then she thought she would make amends for the trouble she had caused him by being very kind to him. She tried to quiet her reproving conscience thus, and began to arrange the room; but everything reminded her of her own injustice. There was Willy's horse tipped up on the carpet with its broken leg, like a wounded officer. Something seemed written all over the old veteran's body, and to speak from out his lifeless form. It said: "There's a lie in your heart, Effie!" and there was written: "Mean, mean, mean Effie!"

But Effie gave the horse a jerk, and put him in to the box where Willy's playthings belonged. She thought she had got quite rid of the old fellow's accusations, and should be able to feel quite at ease; but there lay the worn-out dog with the snubbed nose, and he, too, seemed to speak from every battered limb, "Mean, mean Effie; there's a lie in your heart."

So Effie gave him a jerk, and put him into the box. But she was no better off then, for the wagon, with its ambulance-like cover, was in the middle of the floor, and it seemed to have labels on every block, and Effie could read only, "Effie, there's a great black lie in your heart." So Effie took the wagon and put it under the table, and drew down the cloth so as to nearly conceal it.

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

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

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

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

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

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

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

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

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

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

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

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

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

"Effie has found the effect of being a coward, and she has found it very uncomfortable, far worse than any punishment, and I do not believe she will wish to try it again. What we really need to make it represent to us a banner of love. Now love cannot be selfish; so we find that Effie desired the flag and became a traitor to it; but as she did not go completely over to the enemy, we will let her renew our pledge of faith, and still go marching on under the folds of that beautiful banner of Love, that will lead us finally to a blessed victory."

ANSWER TO CARRIE ELLA'S CONUNDRUM.—Clock.

ON READING ADELAIDE PROCTOR'S POEMS.

BY CORA WILBURN.

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

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

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

The eye of Faith sees further into Heaven;
The heart of Love reposes on its Lord;
The gracious ministry of the forgiven
Through all the echoing halls of life is heard.

Woven in legend, through whose golden gleam-
ing,
Significance divine is music-wrought,
Exalted from life's mere poetic dreaming,
A heavenly love is most divinely taught.

Lessons of Truth, entwined with God's own glory,
Thrilling the heart with their perceptive might;
And woven in the fairy garb of story,
The beautiful ideals of the Right.

True poet! thy sweet strains upon my spirit
Fall with a strange and wondrous melody;
Faith, Love and Truth, all that our souls inherit,
The dower and grace of Immortality,

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

Thou, who art crowned and sceptered by the an-
gels,
In the sweet heaven of thy own pure heart's
choice,
For the great gift of thy true soul's evangel,
For comfort given, in spirit-land rejoice!

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

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

Tonica, Ill., 1885.

Original Essays.

PRE-EXISTENCE WITH CONSCIOUSNESS.

BY JOHN R. ROBINSON, OF CHICAGO.

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

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

All organizations in Nature—which includes the elementary system—corporate each other; all having a Divine nucleus to start from. We can't even light a candle or lamp, without bringing positive and negative principles in contact. Nay, my agents or ladies of the thought-land, the theory of preëxistence in intelligent consciousness

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

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

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

PROPHECY—AN INTUITIVE VISION.

BY JANE M. JACKSON.

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

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

Predictions are now being uttered by mediums, that are unheeded, or turned into ridicule; but many will live to see them fulfilled. The late war cannot be unexpected, and its results will benefit succeeding generations; still it is difficult to believe that out of so much misery good can come; but God is the commander, his angels the ministering spirits, who are efficient to purify the earth, and He will redeem His people.

There is nothing in Biblical teachings which limits the continuance of the prophetic gift to any particular period. Every nation has believed in prophecy; each has had its prophet. The Israelites were born in 1803, at St. Francis, in Missouri. After some domestic trouble he retired into solitude, during which time his prophetic faculties were developed; that has given him a historical distinction. His "Prophetic Centuries" were republished in 1840, by M. Baveate.

In Christian history we read of open communion with spirits or angels, working miracles with the spirit of prophecy, which was fully recognized as to power and frequency, and of innumerable multitudes of men and women being raised to a conception of higher, purer lives by its divine inspirations. Many there are who ardently long for prophetic gifts and their knowledge. They appear to possess capacious intellects, fine minds and pure morals, and are seemingly passed by, while others, who are prejudiced and fanatical, unscrupulous mammon-worshippers, are chosen by spirits as their prophets. It seems a mystery; but what is life itself but a mystery? The voice, in uttering words, vibrates throughout all the realms of the heavens, to bear fruits of good or evil down all the cycles of human existence. Bunsen, in his "God in History" prophesies "that the nineteenth century is destined to inaugurate a new era in human affairs, a boundary line, as it were, between the past, which contented itself with a sentimental or nominal Christianity, and the future, which aspires toward a more thorough and practical application of religion to all the realities of life." M. T. Cicero gave this remarkable prediction: "Across the ocean, and after discovery, an extensive and rich country will be discovered, and in it will arise a hero, who, by his counsel and arms, shall deliver his country from the slavery by which she was oppressed." This he shall do, under favorable auspices; and oh! how much more admirable will he be than our Brutus and Camillus!" This prediction was known to Acosta, and was embellished by Cicero. This prophesy has been heeded, and prophecies preserved in all ages of the world.

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

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

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

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

Mrs. F. A. LOGAN. SUSIE D. GILBERT. New York, Oct. 9, 1865.

Manifestation of the Spirit in Newport, R. I.

Something more of late has been the stirring among the dry bones of the old theologies, as if to them was addressed, "Oh, ye dry bones, hear the word of the Lord," as per Ezekiel. First, the "Angel Portrait," at the Redwood Library, was a sign from heaven. Then H. M. Fay, who in some time past was in questionable shape, now emerges from the cloud and does mighty works beyond the scope of unbelief.

Mr. Fay, now in Providence, and designing to be in Boston, we suggest that the Harvard Professors be challenged to bring their scientific formulas to the encounter, in which they may discover that the laws of Nature extend something beyond their circumscribed boundaries.

Correspondence.

Spiritualism and Theology—Natural and Eternal Antagonisms.

BANNER OF LIGHT: My Friend—Wherever I go, I meet thee. Thy coming is as the advent of freedom, and a Herald of Salvation to many homes. You come as the Gospel of Peace and Good Will to husbands and wives, and parents and children. You speak of untrammelled thought, unadlocked lips, and freedom of soul.

Both the News and the Mercury of this city, contained very fair notices of the performances, and still more fully did the Providence Press. Mr. Fay, now in Providence, and designing to be in Boston, we suggest that the Harvard Professors be challenged to bring their scientific formulas to the encounter, in which they may discover that the laws of Nature extend something beyond their circumscribed boundaries.

Dr. Newton, also of this city, and of all the country round about, though he may often fall, has wrought some cures, where a prophet might be supposed to be without honor, nothing behind the chiefest of the apostles—apparently nothing behind "one Jesus," who, as recorded, was very potential in the same law of Nature; though sometimes he could not do many mighty works, because of unbelief.

Let, then, truth and falsehood grapple; nor will truth be put to the worse in a free and open encounter. If, through largely developed mediumship of old time, there could be almost immediate transformation of tissue, as in the case of the woman with an issue of twelve years, who was, by the touch of Jesus, made whole from that hour, it would be merely presumptive ignorance to deny that the same could be to-day through the parallel law of mediumship.

Let, then, truth and falsehood grapple; nor will truth be put to the worse in a free and open encounter. If, through largely developed mediumship of old time, there could be almost immediate transformation of tissue, as in the case of the woman with an issue of twelve years, who was, by the touch of Jesus, made whole from that hour, it would be merely presumptive ignorance to deny that the same could be to-day through the parallel law of mediumship.

Let, then, truth and falsehood grapple; nor will truth be put to the worse in a free and open encounter. If, through largely developed mediumship of old time, there could be almost immediate transformation of tissue, as in the case of the woman with an issue of twelve years, who was, by the touch of Jesus, made whole from that hour, it would be merely presumptive ignorance to deny that the same could be to-day through the parallel law of mediumship.

A Note from N. Frank White.

With this month, which I am enjoying hugely here among my old and true friends, I close my engagements in the East, and start once more toward the Western prairies, where my path seems to lie for the coming year.

Believe me, it is not without deep regret that I bid you farewell, even for a few brief months; there are so many warm ties of friendship holding me back, drawing me toward the different cities and towns where it has been my pleasing lot to labor for the past four years, that I find it indeed hard to turn my face toward the setting sun.

Henry C. Wright. Unity, N. H., Sept. 11, 1865.

Organizing Children's Lyceums.

Having witnessed, from time to time, the smiling, happy groups of children at Ebbitt Hall, under the guardianship of A. J. and Mary F. Davis, we have become imbued with the spirit of Progressive Lyceums and their upward tendency to refine, elevate and purify the unfolding mind.

there is labor before me, and with an earnest desire to do it; the months that must pass before we shall meet again, must be active ones to me; and I trust when I return I may find that you, too, have not "laid off the armor."

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

To my many friends in the West, who are writing me in regard to engagements, allow me to say I intend to stay in the West until the summer; my arrangements are being rapidly completed, and it is necessary that all applications be made soon; and one thing more, I am coming to work; I want to work all the time; and any application for a course of week evening lectures in towns that do not have regular speaking, will be attended to, to my utmost capacity.

Yours for the Truth, N. FRANK WHITE. Troy, N. Y., Oct. 17th, 1865.

Dr. Newton in Portland.

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

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

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

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

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

V. W. O.

Meetings in Cincinnati.

During the month of September Miss Emma Houston, of New Hampshire, spoke before our Society with good satisfaction, to an average audience. The first three weeks of her engagement was attended with unprecedented hot weather for the time of year in this climate, in consequence of which the public did not "turn out" as largely as a more favorable state of the weather would have guaranteed. Miss Houston speaks under inspiration, and gives every evidence of a high-toned spirit-influence.

In Newark, N. J., I formed the acquaintance of a Presbyterian deacon. He plead with me to leave the field of my present labors and come under the banner of the church, declaring that such powers of inspiration were lawful and right, but should be dedicated to what he calls the Christian religion; meaning nothing less than the Presbyterian form of Calvinism.

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

A. W. PUGH, Sec'y. Cincinnati, O., Oct., 1865.

LOOKING BACK.

Would you be young again? So would I—Ours'ear to memory given, Onward I'd like. Life's dark flood ford'd o'er—All but at rest on shore—Say, would you plunge once more, With home so nigh?

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

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

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

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

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

SPIRITUALISM IN THE CHURCHES.

NUMBER TWO.

BY M. J. WILCOXSON.

In the town of B—, Conn., I was introduced to a lady in membership with the Presbyterians, who gave me a long account of manifestations in her family, said to be through the mediumship of a daughter of some nineteen years. She seemed much interested in the angel dispensation, and said there was only one thing which troubled and perplexed her, and that was, that Spiritualism rejected the doctrine of the atonement. She "could not feel safe without that." And like thousands of others, this dogma of the dark ages, with its bloody hand writing the fabled doom of millions, cast its dark and fearful shadow upon the brighter revelation of her life.

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

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

Some of the most profound essays of Prof. Hare which I have ever seen are in possession of a gentleman of my acquaintance, who obtained them through the mediumship of a Methodist clergyman in Lancaster County. This gentleman is a mechanical and impressional writing medium, but, timid and fearful of public disrepute, has raised the bushel which conceals his light only to a few friends, who are sworn to secrecy. Of late, I am informed, the light is more flickering, and his great powers are hidden in the twilight gloom of a divided life. Brother, let the voice of that saving spirit that has resisted call thee back to the paths of peace, as it whispers in thine ear, "No man can serve two masters."

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

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

HEART LEAVES.

NO. SIX.

BY LOIS WAISBROOKER.

Marriage and Gestures.

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

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

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

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

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

But rejoice, ye that trust in the wisdom of the Infinite, ye that believe he will meet the wants of your entire being; he created you as you are, and will not annihilate what he has created. If perverted, he may cleanse, as it were, by fire; but your wants shall be met, and your longings for companionship abundantly satisfied, for in him is fullness of joy, and at his right hand are pleasures forevermore.

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

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

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

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

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

Christ's intention saw that a new government for man must sometime be adopted and practiced. The wisdom of nature, of God, made his intention, his willing sacrifice, made the love that all men have for him, and it shall sometime make the adoption of his government for the blessing of all men. So Christ was crucified to bring man to the recognition of this new government. And eighteen hundred and sixty-five years are not mispent if some little advance is only made toward the recognition of a government so grand as that which Christ has "ruled."

There is an awful "rule" in the claim that Christ voluntarily suffered for the sins of others. This is felt too deeply and too secretly and earnestly to be less than a reality in some way, for ten thousand thousands of hearts have bent it, and ten thousand thousands of tongues have spoken it. When the world is moved, there is a power that moves it; when humanity faculty proclaims a truth, there is a reality that makes the proclamation. There was a manliness in Christ that made him willing to suffer for others rather than make others suffer for him. It was a bitter cup, but he willingly drank it. His manly nature could not do otherwise. And the ordinance of wisdom has shown this beautiful spirit to the world for the world's admiration, reverence and worship, long before the world, in its progression, is able to reach it, to practice it.

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

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

A. B. CHILD.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENGLAND.

KEEPERS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 21, 1865.

OFFICE 158 WASHINGTON STREET, ROOM No. 2, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All subscriptions must be sent to the "BANNER OF LIGHT, BOSTON, MASS."

LUTHER COLBY, EDITOR.

SPRINTING IS BASED ON THE CARDINAL FACT OF SPIRIT COMMUNION AND INTERFERENCE; it is the effort to discover all truth relating to man's spiritual nature, character, relations, duties, welfare and destiny, and its application to a regenerate life.

It would be useless—preposterous the Herald—to deny the extent to which this new system prevails. "The more noisy and preposterous manifestations of it have subsided as matters of public excitement, but the private practice of its manipulations and ecstasies are well known to have taken a deep hold of our community.

Spiritualism once more "Used Up."

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

I think we have seen the last of the Davenports, whose impudent letter to the Opinion Nationale meets with deserved contempt, and it would be well for France that the spiritualistic journals disappear as well. I recommend those who keep themselves and their friends in a state of febrile excitement by table turnings and spirit rappings, to procure a report recently communicated to the Academy of Medicine, which states that since Home introduced into France the clumsy jugglery of the "Misses Fox of Rochester, N. Y.," insanity has increased twenty-one per cent.

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

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

Every great good is accompanied by evil as its shadow. By the discovery of printing, as Sir William Berkeley truly complained, immense mischief was done. Infidels and profligates were enabled to multiply and spread their pernicious teachings. "Special correspondents" had it in their power to misrepresent and discredit a momentous truth. Libels against government were put forth. Still we shall not advocate the lynching of the Messrs. Hoe, nor go in for tearing down the stereotype foundries. If truth has not pluck enough to grapple with Error, why let truth go to the wall. Our eyes were made to see with, and our understandings to comprehend with; nor ought the fear of "insanity" to prevent a healthy man from bravely exercising the faculties God has given him.

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

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

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

The Practice of Charity.

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

The Growth of Spiritualism.

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

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

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

A Grievous Wrong.

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

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

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

First Seance in Boston of the Eddy Mediums.

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

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

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

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

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

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

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

The manifestly unobscured character of the Eddy mediums, the straightforward and faithful manner in which they enter upon the passive duties of their mission, the multiplicity of varied acts heard within their cabinet, and beheld in the moderate light without, preclude all sensible ideas of deception or collusion. And whereas the professional prestidigitateur, who is certainly allowed to be exceedingly clever in the production of his tricks, and to some extent in his imitations of these extraordinary performances also, only imitates, and that often quite bunglingly too, these young people are rendered wholly cooperative, and take every pains to remain so in the immediate presence of a member of the committee who chooses to occupy the cabinet with them, so that the genuine article is the result with them, without the necessity of attempting any of the arts of the necromancer. These modern imitators of spiritual powers have invariably found themselves in the same category, when put to the test, with those ancient magicians, whose enchantments ingloriously came to grief, when they essayed to over-leap the narrow bounds of the mere material limits to which they and their craft were really

confined: the vital part of their attempts have been subjected to ignominious failure.

Descriptions of second parties may serve to excite the curiosity of others to see for themselves; but after all, nobody will be easily convinced second-hand, however authentic and reliable the testimony offered, especially in regard to matters of the character herein delineated. Therefore we will ask nothing of the skeptic in advance, that may affect his credulity, but recommend each doubter to witness for himself or herself that these things are, of a truth, as herein described and affirmed, and then galsay them if they can. * *

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

From the Boston Herald of Wednesday.

A PHENOMENAL SEANCE—A SECOND EDITION OF THE DAVENPORT BROTHERS IN THE FIELD.

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

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

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

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

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

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

The doors were again opened; the drum was upon the floor, and the other instruments were scattered about in confusion; the mediums were tied as left—so the committee was now tied and placed in the cabinet with two of the mediums. The hands of the mediums were covered with pink rouge by our skeptic, who seemed determined to fathom the mystery. The doors were closed, and the committee man was left to his fate. When he came out he was still bound, as were the mediums; his vest was unbuttoned, and he reported that his face had been rubbed, and his pockets searched, but as he had lost nothing he had probably fallen into the hands of honest spirits." The hands of the mediums showed no loss of rouge, and no rouge was to be seen on the committee man's garments.

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

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

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

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

While the hands were being exhibited, the audience requested one of the committee to take hold of them, whereupon Mr. B. Pierce, a large, heavy-

built man, stepped up and clasped the hand. Voices from the audience cried out, "Pull it out." Immediately an arm of huge proportions, was protruded from the aperture toward Mr. P., evidently inviting a trial of strength. He at once accepted the challenge, and, grasping the arm with both hands, braced himself for a strong pull, and it was evident to all present that he exerted great strength, for the cabinet was pulled aside some distance. Mr. Pierce gave up the struggle, saying "the arm was stronger than he was." The excitement at this time was intense. The mediums in the meantime were sitting quietly in the cabinet, as securely tied as when the committee examined them.

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

Marriage Troubles.

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

The German Troubles.

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

A Free Market.

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

The Cholera.

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

The Late Rains.

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

The Convention.

We have no doubt but that the Second National Convention of Spiritualists at Philadelphia the present week, will be fully attended, representing all parts of the country; and we sincerely hope that nothing will occur to disturb the harmony of the proceedings. Mr. Charles H. Crowell, our associate, will represent the BANNER OF LIGHT in the Convention, and any aid that may be rendered him by the friends, will be fully reciprocated by us. We have made arrangements for a full, impartial report of the proceedings for publication in the BANNER.

Philadelphia Children's Lyceum Exhibition.

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

Personal.

Benjamin Todd, a very popular lecturer on the Spiritual Philosophy, recently from the West, and who has been speaking in New England during the summer, occupied the desk in Hope Chapel, New York, the last six weeks, as we learn, with very gratifying success.

N. Frank White is about starting on a far Western tour. We regret parting with him, for he has been a most efficient laborer in New England, in the spiritual ranks, during the past year and a half, and there still remains work enough for him and the calls were pressing, but he conceived it to be his duty to comply with urgent solicitations from friends in the West to visit them again.

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

"Ideal Attained."

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

The Davenport Brothers.

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

The Odd Fellows' Fair.

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

Brazil and Paraguay.

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

New Music.

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

California.

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

For the Benefit of Invalids.

As a sign of the great and good work Dr. Uriah Clark is doing for the sick, he now advertises for a month in one hundred journals in various cities and towns scattered through New England.

Our thanks are due friend E. P. Goodsell, of Fair Haven, for his promptness in calling the attention of the editors of the New Haven Daily Morning Journal and Herald to a late article in the Banner in connection with "Colchester and Spiritualism," with the request that they give both sides of the story, "they having taken up the cudgels to attack the religion of Spiritualists, or those who honestly and conscientiously believe in the sublime truth of the communion of the disembodied spirits who once inhabited a clay tenement, and which they have laid aside and entered upon the second sphere of their existence; yet do feel a sufficient interest in the loved ones they have left on earth, to induce them to return and communicate to such earthly inhabitants."

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

New Publications.

THE COMPENDIUM OF LINDSLEY'S PHONETIC SHORT-HAND. The second edition of the Compendium, greatly enlarged and better illustrated, is just issuing from the press, and will be ready for delivery the latter part of this week. Price one dollar. We shall have the work for sale at this office.

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

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

Delegates.

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

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

The Gospel of Charity.

The weekly meetings held in Boston for the last two winters under the above name, will be resumed on Thursday evening, October 19th, at the Institute of Dr. Uriah Clark, 18 Chauncy street, and continued on every Thursday evening for the season, under the same direction, and for the same purpose as before announced. All who are friendly to the character of these meetings as heretofore presented, are invited to attend. The Gospel of Charity meetings have not only been popular and interesting, but it is believed that they have been productive of much good.

Levee in Charlestown.

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

Two Days' Grove Meeting.

Just previous to going to press we received an abstract report of a two days' Grove Meeting, held at St. Johns, Clinton Co., Mich., Sept. 21 and 23, prepared by W. F. Jamieson, which will appear in our next. We are under great obligations to Mr. J. for his report.

Lecture by Gen. Banks.

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

Miss Hardinge in England.

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

Another Lecturer.

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

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

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

Dr. A. B. Ohld, in his "A B C of Life," says a critic is only a fault-finder. He thinks another man's skin ought to fit his own bones. A man bids farewell to criticism when he finds out that another man's opinion is as good as his own.

ALL SORTS OF PARAGRAPHS.

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

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

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

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

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

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

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

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

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

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

One of the Beecher's is engaged on a work to deprive the doctrine of futurism endless punishment—a doctrine that Dr. Beecher, the senior, so ably defended.

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

FAST TIME.—The extraordinary time of trotting one mile in two minutes eighteen and one-quarter seconds was made by the gelding Dexter, on the Fashion Course, Long Island, N. Y., on the 10th inst.

"Dear me!" exclaimed a lady, as she looked at the box constructor in a show, "why the skin of the creature is of a regular tartan pattern." "It is, my dear," remarked her husband, "and that is what Shakespeare alluded to when he talked about a snake being scotched."

The population of Chicago is one hundred and seventy-eight thousand five hundred and thirty-nine.

The tobacco crop in the Connecticut valley this year will be worth six millions of dollars.

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

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

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

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

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

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

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

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

Meeting of Spiritualists.

A Meeting of Spiritualists and all other friends of progress will be held at Music Hall, in Corey, Erie county, Penn., commencing on Friday, October 27th, 1866, at 10 o'clock A. M., and closing Sunday evening, October 29th. The hall will accommodate two thousand people.

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

James G. Clark, the well-known Post Vocalist, will be present on the second and third days of the Corey Convention, and enliven the seasons with elevating and appropriate music.

A cordial invitation is given to all persons to attend. Persons from a distance will be provided for free of expense as far as possible. Corey is at junction of Philadelphia and Erie with A. and G. and Great Western Railroads. Committee of Arrangements, E. Wright, H. Lang, L. J. Tibbals, Olive H. Fraser, Mrs. R. A. Northrup, M. L. Lang, Mrs. E. S. Tibbals.

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

ARTICLE I.—We the undersigned hereby combine to form a Society to be known as the Corry Association of the Friends of Progress. ART. II.—This Society is established to the end that Spiritualists and kind reformers may more wisely and effectively labor together for the overcoming of evil with good; for the promotion of truth; for the removal of poverty; for the overthrow of all institutions and customs that are inimical to the development of human brotherhood and universal peace. ART. III.—The Association will willingly cooperate with all similar bodies, with charitable and educational institutions, and with industrial and reformatory associations, for the attainment of its objects. ART. IV.—Whenever a case of suffering needing additional assistance comes to the knowledge of any member, it shall be his or her duty to report the same to the President, who shall appoint a committee to investigate such case and obtain relief. ART. V.—No clause shall ever be inserted in this Constitution limiting the opinions of any one, or holding any person responsible for the sentiments of another. Letters shall only be inserted in this Constitution as a condition to be published, and shall be subject to the review of the Association. ART. VI.—A subscription of one dollar shall be suggested in all cases—but not demanded—by the Secretary, which amount, or any larger or smaller sum, shall be fully credited to the member contributing to the treasury of the Association. OLYVE H. FRASER, Sec'y. MRS. R. A. NORTHROP, Treas. L. J. TIBBALS, Vice Pres.

LIST OF MEMBERS: Margaret Lang, R. M. Lang, L. J. Tibbals, Sarah J. Walton, Wm. H. Sterling, E. S. Tibbals, M. L. Lang, L. J. Tibbals, Ben. Francis, Fannie M. Sterling, John J. Trampus, D. E. Smith, Harriet E. Dutton, Mary Ann, Emma, Della, Raymond, L. Morris, Clara, Peter Shippee, Claudiar Lathrop, Lyman C. Howe, Wm. H. Johnston, O. H. Fraser, Rachel A. Northrup, J. M. Child, J. M. Child, Jerome Jerome, Jerome Fuller, Patricia Phelps, J. V. Matier, Jesse G. Doud, Ira Baker, Harriet A. Crosby, James W. Hopkins, Elizabeth Sterling, E. Crosby, Emily H. Hopkins, Ardmore Sears, E. L. Hunt, Adella L. Skinner, Elmeline Weber, Elizabeth Walton, L. M. Sears, Angeline Damon, Sarah K. Grant, Andrew J. Doud, Viola Letting, Charles Shippee, Loretta Letting, Du Kals Doud, Otto Stenbergh, Geo. J. Kilpiff, M. C. Manwarren, Sarah E. Doud, Lucy T. Doud, Elizabeth Blake.

Banner of Light Branch Bookstore.

The subscribers, (successors to Andrew Jackson Davis & Co. and O. M. Plumb & Co., late publishers at the above-named locality,) announce to their friends and the public that they will continue the business, keeping for sale all the Spiritual, Liberal, and Reform Publications that they advertise at their central office in Boston. Our agent is J. B. Loomis, who will superintend all business connected with the New York Department of the BANNER OF LIGHT BOOK ESTABLISHMENT. In this connection we wish it fully understood, however, that the BANNER is mailed from the Boston office only, hence all subscriptions for the paper must be forwarded to us, and not to the Branch office in New York. Having thus taken upon ourselves new burdens and greater responsibilities, we are proud and proud of the greatest religion ever taught to the people of earth warranting it—we will call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf. The Banner can always be had at retail at the counter of our New York office. WILLIAM WHITE & CO. Boston, Mass., Sept. 9, 1865.

Business Matters.

CARTE DE VISITE PHOTOGRAPHS.—As many of our friends in various parts of the country desire cartes de visite of those immediately connected with the Banner, we have ordered a supply of Mrs. J. C. Conant's picture, the editor's, the publisher's, and Hudson Tuttle's. They will be sent by mail to any address, on the receipt of twenty-five cents; each. We will also send to any address a carte de visite photograph of Miss Emma Hardinge, on the receipt of twenty-five cents.

MEDIUMS LOCATED IN NEW YORK CITY.—We are requested by J. B. Loomis, conductor of our New York Branch Office, to invite all mediums in that city to send their address to him at 274 Canal street, as he is daily receiving inquiries for mediums and their whereabouts. Strangers visiting New York very naturally call on him for information in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

PARTICULAR NOTICE.—We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great inconvenience by the omission of name of State, and often the town. A little care will be of service to both parties.

L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS.—Persons enclosing five three-cent stamps, \$3.00 and sealed letter, will receive a prompt reply. Address, 1175 Washington street, Boston.

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

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

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

To Correspondents.

Interesting testimony to the truth and universality of Spiritualism," by P. Welsh, is received and placed on file for publication.

A. C. G.—Acceptable. Thanks.

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

Married.

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

Special Notices.

MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, OR READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifer in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No time is required. Consumers will find this the cheapest Potash in market. P. T. BABBITT, 64, 65, 66, 67, 68, 69, 70, 71 and 72 Washington street, New York. Oct. 14.—2m

WONDERFUL MEDICINE.—PERRY DAVIS'S PAIN KILLER. It is really a valuable medicine, and unlike most of the patented articles of the day, is used by many physicians. It is particularly desirable in locations where physicians are not near, and in families will often save the necessity of sending out at midnight for a doctor. A bottle should be kept in every house.—Boston Traveller.

ADVERTISEMENTS.

Our terms are for each line in Agent type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

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

MRS. FRANCES, PHYSICIAN AND BUSINESS CLAIRVOYANT, describes diseases, their remedies, and all kinds of lunacy, for one dollar. Has all kinds of Medicines: her Rose Ointment for Scrofula, Sores, Pimples, Etc., 25 cents a box. 147 Court street, Room No. 1. Hours from 9 A. M. to 10 P. M. Don't fail to see us this fall. Oct. 21.

MRS. F. A. SPINNEY, Magnetic and Sympathetic Healer, 22 Broadway street, Boston. Nervous and disagreeable feelings removed. No medicines given. Oct. 21.—4*

MADAM GALE, Clairvoyant and Trance Medium, 22 Lowell street, Boston. Three questions by letter answered for 50 cents and two cent stamp. Oct. 21.

MRS. MARY TOWNE, Magnetic Physician and Medical Clairvoyant, No. 100 Blocket street, New York. 5w—Oct. 21.

MELODEON. SPIRITUAL PHENOMENA! ASTONISHING PHYSICAL MANIFESTATIONS THROUGH THE MEDIUM POWERS OF THE CELEBRATED EDDY FAMILY: MARY, HORATIO and WILLIAM. SEANCES EVERY EVENING. EXCEPT THURSDAY, IN THE MELODEON, AND ON SATURDAY AFTERNOON, at 3 o'clock. Admission, 50 cents. Hours open at 7; commence at 7 1/2 o'clock. Tickets can be secured at the Melodeon from 10 to 12, and at this Office, Oct. 21.—1w

THE MASON & HAMLIN CABINET ORGANS. Forty Different Styles, Plain and Elegant Cases. FOR DRAWING-ROOMS, CHURCHES, SCHOOLS, &c. \$110 TO \$600 EACH. They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent anywhere by ordinary freight routes, all ready for use. FORTY-TWO HIGHEST PREMIUMS Have been awarded us within a few years, and our circulars contain printed testimony from TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS of the country that the Instruments of our make are THE BEST IN THE WORLD of their class. Circulars with full particulars free. In obtaining a Musical Instrument, it is economy to get the best. Address—MASON & HAMLIN, Oct. 21.—3m. 274 Washington Street, Boston.

E. A. SMITH, M. D., CLAIRVOYANT PHYSICIAN AND SURGEON, Of Milford, Mass., can be consulted at NO. 6 SUFFOLK PLACE, BOSTON, MASS. TUESDAY and SATURDAY of each week—O'clock hours from 9 to 12 M., and from 1 to 4 P. M. JOHNSON'S HOTEL, 45 N. WASHINGTON ST., THURSDAYS, from 8 to 12 M. EUREKA HOUSE, FRANKLIN, WEDNESDAYS, from 2 to 5 P. M. AT HIS OFFICE IN MILFORD, Mondays, Wednesday forenoon, Friday, and every evening. DR. SMITH is not only a regular educated Physician, but one of the best Clairvoyants in the country. Treats all classes of disease, both chronic and acute; has wonderful success with Scrofula and pulmonary Cancer, which he promises to cure on one out of four. Consultation free. Examinations free for the present. Oct. 21.

ODD FELLOWS' FAIR! SPECIAL NOTICE. THE TIME FIXED UPON FOR OPENING THE FAIR IS TUESDAY, OCTOBER 31st, AT 10 o'clock P. M., and it will be kept open each day until A. M., during its continuance. Friends who are preparing articles and those who intend to make donations—for the tables of the several Lodges, are respectfully requested to hand them in to the Committee, or send them word as soon as the 25th inst., or before that time, if possible. Those wishing to donate articles or money to the Table of the Executive Committee, are requested to send their names to ODD FELLOWS' HALL, No. 100 WASHINGTON ST., care of Dr. J. S. JONES, Chairman, any day or evening. The names of articles, and all packages marked with the name of the Lodge it is intended for, and the donor's name. Further particulars hereafter. 1w—Oct. 21.

LIBRARY OF MESMERISM AND PSYCHOLOGY. Comprising THE PHILOSOPHY OF MESMERISM, Clairvoyance and Mental Electricity; Excitation, or the Power of Charms; Stigmata, or the World of Spirits; Electrical Psychology; the Doctrine of Impressions; Science of the Soul; treated Physically and Philosophically; by Victor de Lottinville, Physician, and other works in two vols., postpaid, for \$4.00. Address, Messrs. POWELL & WELLS, 259 Broadway, New York City. 4w—Oct. 21.

THE NOVELTY MICROSCOPE! Patented May 24, 1864. THIS is the only magnifying glass ever invented which does not invert the examination of LIVING INSECTS, confining them with their feet and wings, and so forth, as you place it down, as you please. It is also suitable for examining insects, and other objects as they are seen through the microscope, being adapted to a greater variety of purposes than any other magnifying glass. Every article of jewelry, including watches, seals, and other objects, can be examined with this microscope, and in fact every person, old or young, should have one. Sent, postage paid, to any part of the world on receipt of two dollars and five cents. Postage stamps accepted. A liberal discount at wholesale. Address, G. G. MEAD, Thompsonville, Racine county, Wis. 5w—Aug. 26.

NATURE'S DIVINE METHOD OF CURE WITHOUT MEDICINE! DR. URIAH CLARK'S Naturepathic Health Institute. MANY patients need but one visit. A few patients can be cured in a single hour. Free religious services with music, Sundays, at 10 A. M. Letters promptly answered, and all letters with terms, list of cures, and reliable references, sent free. If writers send printed and unprinted envelopes. The poor free of cost on Tuesday and Friday mornings. Address, DR. URIAH CLARK, 18 Chauncy street, Boston, Mass. In Sept. 30.

FOWLE'S PILE and HUMOR CURE. WARRANTED THE ONLY PURE and PERMANENT CURE FOR PILES, HEMORRHOIDS, SCROFULA, &c. &c. BY THE USE OF FOWLE'S CURE, and DIVISION OF THE SMOKE, or MILD REFRESHING CURE. Beware of imitations. Sold everywhere. Aug. 18—10m

A NEW SUPPLY JUST RECEIVED. DEALINGS WITH THE DEAD: THE HUMAN SOUL—its Migrations and its Transmigration. BY P. B. RANDOLPH. "What is here written is truth, therefore it cannot die." "I have found it! This night I have read the Myrtle Scroll, the Green Scroll of THE AXE, and I have read it! Now let the world laugh! I am immortal!"—P. B. RANDOLPH. Some men are daily dying, and they are not aware of it; and some are daily being reborn, and they are not aware of it. This is the mystery of both life and death—even while they themselves are in the act of re-creation, and they are not aware of it. In the remarkable volume now before the reader—its pages almost seem to be the case with the woman of the kind who follows. The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby we judge a thinker, consists in the mental treasure which, during life, they heap up for the use and benefit of the age that is, and those which are to be, when the full force of their own sorrowful lives shall be sold, and they have passed away to begin in stern reality their dealings with the dead. Price, 75 cents; postage, 12 cents. For sale at this office. 1w—Sept. 30.

THE GREAT FUNERAL ORATION ON ABRAHAM LINCOLN, OF EMMA HARDINGE. DELIVERED Sunday, April 16th, 1865, at Cooper Institute, New York City, before upwards of three thousand persons. Fourth edition now ready. Price, 25 cents. For sale at this office. Aug. 26.

Message Department.

Each Message in this Department of the BANNER was claimed by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

Mrs. Conant gives no private sittings, and receives no letters on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

Questions and Answers.

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

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

Ans.—You are all suicides, some to a larger extent than others; but nevertheless you are all suicides. Your suicidal acts, properly speaking, are born of ignorance.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

Q.—By G. Z. W. It is generally asserted that man possesses a faculty, named, "conscience," which function is to distinguish right from wrong, morally considered; and that if man follows the higher impulse of his conscience he will never do what is wrong, unless the conscience is in an unhealthy state, or has been perverted through an erroneous education.

such phenomenon. It may be the result of spirit manifestation, or it may be from the effects of an injured or diseased brain; or one's earthly surroundings.

Q.—Do spirits take cognizance of the affairs of this world? A.—Yes, some do.

Q.—Do the spirits know who committed the Roxbury murder, and if so, why don't they expose them? A.—Why don't the sun shine sometimes when you wish it? Why don't the rose bloom and send forth its fragrance at your request?

Q.—Would it not be best that they be arrested by our process of law, as the evidence of spirits would not be taken in the courts? A.—Yes, if we should give the names to the public, we should only be committing an abortion on the things of time.

Q.—What kind of inhabitants did Sir John Franklin find occupying the territory he discovered in the spirit-land? A.—We are at a loss to determine what your correspondent has reference to; indeed, we know nothing of any such discovery.

Q.—When spirits enter a room, do they decompose the door, and recompose it upon passing out? A.—Matter is by no means impervious to spirit; on the contrary, it admits of the free passage of spirit at all times.

Q.—That spirit body is so sublimated, so ethereal, that your crude material is not impervious to it. Your spirit bodies are not composed of either wood, iron, flesh, blood or bone.

Q.—Spirits must have a body, and it would seem that that body must decompose the material through which it passes.

Q.—The form of the spirit must be larger than the particles of matter. How does it get through? A.—There is nothing solid in Nature, not anything, for if there was, whatever there is that is solid could not be subject to decomposition, or change.

Q.—Is the spirit-body composed of any substance known in physical science? A.—Yes, the spirit-body is composed of precisely the same elements as your material body.

Q.—Yes, the spirit-body is composed of precisely the same elements as your material body. The combination only is different. These bodies have been born of the same life as your spirit-bodies; precisely the same.

Q.—Is it sublimated within the human body, or has it an existence without? A.—It has an existence within and without the physical body; indeed it is an agent through which the physical acts.

Q.—Are the smallest portions of our spirit-substance capable of consciousness? A.—Everything possesses consciousness peculiar to itself; mark us, everything, every atom.

Q.—Are spirits sensible of cold and heat? A.—No, they are not; only as they are in positive and perfect rapport with your physical bodies, consequently with your physical atmosphere.

Q.—These infinitesimal existences being diversified in Nature, unite in forming the phrenological organs, do they not? A.—No, we do not so understand it.

Q.—Most certainly it is. Organic life is a gift of Nature, not only to the human, but to all things else. The grain of seed is organized, and, through its organic life, progresses, grows, becomes perhaps a vast continent.

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

Q.—Most certainly it is. Organic life is a gift of Nature, not only to the human, but to all things else. The grain of seed is organized, and, through its organic life, progresses, grows, becomes perhaps a vast continent.

Q.—Is there nothing that is unconscious or inert in itself? A.—No, not anything.

Q.—Then we have got to correct our philosophy, if that is so. A.—You certainly have. Your philosophy is upon the surface only; it is like the sea-bird skimming on the surface of the waves and never going beneath them.

Q.—Are there not different schools of philosophy in the spirit-world? Do not spirits differ in their opinions there? A.—They do, most certainly.

Q.—Can all be correct then? A.—Yes, all are correct so far as their own being is concerned. Allow us to illustrate.

Q.—Is there any such thing as error? A.—No, not absolutely.

Q.—Do people never make mistakes? A.—No, not positively. You do not attain the highest standard, because you are not able to; but there are no mistakes in Nature.

Q.—Human intelligence is short-sighted. A.—So it would seem.

Q.—Do you mean to say that whatever is, is absolutely right? A.—That is the position we occupy.

Q.—Supposing I should take it into my head to blow out your reporter's brains, should I do wrong? A.—If you should suddenly take such a course, that would be proof positive that there was a cause for it.

Q.—Should I not suffer the consequences of such an act? A.—It was said by some one recently at this place, "that offences must come," and closely upon that followed the words, "But woe unto him by whom the offence cometh."

Q.—Are you acquainted with the prophets and apostles of the Saviour? A.—Yes.

Q.—How do your opinions correspond with theirs? A.—In some things we agree, but there are differences of opinion upon many points.

Q.—Have they changed their opinions? A.—Certainly they have.

Q.—If they were to re-write the Gospel or Epistles, would they write it differently? A.—Certainly they would.

Q.—These Gospels are to them now what your English Primers is to you to-day. It served you very well perhaps in childhood, as it served them very well in the years of their early pilgrimage.

Q.—Was the Holy Ghost the Divine Mind speaking through the apostles? A.—The Divine Mind is ever speaking through humanity.

Q.—As much through one person as another? A.—Yes.

Q.—What do you understand by the term Holy Ghost, as used in the Scriptures? A.—The ancients understood it to be some Divine Personality distinct from human individuality; an outside principle embodied in a form altogether perfect and divine.

Q.—What do you understand by the term Holy Ghost, as used in the Scriptures? A.—The ancients understood it to be some Divine Personality distinct from human individuality; an outside principle embodied in a form altogether perfect and divine.

Q.—The Holy Ghost, the holy, active principle of life manifesting through the grain of sand and the human body. It has been in all the past, it is in the present, and it will be in the future.

Q.—Was the Holy Spirit acting through the patriarchs, and through the rebels, also? A.—Yes; for we recognize only one distinct principle in life; that principle is the Holy Spirit, the Divine Father, Power, Presence, having all forms for its own.

Q.—It is here, everywhere. It acts upon the battlefield, and in times of peace. Q.—What descended upon the people at the day of Pentecost?

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

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

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

Q.—When Jesus ascended up, did he go into the other world? A.—There is no need you should ascend, physically speaking, in order to enter the other world.

Q.—If he was taken up bodily into the clouds, the same power was made use of that is used in taking up the bodies of your physical mediums at the present day. They are sometimes elevated in the atmosphere.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

Q.—When they are rendered invisible, is it a psychological illusion? A.—No, not necessarily. They may be surrounded by an atmosphere through which your vision cannot penetrate, yet your vision may not be changed.

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

I am satisfied with my condition, although a shade of unhappiness sometimes passes over my spirit when I think that my wife and little one remain upon the cold shores of Time, without a belief of the return of the disembodied spirit.

When I think of them, I must confess I am unhappy. But, aside from that, I am satisfied with my condition, and I assure my friends that I shall at any time be exceedingly happy to return giving them whatever knowledge I may be able to of the spirit-world.

It is by no means what I thought it would be before death. We cannot form any correct ideas of it. We may think it will be so-and-so; we may think we shall realize certain things in spirit-life; but when we get there we shall find that we have, perhaps, according to human judgment, misjudged in the case.

It is not given to those persons occupying mortal forms while on the earth to know positively concerning the sphere of life and action to which they are going after death. They may understand something, think they know somewhat of the world they are going to, but they cannot have that absolute knowledge which comes only through death.

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

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

I would tell my friends that as the last echo of that beautiful song died away on their lips, I heard it re-echo in the spirit-world, and I felt that the question was answered, that we would "know each other there," and what is still better, we know ourselves better than we did when here, and we know that our heaven is not dependent upon any particular belief.

We know that no Church can open wide the gates of the Eternal City for us. We speedily learn that heaven is but a state of mind, and not a city whose streets are paved with gold.

I believed in outward expression when here. I was a Christian, and believed that heaven was a city with golden streets, in the midst of which would run the river of life. But I was mistaken, and I return to so declare to my friends.

Heaven is not a locality; heaven is a condition of mind. Oh, how beautiful it is to recognize our friends away from suffering, away from that body through which we have received so many dreiful experiences.

Oh, yes; my dear father, and my mother, and friends, we do know each other there.

I am Albert Snow, of Cambridgeport, Mass. I was a soldier; was taken sick while at war, brought home, and died of consumption. I died early this spring. Farewell, sir. Sept. 18.

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

My folks have been trying to find out how I died, and I've been trying ever since that time to come back and tell 'em.

You see it's like this: arter I was taken prisoner, I was carried to Charleston. The folks did n't know it, but heard I was transported down to Georgia, which, by the way, was n't true.

After I was taken, I was detailed, I suppose should say, by the officer in command for duty, and that duty was to take my Union musket and shoot Union soldiers who would n't bow to rebel ideas.

What do you suppose I don't, captain? I suppose I took the Union musket he gave me, and I popped him into eternity quicker than a flash. He did n't have a chance to say his prayers. Well, they thought shooting was too good a death for me, and so I was strung up—lung, I suppose, in less than twenty minutes. Oh, I knew I should be, was just as well satisfied of that as I was that the old cuss was dead.

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

I hail, stranger, from St. Paul. My name was John Clark—Jack, commonly called. I was a private in the 2d Minnesota Rifle Corps. Now look here, stranger, my folks do n't know anything about this ghostly business—are strangers to it; but they've been begging to know where I died, and how I died.

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

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

I'm just the same as I was here. I've not changed at all in my views; and if I was here, and placed in the same position I was at Charleston again, I should 'do exactly as I did then. I should sell my body just as dearly as I did then. It was but a fair exchange. I was hung up—he was shot. I don't know whether he stepped out easier. I can't tell. I wasn't shot, you know. But I know it did n't take me long to get squeezed out.

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

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

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

Giles Greenwich. I am Giles Greenwch. I belonged in Portsmouth, Va., and died at Camp Nelson, the doctor said, of congestion and fever.

I want to make a communication to my brother

Sarah Elizabeth Duncan. I died in Charleston, of consumption, between eight and nine years ago. My name was Sarah Elizabeth Duncan. I was forty-seven years and five months old. During my sickness I learned something about Spiritualism.

With all my friends it was in bad repute, so I had little advantages for investigation. I hoped it was true, and said I would return and manifest as soon as possible after I had gone to the spirit-world.

Year after year I have tried to come, but never succeeded till now. I rather shrink from coming here, in so public a manner. I suppose my friends and my husband still holds to the idea that Spiritualism is the same as they thought it was.

But as our teacher said, "there is a proper time for all things," so I suppose the time will come when they will see their mistake. If I had had my choice I should have come to a more private circle, but the great law said No, so I had to come this way.

I can assure my friends that Spiritualism is true. I want them to investigate it, and I will meet them, step by step, on the boundaries of the spirit-world. Oh, I wish to God I had the power to remove their skepticism; but I have not that power. Good-bye. Sept. 14.

Annie Cassidy. I am Annie Cassidy. My father was James Cassidy. He went out in the 9th Mass. Infantry, I want to tell mother the noises she hears, the raps and moving of things, is made through Mary; she is a medium. I want to tell her that the moving of the dishes on the supper-table, and the noises, are made through Mary, and not through the devil, as the priest tells her.

It's me and father what does it. Father says, as well as he can see, all there is of the Catholic religion could be crowded into the teapot he broke a few nights ago. He says there may be more in it, but he fails to find it; there is none of it here; there's no use for it here.

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

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

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

I was of German extraction, and born in this country. I was in my twenty-second year. My father, Louis Eckhart, came to this country in 1831, and married an American lady the year following, by whom he had four children; two of whom remain on the earth, and two of us are here.

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

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

Invocation. Oh God, thou soul of our souls, thou Spirit of our Spirits, life of our lives, in the midst of the rush, and roar, and confusion of human life, we hear the enchanting melody of thy voice.

Even through the silent chambers of that men call Death, thou art chanting an anthem of eternal life. Even amid the shadows of the tomb, there thou art with thy smiling face; there thou art pointing to eternal life beyond the tomb. Oh Eternal Spirit, though thou art mysterious; though thou art all powerful; though we may not analyze thee; though we can never bring thee down to human understanding, yet we can praise, we can talk with thee, and most of all, we can love thee.

Oh Holy Spirit, through all things thou art speaking to thy children, thou art perfecting thy children; through all things thou art saying to them, "I am with thee, therefore thou needest not fear. Though thou walkest upon the billows of human life, and lookest tremblingly out upon the wild waves, yet if you will listen, oh child of my love, and hear my voice, you will know thou art safe."

Oh Holy Spirit, we know thy children are safe in thy love, but we cannot project that feeling into our loved ones. Human life is full of fear. Human life is full of sorrow, is surrounded with dark forbodings. Yet human life is a necessity to the soul. Soul must pass through that in order to obey thy law, and maintain its individuality, holy and divine. So, oh God, for human life, with all its sorrows, we praise thee. Amen. Sept. 18.

Questions and Answers. Ques.—By O. D. Fox, of Byron, Mich. Why do spirit phenomena and spirit manifestation occur more readily and frequently in a dark atmosphere than in the light? It appears to me by explaining, it would have a tendency to relieve mediums—especially females—from a great amount of odium and suspicion, as the opposition is ready to take advantage of every appearance of wrong.

It would at least be a source of instruction and gratification to a large number of inquiring minds in this section.

Ans.—The phenomena of spirit manifestation is as yet a child; and many of those who have to do with this child, are as ignorant as is the child, of the laws pertaining to its being. Now, then, until all who have dealings with this child shall be-

come acquainted, with the laws governing the child, you must not expect all your demands will be fully and satisfactorily answered. It is well known that light is the agent of activity, or the great motive power of physical life.

It is not very easy to take advantage of atmospheric conditions in the light; on the contrary, it is exceedingly hard, for the particles composing the atmosphere are moving so rapidly that it is very hard to confine, or condense, or materialize them for the purpose of giving spirit manifestations.

It is, however, believed by those who are able to make such manifestations, that as they advance in this science, they will be able to overcome atmospheric conditions sufficiently to manifest in the light. But at present there are very few that are able to do it.

Until you are able to overcome these conditions, you must receive them as they are at present given you, viz., in the dark.

Q.—What kind of inhabitants did Sir John Franklin find occupying the territory he discovered in the spirit-land? A.—We are at a loss to determine what your correspondent has reference to; indeed, we know nothing of any such discovery.

Q.—When spirits enter a room, do they decompose the door, and recompose it upon passing out? A.—Matter is by no means impervious to spirit; on the contrary, it admits of the free passage of spirit at all times.

Spirit, when properly defined, is but sublimated matter. All things that are capable of being resolved into form, are material. There are as many degrees of materiality as there are conditions requiring degrees. The material does not decompose, neither does spirit.

The disembodied spirit can pass through the walls of this room just as easily as you can raise your hand, as thought can pass out in the form of words from its brain life.

Spirit is by no means subject to the laws governing crude matter, but matter is subject to the laws governing spirit.

Q.—Spirits must have a body, and it would seem that that body must decompose the material through which it passes.

A.—That spirit body is so sublimated, so ethereal, that your crude material is not impervious to it. Your spirit bodies are not composed of either wood, iron, flesh, blood or bone.

Those things belong to the foundation, to crude material life. Therefore, the spirit-body being composed of highly sublimated matter, can pass through these material walls without any hindrance.

Q.—The form of the spirit must be larger than the particles of matter. How does it get through? A.—There is nothing solid in Nature, not anything, for if there was, whatever there is that is solid could not be subject to decomposition, or change.

Now, then, as there is nothing solid in the universe, the spirit-body finds no difficulty in passing through the particles of matter. You may call them the pores of Nature, or whatsoever you will.

Q.—Is the spirit-body composed of any substance known in physical science? A.—Yes, the spirit-body is composed of precisely the same elements as your material body.

The combination only is different. These bodies have been born of the same life as your spirit-bodies; precisely the same. We told you before that spirit was only sublimated matter.

Q.—Is it sublimated within the human body, or has it an existence without? A.—It has an existence within and without the physical body; indeed it is an agent through which the physical acts.

It is the propelling power or force, the active principle. You have it just as much to-day as ever you will have it.

Q.—Are not the smallest portions of our spirit-substance capable of consciousness? A.—Everything possesses consciousness peculiar to itself; mark us, everything, every atom.

Q.—Are spirits sensible of cold and heat? A.—No, they are not; only as they are in positive and perfect rapport with your physical bodies, consequently with your physical atmosphere.

Q.—These infinitesimal existences being diversified in Nature, unite in forming the phrenological organs, do they not? A.—No, we do not so understand it.

The phrenological organs are not alone seated in the brain, by no means. The science extends through the entire physical form. The phrenological organs are but an outgrowth of the internal. When the internal meets the external, form must be the consequence, and that form depends upon the particular aggregation of the particles of matter composing it.

Out of this have grown the phrenological organs.

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

A.—Most certainly it is. Organic life is a gift of Nature, not only to the human, but to all things else. The grain of seed is organized, and, through its organic life, progresses, grows, becomes perhaps a vast continent.

So it is with human intelligence. Through organic power it grows, unfolds, gathers to itself the experiences of both sides of life, the inner and outer. You do hold in your spiritual powers that same organic gift that is yours at the present time.

Though it may change, you will never lose it. The soul or life, the great principle of action, is immortal, therefore must possess individuality; and, as a distinct individuality, you will ever retain your individuality.

Q.—Some think that the spirit decomposes at the death of the human body; others, that it is re-composed and lives through eternity. What is the truth? A.—All is true—true to the power of which it is born. No two minds think alike.

All have their different views, and these views are legitimate, absolutely true to the

The Lecture Boom.

Meetings in the Melodeon.

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

- 1. Both dispensations evolved from, or revealed to the human consciousness a new idea. This would have been impossible had there not been an actual growth on the part of man. Any kind of revelation must be unintelligible without a capacity to comprehend it.
2. The spiritual measures and comprehends the Christian, as that did the Jewish. But the former can never understand the latter.
3. The commencement of both was with signs and wonders, miracles, so-called. In the estimate of the great mass of people, Jesus was simply a wonder-worker; greater, perhaps, than others, but not essentially unlike them. As then, so now, great and mighty works are done.
4. This initial period is one of great crudeness and misconception on the part of the first adherents. The disciples thought Jesus would become a powerful, temporal sovereign—would free the Jewish nation from Roman domination, and make it the great power of the earth. So deeply rooted was this idea, that, after his resurrection, they asked him, "Will thou now restore the kingdom to Israel?" The poor regarded him as their champion against the rich, while the sick and suffering, he was the healer—the good physician. The New Dispensation is regarded by many as merely a comforting assurance to them that the departed are not dead nor damned; or, perhaps, they go a step farther, and regard it as the great liberator, freeing them from all restraints, and paving the way for a general destruction of all institutions, political or religious.
5. But again, both are alike in that they aim to make men noble, unselfish, more divine. The excitement and confusion of the first manifestation of wonder is so great, the senses are so appealed to, and the intellect so intensely exercised, that the deeper and higher wants of the spirit are temporarily forgotten and uncared for. But the power which brings the wonders does not forget. It intends, from the outset, not merely to excite the feeling of marvellousness, but to secure a noble, Godlike, spiritual culture on the part of man.
6. The Phenomenal Period is sure to be followed by one of spiritual baptism and power. The Christian Dispensation had its pentecost, and the Spiritual is sure to conform to the great dispensational law. This alone gave that wondrous power, by which Christianity was so soon spread over the entire Roman Empire, and became the ruling religion of the world. Wonders may dominate the senses, and sway the reason, but a spiritual baptism alone can control and make better the heart. Our great victories are yet to come, and can never be achieved till the baptism of fire shall come upon us.
At the close of his address, Rev. J. O. Barrett, Pastor of the Universalist Society of Sycamore, Illinois, who had been invited by Mr. Loveland to take a seat on the platform, made a brief speech, in which he alluded to the rapid spread of Spiritualism in the West, especially among Universalists, and desired that there should be a union of the two denominations.
In the evening the lecturer proceeded to show some points of contrast, or unlikeness in the two dispensations. Among the many he instanced the following:
1. The character of the first recipients. The early Christians were mostly from the poor and ignorant, and, we might add, from the abandoned and vicious. The explicit testimony is, that, "not many of the great and mighty were called, for God hath chosen the poor and the despised." Jesus was the champion of the poor, the friend of publicans and sinners, and the protector of harlots. He severely, almost savagely denounced the rich, the great, and the religious. It is, therefore, not singular that his first followers were mostly from the most despised—the lowest stratum of human society. He was from the people himself, and consequently sympathized with them.
The New Dispensation, however, while not neglecting the mass, nor disfranchising any class whatever, has especially commended itself to the educated and powerful. If we accept the testimony of those most opposed to us, nearly all the crowned heads, and multitudes of the nobility of Europe are converts to Spiritualism. And we know that among ourselves the mass of recipients belong to the thinking, reasoning part of community.
2. The solution of this unlikeness will be more comprehensible when we reflect that the central idea of the former is Supernaturalism, and of the latter, Naturalism. The first appealed entirely to faith in word-sayings of God, through human mediumship. Reason was feared because it criticised the mere verbal utterances, or writings. As a matter of course, the ignorant would afford the best field for the progress of a system appealing mainly to man's emotionality. But the new appeals to faith and reason, always making the latter paramount. Its faith is not founded on any mere verbal sayings, but upon the divine method as revealed to the reason in the workings of over-speaking Nature.
3. The Pentecost of the Christian age was sudden and overwhelming; it came like a mighty rushing wind, and cloven tongues of fire rested on the apostles. The pentecost of Spiritualism will be equally as powerful, but not as sudden. The results, upon the inner life of man, will be essentially the same, though the outer phase may vary.
4. But, the indiscriminate communism of Christianity, in its early glory, will not be repeated by our dispensation. We shall not have "all things in common," but we shall see the principle and practice of justice instaurated in the life of humanity.
The old looked mostly to the soul and its spiritual interests, without much regard to the body. The new will save both, and will avoid the mistake of expecting high, moral and religious life to be manifested by people who are in the practice of constant physiological sins. Soul saving, as a specialty, will be left to the human evis and bats who delight in the darkness of ancient night.
5. The old required a complete consecration of every energy, and a surrender of property to the disposal of others. Indeed, wealth was more to be dreaded than desired. To enter the kingdom of heaven was well nigh, if not quite an impossibility to the rich. Poverty was desirable—God "had chosen the poor," while the rich were denounced, and hid "to weep and howl" for the woes awaiting them. The new will require no

less an entire consecration, but it will be on a different basis, and in accordance with an entirely different method. The acquisition of great wealth invests the possessor with the right to be a chief in its use, as it demonstrates his capacity therefor. There will be then no indiscriminate benevolence, or unreasoning distribution of wealth, but the demand will be that the wealth and talent of the rich shall be used, not in the absurd and wicked effort to add dollar to dollar, so as to collapse some one else, or to wantonly waste it in useless, or injurious luxury, but to institute new methods of labor and education, and thus to gradually change the entire system of society for the better.
This demand will not be made simply by a word-message, but it will be an internal one, resulting from the pentecostal baptism yet to come. The rich will be compelled to move from the inspiration of God in their own souls. And moving as of themselves, and under the guidance of reason, they will find the joy of a noble use to infinitely transcend the pleasure of mere acquisition.
J. M. Peebles was announced as speaker for the next Sunday.
The meetings will be continued in the Melodeon for the present. A Business Committee was chosen to cooperate with Mr. Loveland in carrying on the meetings.

Correspondence in Brief.

Spiritualism.
The following reflections were suggested by a friend remarking to me, "What good is there in Spiritualism? Is there any religion in it?" You can have them for your paper, if they are worthy; if not, throw them under the table.
Our beautiful Philosophy teaches us in every event to trace the hand of God, and to derive from every occurrence some spiritual instruction. It teaches us to do good, to instruct the ignorant, to help the poor, the oppressed and down-trodden; to visit and comfort the afflicted. It teaches us how to bear the ills and trials of life, for they are the means God employs for the accomplishment of his glorious promises concerning us; and to be obedient to God's dealings with us here, and to look forward to happy in his love and presence forever. It teaches us not to live to the flesh; that life is principally desirable as a medium of glorifying our Maker, and that death is only the gateway to "God's upper temple"; and that our dear departed friends, though absent from the body, are with us in spirit to guide and comfort us. It teaches us to be careful of our personal influence; how to act and to speak before men; not to do them evil, but by all means possible to do them good. Its teachings, if heeded, will make mankind more upright, more moral and conscientious in principle. It kindles ardent and elevated desires in the soul, and produces joys more delightful and transporting than all the combined allurements of the world. E. S. N. Amherst, Mass., Oct. 3, 1865.

Errata.

Will the Banner please give place to the following corrections in those reports I sent, as the misprint quite alters the sense, and the speakers might not feel well reported. From Grove meeting in Belvidere, Ill., in Mr. Wadsworth's evening discourse, "I regard as a great blessing to strengthen me to prevent committing sin, to rise from punishment, etc., instead of not to save from punishment." A few lines below, of Martin Luther, it should be: He refused to be absorbed, instead of absorbed. At the bottom of the same column, in the afternoon discourse of Mrs. Bullene, where she speaks of the spirit of the thought sent out by authors, it should read, therefore discriminate between them, making it a command that we do discriminate, instead of allowing "that we can." From the Grove Meeting in Bolot, just below the other Report, in the Sunday afternoon discourse by Mrs. Bullene, speaking of the departments of the brain, they became musty from disease not disease. At the bottom of the same column it should read, A panacea for insanity: keep the bodily and mental conditions healthy. A few other slight mistakes will suggest their own corrections. A. C. SPALDING.

An Excellent Medium.

We cheerfully give place to the following note. We have heard Mrs. Puffer speak, and endorse her as a competent lecturer.
In the Banner of September 2d, is a Report of the Picnic at Island Grove, August 29th. In the report of remarks made by Mrs. John Puffer, is this: "Mrs. Puffer is not, we believe, a professional speaker; yet her services can be secured in the immediate neighborhood where she lives, and we counsel the friends who can pay but small fees, to secure her services on Sundays."
Mrs. Puffer is "a professional speaker" on the great subject of Spiritualism, and a professional healing medium. As a speaker, her services have been acceptable in many places, far and near, and have been rewarded as have the services of others. As a healing medium, she has been successful, and many have cause to appreciate her services highly.
Please make this correction in the Banner, and you will greatly oblige,
Your true friend and well-wisher, H. C. WRIGHT, South Hanover, Mass., Oct. 8, 1865.

To "F. T. L."

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

Lecturers wanted West.

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

Remarkable Cure.

We commend to our readers the following account of a most astonishing cure effected through the mediumship of Dr. J. A. Neal, now practicing in this city:
I hereby certify that I have been in poor health for ten years, unable to labor but little; and for three years past scarcely any. There was a complete prostration of the nervous system; great difficulty of breathing at times hardly able to walk across the house; and for most of the last six weeks could not lay down night or day; and for several weeks I have not been obliged to sit up night and day. I had terrible pains in my head and breast; no appetite for food of any kind, and had no expectation of ever being better. By reading in the Banner of Light some remarkable cures performed by Dr. Neal, I started to find him, if possible.
On arriving in Providence I learned he was in Boston, where I arrived about ten o'clock last evening, and found Dr. Neal at the Adams House, who gave me one treatment, whereupon morning he gave me one more manipulation, (for no medicine is used,) when I felt like a new man. What power has done this I cannot tell. I am perfectly astonished at myself. I am now in a true state of health, and have been unobscured by any one, but for the benefit of humanity.
Tuland, Oct. 10, 1865. SURABAL DIMOCK.
We are also authorized to say, by J. S. Loveland, that he is receiving great help from Dr. Neal, for a long standing liver complaint, and also a chronic weakness of the bowels, with which he has been troubled for more than twenty years. He says the Doctor's method is unique, and is a somewhat remarkable commentary upon that Scripture which affirms that "easy blows kill the devil."
At the recent meeting of the British Scientific Association, Mr. W. Fairbairn stated that of 14,000 miles of submarine cable which has been laid, nearly three-fourths had failed, and that only 4000 or 5000 miles are now in successful operation.

A Seance with the Davenport in Paris.

(Translated from L'Asie of Sept. 8th, for the Banner of Light.)

We translate an account of the performances of the Davenport Brothers, given through the columns of "La Patrie," by M. Fimuel, an honorable savant, well-known to the literary and scientific world, who was present at the seance. He frankly admits that he has acted in opposition to these occult phenomena, notwithstanding the great number of facts attested by serious men. "We wished not," he says, "to believe in them as spirit manifestations—the previous exploits of Mr. Home we had considered but as admirable feats of jugglery. We never had opportunity to see Mr. Home, but we have examined, with the greatest care, the surprising facts shown by the Brothers Davenport before several representatives of the press at Genevilliers, and we owe it to these mediums frankly to avow that it is impossible for us to explain them, otherwise than by an action foreign to all that man is acquainted with."
He then relates what passed at the seance; first describing the cabinet in which the Brothers sit, with the little bench and musical instruments; they examined it thoroughly, and were convinced there was no room in the thin boards for any hidden mechanism or traps. When the seance was about to commence, they lighted the area in front of the cabinet by a candle enclosed behind a yellow colored glass; yellow light, the spirits saying, being less unfavorable to the manifestations than the white. The Davenports are brown looking young men, of ordinary appearance and American origin, from twenty-four to twenty-seven years of age. The aid then closed the folding doors of the placard. Hardly had they been shut before the bells were heard to ring, the strings of the guitar to resound. Two, twenty seconds pass; they open the doors. The rope, a few moments before upon the little bench, now interlaces the two mediums seated on the opposite sides of the placard, facing each other. It is tightly tied their legs and their arms behind their back; more than twenty double and triple knots form the meshes of this inextricable network. How could they have thus tied themselves in a minute and a half? Every one is free to examine them.
The doors were again closed, and before they could have had time to untie themselves, supposing them prestidigitateurs, the bells begin to jingle, the guitar to sound, the bow pronounces over the violin and the little drum keeps up an accompaniment. Suddenly opening the cabinet, before the direct light has effected them, and the instruments were seen bounding over the bench; as to the mediums, they sit tied and immovable, silently presiding over this strange dance. "Enclose me," demands one, "in the cabinet with the mediums." And a well-known journalist is placed between them, his hands fixed upon their knees, so he may be sensible of the least movement, and the doors are closed—the noise commences with renewed energy, and when the cabinet is opened the journalist appears with hair disordered, cravat a-wry, and his head crowned with the little drum, and the Brothers had not quitted their position. "Ah, well!" resounds from all sides of the hall. "Ah, well!" replies the journalist, "this is inconceivable! Not a medium has moved, I am certain; and besides, I have felt a simultaneous impression of several hands and even feet acting upon my head and body; they caressed me, struck me, pulled my clothes, as witness my cravat and hair."
The manifestations became more evident yet. At the window end in the back part of the cabinet, a head is shown, then a second and third; hands, plump and velvety, and long and attenuated. "Can I touch them?" asks one. "Open and shut quickly the doors," said one to me, "and you will be touched, if you cannot touch." And hardly had I entered before I received a slight blow upon my head. I tried again, and the blow became an energetic rap. I persevered, and felt the full force of fingers, of which I preserve the remembrance. I was satisfied.
In the second series of experiences, the mediums are seated on each side of the table placed in the centre of the hall. The visitors' and the spirits' aid—Mr. Fay, doubtless—formed a chain around the table. Upon the table were placed the instruments and a new cord. The light is extinguished, the bells and guitar are heard; in a few moments the candle is lighted, and the mediums are tied around the table, their hands behind their backs. With chalk they then mark around the feet of each medium, that the least displacement may be observed. Hardly are we in darkness again when the instruments rise and fall with much noise upon the table; suddenly you feel a little breeze, you hear the guitar by your side, above you and all around, sounding with increasing energy; sometimes it touches you as it passes, rests upon your knees, your head, and then takes wing again. At one time the guitar fell behind my chair, and then hit me three violent blows upon my head, so that I could not refrain from crying out; in a moment after it was upon the knees of a lady, playing an air more original than melodious. On relighting the candles, the back of the guitar was found covered with a phosphorus composition.
Again we were in darkness, and the instruments seemed drawn by a powerful hand into the air, and vaulted all around, sometimes with a dizzying rapidity, then with great slowness; a light proceeded from them, so that they resembled the fireflies of tropical regions. Sometimes these lights whirled undecidedly, then would hover like birds of prey; sometimes they followed each other in a chain, poisoning themselves over the heads of the visitors. My neighbor at my left had the lining of the right side of his coat covered with phosphorus.
The impression caused by this promenade is indescribable. What is the mechanism so complex and delicate that can draw into obscure space instruments of such irregular form, with the most varying swiftness, and cause them to sound with such varied power? How explain the intelligence that seems to animate them? They approach you in the darkness, and immediately touch your garments. Each instrument seems become master of itself, and circulates in the air at its own will.
The seance ended with the following remarkable performance: One of the mediums—who was still tied—commanded the spirits to take off his coat and put it upon another. They took the precaution to seal the knots of the cord. The time used in extinguishing and relighting the candles was sufficient for the execution of this astonishing feat. The medium was in his shirt-sleeves, while his coat lay upon the knees of his neighbor. Had not the coat been prepared for the occasion? No; for one of the visitors was requested to take off his coat; it was placed upon his knees in a second; the coat had found and fitted itself to the medium; his arms passed through it as if they were not tied behind his back! We cannot describe the surprise of the spectators. The precision with which these phenomena were produced, without preparation, in your midst, at your desire, and in the fashion you indicate, renders difficult all supposition of fraud. The Brothers comply

with all exigencies, reply to all questions, permit you to examine everything. Where is the artifice? We have thus given an account of the seance in which we assisted, diminishing rather than overstating its facts. Now there are only two alternatives—we were all the dupes of the most shameful jugglery, or we have been in the presence of a reality the most complete, of which these manifestations have a right to the most serious and attentive research.
M. G. Mallard, in the Gazette des Etiranges, after asserting that the above is a true narration of what was done by the Brothers Davenport, says, "After having assisted at this strange spectacle, while I cannot believe, I cannot deny."—E. M.

NOTICES OF MEETINGS.

- MELROSE.—The Lyceum Society of Spiritualists will hold meetings on Sunday, at 7 1/2 and 9 o'clock. Admission free. Rev. J. S. Loveland speaks Oct. 22.
HARTFORD.—The Lyceum Society of Spiritualists will hold meetings on Sunday, at 7 1/2 and 9 o'clock. Admission free. Rev. J. S. Loveland speaks Oct. 22.
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 Sunday afternoon and evening. These meetings are to be conducted by Mr. James B. Hatch, (to whom all communications must be addressed,) assisted by a Committee of well known Spiritualists. They may be regarded as regular and reliable, and are free during the season. The public will please take notice that these meetings are free, and all are invited to attend. Mrs. A. C. Wright will speak the first Sunday in October.
CHARLESTOWN.—The Spiritualists of Charlestown have hired a library of each week. All communications concerning them should be addressed to Mrs. Fagnie H. Felton, Dec. 3 and 10.
POXBORO, Mass.—Meetings in Town Hall. Speakers engaged:—M. H. Houghton, Oct. 22; Miss Susie M. Johnson, Nov. 18 and 19.
FARMINGTON, Mass.—Spiritualists hold meetings in Concert Hall regularly at 7 1/2 and 9 P. M. Admission 5 cents.
PLYMOUTH, Mass.—Spiritualists hold meetings in Lyden Hall, Sunday afternoon and evening, one-half the time. Progressively every Sunday forenoon at 10 1/2 o'clock. Ich. Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:—Miss Susie M. Johnson, Nov. 18 and 19; W. K. Ripley, Dec. 21 and 31; Mrs. M. Wood, April 22 and 29.
LOWELL.—Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Lyceum" will hold meetings on Sunday forenoon at 10 1/2 o'clock, Oct. 22 and 29; J. M. Peebles during November; J. O. Fish during January.
HARTFORD, Mass.—The Spiritualists and liberal minds of Hartford will hold meetings at Music Hall, every Sunday forenoon at 10 1/2 o'clock. Speakers engaged:—Mrs. Anna M. Middlebrook, Oct. 22 and 29; Mrs. Fagnie H. Felton, Nov. 18 and 19; Mrs. Susie M. Johnson, Dec. 3 and 10; Mrs. M. Wood, Jan. 21 and 28, and Feb. 4 and 11.
HARTFORD, Mass.—Meetings are held in the Universalist Church in Hanson every other Sunday. Henry C. Wright will speak there Nov. 12 and 19.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sunday forenoon and evening at 7 1/2 o'clock. Speakers engaged:—J. M. Peebles during October; Mrs. Sarah A. Byrnes during November; J. G. Fish during January.
PORTLAND, Me.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the spirit control, on Wednesday and Friday evenings at 7 o'clock. Speakers engaged:—Mrs. Jennie S. Rudd, Nov. 5 and 12; Susie M. Johnson, Dec. 3 and 10; Mrs. E. A. Bliss, Dec. 17, 24 and 31.
HARTFORD, Mass.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church. A successful Sabbath-School is in operation.
VINELAND, N. J.—The Spiritualists of this place hold regular meetings every Sunday forenoon and evening, at 7 1/2 o'clock. Speakers engaged:—Mrs. Fagnie H. Felton, Nov. 18 and 19; Mrs. M. Wood, Jan. 21 and 28, and Feb. 4 and 11.
NEW YORK.—Spiritual meetings are held at Hope Chapel every Sunday. Seats free.
Meetings are also held at Ebbitt Hall every Sunday, at 10 1/2 and 7 1/2 o'clock, and generally on Wednesday and Friday evenings at 7 o'clock. The Children's Progressive Lyceum also holds its regular sessions at 2 P. M.
BALTIMORE, Md.—The First Spiritualist Congregation of Baltimore will hold meetings at Barclay's Hall, on Sunday, at 10 1/2 o'clock, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.
WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7 1/2 P. M., in Section Hall, corner of D and Ninth streets. An able list of lecturers is on hand.
CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Broadway and Erie streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.
LEOTUREES' APPOINTMENTS AND ADDRESSES.
PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.
[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any names appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]
J. S. LOVELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.
Miss LIZZIE DOVEN will speak in Philadelphia during October, and will accept engagements to lecture in other cities. Her many correspondents will note the above announcement. Address as above, or Pavilion, 87 Tremont street, Boston, Mass.
MR. FRANK WHITE will speak in Troy, N. Y., during October in Elkhart, Ind., during November; in Milwaukee, Wis., during January. Will answer calls to lecture in the West during the coming winter, and during the rest of the winter. Apply immediately. Address as above.
DR. AND MRS. L. K. COOKLEY will be addressed at Havana, Nassau Co., N. Y. Will receive subscriptions for the Banner of Light, and sell Spirit Books.
Miss ANNETTA A. CURRIER will lecture in Oswego, N. Y., Oct. 22 and 29; in Chicago, Ill., during November and December. Will stay in the West through the winter, and answer calls to lecture in the West, and in the Southern States. Address, box 815, Lowell, Mass., or above.
CHARLES A. HAYDEN will speak in Lowell during October; in Philadelphia during November. Will make engagements to speak in other cities through the winter and spring of 1866, if the friends desire. Address as above.
A. B. WHITING, of Michigan, will lecture in Washington, D. C., during October. Address as above (care of G. A. Bacon, box 285), Lowell, Mass.
REV. EDWIN BALLOU will speak in Stafford, Conn., Nov. 18.
Mrs. EMMA HOUTON will lecture in Milwaukee, Wis., during October; in Cleveland, O., during November; in Elkhart, Ind., during December and January. Would be happy to make engagements to lecture in other cities. Address as above.
AUSTIN 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 month during the coming winter. Address as above.
MORIS HULL will speak in Milwaukee, Wis., during November; in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the winter.
WYOMING, Wyo.—The National Convention at Philadelphia in October, and a lecture in Vineland, N. J., during November; during January and February next in Washington, D. C., during March in Philadelphia, and spend next summer in the West. He will receive subscriptions for the Banner of Light.
W. A. D. HOME will speak in Grand Rapids, Mich., during November. He will answer calls to lecture during the fall and winter. Address as above.
Mrs. FANNIS B. FALTON will speak in Lynn, Oct. 29; in Chelsea, Dec. 3 and 10; in Lynn, Dec. 17 and 24. Will receive calls to lecture during the autumn and winter. Address, Southfield, Mass.
Miss SARAH A. NUTT will speak in Athol, Mass., during October. Address as above, or Claremont, N. H.
Mrs. E. A. BLISS, of Springfield, Mass., will speak in Chelsea, Mass., during October, and in Lowell, Mass., Dec. 17 and 24; in Worcester, Mass., Jan. 7 and 14. Address accordingly.
BENJAMIN TODD, naval agent, will lecture in Lowell, Oct. 22 and 29; in Charlestown, during December; in Worcester, during January and February; in Vineland, N. J., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Banner of Light office.
Mrs. SARAH A. BYRNES will lecture in Charlestown, Oct. 22; in Plymouth, Oct. 29; in Providence during November; in Lynn, Dec. 3 and 10. Would like to make engagements for the winter and spring. Address, 87 Spring street, East Cambridge, Mass.
Mrs. LAURA DE FORCE GORDON will lecture in Houlton, Me., and vicinity during October. Does not desire calls to lecture in other cities. Address, Houlton, Me., care of C. E. Gilman, Esq.
LUDD PARKEE will speak in Buffalo, N. Y., during November. Will accept engagements in the East for the winter. Address, as above.
J. M. PEEBLES, of the Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during November.
E. V. WILSON will speak in Cincinnati, O., during October; in New York, during November and December.
ISAAC P. GREENLEAF will speak in Glenham, Me., Oct. 22. He is ready to make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address, Kennebec Falls, Me.
Mrs. MARY M. WOOD will speak in Worcester, Mass., during October and May; in Lowell during December. Will answer calls to lecture in New England up to that time. Address as above.
Mrs. SUZIE A. HUTCHINSON will speak in Elkhart, Ind., during October; in Amherst, N. Y., Nov. 5 and 12; in Stafford Springs, Conn., during December. Address as above, or 39 Gray street, Syracuse, N. Y.

- ALCINDA WILKINS, M. D., inspirational speaker, will lecture in Northern and Southern Missouri during October. Member and secretary of the National Spiritualist Association. Address, care of James Hook, Terra Haute, Ind., until further notice.
Mrs. SUSIE M. JOHNSON will speak in Stafford, Conn., Oct. 22 and 29; in Foxboro, Mass., Nov. 18 and 19; in Portland, Me., Dec. 3 and 10; in Worcester, Mass., Dec. 17 and 24; in Haverhill during January.
Mrs. R. A. HOUTON will speak in Eden Mills, Vt., Oct. 26.
M. H. HOUTON will speak in Foxboro, Mass., Oct. 22. He will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months. He will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months. Friends wishing his services are requested to apply immediately. Address, West Paris, Me., care Col. M. Houghton.
Mrs. M. S. TOWNSEND will speak in Charlestown (City Hall) during October and November; in Foxboro, Dec. 3 and 10; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.
J. G. FISH will speak in Hammoncton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Will receive subscriptions for the Banner of Light. Address, Hammoncton, N. J.
Mrs. ANNA M. MIDDLEBROOK will lecture in Haverhill, Mass., during October; in Worcester during November; in Troy, N. Y., during December and January. Will answer calls to lecture week-evenings. Address as above, or box 718, Bridgeport, Conn.
F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly.
Mrs. LAURA CUFFY's address is San Francisco, Cal.
HENRY C. WRIGHT will answer calls to lecture. Address, Boston, Mass.
Mrs. JANE W. CLARK, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will attend funerals. Address, Fair Haven, Conn.
Mrs. JANE W. CLARK, trance speaker, will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. Address, Fair Haven, Conn.
Miss E. H. FULLER, trance speaker, West Gardiner, Me.
Miss MARTHA L. BACKWICK, New Haven, care of George Beckwith.
Mrs. SARAH HELEN MATTHEWS, East Westmoreland, N. H.
Mrs. WALTERS WILSON can be addressed at Leona, Chautauque Co., N. Y., where she is now sick, but hopes soon to be able to resume her labors.
Mrs. A. F. BROWN, St. Johnsbury Centre, Vt.
Mrs. MARY LOUISA SMITH, trance speaker, Toledo, O.
ANDREW JACKSON DAVIS can be addressed, as usual, at 274 Canal street, New York City.
J. M. ALLEN may be addressed for a short time, care Banner of Light.
Mrs. C. F. ALLEN will give discourses and lectures in East and North-west Bridgewater and East Stoughton from Oct. 12 to Oct. 25. She is the author of a number of tracts, and has improved songs and poems, description of spirit friends, etc. Those desiring her services will address her during October at North Stoughton, Mass.
DR. JAMES COOPER, of Bellefontaine, Ohio, will take subscriptions for the Banner of Light, as usual.
Mrs. FANNIS B. FALTON, Milford, Mass.
LEO MILLEN, Davenport, Iowa.
DEAN CLARK, inspirational speaker, will answer calls to lecture on Sundays or week-evenings. Address, 28 West street, Boston.
Miss D. C. PELTON, Woodstock, Vt.
Mrs. M. E. B. SAWYER will answer calls to lecture during October. Address for the present, Baldwinville, Mass.
Mrs. J. W. FOSTER, Foxboro, Mass.
Mrs. N. J. WELLS, trance speaker, Boston, Mass.
W. F. JAMISON, inspirational speaker, Decatur, Mich.
Mrs. SARAH M. THOMPSON, trance speaker, post office box 1019, Cleveland, O., residence, 26 Bank street.
Mrs. SOPHIA L. CHAPPELL will answer calls to lecture or attend grave meetings. Address, Forestport, Onondaga Co., N. Y., care of Horace Farley, Esq.
N. S. GREENLEAF, inspirational speaker, Lowell, Mass.
Mrs. M. L. FRENCH, inspirational medium, will answer calls to lecture at French circles. Free Circles Wednesday evenings. Address, Washington street, South Boston.
Mrs. M. LAWRENCE will answer calls to lecture. Address, Quincy Point, Mass.
Mrs. H. T. STEARNS, South Essex, Me.
Mrs. E. K. LADD, No. 140 Court street, will answer calls to lecture.
Miss HARRIS. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 5 North avenue, New York. Those who have occasion to write to her can address letters to Mrs. Harrington, care of Mrs. Gilchrist, 107 Broadway, New York City, or Mrs. Harrington, 408 Chestnut street, Philadelphia, Pa.
Mrs. DR. A. G. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. G. Gallion, Healing Institute, Keokuk, Iowa.
Mrs. DR. H. and Lora M. WILLIS. Address, 162 West 7th street, New York.
Mrs. H. F. M. BROWN may be addressed at Chicago, Ill.
Miss LIZZIE CARLEY would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, 107 Broadway, New York.
Mrs. F. O. HYZER, 60 South Green street, Baltimore, Md.
Mrs. ELIZABETH MARQUAND, inspirational and trance speaker, 97 Walnut street, Newark, N. J., will answer calls to lecture.
Mrs. R. SWACKHAMER will answer calls to lecture on Community Life, the Commonwealth of the New Dispensation, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.
C. L. POTTER, trance speaker, will make engagements through the West to place the friends who desire. Address, Cedar Falls, Iowa, box 170, until further notice.
Mrs. MARTHA S. STURTEVANT, trance speaker, 72 Warren street, New York.
C. AUGUSTA FRYCE, trance speaker, box 1553, Chicago, Ill.
Mrs. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass.
Mrs. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y.
ALBERT E. CARPENTER will answer calls to lecture. Address, Putnam, Conn.
D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Community Life. Address, Hammoncton, N. J.
Mrs. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygiene and dress reform through the Western States. Address, 462 State street, Chicago, Ill.
George F. RITZDORF will answer calls to attend public circles, or lecture on Sunday, in Northern Michigan. Address, Grand Rapids, box 692.
Mrs. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch.
Dr. JAMES MORRISON, lecturer, McHenry, Ill.
Mrs. LYDIA ANN PEARALL, inspirational speaker, Disco, Mich.
Mrs. LOVINA HEATH, trance speaker, Lockport, N. Y.
Mrs. MARY J. WILCOXSON, Hammoncton, Atlantic Co., N. J.
Mrs. FRANK REID, inspirational speaker, Kalamazoo, Mich.

PROSPECTUS

BANNER OF LIGHT:
A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.
PUBLISHED WEEKLY
AT NO. 158 WASHINGTON STREET, BOSTON, MASS.
WILLIAM WHITE & CO., Proprietors.
WILLIAM WHITE, [ISAAC B. RICH, CHARLES H. CROWELL, LUTHER COLBY, Editors, ASSISTED BY A LARGO CORPS OF THE ABLEST WRITERS.]
TERMS OF SUBSCRIPTION, IN ADVANCE:
For Year.....\$3.00
Six Months.....1.00
Single Copies.....5 Cents.
There shall be no deduction from the above prices.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158 Washington Street, Boston.
When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year for prepayment and postage.
Post-office Address: No. 158