Literary Department.

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Author of "Agnes, The Step-Mother; or, The Castle of the Sea" — Dairy Sesbrook; or, Romance of Real Life"—

Modific of The Power of Onnecess "In Cold to see the Cold to see t

parpases, in the help in the designatural in some the

There was one mild gre—there was one does none— They were dear to tais near to mine!
Dear or to no was that mild blue erd , so print over the mild blue erd , so print over the mild blue erd , so print over the mild be a print over the mild be a print over the mild blue erd blue of the mild blue erd blue of the mild blue erd blue of the mild blue erd blue erd blue of the mild blue erd blue e

Befurned to our home, we resumed the asnal foutine, and as all mortals do, planned for the future. We were to risk all the tremarkable places in America, and then make the tound that the formal that the following of the following the find the following the find the following the fol the aching void, left burby bilglited affection. At the end of the year not one sentiment of love or fragment of regret for his loss occupied my spirit; hat Lifelt rebellious against the fate that had in early life subjected me to so severe a trial.

in Grandmother, also, rejoiced in the prospect of change before us., She was beginning to experience is homesick longing for a colder clims. As two natures blended; a holy Trinity, Love, Wiswors theen at transfer and it she did! Want to see it snow again; and watch the frost-work on the windows. alimili be so delightful to aliver with the cold, in in good; northeast wind, my oblidren! And Mr. Hallowell assured her she should soon have that pleasure; and Olive laughed; The leading at the land of the laughed; The laughed of the laughed

dearer to her than all the rest Rosebeath and its

millow shaded grave in wall of red, and single trin, to the Island, grandmother, was unusually thoughtful and silent; she would sit with her hands folded in her lap, her eyes fixed in o deep reverie. Several times I spoke to her, and she heard me not; and when I put my hand upon her shoulder to call her attention, she started as all the wille telling me time are going to leave one awakened from a dream. She loved best to me in the wide, bleak world, slone! sit in my room, the one that had been Maravilla's, where yet her guitar hung against the wall, her chair stood by the window, her dainty work-table beside it. But about the household arcentions light blue ribbons on my dear one's morning cap. she went as usual; directing the careless pervants, and seeing that everything was kept as near as possible in the order that she loved so much.

Mr. Hallowell often took dinner with us; some times he remained to the nine o'clock tea, which, served around without other accompaniment, was the nightly necessity of my good, English grandmother's life. One evening as he took his leave, the said to him. Do me the favor to call to more row afternoon at three. I want to see you in my own room. He promised compliance, and after to more row afternoon at three of the said to he promised compliance, and after the said of the supermal lands, and after the said of he had gone, and grandma had seen to it that the lower shutters (they were all inside) were closed and the front door bolted, and all made secure for the fervant turst of eloquence that winged its way the night, we retired to our sleening-room, and

dimediae flow lone featuration of ditty of our Grandmother, what a queer notion of yours to soo Ar, Hallowell hera, (I never said Arthur, in speaking of him, oven to her), you must have

meant in the sitting room? The room in the said cheorfully.

"Not at all, Miss Pry in she said cheorfully.

""" Why, granding! You never did such a, thing-

before, and had never alial seam, my dear!

Lineve same business to attend to, Good-night, dominions of Sense; that I might learn the les-

erum of schierhing else than he is. 'Inthamuch and the stiff of the original of the content of t

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than she turned to me: "Olice, my dear please get jone of my best night-caps, and put it quifor

mallyliving of it (.12) to global such boses over sign and control of the time of day? Nov. mean, one of your heat day caps, of course. Which kind shall I get, the plain or the

trimmed with ribbon?! salters some matters in a first special property of the sale of the

then I want you to beln me undress; and I will all bere awhile before I go to bed? "minious viles ", Go to bed, grandmother? What are, you, talking about? With the whole day's work before and then experience been ported for the Line.

women, have their orders for this week, at least And my work for this world is done!" Live thinks "What do you mean? Grandmother, you begin

to fighten well and the strike are the seen that the seen and the seen as the a true heart to rely upon the arms of the truest

riend to shelter you. I have stayed my allotted time on earth, I am summoned hence. Be tranquit, and say, The will be done!

Had I licard aright? "You going to leave me? You die! It is impossible! You are not stok, you look as well as ever." God cannot be so cruelt.

"Do not blashieine, Olive!" He is most more!ful. How many happy years He has given me ou

What for, my love? to send ine out of the world with a bitter taste in my molith? I don't want they of their hostrumk! What good did they ever do Marnella? Neither hired hillister, nor priest, nor lentiled doctor will'I havel 'I'dd' not tear to go, for I own no God of vengenice; only a Divine Father, an all compassionate Mother, the dom, Usel I him not going to die, only to change my impliness on earth for a still greater bliss in heavent Whit Office, entity weeping in slich

I remember only that I acted like one more than half linane: that I cried to her not to leave hie to will herself to remain; to bid the summoning the to let me die as I could not survive lier; she alone it was that endeared life. I cannot recan unif of the extravagances I utlered; the unsabilities to grief that I displayed. "And with mild blue eye, still filled with earnest lustre, with the faint colortinge still on the fair clicek; the calm volee, she strove to reason me into a better fraine of mind.

"The fresh sea-breeze, fights wanderings, dailled with the pink and white curtains of the doorway, stole over my heated, aching tirow, and stirred the She was sitting there in Maravilla's chair of hand lying in her lap, the other beckoning me toward her: I approached, blinded by the fast fulling tears; she bent byor me and pluyed.

" Bince then I have listened to the most elegant and inshired of the angel host: I have beard the words of a wisdom far transconding that of the bonceived in the supernal lands, and given through pure and devoted lips of earth. " But never linve I heard speedh; or prayer, or poem; that surpassed from my dear grandmother's heart, of full had lions from her great soul of charity unto the Divine Omniscience!

For me slie prayed that amil the manifold temptations of the earth, I might be kent pute: that growing out of all the bondage of confentionality into the light of a glorious freellout self-ordrined of the soul, I might be guarded from the danger of extrement from the sophistries that wear a semblance of the holiness of !Truth; that cultivating the affections making Lave the motive she replied in the same tone. "But come lot us power of life I might he saved from the sway of to bed; I want to rouse up early in the morning passion, the thrallion of the reited kingdoms and and God and angels bless my dividing!

I work out the welfare of the state of the s alephin a children and children

ilight is so sudden here, the sun puts out the other." (Aumanity) is ad mait as a mid-mark to more out in the story of the sun puts out the other. (When she ceased speaking, she raised me from a dippeals his highligh phase, being any into highly the floor, which is the floor, where his prostrate and with financier without in highly here in the room. (And shence for the while it hour in America, as the termined, a spell of gracel a most divine company in the room with the room of the first of the first highly propagally, we were the rocker wants and self-returnined. I alied her any money to the first highly propagally, we were the rocker wants and self-returnined. I alied her any money to the first highly propagally in a laying as lies the garments she was never more in grand nother, was year, a becoming that morning in the result of the first highly propagally has morning in the result of the first highly propagally has a positioned to hill her last requester. Every one, here loss of appealies, with some the most intolerantly against her religion to the most intolerantly against her religion and general riews, were rectembered with some most intolerantly against her and good.

Therefore, the second of the s

and The dog obeyed, and delaurely finishing my, I I was forbidden to call in assistance of any kind.

limit freeze la, then we can all ace how readily which apidis are permitted to re-incornate them-

weep, riveted upon her face while she slumbered. Thus passed the pain latter hours for me. When Arthur came, I met him in the doorway something in my tace alarmed him.

"What is it, Ollye?" I put my finger to my lips, and motioned him to enter, while I gilled allently away are trill It was sundown when he left her room Thever

shall I forget the tenderness of his look and tone! Oh Arthur Hallowell, my true brother! Friend tried and proven by adversity! whether on earth or in the heavens, remember the in love! Bome notent influence: of trath and goodness in his words and mariner: soothed me. As on my own brother's bosom I shed my tears; then returned to her, with the outward calm of resignation on my face. Lourd force of the enterior

And Arthur Hallowell wore upon the little finger of his right hand thy grandmother's wedding ring. How much she loved him the bestownl of that most precious of all her possessions proved.

For three days she kept her bed, nover complaining, and suffering not the slightest paid; but perceptibly growing weaker as the hours shed by. On the evening of the third day she had the servants called in, and affectionately bade them fare. well; but she would not see visitors, nor even have it known that she had prepared for the eternal voyage. Arthur spent the whole day with us. and with me kept the watches of the night. One sublime lesson I learnt by that bed of natural transition: I lost my superstitious fear of death, forever

The night was a gloriously bright one, studded with stars, and flooded with the matchies moonlight of the Tropics. Bhe had whisperul comfort to us, and Arthur Hallowell had kissed her cheek in acceptance of her trust. She had confided me to him.

"If not as wife, as sixter," she had eald, with strange and solemn emphasis.

Suddenly she pointed to the gultar, which, at her request, I had brought into the room, and hung up by its rose colored ribbon, where she could see it. I looked, and Arthur's eyes followed mine; the strings were in motion, though there was only a languid breeze without I listened: ! Mbreiful heaven! sound broke from the instrument, evoked by no mortal hand! I felt my lieart stand still; in remulous expectation Tilstened; die het

"A sodmiths if a spirit's wing.

Had struck a chery fram out the string.

Passed swirty through the phushed salcon.

And died away beneath the moon!"

"Maravilla! Louis, my son! beloved Olive! my own, dear Russell! my children hill thanks thanks!" broke in rapture from the dying lips. With a reverential glance unward Arthur Hal

lowell bowed his head, saying in low, tremulous tones. " We are in the presence of the angels!" Again that sweep of harmonious sounds; deep-

since stopped, and never again been regulated!

"Bear up, darling! look, look!" he whispered. and I felt the strong man tremble; and looking up from the shelter of his encircling arms, I saw the guitar-strings broken all, and from the still figure on the bed the immortal soul had taken flight! flighti sharing ein in ande breakt begat.

CHAPTER XIX JE 1887.

The Love of the Pore in Menrt. "Imagine something purer the Than Friendship, Love or Passion are, And if thy tongue for love like this Consek of angels what it is

And sall it by that name. Appnu.
We never know the value of our blessings till the time of separation comes; then what was comtransformed into a treasure for whiteli no mon-Arch's hansom could be too great. Oli, it would but deal loyingly with our houselfold kingelst hor pilitined their flight for heaven't

of hil this sine of omission and commission I that | see you occusionally. That is all I ask." Gree Been gallty of toward ing too indulgent grandmonier. I saw my willfullers and disobediches in their true and schrilling chlors, and Con-science smots me serely.

science smote me sorely.

"And here I would most lovingly warn all young hearts against the nutturing of prejudice, and the studborn resistance of self-will." As you walle beare of heart and memory, be doctored to the guidhide of the kind heart Regulted for you with all a thousand parts of grandworker, elder ster or gehile sich mother. Permit not foollsh problidice to bott the gates of love. " " "

And yet another weight was on my spirits. 1
did not wish to minding promise of becoming Arthe thought! I drended the would like considere that the state of duty the same that had compelled me, under other circumstances, to give my word, clambred loudly for release, so that at last nerved my courage for the unavoidable. to face with him I faltered and was embarrassed. "hilly liseers the kind of love I bear you, you

prevent the malady, than invent the remedy,

"Forgive me, dear, generous Arthur!" I murmured, amid rising sobs. A flush of pleasure overspread his checks; I had

called him Arthur ! "Be my sister, Olive! be my own, true, house hold dove! let me greet you day by day as now,

leaving the future in the hands of God." "But, but "I stopped, with crimsoned cheeks and downcast eyes!

"I understand: but listen. Olive: von are an unsophisticated child as yet; the coming years may make you acquainted with all manner of worldly decells and wickedness. Nay, dearest, do not interrupt mb with that sorrowfully sage expression, as if you had fathomed all of human wrongs. But believe it as securely as you believe in God, out ideals of all excellence are not given us in vain. The heart is chivalrous; the soul of man can be great; the possibilities of a divine life are within our reach. The will can accomplish

unich, and wo are inspired of God!" I was seized with a sudden feeling of admiration that amounted almost to reverence, as I saw the usually placid countenance illumined by the glow of a great resolve. I listened in breathless attention, all turbulent seelings subsiding into

"I love you, Olive," he continued, " and that love is human; but I can and will exaltit to what, in our respective positions, will prove a higher standpoint; for I would not wed you while your heart robels. But I would shield you from the buffetings, the coldness, the vicissitudes of the world. I would be to you the true brother and steadfast friend while this life lasts; ay, and bevolld it!"

I partly understood his meaning then, and, amid my sorrow, the future brightened and disclosed the realization of that portion of my dreamlife oh which blighted affection had not cast its spell. I know, I felt intuitively, that in his heart lurked no lidden motive; he was essaying no influence of man's magnetic power; it was the soul, risen from all trammels of the sense, that entreated me to enter on the penceful life of a purely fraternal relation, such as some advanced spirits of the earth are satisfied with and accept in lieu of the unfound conjugal love.

"If the world consisted of loyal hearts that had falth in the honor of man and the funate virtue of woman, ho conventional screens of authority would be needed. But we live, as yet in times when the Good is at war with Evil, and appearances pass for reality. Some of the purest and best would not accept the fact of such a relationship; I cannot submit you to the aspersions of worldly tongues. Become my wife to the world: you shall be sucred to me as the sister I would guard from all approach of wrong! I cannot bear to think of you as exposed to the attacks of poverty and friendlessness; as compelled to labor for er and fuller it swelled upon the air; a musical daily bread, as so many young and unprotected clock in the adjoining room chimed midnight, and girls have been, though reared in luxury. I would played a sweet and pensive melody. Shivering surround you with home joys and comforts, Olive. with awe, I clang to Arthur; the clock had long Punnot divest myself of a feeling of dread as regards your future!

A chili crept over me, and I sought refuge in the home-picture his goodness evoked, and yet I found that even there the fetters lingered on my spirit, No; I would be free; and I drew in long, gasping broatlis of soul-liberty.

He watched me attentively. "You think, you fear, that you may love anothor better? I will not bind you, Olive."

"I never shall," I confidently asserted. "But I cannot deem it right to chain you down to a tie that may prove more of an endurance than a blessing. I am not good nor gentle, nor yielding. I have a bad temper, and am very ignorant for a girl of my years. I have never studied hard, and have no accomplishments."

I felt ashamed of my shortcomings there and then, by

"I love you, with all your faults," he answered monplace before is invested with angelle excel- gravely; "and I am glad to find one woman igno-Tence, then the love we exacted as our due, and cant of the many artifices of the sex. You are a received with the indifference of daily untit, is post, and the love of music is in your soul; time and opportunity will develop your talents." " But-":

... Let me set aside your scraples, Olive. If your whit to acknowledge them as such mith they find reductance to bearing my name cannot be overcome, let me at least take you away from this un-With the the onsolable serrow that succeeded progressive country; les me, place you in security the realization of my bereavement, mingled the and case in a home of your own, with some com-Rochest pangs of kelt-reproach. Tstood accused panionable, motherly woman, and permit me to

There was so much nobleness of self-abnegation in this, his voice thrilled me with its pathos of resigned melancholy so deeply, that, forgetting alike my pride and my reserve, I went up to him, and in the complete confidence inspired by his disinterested love, imprinted a sister's sholy kiss upon, his forehead; He quietly kissed my hand in return, but the tears stood in his truthful eyes. And thus matters rested for awhile, I giving no

consent, and he accepting no refusal to the newlyformed plan, at the deed to tuned this

With the apiritually endowed sight of the dying, my grandmother had read my heart, and had spoken to Arthur Hallowell, and had received his sacred promise that though he would never urge me to an unwilling union, he would remain through) [6,my nearest friend, post of oil] Seliora Francisca de Ferrero, the wife of a re-

spected sea-enplain, came to dwell withinto; such was the precaution of my delicately minded lover. lest the malign aspersions of a suspicious world and with much care prepared the fitting words lest the maligu aspersions of a suspicious world wherewith to break off the engagement. But face should rest upon me. And he called me thence-To the weight of my grief, was added the press-

ure of rague presentiments. L. wandered over The state of the s

voice that gave me freedom trambled with a deep much loved friend, a schoolmate, lay, slowly dy amotion. Tears spring to my systematical pity, ing amid the vive balli of the Bhing! There was

A star upon the troubled ocean,

of resistance that swayed me could not be overcome. Bound only by the outward thes demanded of the world, he would have had me follow him, or he would have sent me to his native land. I was singularly obstinate, determining to await his return before I gave a decisive answer as to our future relations.

And so we parted, sadness and tenderness on his face, ineffable longing, that was not love, and unspoken appreliension in my heart. I watched his refreating figure, and strained my eyes for the last glimpse of his waved handkerchief. From the houseton I saw him in the heat that here him to the vessel's side. I saw the white sails spread, and before the sur had set the stately ship diminished to a speck on the horlzon's verge. Then fully realizing my utter loneliness, I wept such heart-floods of sorrow I dequied my heart would

And on this fair earth I never met again with him who was surely an embodiment of faculties that had assumed the divine. I cannot and will not believe that he, too, was false. Amid the manifold deceptions that wrung my soul in all the discipling of torture, I never doubted him, Assoclated with his idea aver came the sootling calm of truth. I know not, to this day, whether he lives on the earth or in the summer worlds of immortality. Perhaps some fair and loving woman, grateful for the bestownl of affection, charmed him from all remembrance of the sorrow-stricken Olive. But no; I wrong him by the thought. His silence was and is wrapped in impenetrable mystery. Theard that the ship he sailed in arrived safely at Hamburgh; after that no tidings reached me. Could the barbed shafts of calumny have reached and changed his soul? Does his earth form rest in an undiscovered grave? No token reaches me from earth, nor does he answer to my summons from the spirit-land. Then it was agony to be neglected or forgotten; now I have learned to waft.

[To be continued in our next.]

EUDOCIA.

BY EMMA TUTTLE.

Jealousy will hunt a victim round the world, It will torture it with an exacting revenge, which refuses to be satiated even with the complete ruin of the offending. It will do more. It will pursue into the very portals of heaven, and try to tear the circling wreath of lilles from an angel's brow, and place in its stead a crown of mangling thorns.

: Perhaps history furnishes no sadder instance of ealous abuse, than that of Eudocia; wife of the Roman Emperor Theodocius, the younger. She was the flower of Athens's beauty. When her glad laugh used to break upon the sage senses of her father-old Leontius, an Athenian philosopherthe light of the father's wisdom fell on the mind of the daughter, and flashed over her Grecian features, lending a kind of intangible beauty upon beauty, which all admire, but few possess. Sho was happy beneath the shelter of a proud father's love, and trusted all things, for she had not learned that anything was false.

But love touched with his arrow of flame her young heart, and Theodocius led mer, amidst the glitter of regal pageantry, to be Empress of the cur stressed on seven sais. Here, her talents and beauty were universally acknowledged, her fathaence felt, and her writings esteemed.

In the midst of her prosperity and happiness her husband suspected her of conjugal infidelity. This vague suspicion brought upon her head a bitter doom. Bhe was degraded, driven from her husband and home, and only allowed to stop for refuge in the Holy Land. Here, with the beautiful reality of her former

life, a mournful ruln in her heart, she turned her eyes to the promise fraught hereafter. She devoted herself to religious studies, and her chastened spirit sought within itself the happiness which the world denied it. But into her heaven, peopled with saints and

angels, a demon broke. It was the jealousy of her suspicious husband, hunting her yet. He had driven her from his arms, into the world alonedegraded. That was not enough. He wanted to wring her heart in the presses of anguish until she would die because she could endure no longer.

His was a little soul that could not forgive. Her's was a maguanimous spirit hat could search out some joy, when there was anything good to

She had chosen two priests as the companions of her exile, and advisers of her soul. Upon these fathers she lavished her kindness and generosity. This was too much for the Emperor. He sent one of the officers of his court to Jerusalem, instructing him to put to death the two priests, without eyen a trial. This blondy atrocity was cominfitted, offering a new insult to the outraged Eudocia,

We can only pity her, when, in the frenzy of her anguish, she turned and caused the unlisty deed of having Saturnius slain, in revenge, thus throwing the shadow of guilt upon her former innosence, which she tried, by acts of plety and the deepest penitence, to atone for, during the succeeding years in which she was cursed with that

fearful disease, a tortured human life.
Theodosius contented himself with depriving her of everything which he imagined could afford her any enjoyment, and letting her live to remember and weep, But he could not essentially degrade the transcendent soul. She loft several

literary works of much merit. Her life was tortured by a demon. Only as an example to be sliumped, should the name of Theadoslus, be mentioned with her own, for it is ornturies since the regal Eudocla passed beyond the bane of h sinful persecutor, and walked on a shining angel, hip the pathway of the spheres.

od of his of more gain out to said to beemotion. Tears spring to my star a lander pity, ing smid the vive this of the Bhine! There was long to the vegetable Aingdom? When long expended in the vegetable and him sage, and thus time to the blanking and the applicable has made him sage. the deep into the shock. A cold draught came to

[Original] BATTLE FLACS: EFFIE'S VIOTORIES.

PART VI. [CONCLUDED.]

" Bless my stars, sho's a patty gal, jist like her mother, jist sich eyes, and jist sich hair; Tfeel jist about sixteen, seein' her. Lawful sakes, if my Dariah was only here wouldn't he make a heap of

This speech about Effic, was made by old Mrs. Griffin, a distant relation of Effie's mother, who had come a long distance to pay her a visit. She sat in the corner with her elbows on her knees, and her back crooked over, and she wore a homespun dress, with a colored handkerchief over her shoulders; and her hair was combed back straight from her face, and her skin was rough and brown. Efflo thought she had never seen so homely a woman, and she was sure she had never heard so Tough a speech. She felt quite ashamed that such a person should come to visit her mother, and when the old lady drew her toward her, to kiss her, she held back, and a frown of displeasure

crapt over her face. "Highty-tighty, little miss, all's not gold that glistens; your mother 'll tell you that I tell you what, gal, you'll find what's pure metal, some-

Effle was very glad that her mother called her just at that time, and she hoped the old lady would not trouble her again.

"Bless my heart, fyou're a cute one to run; a willin' mind makes light toes. Now, that 's oxacly what I allers told my Darial. There's no use a trying to hille nothing; love shows itself right out, and it's a heap better it should."

Effic did not understand half the old lady said, but she knew that she was shrewd enough to see her feeling through her actions. That afternoon Nettle came to make a short visit to Effie. She had been expecting much pleasure from seeing her, but since Mrs. Griffin came, she had thought many times, "What will Nettle say." She was afraid of being laughed at, for having such a vis-Hor. As roon as possible, therefore, after Nettle came, she hurried her up stairs, hoping she had not noticed old Mrs. Griffin. But Nettle had sharp eyes and an active mind, and she saw at once that Effle was not quite at ease about something.

"What old woman is that," said Nettie, "sitting in the corner." "Oh," said Effic, with a toss of her head, "it's

somebody that happened in." Now, Nettie was too fond of quizzing to let

Effic off so easily. "Who did you say?" said she; "oh, you do n't

know. Well, then, we will have a jolly good time with her." What sort of a time, Nettie."

"Oh let us make fan of her; I had a great time up to my aunt's the other day, with an old lady that came in. Why, I got her real angry; it was fun to see her, and she stamped with her foot and shook her fist. I wouldn't have missed it for anything."

Now Effie knew very well that her father and mother would expect her to treat their visitor with respect; but she was too much afraid of Nettle's ridicule to say a word against what she might propose. Effic's father and mother were going out for a short time, and Nettle seized the first moment of their absence to harry Effie down stairs to see what could be done to teaze the old lady.

seating herself in front of Mrs. Griffin. "I trust the balmy hir is agreeable to you?"

"I hain't see any balm since I left hum. I'd like a sprig, dreadful well," said the old lady. Nettie put her handkerculet before her tale and winked to Effic.

" I trust the atmospheric changes do not prove disagreeable to you?"

" Some changes is agreeable, and some isn't," said the old lady. "I've seen some mighty nice things afore my eyes, sometimes, that I would n't like to see change, and then agin, I've seen what was putty much like a soap-bubble; it looks bright and hausome, but you touch it, and there's nothing there, hem!" and the old lady tossed her head. and Nettle was shrewd enough to know that she was laughing at her. This was not the termination of her boasted teasing that she liked, and she urged Effe to go into the kitchen with her for

"Did you say that that old woman was lame Effle?" said Nettie.

Yes, very; she can but just hobble."

"Would nt it be fun to see her scamper, though?" said Nettle.

Oh, yes, great fun," said Effle; "but she won't

move if she can help it. You might thump all day at the door and she would n't atir." "I guess I fetch her," sald Nettle.
"Ha, ha, ha!" laughed Ellie.

So Nettie unfolded her plan, and Effic was greatly pleased with all Nettic proposed. She laughed so loud, that Nettle had to check her fre quently, and she ran here and there, to do all Nettle wished. They found some papers, and Nettle twisted them up in the shape she wished, and having arranged several tins and platters in the middle of the room, she placed the papers on them, in the form of a pyramid. She then instructed Effic when to light them with a match, for Nettie was cumping enough to insist on Effic's doing the mischief that she planned. Nettie gave Edie a signal, and she lighted a match and touch ed the papers. Nettie then opened the door sud-denly into the room where Mrs. Griffin sat, comfortably taking a pinch of shuff.

Fire, firely servamed Nettle, help!

The old lady looked up, and seeing the smoke and flames through the door, she hobbled forward, while Nettle ran back to see the old lady, when she should find they had been playing a loke on her. Bhe was indeed very lame, and it hurt her sadly to walk, and Eme knew that her father had taken her in his strong arms and pather had taken her in his strong arms and heavight her from the carriage and she knew her mother had trundled out her easy chair from the parior, that they might move the old lady from place to place without her waiting. But her stood now behind the burning papers claiming her hands and languing, as the old lady bent and testing, came on as beat she could.

Settle through the failed with the trunk that he crud hardly been with the lady grown that the could from all seeming part in the mismiss, the opened the door into the shed. A cold draught came is

you right off. Thever go without it. I made it you right off. I never go without it. I made it familiarly known as Blankie, frequently con with my own hands find rubbed a heap of vartu trolling Cora L. V. Scott.

So saying, she went back as quickly as possible for her large bag, and she soon had Effie's wounds dressed, and she sat beside her and blowed gently on them till the pain seemed almost gone.

"Now I reckon I'd better tend to mine," said

For the first time Effic pay that the old lady's hands were badly burned.

"Oh, Mrs. Griffin!" said Effe, " why did n't you tell before? I'm sorry, I'm sure I am!" Why, bless you, child, of course you are! but

I am old, you see, and it aint so much matter what happens to me. I do n't much mind pain, if folks do n't make my heart smart." Oh, dear, dear!" sald Effic.

"Don't worrit, child," said Mrs. Griffin, "I'll tend you again in a minute. There, ducky! let me blow on your arm, and I'll tell you something: There's two kinds of pain; there's the pain jist like burns, and that is awful bad to bear; but there's other pains that's a heap wass, and them is the pains that comes from doing wrong Now I bless the Lord that I have n't got none of them paine to bear; and as long as I has n't, why, let the burns smart and the old lints grumble! what do I care? I tell you, gall, I've lived a long, tong life, but I can't remember that ever I did a critter wrongnot even the meanest. I'm awful honiely and crooked and poor! but lors mel what if I min, as long as I haint got a crooked soul? and I don't speak perlite, nother; but, lors met what if I don't, if my heart Reeps speaking its love? Treckon the Lord knows what Betsey Griffin means when she says she aint crooked inside, and I reckon he understands the speaking of her old heart."

"Oh, dear! dear!" sobbed Effic. Just then Effe's father and mother came in and carned of the mishap. Effic sat in her father's lap, and he comforted her all he could without asking for an explanation of the accident. He was sure Effle would give it after a time.

"Let me amuse you by telling you something about that dear old lady that has come to visit us: You think she is like a rough stump out in the woods; but as I see her, she is covered all over with blossoming vines. She has spent her whole life in kind, noble deeds. Under her rough manner is a most gentle, loving heart. She has kept herself poor by her generosity, and made herself lame by her hard toll for others. She never complains of her poverty or her ills, but keeps a cheerful heart. She never went to school, and speaks as she was taught when young; but, she knows how to do good, loving deeds, if she can't read or spell, and she has given more words of comfort and deeds of love to the needy than any one I know., I trust Effie can love something besides the outer garments, and Mrs. Griffin's homely face is only the rough garment that covers a bright spirit."

Efficially very still in her father's arms for a long time, but at last she gave him a history of the afternoon. Her father said: "You remember. Effie, I told you about my dream that I had, and how we all, little children and grown people, seem to be fighting battles continually with little wrongs, and that no one long carried the beautiful hanner of love without faltering. Since I told you that, how many battles have you had to fight? A great many, I dare say: one against anger, one against pride, one against deceit, a great many against impatience and fretfulness, and now you have had a contest with disrespect and incivility. You got badly wounded, did n't

"Did you think, papa, it seemed nice to be wounded in your battles?".

"I can tell you, Effic, that if we gained a victory we never minded a hurt. It seemed to take a day all the pain to remember that we had won the day; but if we lost, our hurts seemed hard to bear." Some of the transfer !

"I think, papa, my arm would n't ache so bad

If I could tell Mrs. Griffin something." Effic's father carried her to the side of the old ady's chair, and Effic put her head on the old

lady's tap. " gire per languagest ful non-"I hope you'll excuse my making you so much

rouble," said Effic. "I'm sure I'm very sorry." "Lors sakes!" said the old lady, " sich a speech as that cures worse aches than mine. Let me tell you, child, one thing: Do n't make folks's hearts ache, for that's dreadful bad. I bless the Lord I can say with good Queen Mary, I never caused anybody to shed a tear,' but I've wiped away quarts-yes, I may say quarts-and so I hope I may die a comfortable death and see the glory after! So, do n't wordt, child! I do n't mind if my hands smart a little, my heart is all as hull as n bickory nut.".

"It is n't so hard, anaty; that I can say," said Effic's father; "it is more like a beautiful rose fully opened."

"Oh, lors met" said the old lady, " comparin' Betsey Griffin to a rose! She's more like a good! yellow squash hal hal hal" it is where sid sid

Eme's arm caused her much suffering; but the hought that she had gained another wistory took nwhy some of the pain. Many more battles has she had to fight, but still she goes "marching on," troffig to keep the beautiful hanner of love way

return, but the trace smed in his truthed expul What a glorious army there would be if all would fry to raise that banner and bear it en to the beautiful Mount of Perfection, and beautiful

hands to the hand and the missan in Jacob teachers of you have level test tentioning yet as even just her front not unitary or and open

Never despair! The darkest cloud That ever pomen will just away; The longest night will yield to dawn— The dawn will kindle into day! What if around thy lonely bark.

Break harce and high the waves of sorrow Stretch every out!—there's label shead,

And thou wilt gain the port to-morne.

And thou will gain the port to mornow, the first of the port to morn bendered to the port to mornow, and animon friends.

Like birds that fear is atomy depair.

Borne, if the treath thath tropid warmen, bendered to the port of the property with the port of the maining of the port o

And blow the flames suddenly beyon who the tine shore to be aproposingly, and also streamed for the latter besides the short of softing the short of the homespun dress, and smothered the flames that were spreading up Efficient arm. But Effic did not escape without harm; the was hadly burned, and screamed gittfully. Nettio took her hat and cloak and ran home a fast as possible.

"Dies little pet!" said Mrs. Griffin kindly, "I wish I could take all the pain—yes, I do! But don't cry, ducky; I ce got a salve that II cure you right off. I never go without it. I made it familiarly, known as 'Sheane', frequently, con-

Accompanying the letter of Cornie was snother. addressed to Mrs. J. H. Conant, enclosing a photograph of "Pinkie," copied from a spirit nortralt of her by W. P. Anderson, the Spirit Artist said to have been executed by illin in thirty minites, and also to be a correct likeness. It is a perfect gem of a picture, and we doubt not was regarded by the recipients as much increasing compensation for their offering bestowed upon the original.

TO PINKIE.

M THE BY SHANNIE.

Angels have left their starry spheres To walk the earth awhile, And with their winsome, loving ways,

All sorrow to beguile;

But mortals, all uninindful of Their presence or their love. Have barred the portals of their souls And prisoned them above.

But some bearts are attuned to hear it is The songs we long to sing; are meditarities And some hands open to receive the street The gifts we love to bring ment a street An offering now is given theo it it and and it From hearts as warm and true, went van As flowers, fragrant with the breath A tory

Of morning's early dew. at their cia A Pocket wrought with sparkling beads, and In colors bright and rare-Fashioned it with care.

Oh, that it might be one more link a mit at To bind thee to the past, an all beilt contact And on our fallen, injured tribes, the dire One gleam of glory castless of and the ver-

I read the language of this gift— The this, thy friends would say: "Dear Pinkle, you have cheered us oft, In many a winning way.

You've brought us flowers from your home, And genis of Truth that burn Within our souls—so please accept. This tribute in return.

The beads of glass shall be as geris, If love can make them so: The leaves and flowers sweet as those '1 Which in your gardens grow. The threads with which they are in wrought,

Shall prove a charm untold, Uniting all bur thoughts with thine By threads of shining gold.

So brightly with love's ray, former theward To Inrethee from the tents above, intitut vil And win thee berettoestay appropriately and

Forever, in our liearts and homes, . . With voice so strangely dear,
To smile, to childento from, to bloss— 'Pinkie' is welcome here!"

Now, darling, Shannie will suggest .. · What she knows you will do, For you are gentle, brave and good, dans And, what is best, you're true. You'll take the pocket on your arm, And gather all the tears That fall from sorrow's weeping eyes,

In all the coming years, And bear them to our home of bliss, Where they will change to pearls,

Then bring them back to twine among The "pale-face" maiden's curls. And all their sighs you'll gather, too, Changing their woe to flowers, To strew around their wigwams here, Making their like our bowers.

Around these dear and loving friends You'll ever hover near!! To soptle the weary, burning brow. And brush away each tear.

The choicest gems and rarest flowers You'll scatter where they roam, And fill your pooket more than full, When God's voice calls them home!

LOVED ONES DEAD.

BY WM. A. SIMPSOF. To mail at

How the inmost soul yearns, after loved ones dead! A father has gone down to the grave, and his fondly chiding voice will no more be heard in the family circle. All, the bright prospects of a once happy household are, now blighted, for the manly spirit which directed its destines now walks the spiritual manufans of the unseen world. The joy of youth suddenly becomes the gloom of melancholy; strong hearts melt; eyes, long unused to weeping, are sufficied with tears. Words of condolence are spoken; but alas! these weeping mourners refuse to be comforted, for a loved one is not. He is gone; but where is he? A father in Israel has fallen; but, will be rise no more? Is there no hope for the sorrowing? Ay, there is hope and a blessed hope it is, he of good cheet, triends, thy father "is not dead, but sleepeth."

A fond mother has gone the way of all the carth. Childish hearts, that knew no guile are now full of anxious solicitude. Our dear mother, is gone, and who will care for us? Fear not little ones, your mother yet liveth and our Eather in heaven will care for you, He is the God of the

in heaven will care for you. He is the foll of the fatherless.

A loved brother or sister has passed from earth.

Death loves a shiping mark, and the flower, the bright star of the boushood. In Bumbared with the dead." Ween up more, rather reloce, for the augels are glad another inhabitant is added to the throng of the celestial city.

Again we say, ween not on the loyer open, dead, bright is their deathy; ween palest for yourselves, because you golden have la prolonged. Turn your gaze upward; the loyed ones dead have only gove on before 19 welcome you on your entrance there. A few more rising and polyer and meet again. And arms and provided the property of the polyer of the poly

prevent the malady, than layent the remedy.

SUDD PARDEE.

of late in mixing antiquitation the Frence and the Hanner, or traditional from the Frence and the allow of the description with the departed by and do return and inhabit pedes berillong after their mortal decease—at 18 other words, persons the language woul of the tanget. It is be old Fritings rising helle of macrophybias sinder is new form; and while a prophiles, and prevalent feature of Spiragualism in France, is not unknown or me-Spiritualism in France, is not unknown or an-taught in these United States. Semo seven years taught to these United states. Some struction of the incarrantee as a supplied to the struction of the incarrantee and antienticated cases in Columbus, Olito, I was struct with the fact. In all these many quoted and antienticated cases in Columbus, Olito, I was struct with the mouth—the measure of truth as to them, I shall try to orehand of almost every medium there. And since then I have occasionally met with individu-, sons, often, not long ascended to it, as measured als firmly billeving it it, not from a theoretic, but; by centuries, or even by bears. It is not frained as they affirmed, an experimental basis in their that they had either died to the Spiritual, and asown lives. Burely there must be something here of truth What, then, is that something? "There is but one of three alternatives: (ist.) the doctrine is true exactly as stated; or (2d.) it is partly true. or, true in a different that the taught selise; or (3d.) there is nothing in the teaching at all. I accept this one (the 2d) of the three: that it is trill in a certain sense. Stating that, I shall, I think; be ed in a mather dissimilar from that actually enabled to show why the fact of truth before is taught and implied. While, then, is, and hyberein not as generally taught, or (as in Fralice,) special consists, that truth? I accept the doctrine; but it not as generally thinght, or (as in Prairie,) specifi-But, it will be immediately asked by some, why

not take the teaching exactly as the spirits affilliing the doctrine have given it? For the same reason that we hever necept any spill teaching simply because it emanates from a spirit "The spirit-world is like the Bible: you can get anything and everything out of it! "Why is that so First, ofther because spirits are ignorant; or secwhile boom they are mulcionaly deceptive; or with bechile they are wisely deceptive. Por instance, some spirits dellare unt no spirit his either the disposition of the power to " play the devil with "-that is, seduce, mislend, or injurious-ly affect—a spirit in the physical form. Others, however, amphalically affirm just the reverse that is, that some spirits not only do go about seeking whom thay may morally devour but take great delight in the act. There are mischleyous malicious good, wise, and divinely wise, invisible beings. What shall we believe? Just what each one can determine by Analogic induction or by Injuitive light, to be the truth in the proulees. For myself, in this matter, I decide that there are malicious spirits; and that they do sodifice and often swamp souls. Why? Decause (1st.) thousands in the first, are organized in pas-sion, just and evil; that (2d.) death, while it is truly, a chemical change, cannot transform the settled growths in vice of years; and that (3d.) such spirits, driven on by the flery magnetic hell of mind within them, find their heaven of delight in seeking to drag others in the form down to their low estate. Why should we, then, get the contrary teaching from the spirit-world? Lanswereither: because the spirit affirming the reverse is not in papport. With the spheres and personalities of ovil spirits, and, therefore, may not come in contact with or know their lives; or bequise there is a designed deceptive teaching in the matter, either through the overwhelming impulse of mero Affection, or the dictative ends of, Wisdom.

None postups, I need hardly here remark that certain Intelligences in the spirit have taught doctrines; almost universally rejected as proclaimed -as for instance, Non-Immortality, except, pron certain voluntary conditions-for, a specific renson other, than that given; Or, rather, we have had sigorously presented that and other teachings, because (1st.) there was some truth at the bottom. misstated because misconceived by as it came through, the medium; or, because (2d.) as we see the extent of that control, designed by taking on sign so abundant of it on every hand, conflictive and confusive, Spirits wise in Celestial Wisdom, which tion for deeds done in a former body, or for any looks to distant ends, are designedly producing other possible purpose in the preinises whatsoantagonism of opinion in order that the way may ever. be made clearer by contrast of, beauty and unity, for the Truth Dispensations or, because (31) Wise Spirite desire to work out strength of character and moral berolam in their mediumistic agents by causing them to breast, the mere popular tide. In this meanwhile, flagitation of thought is the beginning of Wisdom," Summer out of the tree to

Well, here is the doctrine of Re-Incarnationtrue. I believe, in a certain sense, but not exactly true as taught or as is implied, literally, and recelved. The question resolves itself, like every great one, immediately into two aspects: the gener al and the special. What, then, is the truth of it in the general aspect? What in the special? Let vine Omnischence!

Now man the immortal is a triune being in the form, to with a being of (1st.) body (outer), (2d.) Mind and Spirit (inner) and (3d.) Soul (or inmost) allied to a threefold and discreted Universe of Mind and Matter-the Natural, the Spiritual and the Celestial When he "shufflesfoffthe mortal coll," he stands a twofold being -Spirit and Soul. In the Spirit he is individualized after the fashion of the kuman form, even though no precisely as when absolutely in it. He dwells in the flesh to become thus individualized, as well as for other phryoces. As a spirit, he has certain peculiarities of form and appearance which he cannot absolutely nat officis long be ilse combine a spirit, even shough he may temporarily fashion the mighetic elements stound lies into a similar of past life in the form may be implicated to and crop or something else than he is. But when he did not in the consciousness of another wind the recess to be suspirite that is, when he did to the lamperamentally and paythically addition to the second for spirit, sphere, and outers the shird the spirit. The spirit is included to the spirit with sphere, and outers the shird the spirit. The spirit is included to the condition whence his sout, as a divine inspected the present terms with experiences and distributed to the stous while the south spirit is point. It is proved the interest of the spirit with the part of the spirit while the spirit is proved the spirit of the present terms with the part of the spirit of the part of the spirit of the the marriette siensente spound lien fato a similathe style of somewhat repeated the state of the state of

the fact io, that sually it takes thousands the spirit to die to the spiritual and interest of the spiritual and interest of the spiritual and interest of the spiritual and the spiritual (Between these two there has marked a light prime as between the Spiritual and the Natthe Constant of the Colorial there may and I think of the calls return. And admitting for the sake of argument even as some spirits have taught and we see may possely be the case; that certain exceedingly, stalled and refined organizations in the fleshly form pass directly, or swiftly, into the third sphere, would that compel us to admit the doctring of re-incarmation as taught in France? show the return is from the mere spirit by percended, as individualized soul, to the Celestial; or, that, by the operation of any law, their indest of the human, in the spirit, all souls must there

re-incarnation from the special spirit-

as law, by d upon to

Rateral generality to Act of Centresic, in the year 780w. So that whatsoever truth there is in this doctrine of re-incarnation must, I think, be interpretthis it this after the thirty of the off lift of thirty that is, there must be a special interpretation. Certain spirits, may, make a special return. All souls, as such, grown out of spirit, must make the general one of the control of the control of the control

How, therefore, does a spirit, in the special sense, by permitted act, give tise to the doctrine of reincarnation in a sense different from the one general to all souls? I answer: Spirits may for three purposes, to wit: (1st) atonement (21) development, (3d) and to help to the accomplishment of some de-signed end planned in the wisdom of a Spirit-Congress, ather (1st) cause to come together, for a prolificative purpose, two persons of certain adapted temperaments; and when the child is born magnetically mold that child to a likeness of himself or herself; and, in a certain, sense, by inflowing that cliffe with the peculiar life of the operating spirit, cause such adaptation as to enable the spirit to live a new life on earth through it; or, (2d), finding oulld of the fitted and indaptive cast/proceed to do the like. But it will be immediately observed, thit here is no actual or absolute giving up of the peculiarity of form and development of the spirit, and an absolute absorbment of the independent life of that spirit by the child. Granted that there may that there must be a wonderful degree of idaptation in so far as mental temperament and tone are concerned, does: It follow that the stirit puts off its form and absolutely puts on the child's? Even admitting, what may seem somewhat difficult, that the spirit of five feet and a half high can. for days, and weeks, and months, continually pervade the form of the child, and use it, and act out a growing life through it, how can the spirit get rid of his olon form, and have it absolutely absorbod by the relatively puny one, do matter how full and plaining of the joungster ! houten lionallail

It is sufficient, I tlink, for every purpose of sitechi felincarnation-different from that general one which returned souls, sliedding the form of spirit, must, by the law of cycles, experience—that there be (let) a sufficient close degree of temperamental and crantal wintson between the twain; and that (2d) the spirit has a positive and powerful control over the child's life -acting out through it thus magnetically impelled and guided, the putpose of atonement, or development, or designed, ditihe use. Any one realizing the masterful infinence of spirit, saturating the earthly being, antenatally and from the cradle, can readily apprehend a peculiar experience in life-to atone by expla-

Well, in either case, there must be permission of this special sort by a superior authority. man does absolutely as he pleases in the spirit any more than here. True, there is greater freedom of action, because less limitation. But the order of binding law reaches even the most lawless hell. And when a special privilege, like this of special re-incarnation, is made manifest, it is a grace and a gift from a superior power. The higher ever directs the lower, there as elsewhere.

But admitting that this novel, and yet not new.

doctrine of rollicarnation is true in a certain sense of the general and special as Just stated, what shall we do with the reiterated and well substantiated fact that these spirits, etc. coming that by the bolites of mortal lives, actually remember and state the climater and incidents of a previous life in the form? For such flicts go to strengthen the precise claim put forth for the absolutioness of the doctrine. Well, I say we mit accept the first but hot the induction bountly drawn from it. Because there is another explanation. And that explanaherein indicated. What is it? Blimply this By the law of psycho-simpathy one may transfer one's memories thought and desire into another. Sprits in the body do this. How much more uniter the precise conditions levetorore stand, may not a spirit out of the body do the same as the one in. Is it difficult, then, to realize how the methory of

aniken inishat apadal sepan in the which I have pulses at one country of the manual day and the pulled with the which the pulse of the living one of diving miscalled the pulled the pulse of the pu

higher and superior direct this planet For the And mighty men of the past still more great in the entries of Religion, Philosophy, and Art. For instance, it has been said that when Galilgo passed away, he felt that he had left his greatest work incompleted and undone. So, he was commissioned to consummate it. He searched for a child; he breathed upon that child; he magnetic, ally manipulated and molded its brain; and he inflowed his dominative inspirations into its mind. So Newton, born the year Galileo passed from the fleshy realm, took up and carried on the great Italian's scheme. So, elso, was it with John the Forerunner of Jesus, Of a verity, the spirit Elias had molded the Bantist, and in the general sense, lived out his unfolded life through him. Mor Mas Christ himself an exception. When he said, "I and my father are one," he alld not simply mean in the general sense, as Mr. Davis puts it, that the elements and ways of his being were in aweet accord with the Spiritual and Natural laws of the Divine, but that also, in a very special sense, he was, in deep motive and in the ends of his life, at openess with the ruling Christ-Angel over this how beneficent, and how holy, are the methods of

Well, this day, over three thousand exalted beings once representatives on Earth in Religion, or Philosophy, or Art, now members of a glorious Congress in the Spirit seek to duplicate themselves on Earth. So come, back the illustrious goue before. And the Pythagoras, the Zorosster. the Confucius, the Plato, the Jesus, the twelve, and many more in the every triune sphere, from the most ancient to the most modern-these of the nineteenth century-shall radiantly reappear. Through mediatorial lives, whose faces shall be like theirs, shall they pour the increase of all their years. The world needs not so much a Jesus of the past as of the living present, made all great and glorious by the cultures of nigh two thousand years. And only in this mediamistic sense can or will there be, in the special way, a Second Advent.

Such, then, as stated from first to last, are the views given me of the doctrine of re-incarnation. If any one has a deeper, and fuller, and clearer light to throw upon this most grand and fascinating theme, in the name of all Truth let him let it sline. I am constrained to say-blessed is he that can take two views of a subject, and thrice blessed is he that can take three. How blessed is he above us all, who can give a fourth superior to and including all the rest. by. Treets administrative

THEOLOGY; OR, GOD-MAKING.

BY H. S. BROWN, M. D.

It is quite common, if not fashionable, for Spiritualists and reformers to write and speak against the theology of the churches. The injurious influence of their dogmas cannot be doubted, when we consider that they make their God one of ever-Insting love to some of his children, and eternal damnation to others, and call upon people to imitate him. They make him angry every day, and love him all the time. He is a God of Truth, yet frequently deceives people, and has created a devil, or, at least, permitted him to roam upon the earth to deceive the nations, and destroy them by fire as fatal as that of faggots, which have been flercely used by Christians to show how closely they imitate their God and his devil. He is a God of Justice, yet Christians refuse to make just laws, because they cannot see that he has made just ones. Their acts, in this, are consistent with the God they worship.

But there is a theology outside the churches that is as fatal to goodness as that in them. When Spiritualists, or others, say that "Whatever is, is right, because their God has not made any mis- tion in yellow fever, the certain sign of recovery, takes," they sanction the Christian's God with all left his bed, went into another room, became his faults and cruelties; or, the meaning of the words good and evil are changed so as not to be understood by common-sense, plain-spoken people And when they declare that their God so fixed the consciences, or minds of persons that they are a law unto themselves in society, so there is no necessity of their agreeing upon and estab-Halling first laws and rules to guide people, and by which they can settle their disputes and questions, they contradict all the experience of mankind, from the savages of the earliest ages, to the most enlightened people of the present time; from the Indian that roams in primeval forests, to the most learned persons in our most populous cities. Another class make a progressive God, who discovers to-day the mistakes of yesterday. This makes a God without fixed principles or laws, and, of course he has, or may sanction the reign of the devil for a thousand years or more while the is studying out some of his improvements, and thus every evil becomes a necessity and a good! To meet theologians fairly, I will give my opindona of the true God and his attributes. But before doing so, I wish fo say that if I lose my common practical sense in my God-theory, as other theologians have, I wish to be told of if at once, sand turn to other pursuits. If the race of theologland, or God-makers, is to be continued, I listat ethat they shall at least make a dittle show of common delist. Id believelin & God whose centre is veverywhere, and whose circumference is nowhere; donsequently he is without an external form, any emore than love, truth or littles: He is the Creater of those natural and spiritual laws by which worlds are made and peopled; animals, birds, and man the igen land and bleather file pure air othat is walled lover it; and dish'i Hyprili the fiva-Liters and leach you show! show healthy hand happy when indtheir proper elementiand we call this wood to them. But when fiel are dant him dey danili or animaldi birila; and manare confined uneded watch they soon putish and we call this will e to them, because they have violated a day of their enjoy minsual facilities for buyinglif boundshade. iniNo mal, while the imitate my God in otto pattien-Juray Ha established faws by which all morins are journed, properly and regulated, so I wish to unite your objects, and are just and establish those will others, and are informand establish those moral laws that will make people to society as likermontowing that he will make people to society as likermontowing that he will have the filarets and included and include the property of the persons who refuse to use it for that the persons who refuse to use it for the thirpose will be punished. For their newless, we reproduct or national

and mediliAMTER T. AND STRIFF on oreside tand will be liberated then she will sing a glad utilighed to successful lists that spirit is merely n-duer form of mutter. Lhave known somewhat of Spiritualism from the beginning, but I shink I have mover known the opinion of a Spiritualist on this antiject, who did not essume that the human spirit is composed of

day the wine stacken in the hands of the matter Mow I should like to inquire, through the Bannor, how the Spiritgalists know; that this is so? Will any intelligent Spiritualist who reads the Banner inform melita to tdafen a grant out men

In order to know that spirit is composed of matter it; would seem to be necessary to know what matter is Do the Spiritualists kuom? . If they do not how can they be certain that spirit is composed of matter? Do the Spiritualists, know that there is nothing in the universe except matter?, If they do, no sloubt they can inform me how they know that fact, word and have all the

Science teaches us that every particle of matter in the universe attracts every other particle. Do the particles of ordinary matter attract, the particles of which spirit is composed? Are thoughts composed of matter? Is reason, is love, matter? If they are, may they not be weighed?

It is assumed by Spiritualists that the matter of which spirit is composed is more refined than ordinary matter. What precisely is meant by this I do not know, unless it is that the particles of which it is composed are more minute. But if the orb. How beautiful, how clear, how consistent, particles of matter of which spirit is composed are smaller than those which compose ordinary matter, then these last must have sufficient size to be capable of division. But if they are divisible, t is evident that they are not ultimate particles at all. Perhaps some one will be able to give us

some light on this point.

There has always been a tendency among profound thinkers to deny the existence of matter as substance, and this tendency is stronger in modern times than ever before. Philosophers tell us that. in the densest substances, the particles of matter occupy, with relation to each other, astronomical anaces. It was Newton (was it not?) who expressed the opinion that, if sufficient pressure were put upon, the earth, it would be compressed to the size of a globe an inch in diameter. And if to that size, why not to that of a pea, and from that to a grain of mustard seed, and from that to an invisible particle of dust? Newton virtually denied the existence of matter as substance. Nothing remains but a congeries of laws. If the ultimate particles of matter are mathematical points, as Newton assumed, it follows that if the particles of which the earth is composed were made to touch each other, the whole earth would be reof which the entil is composed with the touch each other, the whole earth would be reduced to a mathematical point. And who can show that this hypothesis (that the laws of matter are in fact all there is of matter) is not scientification.

It must be evident to every one that all we know of matter is its properties. We cannot say that we have seen, handled, felt, or tasted matter. All that we can affirm is that we are acquainted with such and such properties. We do not know what underlies these properties. We cannot affirm that they inhere in a substance. We have no proof-at least I know of hone-that such sub-

stante exists.

For myself, I do not think that either matter or spirit is substance. By substance I mean that which is real in and of Itself. Both matter and spirit, in my view, are phenomenal. I believe that there is substance underlying, but, for philosophical reasons, I hold that it is neither matter nor cat reasons, I hold that it is neither matter nor spirit (as we understand spirit). This substance is one, indivisible, unchangeable, infinite, etërnal, and the cause and ground of all phenomena. "All phenomena" includes, of course, matter and spirit in all their forms. I will add that this absolute substance is, in my view, intelligent. I call it God; but I do not know that I am very particular about the name. INQUIRER.

Cheeking Perspiration-Facts which Everybody Ought to Know.

Edward Everett became overlieated in testify ing in a court room, went to Faneuil Hall, which was cold, ant in a draught of air until his turn came to speak: "but my hands and feet were icc, my lungs on fire. In this condition I had to go and spend three liours in the court-room." He died in less than a week from thus checking the perspiration. It was enough to kill any man.

Professor Mitchell, while in a state of perspira-

chilled in a moment, and died the same night.

If while perspiring or while warmer than usual from exercise or heated room, there is a sudden exposure to still, cold mir, to raw, damp atmosphere, or to a draught, whether at an open window or door, or street corner, the inevitable result is a violent and instantaneous closing of the nores of the skin, by which waste and impure matter, which were making their way out of the system. are compelled to seek an exit through some weaker part. The idea is presented by/saying that the cold had settled in that part. To illustrate.

A lady was about getting into a small boat to

up chilly; inflammation of the llurgs followed, cuding, after two years of great suffering, in consumption. On opening his cliest there was such an extensive decay, that the yellow matter was scoped out by the cupful.

A Boston ship-owner; while on the deck of one of his yessels, thought he would lend a hand in some emergency, and pulling off his cont worked with a will, until he perspired freely, when he sat to rest awhile; enjoying the delicious breeze from the sat of the sat o the sent On attempting to rise he found himself unable, and was so still in his joints, that he had to be carried home and put to bed, which he did not leave until the oil of two months, when he was barely able so hobble dbon with what on

crutches.
A lady, after being unusually busy all day, found herself heated and their toward sundown of a summer wday. She boncluded to take a drive to, town in an open vehicle. The ride made her mecomfortably, cool, but, she warmed herself up by an hour, supplying, when she throat home-ward; it being has in the evening she found her self more decidedly until their before. At midnight, abe had phonomia, (inflammation of the lungs) and in three mouths she had the ordinary symptoms of confirmed communition. "A lady of great 'mengy of character lost her cook, and had to take her place for four days; the

kitchen was warm and there was a draught of air through it. When the work was done, she, warm and weary, went to her chamber, and laid down of the bed to rest. This not was repented several times: On the first day she sad as attack of lang idification the fifth of all that are attack of lang fever; at the end of all months also was harsly able to leave her chamber, only to find herself suffering with all the promitent symtoms of confirmed consumption, with as quick pulse, night had morning cough, night sweats, debility, short herself, and falling away, as a suffering the first first on the cold window had been also there in the cold window will be shown to have meantable. Next morning allowed the morning and suffered the horrors of eath

who refuse to use it for that purpose will be pinkished. for their neglect by personal or national
calculations has just interested this sellion becalculated ansate has just present to continue the continue of their refuse that are practicalculated in the result of the laws that are practithat in this say. If to be hoped that the proplate
that the say, it is to be hoped that the proplate
or their state makes have madeliable action rather their state their that be action without their
help, and then passed their God for making the
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Minute the collines the collines are claim to the collines the claim of the collines the claim of illivo men'to in acrenate. Next morning alle had praunione, and suffered the horrors of cathing for the remainder of a long life. The first remainder of a long life. The service with and life over which more than the control of the first remainder of a long life. The control of the first remainder of a leaf on some without dorsal and perhaps change the dress for a common one, as soon as they entered the loune search with an example of the loune search with a backpring. The rule should be invariably to go at 1000 life, and perhaps of the rule about the lower and had be invariably to go at 1000 life, and perhaps of the rule about the lower first all ris colling or at least five of the first search all ris colling to a least five of the first search first should be invariably to go at 1000 life. The rule about the lower first should be invariable to water and its perhaps of the rule of the first should be invariable to water and the law of the riding first.—Half a Journal.

more county, Maryland, It was proposed to form a circle. There were present two sons and two daughters of the host, Judge G. Dr. P. and myself, the medium, now in my sixty hinth year.

The dostor, two sons, a danghter, and myself, placed our hands on a small pine table. After tinping and moving awhile, it rose up, turned over. placed itself on my head, then continued to rise, until three of us could only reach it with the tins of the fingers; there it rested a moment, and then suddenly sprang up a foot higher, turned over, and, carpe down gently to the floor.

With hands resting fairly on the top, the table ose up four several times, a foot high, and so remained while I, with moderate speed, counted six, sixteen, thirty one, fifty.

Three of us placed the tips of our fingers under the edge of one end, raising it a few luches. In about two miliutes it rose, horizontally, two feet from the floor, and so remained while I counted sixty! I consider this the most conclusive test that can be offered a skeptic; because to raise the table with the fingers so placed, is utterly impos-

The lights were then extinguished, and we formad a circle around the table, no one touching it. Very soon loud raps were heard on the table, and from every part of the room. Each of us were sprinkled with water, although none previously was near. The spirit-lights were seen floating about, and the names of Benjamin Peters and my own were written rapidly on the table in letters of tone as if coming from a toy trumpet. A waltz was played on the gultar, then away from the cirole, and also an accompaniment to a song from one of the ladies. The accorded was played while moving about; then the door lending to an adjoining room was opened, the accordeon taken into it, the door shut with a slam, and music still heard from it there. Next morning the instrument was found in the basement dining-room; and every member of the family declared they had not touched it. While the above was going on, the roll was called, and every one answered from

The drum was beaten artistically upon the table, which was frequently moved about during the evening, turned upside down and back again. several times, and finally passed over our heads, and set down gently outside the circle. The drawing of a champagne cork, and pouring out wine, were admirably imitated more than twenty times, with four or five going on at once.

I was lifted in my chair; so also was one of the gentlemen, and, while up, turned completely round and set down. He was then taken from his chair and seated on the table. Strange to tell, in all this, he says, no touch of hand was felt. Not so with me. They have bound me on a former occasion, with a rope, fast in my chair, lifted me four or five feet from the floor, laid me gently down, taken off and replaced my shoe, unbound me, removed the chair, and, with a hand under each arm, lifted me up to my feet. All this felt to me precisely as if done by mortal hands, yet I know that it was not.

The spirit-hand grasped mine several times-it was large and rough-and once with such force as to make my fingers ache. Then came a delicate lady's hand, which remained fully five minutes to allow others to feel it. ' Judge G - and the two ladies separately placed their hands upon it, felt a signet-ring on the third finger, followed the naked arm up to just below the elbow, where was a tight-fitting dress. We all agree in these particulars. But the two sons and Dr. P-could not feel it, although I placed their hands, as I thought, directly upon the arm, even bent the ound it and told them to close the hand which they say was done upon nothing.

A folded paper was placed in my hand, which, thinking It to be of no import, I laid aside. When the circle was over it was found addressed to me with these words:

" Spirit-World. I have been a good and faithful servant to you, but have received no kindness a your hands. I therefore desert you.

B. PETERS." This spirit, your readers will remember, has been my "Satante Associate" for more than two vears.

A leathern thong was brought from whence none could tell-and with it my ankles tied fast together with four or five knots drawn very tight. as seen by all when the light was brought; but in a few moments after it was dark again, I was unloosed and my boot drawn and thrown Into a lady's lap.

The above lines have been read by Judge G-Dr. P-, a son and a daughter, and all pronounce them to be correct.

It'is now too' late to cry," Humbug! delusion! fraud?" That day is past. These marvels are now increasing in number, and are witnessed on all sides; not only in the public circles but in the privacy of the domestic parlor, where the integrity of

If, indeed, the vell is withdrawn which separat ed the seen from the unkeep, and the barrier tween as and those who have gone on before, then it is a subject of such transcendent importance that all offiers fade into fasignificance beside it. Let it, then, be investigated scientifically by the savans, if you will, as a philosophical problem, but let the search be made calliffy and with an eye single for the discovery of truth; and let those who now so bitterly oppose it, beware "lest they be found fighting against God." Timil "FRANK." Towsentown, Md., Oct. 28, 1805.

mining Physical Manifestations."

That's been promising myssir the pleasure of sorting a little concerning the physical manifesta-tions, have recently witnessed through Miss Jenidon i have recently witnesses throng t Miss. lennie B. Lord, the celebrated his viget medium, for
the period of yourself and readers; but something
"has detained ine from so doing until to flay, when
I am able to add more concerning the Eddy Familly whose medium powers were shown at Bumstrad. Hall, has evening, ander the direction of
the J. H. Randall.
"On the dwining of the 28th of September, I attended one of hims Lord's drules, as Mr. E. Stebtions du Chicopoe, and, although the caldinist dis-

is the state of th

rester is they have often over their thee shirt the pablic prints, by more canalle persons that the parties of the Lord a most wonder, the Lord a most wonderful medium for such manifestations, and an honest, pure lieuted girl.

Tonicht, pure lieute who said he had been a sailor sixteen years, sure to mark some agreeable passage.

Some three months ago I gave your readers an account of extraordinary manifestations which had excarred on the lastern shore of extraordinary manifestations which had excarred on the lastern shore of the subject and the subject of extraordinary manifestations which the covered on the lastern shore of Virginia. I will be subject on the lastern shore of Virginia. I will be subject on the subject of the subject with almost white cloth, and were turned inside out and closely examined not a particle of the rouge was to be found upon the lining or upon the cuit, which of course the boy's hands must the culls, which of course the boy's liands must have touched lind he reinoved the garment himself. The committee took off his own coat and laid it in the cabinet closed the door, and very soon opened it, to find his coat upon the boy, with his hands tied as before. I do not give a full description of the scance, because it is unnecessive. description of the scance, because it is unnecessary. People had hetter see for themselves. The report of the committee was, that they did not believe, the family had anything to do with the manifestations, as they deemed it impossible, notwithstanding they him declared their belief in the beginning that it was a humbug.

I bear many reople say they have no interest in the physical manifestations, because they do not appeal to the powers of mind, and seem to be of a lower order. Well, I have sometimes thought so myself. Indeed, I do not need them to convince me of the glorious truth that angels are with us.

me of the glorious truth that angels are with us, and can demonstrate themselves; but I thought last night, as I saw those faces, hands and arms, inst hight, as I saw those faces, hands and arms, with attending manifestations, that if any person could explain the chemical: process of producing such things, such a mind could not be upon a low plane of intelligence, and I said. Who can produce such wonderful phenomena without a knowledge of law? Can spirits who understand spiritual clemistry well enough to take from mediumistic magnetisms elements to produce hands, arms and faces, be upon a low plane of intelligence? If they fines, be upon a low plane of intelligence? If they are, I am willing to go down a few steps, if so it be, to learn such things, that I may bring the knowledge up into our higher sphere. Can anything which God in infinite power has created, be too low or too much undeveloped for us to become interested in? Are not the rough, rudimental foundations on which beautiful structures are reared as much worth our attention as the most fire! The tune of "My Maryland" was given in a perfect specimen of refinement may be? And if we have aught to do in rearing tempies, of what-ever material, ought we not to understand the laws governing the foundations on which they are to rise, that they may be made secure? Nothing, my friends, is too insignificant to claim our attention, for all are of God, if it be true that "in him we live, move and have our being."

Let us learn from such reflections lessons of real

humility, and be ready to look upon all life's reve-lations and conditions as truly useful in God's economy, thereby gaining the practical use of the spirit of charity for all human beings, all animals ay all that is. Knowledge may be wisdom, but most surely is it the parent of the most perfect charity, perceiving cause, in reasoning from effects, and consequently seeing without condemnation. Teach me, oh Father, the knowledge of thy creation, that I may worship thee in spirit and in truth.

Ever for Truth and Justice.

M. S. TOWNSEND.

Cambridgeport, Mass., Oct., 1805.

HEART LEAVES.

NO. NINE. BY LOIS WAISBROOKER.

GLIMPSES

Of that which, lying deep, sometimes comes rolling upward on the surging crest of feeling's wave, catches the sunlight till 't is photographed, then dis-

. . . . "And bitterly I thought Of the meeting and the parting, Of the tear unbidden starting, Of the heart-strings wrung, Yen! and broken o'er and o'er! Till I towed, by God above, That from henceforth I would love

Nevermore! And so farewell! for death nor hell, Nor the sweet heaven sometimes given In arms like thine,

Shall tempt me henceforth never! Farewell forever!" So sang the maid, but still loved on: .. The sun may hide behind a cloud, But its own light makes it a sun.

"Talk not to me of barriers," she cried: "The love that would not wade Through hell itself to gain its object,

Is not love." And yet there was a barrier From which she turned aside: It was a beart, a tender human heart: On this she must with crushing firmness Plant her foot, or fail. With folded hands she turned aside. Forgetting all, or so it scemed,

"Alone when the morning shineth, " Alone when the noon is bright, Alone when the sun declineth, Alone in the hush of night! Oli God! is there no comfort

For the sad and lonely heart? Must it be wrung with yearning Till it in sunder part?" Thus sang a voice of walling sadness, Till, sinking into mournful silence. Another voice responsive came: "Ah, yes, it must be broken-But not the trusting heart; T is only that which holds it, That must in sunder part. The heart of the rosebud pineth In darkness yet awhile, Pines till its gwn expanding-Catches the suplit smile Catches the suelit smile
That gladdens everywhere; Escaping its own darkness,
Light shineth everywhere—

Yes, light is everywhere. Then pine, soul, till you learn it-That God is everywhere No more, no more alone, For God is every where. No more that heart in sadness Walls forth its misere, For by its own expanding It finds its jubilee, It finds that it is free.

We liave mot and we have parted. We may meet on earth no more; " 111 - 111 But when we have crossed the river, and a When we reach that shining shore, We shall surely know each other it colonia By the memories of yore, I veppedan alt in We shall meet and we shall talagte Th' the memories of yore, mand mit alice mit

In the memories of yord.

Brurgeon's book of jokes would sell well. He like been sowing them brondcast of late. Apropos of necessity of begring from the public, he related a doke about a poor uninters who required cash, the was much by the femark. I always thought you irrected from the public, he related a doke about a poor uninters who required cash, they was much like you irrectled for femark. If always thought you irrectled, by I femark, I always thought you irrectled. So I do, but I had to would take a great many like yours to make me a breakfast! a hroakfast!

Pioneuro in but a bellithat a chikkrupa after so long as it keeps rolling but which he kicks away from him the moment is to fee

A good look is like travelings The memoty to

teller from J. D. Peebles. Correspondence in Brief.

Again it is my pleasure and privilege to sond the Banner a brief recital of my labors in the field of sylthese in Reading, awakening the attention of skeptical minds to the investigation of that hely and beautiful faith that, as Spiritualists, we entertain. The next: Babbath found me occupying the desk in that town. The two succeeding Babbaths I spoke to the friends in Rockingham. Our cause has a few warm advocates in that place. An appointment for the second Sunday in October had been minde for me in Williamstown, but owing to a slight illness I was prevented from fulfillingsmy engagements there till Oct. 221. To-night I am to speak at the Town Hall in Williamstown, and next Babbath on West Hill, in the same township. Mr. Septa Simons is the leading Spiritualist of the place, who contributes largely from his own funds to the support of the meetings and the cause con-Mr. Septa Simons is the leading opinionist of the place, who contributes largely from his own funds to the support of the meetings and the cause generally. In a few days I expect to visit Massachusetts, infer which, for a few weeks, letters can be directed as heretofore to Woodstock, Vt., or Forge William Mass. care of R. A. Pelton.

Village, Mass., care of F. A. Pelton.
I would say to friend Robinson, of Ferrisburg,
Vt., that I would prefer waiting till spring ero I
visit the chill borders of the lake.

Spiritualism is on the gain everywhere. Mediums are becoming more numerous in every locality. I hear good tidings on every hand from brother and sister inhorers in the field.

The snow is falling here to day, reminding me of the approach of winter, and a prayer of thanks arises to the Father that I have no winter of death to fear, only awaiting a velocine to the support.

to fear, only awaiting a welcome to the summer-lund of fadeless bloom.

Yours for Truth, B. C. PELTON.

Williamstown, Vt., Oct. 27, 1865.

Meetings in Worcester.

The Spiritualists of Worcester have for the month past been enjoying a feast of good things through the organism of Mrs. Mary M. Wood; and permit me to say she has taken us by storm. I am reminded, as I write, of what one statutch friend of progress remarked on listening to her first lecture: Said he, "She is ALL Medium;" which is true, in overy sense of the word. Airs. Wood possesses a rare combination of mediumistic powers, in her normal state. She is an diumistic powers, in her normal state. She is an invalid, suffering from an affection of the throat and lungs, and at times can scarcely speak above a whisper; but in a trance state, or when under influence, she seems to rise entirely out of herself, and other of a volume of voice which can self, and gives off a volume of voice which can easily be heard in all parts of the large hall in which we hold our meetings. Her close analysis, apt figures and original comparisons, have called

out many who were seldom found at our spiritual gatherings. Thus, many are becoming interested in and awakened to the plain facts and tolid truths of our beautiful Philosophy.

Mrs. Wood has been in Philadelphia for the past two years, and the cares of her family have provented her from speaking most of that time, But she is now in the field, with her infant son, a beautiful boy, who, she insists, was born to be a great reformer. May he live long to fulfill the fond hones and bright anticipations of his mother, and take up the thread of earth-life where she

"Newly Developed Medfums.

lays it down.

Miss Lizzie Dyer and Ella Vanwie, of Lansing, Michigan, have been developed within the past year as excellent speaking and musical mediums, also for physical manifestations. Spirits materialize themselves so as to be seen, felt, and converse freely with the audience. Articles are carried about the room, and various other performances, such as opening and shutting doors; giving the Indian war whoop; walking with great pow-er; presenting spirit-lights, and many other strange and annusing performances. Musical instruments are floated about the room, and played upon. Also all the manifestations of tying, and having the handcuffs removed. All of which were done in a darkened room, before a large, miscellaneous cir-cle, with the mediums firmly bound, handcuffed, and their garments sewed and waxed to the car-

pet.
They have, until recently, objected to having their names published as mediums; but they are now fully persuaded to go out boldly before the world, and perform the glorious mission assigned The above is a true statement of what we saw and heard.

The above is a true statement of what we saw and heard.

JOHN SHOTWELL.
Plainfield, Livingston Co., Mich., Oct. 24, 1865.

A Note from Mattle Beckwith Ewell. Am I an intruder, dear Banner? If so, I will pause for a moment only on the threshold of your sanctum, that I may answer those who send mo-inguiries from the path where I have walked, from the field where I have labored in the past.

Are you ever to fecture again?" they say; and my reply is: When I am once again the posses-sor of health; if I hear—as I have heard—the call of the angels, I shall turn toward you, friends of my heart, with the same desire as before; for we, as mediums, cannot ever lay our armor by without sacrificing the best part of ourselves; that which has been held in the hands of our soul-advisers, our spirit-conforters, our physical supporters. Shall we not, then, offer to them, as well as to the world, the all we have to give: our services? Burely we ought, and we shall over be sustained, as we have been.

I am convolescing, gaining slowly, and excuse me, many to whom I cannot write personally, and when the spirit moves you, remember my address is box 124, Quincy, Mass.

MATTIK L. B. EWELL,

(Formerly Miss Beckwith.)

Mrs. Wilisie's Lectures in Cleveland.

We have been having the most interesting time here since the new organization of the society, which has been for about two years. Mrs. Nellie Wiltsle has lectured for the society, to crowded houses, for three months, and it appears now hard houses, for three months, and it appears now hard to part with her, she having endeared herself to all who have become acquainted with her by her efforts to do good. She ls, without doubt, one of the best inspirational speakers in the country. Last Sunday evening closed her engagement for this time, and it was made particularly interesting by the presentation of a beautiful silver cakebaskst and a set of silver spoons to Nellie by hor many friends, as a token of their love and appreciation of the interest she has taken in our great and good cause while amongst us. She goes from here to Coldwater, Mich. which is her home. It predict for the society there a good time, as she is well known there. We expect hiss Emma Houston to lecture for our society during November. Cleveland, O., Nov. 1, 1865.

Found the Light.

A correspondent, writing from Indians, thus warmly expresses gratitude for the spiritual light obtained from reading the Banner:

"I cannot help sending the bather:
"I cannot help sending the love and gratitude of my liear, for your soul-cheering paper, the Banner of Light. For more than a year I have read its columns, with more interest than I ever read any other book or paper. And why should I hot? for over a year ago I was anddenly thrown into the theep, dark waters of afficient and bare-Into the fleep, fark waters of hands on, and bare-ly escaped with life, although a member of a Church; but that was no anchor for me. My fee-ble hands were held up for light, that I might steer my fall bark to some haven of rest; when at last, ny train friend gave me the Banner of Light to peruse. I read it eagerly, and learned from it more of God and his divine wisdom than I ever knew before." quite at the Late of the contract of

ni parte Messayo Verification to

I'note in the Banner of this week a communica-tion from Nancy Horton, of this city. She was my aunt, and the communication is correct, with the exception of the interpret in regard to the the exception of the statement in regard to the time of the death, which took place on the 18th of Jannary of this year; but as she had been in fall-ling health for months provious, I do not consider the error of any note, but mention it, as it is an eridence to skeptics that the medium did not know of the date of her decense. The app is correct, she having passed ther sightleth birthday, anniminary has year. She was they allowed the late Onion January of the late of the received of this city and formerly of American medium. Als prepared to the late of the province of the late of the province of the late of the

Union of Beformere

Letter from J. M. Pecbles.

Inda bi spe "Lita ot blinditel to nit kon sport astorn settlement of one month. As Spiritual ists nutgrow the childish love of povelty, becoming saliered by experiences, had ripened by the law of development, they will make much longer engagements with their speakers, thus saving large amounts in traveling expenses, as well as giving time to lecturers to make their moral and nocial influence felt in the congregations to which they minister. It is mine, and I think nearly every speaker's experience, that a thousand times more good may be accomplished the third, or even the sixth, than the first month. The tendency is, to quarterly, semi-yearly, and yearly settlements.

I find in Lowell a large and appreciative audience, occupying an elegant church-edifice, with organ touched by a master's fingers, vestry, basement, &c. &c., erected originally by the Unitariana. The singings, weekly socials, Progressive Lyceum, and congregations, all seem in a prosperous condition, speaking volumes in behalf of officers, managers, and previous speakers. Blessed and happy, those called to labor in this or the Providence Society of Spiritualists.

THE EDDY PAMILY. Privileged to have met this family of mediums, and attend their public scances, it is but justice done to them, and to myself, also, to say that their manifestations were not only satisfactory to the audience, but absolutely startling and wonderful, defying any reasonable explanation, save the

spiritual hypothesis.

The mediums are quiet, unassuming and unpretending, utterly unschooled in the arts and wiles of the world, as a glance at their physiognomy and phrenological indications demonstrate. When tied as securely as a skeptical committee could tie them, music would be heard upon sevoral instruments at the same time; hands, arms and faces shown at the aperture; coats taken off and replaced, with other things equally astounding; and all, too, while tied so tightly that the blood partially ceased to circulate, the indentations made by the rope remaining a long time. Bome of the tyings were almost brutal, and should not be submitted to.

One or two items I wish to specially note. On Friday evening, after the committee chosen from the audience had tied the three mediums to the best of their ability, and stood a moment before the cabinet, discussing some minor matter, the young lady exclaimed, "I'm untied "! And truly she was that is, while the committee were standing by the cabinet, the doors wide open, the gaslight shining clearly therein, this lady was by spirit power untied, right in the face of the entire congregation; also during the exhibition of faces, a young man sitting on the seat with myself, spoke out somewhat excited, "That's my unite, it certainly was!" Again he shouted aloud, " That's my uncle, William Livingston; he boused to me!" With others, I saw the face distinctly, and it was as literally unlike any of those in the cabinet, as yours is unlike mine, good reader. These phases of manifestations are indispensable to those who need them in demonstration of immortality, and accordingly these Eddy Brothers, with Dr. Randall, are faithfully, nobly outworking their several missions. It was necessary for old, proud, Pharisale Paul, to be "felled to the earth." Some modern Pauls need to pass through similar processes, preparatory to the comprehension of the spiritual philosophy. I am anxious to have this mediumistic family visit Newport, Rhode Island. a city containing a few good working Spirituallists, but generally more noted for its Orthodox aristocracy and whiskey, than its "faith; hope, or charity." One prominent reason of my writing with such assurance and perfect confidence relative to these mediums is, because of the goodly fellowship enjoyed with them and their controlling spirits in private sé mees.

SENSIBLE.

One of the rarest senses, is common sense. Many, though college taught, and richly endowed with the five, are sailly deficient in the sixth, which is consin-german to intuition. The above does not apply to that efficient worker, L. K. Joslin, of Providence, nor Bro. Young of this city. These gentlemen having presented the speaker and read the requisite Sunday announcements, quietly take their seats in the audience, where all hearers naturally belong. No pulpit is large enough, no platform broad enough for others than the speaker, while he is addressing an assemblage, and for the reason that every mortal is a distinct individuality, having his own peculiar auras and electric emanations, with spirit presences in attendance adapted thereto, which often conflict with the control that negative circles of spirits would gladly bring to bear upon their sensitive mediums. Attending funerals, I frequently invite, some sectarian clergyman present to offer the opening prayer, and when the prayer is said, I kindly hik him to go out of the pulpit, pleasantly Buggesting that the can hear the Gospel to better advaptage scated in the body of the church.

PROGRESSIVE LYCEUMS. The last Sunday of my engagement in Providence, there were one hundred and fifteen pupils in attendance. The Lowell Lyceum does not number so many, perhaps; but is under much botter discipline. Both are doing well, however, considering the too general indifference of parents. And do not some of our speakers fall in giving these Lycenms the encouragement they ought? It is not so much fair words, but positive life acts that tell of a soul's sincerity. I consider it a moral obligation resting upon me to aftend, and take an active part in every Lyceum session. Cannot Bro. Davis he induced to visit every Proginistve Lycenia now organizell? Come, good alieplierd, and with your personal presence, linpby auggestions, and kind words, feed the lambs and bring, also, a tremendous threshing-fail, nelther silken-ended nor flower-wreathed, for those easy, shiftless Brittunilita, that, knowing the will of the angels, do to not come quely; same A

Lowell, Mass., Oct. 7, 1803.

Abundant Oropa: hermie Jean Newton, Commissioner of Agriculture, in dis report for October, says, the threshing of the -wheat- line-sliown shat the injuries from owet weather were overestlinated in the report for Au-Role, The returns for where drolls in countries and quality show that there was a deficit of twenty-dix million two hundred and forty-one thou entiditix Mindred and ninety-eight bushels; but the estimates now mede, which are inial, exhibit the decrease under last year's crop in quantity to be twelve million oue flundred sand seventy-two -thomsandenine lundted and simily four business. The thereald tu tile dat crop in 1866 is nearly fifty Matters in Providence.

At the close of the labors of Brother Poshles liers, on the evening of the last Sunday in Octo ber, an invitation was extended him, by vota of the congregation, to labor with us several months in succession, as soon as his engagements might permit. The resolutions passed on the occasion were very fraternal, and expressed a deep appreciation of his services during the two months be

had been with us. This resolution looked toward introducing more permanency into our engagements with speakers, a measure which I conceive fraught with consequences and results of the highest moment. Such a measure, occasionally, in our oldest established congregations, I conceive demanded by a variety of considerations. Where meetings have been austained for some years, and a hody of Spiritualists have become grounded and rooted in the faith. there seems a necessity to endeaver to more there oughly unite flie members, and crystalize their efforts to give the congregation greater momentum. We need all we can get for not only have we arrayed against us the Orthodox sects, but also the liberal." Indeed, I have seen in some of the adherents of the latter, more bitter mallguity than among the former. In this city, I have known Universalists to exhibit a temper; and spirit comporting ill with their professions. I could account for this, only on the supposition that much sectarianism had made them mad, and besides, they felt the ground sliding from beneath them.

Brother Peebles is a man who throws his whole soul into his work; he goes among the people and infuses into them something of his own spirit, His labors have been seen in the Lyceum, where there is more interest and a larger attendance. Such labors for a month or a year, could not but fruit a hundredfold. Nor were his labors confined to this city; he spoke in Newbort, Fall River. Somerset and Woonsocket, in each place to good audiences; and, I trust, left behind some grains of the good wheat.

As I said before, such laborers are, occasionally, needed continuously for several consecutive months, in places where there are firmly and solidly established congregations. Then the speaker and hearers become wedded in sympathy, with one another. The truth is, we have been so individualized that we have lost much of the power of united effort. We have been so intensely individualized, that we have been as bristly 22 porcupines. Would that those bristles could never have been thrown as darts to pierce and hurt. Understand that I would have every man individualize himself, most thoroughly; but in doing so, he should be careful to remember that we are all brethren, each one having his own sphere of action, for which no one else is accountable.

Spiritualists are made up of those who come from all sects; entertaining opinions ranging from the highest toned orthodoxy to the most latitudi narian unbelief. They were on a sea of unrest the light of the New Dispensation broke, and they curiously began to inquire what those streaks or the eastern horizon meant. At length the full blazing orb of Spiritualism arose, and beneath its genial influences they unfolded, and began to commune with the inhabitants of the angel. spheres. When they were on this sea of unrest, while they were navigating it without pilot, chart or compass, there was need of a constant change of teachers. It met the existing condition of things more perfectly than any other course. But I conceive that there are many places, where an opposite policy, as suggested, will more fully meet the wants of to-day. The sects of theology are burnishing their armor; the Demetriuses see that their "craft is in danger to be set at nought," and have raised a cry like the silversmiths of old, who made shrines for Diana; they are tightening the screws and belts of their machinery to make it run as strongly as possible. It behooves us, therefore, to be on the alert and stand ready to meet these extraordinary efforts. Believing that the course I have indicated will prove a mighty instrumentality in strengthening the cause of spiritual issue, I have hastily thrown these paragraphs together, trusting they may provoke thought, and perchance more decided and concentrated action.

Mrs. Sarah A. Byrnes, of Cambridge, is speaking here the present month. Her discourses last Sunday, were profitable and interesting. The indications are, that she will produce a decided impression upon her nudiences, especially upon those who are yet "not fully persuaded."

Dr. H. Butler has located here and taken rooms at 227 Broad street. He was formerly a practitioner of the eclectic school, but has treated under spirit influence a number of years. So far as my observations extend, the influence is strong and directed to the seat of disease with unerring certainty. His mediumship is of a different phase entirely from any I have ever before seen. The location of disease and its symptoms are indicated chiefly by personation, and, however complicated, are delineated with masterly truthfulness. In acute cases, he does cares by manipulation almost instantaneously, and in chronic, succeeds in the great majority of cases so readily, that the patient marvels. He attends patients at his rooms, or their residences, as may be desired. Things seem to be opening favorably, and ere long, I trust he may be doing his master's work for many, and cause the afflicted to lift up their hearts in thanksgiving.

Fraternally thine, W. Foster, Jr. Providence, R. I., Nov. 7, 1865.

A New Book in Type."

BRANCHES OF PALM. By MRS. J. S. ADAMS. The advance sheets of this book open a rich treasury of gems. It will be the splace, of heaven to the restless reader. It seems like the very breath of angels. It emanates from a soul refined in the fires of affiction. It is a lucid picture of life earthly, and of the sorl heavenly. It is conceived in the clear light of intellect, and presented in the

sweet melody of love and sympathy.

It is mostly prose in form, but is all poetry in spirit. It is a staff that will support every weary pfigrim of earth that takes it in hand. It tells us how to live better, and die happier. Its pages, all niong, reveal the yet unrecognized goodness of God to man. Inchastisement as well as in blessings, it recognizes the guidance of wisdom. It is a precious book, for it gives the reader, food and comfort, ... In in a thook that every one afflicted needs; the wayward need if the thoughtoss need it, the unhappy need, it; It, its, also suspect and holy soug to the devoted, and devout. The poor. the rich, the ignorant, and the wise, will find rich blessings in it. It is a lamp to the moral and religious darkness of the age, to guide the feet of many, many, over dangerous plates, it will hurn for others when our neithly notired, are anded, and shed its soft and gonial light buggenbrations

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, BMG: EREPS PON SPERTING BAXTER OF SOME AND OTHER BUILDON, PUBLICATIONS.

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Launer of Light.

BOSTOF, SATURDAY, FOVEMBER, 18, 1865.

OFFICE 158 WASHINGTON STREET, BOOM NO. 3. UP STAIRS YES YES IN WANT WILLIEM WHITE OF OUT

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LUTHER COLBY, CO

The Dying Kicks of Superstition." We may learn much of the actual conditions of cause by watching the conduct of those who are its friends and representatives. That Popery no longer holds such control over the European mind as it did half a century ago, requires nothing like refutution to day. It is practically a gone-by power. It belongs in every respect to the past. Perhaps it has not so much lost its power as peole have turned away from it. Accordingly the Pope stays at the Vatican and thunders; but it is nothing but harmless theatrical thunder, with gunpowder flashes of harmless lightnings accompanying. The last foolish thing the old gentleman has done was to fulminate against the Free Masons. He calls them all manner of hard names, and charges them with all manner of wrong things and harmful influences. It will be a good deal like the man who thought he could whistle down a strong east wind and there matters will stop. The head ecclesiastic who keeps the keys of heaven for all faithful believers, will look out of his windows to find that this busy, wicked world moves on just the same as it did before his re sounding "allocution." He will observe that this indifference to his denunciations is very closely

related to the indvenients by which he has been

shorn of his temporal dominion, and cooped up

within a limited geographical area, with the single

privilege left him of exerting just as wide an in-

finence spiritually as he can.

The example of His Holiness in reference to Free Masonry appears to have been closely folowed by the Primate of Ireland in reference to the Cattle Plague. He has just issued a Pastoral, bearing on that and all kindred diseases, entitled "On the Approach of the Cholern Morbus and other Evils," in which lie broadly lays down the proposition that the probable cause of cholera is the spirit of unbelief which pervades the age. He does not positively affirm that this is the reason for the appearance of cholera, but he gives that hypothesis in his pastoral as something seriously worth considering, or looking into. His exact language is-"Perhaps the cholera is now selit to bring down the pride of the human intellect, and to compel the godless philosophy of the age to admire the intervention of the hand of God in all human events." Proceeding from this premise, hypothetical though it is, he falls at once to the ask of making at least one application of it by showing, as he thinks, that the cattle-plague, which has been working such devastation among the herds of English agriculturists, is chiefly ascribable to the worship of animals of which the English are noteriously guilty. The learned preaterositively upbraids that people with having returned to the worship which the Egyptians used to observe so religiously, the difference being that the latter paid their devotions to crocodiles, serpents, cats, and other like creatures, instead of to fine, sleek-coated Durham beeves, Southdown sheen, and thoroughbred horses. For this fault he believes, or tries to believe, the English nation are to-day paying so costly a penalty.

It is exceedingly ludicrous, while there is likewise a very serious side to the case. The Primate continues: "Whole fortunes are expended on horses; nearly the same honors are paid to them. as the Roman Senate awarded to the steed of Callgula, or of some other Roman Empleror. Laws are enacted to prevent the Ill-freatment of dogs and asses, hospitals are instituted for them, and wonderful efforts are made to promote the welfare of oxen and sheep." He cannot bear to see such cattle-worship "going on; had he thinks it not at all unlikely that "this excessive attachment of man to the beasts of the field, is the reason, why the Almighty has made up his mind to visit the herds with a murrain and smite the owners in their pride. It is an odd sort of logic, and exactly

adapted to showing up the fearfully believed and tendencies of the Romish, Church. People might not be so plainly convinced otherwise of the rast distance that separates to-day from the old time when Popery and its train of foul superstitions held control of the civilized world.

The trouble with the Pope is—and it is the same with the Primate of Ireland—he thinks the world is where it was in the time of Leo. X, or of Boniface, or possibly of Pope Joan; or Clement the Seventle. He has not got his eyes open to what is actually going on around him. "He supposes the old dogma about the revolution of the sun around the earth is not yet exploded. He seems to feel that Italy has slipped away from his grasp and that nothing but the Papal States are left, but no more comprehends what is the cause of it all than a child would the loss of his ratiles. He feels the loss just as a traveler would feel the loss of his cloak in a shivering wind; something has been stripped off from him, but how it was done he knows not. As it is with "His Holingss," so with his ecclesisatical lieutenants , vicegorants and agents the world over. They stare at current exapts as if they had no business on the leep of the earth. They throw, up their gardinals, hets. and shake their red closks at them flinking to make them shy from the course and fatch up permanently in some ditch. They see the world has gone on suit jest the old innumentes and epiritual servitudes behind, and they ery out that all the world's troubles are owing after shat to its infidelity! A comfortable comogly this but suite to be prinked some day to les possesses hiscommunes.

"Le yendern of this paper did not fall to perse
with much interest in the Circle report of last week, a conversation held! between an inquiren and the controlling intelligence, of the very subintelligence was ramarking, prompts enoughers of Spiritualism for the siekt first poers, while the this country of the Hist prompts of the hist poers, while the transfer of the hist prompts of the hist prompts of the history of the and shed its soft and genial lights integent rations with the formation and shed its soft and genial lights integent ration.

When his work is done there will go there will go the result of the formation of the

enter the Romiah Church and speedily overthrow these more ringingers at Jesty 114 (Then Ireland will be liberated; then she will sing a gladder song of rejencing this the Bouth! We make and thoulet of the office rapide state of the religious wichtineneroff the renting transfer for the florend which eginning, but wollow vidaity and the unobsectivities

One by one the whickles that off Little by little the blind eyes become conscious of sighti!! Day by day the reins slacken in the hands of the missters There but the no retrogression! The world has gained too much to lose it all now. It has cast into the scale too large a burden of suffering and woe, too heavy a weight of afflictions of all kinds. soo and and coully an expelience; to give over the problous advantages if has gained. In God's great conomy there can be no such thing as turning back! The revolution is going on and will go on forever. The world of human souls is to be won over from the shadows and the thick darkness into the broad, full light, when the whole earth sident, that he are that ever advised and contained

Blography of the Brothers Davenport. We have received from England a finnasome M. D., nutlior of Forty Years of American Life, London: Saunders, Otley & Co." In this tells us, that in writing it, he has done little more by those in whose vericity he places entire confidence, and to reduce to a moderate compass the ends of our sacrifices! ports, separated, as far as possible, from any theory held by themselves or others in regard to them This is precisely the service to science, that was Although, in the delivery of these facts, it is apparent that he cannot well escape from the apiritinferences as reflection may lead him to.

He well sums up, in the following concluding remarks, the obvious answers of intelligent Spiritunlists to a very common hithough a very shallow objection: on motion la m

As to the manifestations, if, it can be shows that they are not produced by human beings in the body, it is not a very unreasonable supposithen that they may be produced by the same sort of beings out of the body. When we come to this point, and possibly before, we are met with that wonderful question, Cut bono? It looks very wise in Latin, and is pertinent enough in English.

What is the object, and what can be the benefit of these manifestations?

If they were only facts in physical science, and had no other significance, they would be of greater interest than any facts of recent observation. If they are ever so coarse manifestations of the existence of intelligences, ordinarily hidden from our selices, their use, in overthrowing a coarser materialism is evident. If they give us palpable evidence of the existence of a universe of which evidence of the existence of a universe, of which we were in doubt, and of a life in the future, in which millions have no faith whatever, they are not useless. These and similar manifestations eem to me to be ruile and elementary lessons idapted to ignorance and false science w e; the first steps to the recognition of a

Pree Meetings at the Melodeon.

Good audiences assembled in the Melodeon, or Sunday, Nov. 5th, to listen to Benj. Todd's addresses before the Lyceum Society of Spiritualists. Our readers are somewhat familiar with Mr Todd's name, and his forcible and characteristic style of, elequence, which has; made him so popular in the West, therefore we will not go over the ground aghin. His subjects were "The Natural Evidences of Man's Immortality as drawn from Man, and Prayer, and the use men make of it. Both lectures were listened to with apparent in terest. Mr. Todd is engaged to lecture in this vicinity for several months prior to his going to Washington.

Able speakers will fill the desk at the Melodeon every Sunday, and the allmission will be free, and no contributions taken up.

The Committee on Finance are soliciting subscriptions for the purpose of defraying the expenses of these meetings, and it is hoped that those havoring such a noble work, will be liberal in their donations. Those who are not called upon by the Committee can hand their donation to Mr. Life. Wilson, Treasurer, at this office. but

incl. Some The Pacific Coast. .. .:

There has been trouble brewing on the Pacific sliore of Bouth America for some time. Spain ore down upon Peru, and finally, made a settle ment with her; that excited a part of the Peruvi uns to rebel. Meantime, she is urging her claims igainst Chill, because that Republic, acting as a nentral merely during the troubles between Spain and Peru, refused to permit her to poal her was vessels in Chilian Ports, Spain now comes up and demands lieavy damages, which she says she will collect even at the cannon's mouth. Doubt less the Spanish Government is assured of the support of the Brelief Government in such a novement, or it would never by thade. It is impudent and tyrannical and it is not to be won ered at that Chill revolts to a man against such effrontery: The South American rejublies will Trave to say unitted y in this own defence, when no the first was a first which was a superior of the first was th

Professor Blot a scientific professor of inodern die mysteries of his delightful art to the New York ladies, goling through an entire performance in correct at each one of his lectures on the subaxes; in notitive, but it innot stated whether he shows them live to wash up the dishes and han disting producting the ast and a sement one is the generation whichin due time is to have the controll stight to become adeding lining in this diagle "Alt of College whited so tothe an thing slice. and thousekeepers, to make bub houses what they hiver, at the end of towers win the set blunds;
able to have hereigneer only to that hereign
suffering with all the promingers symtoms of confrance communications.

A public discussion will take place in Rant Hall, 104 Hanover street, in this city, commended in the Hall, 1984 A person of the city of the of the ci Loveland, Spiritual lecturer, and Bufus Wendall Become and ventier, who will will interest the following

Pregnant With promise for sing Rood time coins

ing," is the fact that Spiritualists generally are moving on ward to being witerfor!" Nearly all there learned the practical learned that practical learned the practical learned that the battle is hot the strong of swift; but to the predent and the liant, "te is unwide to "tear" down "owen and the strong of the control of the predent and the strong of the control of the strong of until a better is built. Trieverent indiscreet in novations may ruin more than they save! Tornat does, earthquakes, wars, all have their utility in our inflatinoulous world; but are these the only instruments reformers can use? Is there not a time, also, to plow and sow and cultivate? If we build not again, if we reconstruct not after the revolution, we are only anarchists hurling hus manity into barbarism. Fast as reformers gain a victory, they should establish the new order and fortify against the enemy. Hence the necessity of organization and culture under the enriching influence of teachable and constructive minds, "If will be filled, as long ago prophesfed, with the we do indeed seek to bless our world with the loves and beauties of spiritual life, to receive a pentecostat Illumination and grow late the Holy principles of our inspiring religion, we must affill ate together in oneness of spirit; to be indeed a 12mb volume of 360 pages, bearing the following devoted a developing, a redeeming people. Such title: "A Blography of the Brothers Davenport; an alm, such a life, such a social character estabwith some become of this physical and psychical lished in trinth, exalted in righteousness, will be phenomena which have occurred in their press compotent in sway over all the governments of nice, in America and Europe. By T. L. Nichols, humanity. The doctrine of angelic ministration is so natural, so well suited to the needs of the soul, so refining and rejoicing, that, when it is lived well-written and well-digested work the author aright church and state worship and business all bow down before it in reverence, transfigured into than to not down in order what has been told him its pure and blessed likeness. How great, then, is our responsibility, how hallowed the hopeful

testiniony of a cloud of witnesses; his wish being ... In laying the foundation of the new temple of to present the facts counsected with the Dayen- the mountain of inspiration, there is danger from the Saint of Sectarianism. The solemn past unerringly declares that every specific theology, even the highest and best, when organized for exwanted and this has been done by Dr. Nichola clusive control, disfellowshiping all that differ with marked ability, candor and discrimination. In opinion, is ultimately sectarized into a persecuting power, oppressing in turn the lovers of progress. Inspiration can never be corked up in nal theory, yet he is hever dogmatic or illiberal hottles. It is as universal and immeasurable as in this respect, leaving it to each one to draw such | the sunlight. Abortive will prove any effort of Spiritualists to sectarize the element. Beware of the example of the churches to monopolize! There is no safer basis of action than the one for which all faithful reformers have been contending: universal truth, universal charity, universal brotherhood. Sound the alarum, then; tipon the watch-towers; in the coming battle of the ages, whose victory shall secure to humanity the religion of present inspiration, this surely must be our sentinel countersign: UNION OF REFORMERS. EVANGEL.

The Story of the Capilres ode of

A documentary and statistical report of the prison experience of captives on both sides during the rebellion is in process of rapid compilation, which will be presented to the Congress about to assemble in December. It will prove most absorbing reading. It will be an accurate history of the captivity of all federal and rebel soldiers, with whatever pertains to their imprisonment. From what is already known of the report in advance, it appears that the principal depots during the war for prisoners beld by the Government were at Point Lookout, Johnson's Island, Alton, Elmira, Chicago, Nashville, St. Louis and Fort Delaware. There were more men confined in the prisons at these points during the Summer of 1864, than at any other period of the rebellion, the number amounting to nearly eighty thousand. It will likewise be shown by this report that the prisoners on both sides counted up half a million. Various particulars relative to exchange, parole, deaths, escapes, and so forth, will be furnished in this document which thousands will like to read.

The Voluntary Principle.

It has been found, in governmental matters, that it is not best for the people to have too much done for them by the authorities, but that as much as possible had better be performed by the people themselves. Our own free government is a fair illustration of this idea. We have been decentralizing government establishments as much as we could before the war, and the work is destined to go on to a larger extent than ever in the future. Voluntary organizations are found to be the best. The principle of individual choice is of more service to a person, when permitted to exercise it in full, than all that can be done for him by any power in which he does not participate. Responsibility exercises the faculties, and steadles the character while developing it; take it away from a man and place it somewhere else, and growth suddenly ceases, while authority becomes more tyrannical as it is more responsible.

Web Discussion of a system sand Laterty

·Al new theory has recently been started in medicine, which startles some members of the profession a good deal more than it need to. It is to the effect that disease is just as much a part of the divine plan, instituted from the creation, as health itself ist that at birth the principle of decay is implanted in the system; to combit the apposing principle of health continually, and at length in a perfectly natural way to get the victory. We do not see why this view is not just as reasonable, as it cettainly is as ibeautiful, as ithat evil was originally created his the Almighty for service to the human characters Whis brings his back a good ways in the direction of "Whatever Is, is Bight." In the jours of disease, the new theory demands that it be let alone, and up mediention interfere with the inevitable laws of its of those materal and spiritual lawsmitaredo

norths are much proposed and annual shire of an are shire of an are shire of the contains and manual shirt of the contains and an are shire of the contains and are shirt of the contains and the Everything still goes up.; ik body does no date predict what point will be finally deached a Coal id: ali: sinteen:dollars:m | ton; part front list almost touched eighteen dellars a battel. Their is featly no mecessity for this fever of high prices. 111 is sin imposition on the public Because there is so much paper money to be hide the speculators enjoy unusual facilities for buying tip bernit back, cost, coffie, had; inclast, everything class which they bombine to I hold one, to mittle they have put they bombine to I hold one, to mittle they have put prices in the where they want them? "There's the where the hold of the they have put to the the they have properly and the the current will drive abase absolutions that we desired white the tabley than the went was the formall, the want interest add the them out the table of table ished for their negles experienced or national called a second of the called a second of the second

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Personal. E. L. H. Witzis/Mark-Ode Librar Dri William who has received a thorough seedical between tony which, added to his clairvoyant ablistic obtain a correct diagnosis of disease, tgl via him superior advantages as a physician has commended practice in New York: We need noturge but friends who may need modical advice and treatment

ceive calls to lecture in advocacy of the Spiritual Philosophy and the cause of Theological Reform! Having been incapacited for years, by ill health! for public speaking, lie is but little known of late in this field of labor; but he says lie feels assured that by resuscitated health he will be able to aid. to some extent, in rolling on the great car of reform, which, with expanded steam streaming along the heavens, is now rumbling and dashing around the world. Address K. Graves, Harveysburg, War-

ren Vo. Ohio. Buffull beine a studit at e gate beat

India, is delivering a series of graphic and inter-who love to peruse the stories of wide-awake travesting "Missionary Readings" on Hindon life. She has already read her parlor-lectures to companies of Jadies, in Dr. Adams's, Dr. Booth's, Dr. Storrs's, Mr. Cuyler's, and, neveral other, prominent Churches Our good Orthodox friends are fast forgetting to enforce St. Paul's injunction against speaking women, since the spiritual medlums have set them so good an example. We have seen it announced that Mrs. Henry Ward Beecher also intends to go into the lecturing field this winter, personny no or suppressing

Rev. Dr. Storrs, of Cincinnati, and Rev. J. Sella Martin are speaking in Great Britain in belialf of the Southern freedmen. At a meeting in Glasgow, Scotland, Dr. Storrs said the people of Great Britain had already contributed about two hundred and fifty thousand dollars in gold to this object. What was done with it? ask the New York Independent.

Gen. Sir Wm. Fenwick Williams, the "hero of Kars," has been appointed Lieut. Governor of Nova Scotia.

Hon. W. B. Calhoon, a Massachusetts man of note, died in Springfield on the 8th. He was born in Boston, 1796.

The telegraph informed us that Hon. Caleb Cushing was on his way to England. The Newburyport Herald says he is at his home in Newburyport.

The Soldiers' Messenger Corps.

It was a kind and charitable thought in the minds of certain men of Boston, and now of New York, too, to organize a Soldiers' Messenger Corps for the city, whose business was to be the delivery of despatches, the carrying of parcels, and the running of errands, under the direction of a central office and authority, thus affording many a poor fellow without an arm and of course without other occupation to earn a good living, and preserve that self-respect which he esteems as his most valuable possession. The soldiers merit all the attention we can pay to them, and all the favors we can do for them. They have periled life itself for us, and a grateful country should see that they want for nothing that an industrious association can secure.

The Odd Fellows' Fair.

.The Fair has been kept open for two weeks with great success, about ten thousand dollars having been taken during that time. It is to be kept open three evenings more, Nov. 18th, 14th and 15th, as a large amount of useful and fancy articles: remain tunsold: o The halls have been lit erally craimmed with visitors every evening thus far, Among the many prizes which were drawn we notice a sewing machine valued at one hundred and twenty-five dollars, a set of furs, at one hundred and seventy-five dollars, a lot of grocories, at sixty dollars. A grand plane valued at nine hundred dollars, a five hundred dollar, one, ! and a silver service, at seven hundred and fifty setts, New York, New Jersey, Iowa and Kansas. dollars, are yet to be disposed of . The halls are | In all these States the Republican tickets were well stocked with desirable articles a vite green

The Cholera.

The cholera has undoubtedly reached this country. There were many cases on board the steamer Atlanta which arrived at New York two weeks since, and a number proved fatal. Dr. Sayre, after visiting the sleamer professionally, makes the following important statement, as given in the New York papers. He says; From the statement made to me by the Surgeon of the ship, and by Dr. Burdette, the Deputy Health Officer. there can be no doubt as to the nature of the dis. pable of filling any position of which he is qualiease with which this ship has been afflicted. The vomiting and purging, rice-water discharges, sunken features, blue surface, shrivelled skin, with loss of its elasticity, and muscular cramps, tell the story but too plainly that it is Asiatic

Sale of Edward Everett's Estate.

The disposal of the late Mr. Everett's house, with a portion of his furniture and other effects, at auction a few weeks ago, has called out some measure of criticism, from New York and other journals, on account of the modern haste which is displayed by the beirs of noted men to realize or the estate of the deceased at soon as possible. There was not much excitement over this auction at Mr. Everett's house, and lew attended merely on indeparts of any special respect for the departed statesman. Curiosity similars were of course there, and some of hier got bargains. The reflection naturally enough rises in the mind-how, soon the best of us are forgotten, and how readily. the vacanties we leave are blied again.

gentin ek edi addaridis lini indikati ani re ked a dang tenggara tenggara da ta ket ta mata kengara in Spiritungan, in kondon.

Mr. Banjainin Coleman like landed & Circular in widelt he proposes to commence a series of weekly Solrees, to be held on Monday svenings during the Winter months at a private residence in Harley street, London, ton the purpose of reading papers occasionally, for discussion, and for general bonversation on psychological and kind and ambiers. The subscription is two guiness for three persons. The first scance was to take "flack" on worder eventually the bill of thremper when Miss Emma Haplings, 48 celebrated in spirational speaker, would be present and deliver, an imprompts discourse, spon any subsections. and hope of the trumpic of the trump

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New Publications.

Atthania Lincolny difficility and Public Spri

vices. By Mrs. P. A. Handord, author off; Oun-Martyred. President The Annua Cantalus. Cantalus. Contalus. who may need medical advice and treatment to call upon him, for their better judgment will do that "We will merely state that he can be found at No. 192 West Twenty-Becond etrebt, between the he can be found at No. 192 West Twenty-Becond etrebt, between the spin between the spi

THE BUSICEARDERS. A Yankee's Adventures during his Second Visit to Australia. By William B. Thomes, author of "A: Returned Austra-lian," &c. Boston: Lee & Shepard.

The previous volumes of Mr. Thomes, in the same field, were received with great favor by oritics and readers. They are written in the spirit of crue adventure, and their vivid character flashes an exciting scene before the reader's mind instantly, and oftentimes with startling effect. The Rev. J. C. Fletcher has returned to this country on untralian experience and observation. The from Brazil.

Mrs. Muzzy, the wife of a former missionary to the polynemia of the polynemia of the polynemia. Bushrangere is a very stirring series of tales, based

The Davenport Brothers.

The Davenport Brothers have left Paris for Germany, whether to go on with the secrets of the cabinet, or to amuse themselves, is not said. They will find plenty of credulity, but less cash, 'Hume was hald as much as five thousand francs an even-ing. He would have found that sum difficult to obtain in Fatherland by the same means or medi-um.—London Court Journal.
Our reply to the above is this: the Davenport

Brothers liave been to our office several times during the past week, and are pow again in Paris, where they are still going on with "the secrets of their cabinet," Where did the Court Journal get this lie from? - London Spiritual Times.

California.

In a postscript to a business letter from L. Armstrong, dated Sagramento, Cal., Oct. 1, 1865, he says: "Mrs. Gore has given us three excellent lectures on the laws of health, and one (the last,) on 'our relationship to the spirits and the spirit-world,". Her small but attentive audiences appreciate the teachings from the better land. She goes over the Sierra Nevadas this week to Virginia City and Gold Hill, where she will do a good work for the good people of Silver Land, Nevada, Our substantial prayers go with her on her way."

In a ti date in Blind Tom. beginned a

We listened last week to this wonderful musical prodicy in Tremont Temple. His great forte is the piano, upon which he plays with exquisite taste the most difficult music. For purity of expression and brilliancy of execution he is unsurpassed.

ALL SORTS OF PARAGRAPHS.

Read what the invisibles say, in our Mesage Department, on the subject of free love.

A CHAPTER ON PROGRESS.-A well-written essny, from the period S. C. Case Esq., with the above caption, will appear in our next issue.

Wanted at this office, twenty-five copies of Na

. The Post says all the apothecaries in the State ere forbidden to sell medicine on Saturday, that is Attention is called to Mrs. Pettee's advertise-

ment. Blie is an excellent clairvoyant.

HIGH LIVING,—Some of the principal New York hotels talk of raising the price of board to ix dollars per day. There are families at the Fifth Avenue, who give five or six hundred dollars a week for their mere lodging and boarding privilege, while their "extras" will reach three or four hundred more.

Elections have just taken place in Massachusuccessful by large unjorities. Major-General N. P. Banks was elected to Congress from this State.

The deaths by cholera at Madrid were said, at last accounts from there, to average over five handred per day,

The French Minister states that there have never been any unpleasant feelings in his relations with our government.

The principal of an academy gave a pupil who was an aspirant for the situation of school tencher a certificate/which said: !"This young man is cafled."

near the state of epdowments., The smile of approprian has greater weight than many rords on Asis on sudan STANZAS, GIVEN THROUGH MRS. CONANT BY A

When the acome about a start in the fairles of the four when the thing the start and the thing the fairless of the fairless of

And the white squaw prays to leave the prison of the sopt.
Then the indian stranger will inke her by the hand.
And white squaw prays to leave the prison of the sopt.
Then the indian stranger will inke her by the hand.
And white er it the militoris prisoned in yonder abilit land.
When the white squaw is weary, and her step is slow.
And she hears the angels saying. It is time to go in the indian stranger will take there by the hand. And lead her where the flowers grow, in youder, spirit land

"Man proposes, but God disposes," said a rious aund to lief over confident niebe. In Det a min pro-Hose for me if he date," with the response, " and I. win distrible of him necording to my own views,

nesiman. [What h year mother's simulable of the all the simulable of the crinoline with a religious ceremony, She extends the individed of wearing it also, to her favorite minister's wife. 80, says the San Arancisco Era. "To Torget a wrong is the best revenge." " " " "

It is difficult for any set of men to have their way in everything, unless their system of philosophy admits of a little it out, to others.

19 Dibechild's chinde is like a virginishebt of letter paper; and its address im after the will depend centically upon the way in which you direct it. his

Trickof Hugo'is to receive payment for his new Voiding of heery. Changing les Rives et des trois, at the rate of nearly six similar satisfied by the rate of nearly six similar satisfied by the rate of nearly six similar satisfied by realist serve of the rate of nearly serve rate. What Sheridan said of wine rasy to applied to

joking chimbent to enjoy it that which you crack was lost. I was nin meanwe, moorney fortenested

dollar "arpenhacks" Well defected and calculated to pass, readily, are in circulation. The green ink is mather pain, but otherwise they are almost bic similes of the genuine note, in every respect but one. The figure of Liberty in the ceptre of the face is faint in the counterfelt and is budly on graved, the drapers being enlectally contec. These bills are so well done that even bank-tellers and

brokers have been decelyed by them. During the visit of the cholera in 1840, the common flouse flies died and none were to be seen after the epidemic lind prevailed a short time.

The mackerel senson is at its close. The catch thin year line not been quite as large as last season, the second trip to the Bay not having been successful as a Whole,

As an instance of the recuperative effects of a rural-life, it may be stated that a gentleman, who, when he bought a farm last year, could hardly support his own weight, was this year able to rálse with ease a pumpkin weighing two hundred pounds.

Why is a married man like a candle? Because he sometimes goes out at night when he ought not

Is IT & NECESBITY?-Coal has been selling in Boston at sixteen dollars a ton. In Elizabeth-town, N. J., it was selling at the same Abue for eight. Here is a difference of eight dollars. Does t cost hulf that difference to bring it to Boston? Why will not the dealers be satisfied with one fair commercial profit? The blessings of the poor be upon him or them who will break this "ring." Speculate upon anything else but fuel and bread of these even the most wretched and abject must have or perish .- Boston Journal,

"The value and foolish imagine that they know all things, therefore they have no room for in-

Notwithstanding the deference man pays his intellect, he is governed more by his heart than his head. His reason may pronounce with a certainty that seems to imply no impossibility, of mistake; but, after all, his heart will run away with the action.

"I see him on his winding way," said Mrs. Jenkins, as she saw Mr. Jenkins cork-screwing his way home, just as the shades of twilight were creeping över the landscape. Some say that the quickest way to destroy

weeds" is to marry a widow. It is no doubt a most delightful species of husbandry. A narson once prefaced his sermon with-" My

friends, let us say a few words before we begin." This is about equal to the man who took a short nap before he went to sleep.

The first ascent of Mount Blane was made lu 1786, since when there have been two hundred and ninety-three, There have been thirty-five ascents during the past summer.

The Harris divorce case, recently on trial in New Haven, Conn., to which we have before referred, has been decided in his favor. He gets a complete divorce and the custody of all the children, and she gets no alimony. Both can again marry, if they choose.

A proverblally easy man is the hardest to deal with.

LEADING STRINGS .- The human race has three leading strings—Custom, Interest and Passion: while Reason sits by as a supernumerary, and is little regarded.

The "What Cheer House," a hotel at San Francisco, offers its guests the use of a well-chosen library of five thousand volumes,

Voltaire said, "The reputation of Dante will be continually greater, because there is nobody now that reads him." This sentiment must be a source of great consolation to many of our modern poets. who have already lived to see themselves arrive at this point of greatness.

erry of matter, ascertained in every direction of scientific inquiry, has non in the inner world."-From Matter to Spirit.

By the new fire alarm system in New York no bells are rung, but each engine company will be informed by telegraph, in its own house, of the locallty of the fire. . Boston ought to adopt the same plan. It would keep many people who have no business there, away from fires,

Peat has been successfully used by a New York railroad company.

At the Odeon theatre, Paris, a new play is to be produced, entitled, "Les Franc Macons," in which it is said both the history, the principles and the secrets of Free Masonry will be fully exposed,

MBppresent me in my portrait, "anill il romanile lady to a painter, "with a book in my hand and reading aloud. Paint my servant also, in a cormer where he cannot be seen, but in such a manner that he may hear me when I call him!"

"A Penricor Gest."—The new Children's Pa-per, The Little Corporat, published by Alfred L. Bewell, in Chicago, Ill., is captivating all hearts. The price is only one dollar a year; sample copy ten gautanon internoval and forming of their

Mubirdoon Perfunes. Of the dwarm of inferior perfumes got up to compete with Phalon's "Night Blooming Cereus," scarcely even the memory remains. They are literally forgotten, while the sales of that he plus ulthuof all fragrance constantly increase. Sold every where.

Banker of Light Branch Bookstore, 274 Caunt street, New York City. The subscribers, (successors to Amiraw Jack-

and TAXES, in the States of TANAULIPAS and SAN LUIS complay is & Go. and G. M. Plumb. & Go. date publishers at the above named locally, amounted to their friends and the public that they will continue the business, keeping for shift all the Spiritual, Liberal, and Reform Publications that they advertise at their control of the Boston.

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Business-Matters.

CARTE DE VISITE PHOTOURAPITS. AB many of our friends in Various parts of the country de-alge cultes de visite of these immediately asnueded are cares as cutto distance instituting anneaed with the Banner, we have ordered a apply of Mr. J. H. Conant's picture the cilitors, the pittors, and Haddon Tattle's. They will be kent by mail to any address, on the receipt of twenty five conts, each will photograph of Miss Emma Haddings, 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 medians in that city to send their address to him at 274 Canal street, as he is daily receiving inquiries for me-diums and their whereabouts. Strangers visiting New York very naturally call on him for informa-tion in regard to all spiritual matters, and it will oblige him, as well as others, if resident mediums will comply with this request.

PARTICULAR NOTICE-We call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of withing the name of the town, county and State in which they reside, or where they wish the paper sont 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

HEALING AND DEVELOPING MEDIUM -Mrs. H. B. Gillette, Healing and Developing Medium, can be found at the Bauner of Light Building, Room No. 3, 158 Washington street, every day, Sundays/excepted, from 10 o'clock A. M. to 5 P. M.

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game for WINTER EVENINGS, neatly bound in cloth, will be sent to any address, after Oct. 2, 1865, on receipt of 30 cents. Those who desire an eligible room in which to hold spiritual circles any evening during the

HINTS ON PARLOR CROQUET, an in-door

week, can learn of one by applying at once to Mrs. Colgrove, 34 Winter street-room No. 11. MISS ANNA RYDER, TEST MEDIUM, having returned to this city, will be pleased to receive

her friends, at 13 Florence street.

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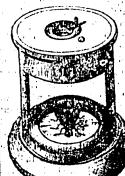
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the cold and phersing winter of discontent,"

Message Department,

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

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

reported verbalim.
These Messages indicate that spirits darry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put

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

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room: No.:4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOOMS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

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

Special Notice.

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

Invocation.

And there shall be no more death, for thou, oh Life, shalt kiss the pale cheek of death, and it shall be death no more. Thou, oh Life, shall write with thine own finger upon all things. And death shall change its name and form and very being, and the hearts of thy children in mortal shall grow glad, and all their inner lives shall burst forth in a song of rejoicing, for death shall be swallowed up in Life. Oh wondrous transformation! We praise thee, oh Life, that it is our holy mission to return from the land of the hereafter, bearing messages across that river, called Death, to those who still remain on earth. Spirit of Eternal Life and Love, that hast so abundantly blessed us, we thank thee that our feet again press the shores of our earthly home. We thank thee upon whose bosom we rest, in whose arms we are safe. These thy children, that thou hast ever cared for, and wilt over care for, ank for light. We know thou wilt give it them. They ask for truth. Oh may we dispense it to them in all its simplicity. May it grow and become great and mighty in after years. Though it may be an atom now, in the future, in coming time, it may be mighty. Our Father, we bring thee no faded blossoms today. We bring thee only fresh, bright buds, that are crowned with beauty. We bring thee no complainings, no sad thoughts. We bring thee joy. We bring thee the utterances of grateful souls. We bring thee to-day the praises of thousands. To-day there are millions praising thee, because of the great light that is flooding their souls from the virit-spheres. The air is full of their thanksgivink Everything seems to take on its beauty, and power, and glory. Everything, oh Father, seems nearer thee. We must ever praise thee, for all hings praise thee. Why should we ever fear thee, or amount thee? Oh Father, that is long since passed away. We do not fear thee, do not distrust thee. We love thee, and we ask that we may worshin

Questions and Answers.

CONTROLLING SPIRIT.-Have you inquiries from correspondents.

CHAIRMAN,-A correspondent (" Bonz") wishes the following statement and questions read at the circle, for answer by the invisibles:

The suggestions I wish to propose are for the edification and enlightenment of all seekers of truth; for the way the great truths of Biblical science come to us is through an allegorical method: and to understand the great truths that are running through these symbolic writings, we must appeal to the spirits that understand them. Robert Taylor, therefore, if he can control, will surely answer the following question, arising from the thirty-first chapter and first verse of the book of Job, which reads thus:

I made a covenant with mine eyes: why, then, should I think upon a maid?

I assume that the covenant here spoken of must be one of the two which God has made with our fathers; and as Job made it with his eyes, we reason that it was a coincidence of nature, in order to be visible. The knowledge to be sought, therefore, is to know that this quotation is an allegory, and teaches us the truths of the rolling year, and at a particular season. The radical meaning of the word covenant, which comes from the Latin co-venant, signifies a coming together, an equality. or coincidence; as at a particular season of the yehr we see the sun coincides, or covenants with the equator, equalizing day and night. And now I ask if this is the true meaning? If I am correct in presuming an auswer in the affirmative, true knowledge and light begin to appear where all has been mysterious darkness. The covenant here is the sun upon the equator at the autumnal equinox, which happens in the month of September, and is the harvest time, and the sign of the scales, or balances, is close by or next to the virgin, or Maid of August, and which she is always seen as holding in her hand and disponsing the blessings of bountiful nature by dealing out to overy man according to his deeds. If, in Masonry, he has been set at work to cultivate the ground, and deposit the seed in the womb of Mother, Earth, by the master of the entered apprentices, Boaz, who is the representative of the first covenant of fifth and works, or the first pil-In of the totalte of the Grand Master, Bolomon then Inchim, who pays off the workmen, must be the other piliar, or covenant, of this spiritual temple which is above, and which Job saw with his

If I am right in what I here suggest, then the reading of the quotation would be as follows: I look, and see that the ann comes to the constor in the month of September. Why should I look for it in the Maid of August?

Am I correct in saying that the allegory of

Gallatians ly 22, 16 illustrated on the Free Manants, which knower to the 20th of March and the 20th of September, and to the two sons of Alan-· ham, the bond and the free? and as the worshipers of Ceres bound the shed in the Womb of the Virgin, by immiculation, it was conceived thereof and brought forth and freed by Dame Nature bur blessed Mother, who still semains a Maid, and willo has brought forth our Saviour, just as the spiritual temple or summer is about being destroyed by violence fig., the snows and frosts of decidate winter, while into implicitly and which in term, is conquered again by sammer when the state of Bran appears by the first sign of the year and leady paptivity captive? And this published in Nature leaves he an alternative of live hipdalish hone and photol of our parton or smorth parton desing the cold and pleroing winter of discontent,"

communications which come through biles Nellis body, and not the splitt; because they have look. Brarkweather are written bottom upwards and ed at United as a personality, and are expecting backwards? do er odt die eerblue om et best."

A .- Because the spirit writing the communication stands facing the modium, and not at the of happiness, and others doomed to misery. They side or behind her. Hence the communications are upside down and backwards. 🐗 👉 🥶 🌃

Q.-Do spirits, on emerging from the body, take the form of their body in the spirit-world? A .- They do.

Q.—Is there a Spiritual Congress in the spiritworld, and is it conducted with a head? A .- There is.

Q.—Is its object the administration of affairs on earth?

A .- Certainly, it is for the benefit of the inhabitants of earth, or souls confined in fleshly temples; not for the special benefit of those who are free from those temples.

Q .- Do eminent statesmen, such as Henry Clay and Daniel Webster, take an interest in what is going on now in the Cabinet?

A .- They do, most assuredly; in fact, it forms the greater part of their heaven. They would be exceedingly unhappy if the way was not open for them to return to earth.

Q .- Which stands the highest, George Washington, or Abraham Lincoln, in the spirit-world? A .- That would be impossible to tell. In some

things Abraham Lincoln is highest; in others, George Washington is highest. Q .- Of course, intellectually, Mr. Webster stands ligher than Mr. Clay or George Washington, does

he not? A.-No, that is not so. Mr. Webster's intellect was all centred in one political direction. There he was great, elsewhere he was very small.

Q.—Did he not possess greater attainments than the others? A .- In certain directions, but in other direc-

tions the others possessed greater attainments than he? On-Sir Isaac Newton takes great pleasure in

studying the sciences, particularly astronomy? A.—He certainly does; that is the heaven in which he revolves.

Q.-Does not Mr. Lincoln regret that he did not et more radical while in the body? A.-No; he is satisfied that he lived up to the

highest light that was given him. He knows that complainings and regrets over what has passed are useless. Even though he may be able to see where he might have done better had he taken a different course, at the same time he does not re gret the course he took when here. ,

QR.-Mr. Calhoun cannot feel very pleasant. A .- Mr. Calhoun is a peculiar spirit. There are times when he is able to perceive that the seeds sown by him during his earth-life have culminated in what seems to be evil, when viewed from one standpoint. But again, he sees their culmination as good, when viewed from another standpoint. Calhoun unwittingly used a mighty influwhat was cemented together, he has welded them more firmly. What was intended for evil_i has been ordained by an All-Wise Providence for good.

Q.—Is not Jefferson Davis a higher instrument than Ahraham Lincoln in freeing the South? A.—New wor enably volence of

a great mistake in girding on the sword?

A.-No.

A .- No; he does not see that he is wrong Could be speak to you now, he would tell you that the Church was rather forced upon him. Had he been left free to choose his own profession he would have preferred a military life. Ho was better fitted by nature for a General than for a

Bishop. Q.-Does not Mr. Lincoln consider his emancination proclamation premature?

Q. Does he not feel that it was tardy? A. No; it came just in the right time and in the

Q .- Do not patriots at the North condemn the nient policy of President Johnson in pardoning

A. There are many who oppose this leni ent course, and, again, there are many who are in favor of it. Perhaps if each party were thrown into the scale, it would be difficult to tell which ing, many souls shall be brought to a knowledge would rise. So long as you are in this unsettled state, so long you will be neither one thing nor fusion and death, many shall be brought into a the other; so long some will be pardoned who knowledge of life, of harmony, of heaven. perhaps ought not to be, and some will not be pardoned who perhaps deserve to be. You are all apt to look at these things with partial eyes-apt to liave some favorite scheme before your senses that prevents you from perceiving the truth. So you go this way, and that, hardly, knowing which out of ten, to the promiseuous mingling of the is right, and stumbling of the dark. But sexes a Believe us, the time demonstrated is the dark. stumble on; the time will come when you will when you will see these things in their true light; see clearly, when party feeling will cease to rule, when the great principles of truth will be so interwoven in your government, that instead of asking to keep them in sight, to study earnestly, to know what is best for one, you will ask what is best for what they demand of you, as one individuality. all. Then your government will be changed for good; then war will cease to exist; then you will have peace, union and linemony. Love and goodwill will exist, where nothing but ill-will and suprome intred exists. Why i we are sometimes groping in darkness, instead of the light, it is but led to mourn over you, as a nation, when visiting the grey dawn of morning with you. Spiritualism your Capitol and listening to the meaningless harangues of those who rule over the people. You should seek to send such men to Congress as have spulf, great souls, in their bodies, that are striving the new. Spiritualism proposes to show you how to know what truth is, and when they know it, are willing to abide by it.

Q.—Is it not necessary for the libertles of the people to linve two parties? His an Partie

A.—Yes, it is necessary now; in fact, it is absolutely necessary to have all you have. Q.-How is it with such men as Franklin and Horace Mapp? Do they shink Mr. Lipecoln was

right in acting as he did?

A.—No, not in all things, because they are differently compounded, therefore see differently, Henry Clay thinks he should not have made his that In some things they were a little dit of the emancipation proclamation at all. This is right way. tensoning to him, "Henry Clay thinks it should

Anse-Your correspondent is right, We have offen their Hearts and souls, to receive it shut no further views to offer upon the subject. til their noors, are dear to its calls ito not know it? Q .- Oan the spirits tell us why it is that the Why? Because they have been worshiping the that a personal Christ will come in the clouds of lieaven; that they shill be welcomed to silleres have recognized the coming of the truth; but have made a mistake in regard to its identity. There is a very great truth underlying Second Adventism. William Miller was by monmeana very far out of the way when he predicted the second coming of Christ as a personality. It was a truth that was in the nir. His soul drank it in but his external senses so poorly reflected that truth, that it was to him only that of a personality, a personal descent of the Lord Jesus Christ from the clouds to earth ugain. Now he perceives that his soul had gathered in the truth, but could not project it clearly into outer life. Q.-Will not Spiritualism absorb all other creeds

before it does the Catholic religion? A .- Yes, because the Catholic religion is wide-

spread and deep-seated. Q.—Will not a religious contest come?

A.-Yes, certainly. Q.-Will not the Greek Church become united

with the Catholic? A .- Yes; the Romish Church is fast absorbing all those religious sects that come within its sphere and influence. This is a natural effect of a natural cause. They are growing weak, but the Romish Church will be the last to feel this mighty tempest that is sweeping through the religious world, and so as these weaker vessels lose their power, the Romish Church will enfold them in her embrace. But by and by your beautiful Philosophy, your Angel of Truth, will cover them

O.-What did St. Paul mean when he said, "There is but one God, one Mediator, between man and God-Christ Jesus?

all with her mantle.

A.—He must have meant simply the Spirit of Truth. There is but one intelligence governing in life, and you might as well call it God, as by any other name, and

SPIRIT.—As was announced yesterday afternoon, we now propose to answer this question: Do the intelligences controlling the Banner of Light Circles countenance the doctrine of free

A .- If our inquiring brother means that love that takes in all things, all forms, everything that God has made, then, indeed, we do countenance the doctrine of free love. But if he means that which has special reference to the promiscuous mingling of the sexes, male and female, then we shall say we do not countenance free love. Two halves make a perfect whole; more than that brings confusion. This is demonstrated through all forms of Nature. But as we come into the realm of humanity, there we see it standing out in all its sublime grandeur. Two perfectly united halves make a harmonious whole: more than that, you will understand, brings confusion. You ence in liberating the slave and binding the South | are all seeking for heaven, but amid this confumore strongly to the North. Instead of severing | sion you do not know which way to find it. This voice allures and that allures. You 'listen and listen, but in vain; you know not whither you shall turn your steps to find heaven, or a condition of happiness.

The sensualist defends his sensualism by referring his opponents to the animal world. He says, Behold, the animals are in health. They mingle Within Tile Office of the work only keeping

Now why should not human beings do likewise? Oh, human being, you, forget that you have a soul, an immortal soul. You are a distinct individuality, while the beast is not. When that form fades away, you look for the beast in vain. He does not exist as he has existed. His individunlity is swallowed up in that individuality that belongs to Nature.

The opponents of Spiritualism are laboring constantly and vainly, we think, to force this idea back upon Spiritualists: that they are ignoring all laws of order; that they are setting aside all laws that produce harmony. It is not so; the true Spiritualist knows—at least, one that has endeaved to go beyond the surface, to look into the heart of Spiritualism-that sensualism brings war, inharmony, discord—is an enemy to peace. It can benefit neither soul nor body, and yet this very element is of use, we know; for, through sufferof truth. By passing through this scene of con-

Why, do you know, friends, that where you have one harmoniously developed body in the world, you have ninety-nine monstrosities? And if we were to trace this terrible effect back to its parent cause, we should trace it, in seven cases out of ten, to the promiscuous mingling of the when, instead of putting far away those truths that should be familiar to all, you will be willing And when you seek carnestly for truth that truth will come. When you seek carnestly to know the best way, the shortest way to heaven, that way will be pointed out to you. But now you are proposes, not to tear down your structures that have given you good she br, but to rear you better ones, to invite you to leave the old and enter to make wise selections. Spiritualism proposes to teach you how to know their solves, and then you shall smow all with whom you come in contact; for by knowing yourselves, you will become hold yourselves. This much we have to have con-cerning free love. I much we have to have con-cerning free love. I migrat people at 19th 1911

Nathan Thomas !! El action the Since 1850 Uhave been using my best andeavors to get back to the place I loft, to show my folks

have been a healthy diffed hird lived to a good old age. Boine others think it came in the right time, a procession of the control of the right time. It was a fanction does it was not the right time. It was not the right time in the right time in the right time. It was not the right time in the right time in the right time. It was not the right time in the right time in the right time. It was not the right time in the right time in the right time. It was not the right time in the right time in the right time in the right time. It was not the right time in the right time in the right time in the right time. It was not the right time in the right time. It was not the right time in the righ Just before a died, I, made, a, molession, pf. reli-

THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.

with me and could I have come back then. would have hurned every meeting house to the ground, and hungevery minister higher than ever Haman was hung. I felt just that way; but I ve got over it now. Atthe time Lwas buried—at my funeral A WAS

in shaidus expectation of realizing the things I'd been told I should. But his they did not come; have p't yet; and the Church is a liar. Now that is anying just what is true, "It may be they littended to speak truth; I rather think they were ignorant llars; but they lied, not withstanding, and if you' plu your faith on to them you must expect to be always tried to tell the truth, and I did n't mean o go outside of truiti, or a little around it. I was But I became sick, had a long run of fever, and some of my friends and neighbors thought, as I'd not lived just right here, they'd do me a favor of getting me into the Church before I died, But they only just misled me-good souls! they were

Here I am back here to-day with all my old ideas, and a good many more added to em than when I lived here. I am no saint, and I don't want my folks to think I am. I'm not in a heaven whose streets are paved with gold. I never remember singing a psalm in my life. I do n't sing now, and I should n't enjoy it at all if it was forced on me; not a bit of it. I do n't know that I've been away. I'm right here on the earth. I've been round here. If you've got streets paved with gold, I have n't. But I'm of the opinion that that's an idea that has been born, has grown out of your love of gold. In making a heaven, they thought it could n't be much of a place without gold, Perlings some of the leading ones thought when they got short they could pick up a coublestone, "I did think so, and I think so now. I should like nothing better than to go back into the heart of the Church and tell them so, too. Oh, they re a set of foolish children. They ve got their ideal God set on a great white throne, in a city whose streets are payed with gold. It's all a picture of their own getting up. They'll find that I've told the truth when they get on the other side.

The only thing that troubles me a good deal is, hat my folks are coming to me one after another with the same old notions, and when they comelet me see, my son came to me about five months ago, and what do you suppose, was the first thing he asked me? "Father, where is God, and Jesus Christ?" "Oh," said I, "I can't tell you." Well, I suppose I might have answered him a little different. I felt provoked to think he'd been so mis-

This Spiritualism is going like a flame of fire over the land, and it seems to me it ought to burn up the dross of religion. It makes me mad, for here. I would get mad here. I would get mad here.

Well, now, if any of my friends would like to talk to old Nat. Thomas as he was before he was pushed into the Church, when he was full of faults—if any one wishes to speak with me as I was before that time, with all my imperfections, I louding the control of Modific City, to his parents.

Grey, to the Middle City, to his parents, and the function of Modific City, to his parents.

Frederick Shirtze, to Leopold Shirtze, of New Orleans, La, and like find, Mr. Bassou; Virginia Ware, of New Orleans, La, with in find, Mr. Bassou; Virginia Ware, to Sharah R. Ware, of Montgomery, Ala: Albert L. Godfrey, to his parents, is consisting the control of Montgomery, Ala: Albert L. Godfrey, to his parents, is subject to show them the way to heaven. I'll be glad to show them the way to heaven-not one whose streets are paved with gold, not by any means; but it will be a heaven, perhaps, whose streets are paved with luman skulls. Oh, yes; you've got to go through rough scenes in order to appreciate the baliny, quiet conditions of the spirit-world. You need n't think you're going in the promotion of a common purpose, an organito heaven on flowery beds of ease; oli, not T've had my experience. I bought it, too, and paid not be recognized as a member of the great dearly for it, as all must. If folks complained that family of similar organizations, which, to day, stand as emblems of human progress in nearly streets show some crittur on to them that had every city and village and hamlet and valley throughout the land. some ailment. Then if they come back to me grumbling about it, I'd say, "Ab, you bought it too cheap; if you'd bought it at my price, I'd given you good beef; but as you did n't, it's your fault, not mine: so, you see, you must aske the consequences." ! Good-day, Mr. Chairman, all'

Oct. 10. i examined introphysical grandered reven androves, the drive spoil in theme is Charlie Hedgeman, heating attention

I promised, if I should find Spiritualism true, I would come back and communicate with my mother, my anni Sophie, cousins Luny and Josialı.

I went out as Orderly under Colonel Johnson. of the bth. Alabama. I was fourteen years old. My mother and "ing hant live together, why father was sick; went's voyage fo sea, and died on the passage, nine years, sgo. .. He's here with me to-day, and says whenever he can successfully communicate, he shall be very glad to do so.

My mother and my hunt and cough learned something about this Spiritualism before I was wounded and taken home and died. I used to ridicule it. They thought there, was some truth in it. Before I died Linade a promise to return if Spiritualism was tract but I ve never come thi "Man proposes, but (Alphipo, Lesuspeed, mon

"You will be kind apough to say, that Charlie Hadgeman comes to day to reducing his promise. and hones they ill succeed in finding him a good medium. [What is your mother's name?], Oliye. [Where is she living?] In Montgomery, Alabama, sire [Bliaff we send your letter to list ?] "Bhe takes your paper, sir. 30 I find obliged, lair, authority

Excuse me are I should shy I was bord in Troy. We moved from there to Alkbamk kiter the news of my father's death pame, My mother was invited home with me at my aunt's, and we sociated. Good lay to you not illustrated to be solded in the sold of the sold o ling admits of a laiwell prairie others.

it; the First jung as mad about it, on finding I had the great seamon; it is no burthlet . When the cry been decreated and an anomaly of the control of the second companions and companions. It is not companions and companions and companions and companions and companions and companions and companions. I knowled the companions and companions and companions and companions and companions and companions. I knowled the companions and companions and companions and companions and companions. I knowledge companions and companions. It is not considered the companions and companions are companions. come to the spirit world, I found that got prest Francisco !] . I suppose she is ... I want/her to know Lam happy, that I would n't retout there if I could. I have met a great amany friends sligt passed on heldre I died. .. I have dust my hypkier, my father, and a grant many others not so near, They all Join is sending loys to mother particularly ber own fatling and mother. They want her to know that she a sever watched even by her enirit friends, that they sorrow when she springs and are, glad when she is glad: Bhe has some times, thought it would n't be, wrong for her to take her own life. She thought so when she bar camp entiafied that I was n't safe, because she insisted upon my going, and felt as though she'd disappointed. I was | and bad as I was here, I murdered me. But that's not the best way. The hest way is to think a wise Father is guiding all things, that all things are ordered for the best, when here, known as Nat. Thomas, and was what that by and bye she will come out of darkness into was called a drover. I lived in Albany most of light and happiness, and the best way is to stay the time-that is to say, I spent a good portion of here just as long as she can, and be brave and ny time there, a good portion of my mattire age strong, and endure the hardships of human life as there. I see a good deal of the rough side of uncomplainingly as she can. [Shall we send a nature; did not have much faith in any religion. paper to your mother?] No, sir; I can better do that. If you should do it, she wouldn't understand it. I have friends who understand these things. I know as soon as they see my name they will send the paper to her with explanation. I should tell you that my mother is a little prejunot to blame for it, for they intended it for my diced, She is an Episcopalian in faith, and does not know much about these things.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thatsday, Odi. 12.—Invocation; !Questions and Answers; N. P., Talimadge, of Wisconsin, to his friends in the West; Nameless Spirit; David Poinam, of Balem, Mass., to his childers; Spirit; David Poinam, of Balem, Mass., to his childers; Amned Fenwicke, near Waverley Place, New York.

Aowday, Oct. 18.—Invocation; Questions and Answers; Lawin McGrath, an actor, who died in New Orleans, La., to his friends; Annie James D., to he like New York, to friends, in New Haven.

Passaday! Oct. 11.—Invocation; Questions and Answers; Lemuel Sweetser, of the 1st Virginia Cavalty, to his friends, in New Haven.

Thereday! Oct. 19.—Invocation; Questions and Answers; Thirday, of the Stit Mass., to his son, Win. Ranney, and this wife, in Washington Village, Boston, Mass.; Catha the bark: "William Fenn."

Thursday, Oct. 19.—Invocation; Questions and Answers; Charlis Evans, of the 4th Indians, to friends, in Trinceton, of Portsmouth, Eng.; Rebecca Ness; to her father, William Fenn."

Thursday, Oct. 12.—Invocation; Questions and Answers; of Portsmouth, Eng.; te Hecca Ness; to her father, William in Concord, N. H.

Aondaw, Oct. 23.—Invocation; Questions and Answers; of Portsmouth, Eng.; te Hecca Ness; Trank Ranney, of the Stansion House, Charlestown, Mass.; Patrick Burnt, to his wife Blien, and brother Danle!, of Charlestown, Mass.; Blary E. Fallerton, of St. Louis, Mo., to her mother, and win. E. Fullerton; Georgio Kinley, to his father, Oppil Oco, W. Kinley, of the 3d Alahams Cavalry, Co. C.

Taesday, Oct. 24.—Invocation; Questions and Answers; Ebeniczer Williams, of Charlestown, St. C. to his son, Rev. Ebeniczer Williams, of Charleston, S. C. to his son, Rev. Ebeniczer Williams, of Charleston, S. C. to his son, Rev. Ebeniczer Williams, Walter, Fisgerald, to his mother, and sister Nellie; Mary Creteford, of Kennebunkport, Me., to friends; Georgians Fries, and spires, to her mother, in Washington, D. C.

Monday, Oct. 20.—Invocation; Questions and Answers; Theodore Carley, of Mosby's Usa; to his brother, Will

tius Indy, no niends, in Kali Liver, Mass.; Marcia Wayland, wife of John II. Wayland, of this city.

Monday, Nor. 6.—Invocation; Questions and Answers, Marcia Wayland, with the Marcia Company of the United States Service; John Marcia Charletti Science of the United States Service; John Wayland, John Marcia Court India.

Organization of Spiritualists. Please give place in your columns, Mr. Editor, to a notice of the organization of the Spiritualists of the Valley of the West Canada Creek, in Her-kimer Co., N. Y.

Perceiving the advantages of united strength,

ARTICLES OF "ASSOCIATION."

Whereas. Union of attempthy and, convert of action are universally acknowledged as the great essential elements of success in the promption of all the important objects of life; and whereas we recognize the intellectual and morni progress of mankind at the life iself object of human labor, and the most excited theme of numan kinentist, therefore.

Resolved. That we do increby agree to organize as a tody, adopting the following 4s the Comillation of our Organize tion, and an expression of our views of the best means to seture the lastrest and most speedy possible approximation to the high object before us.

cure the highest and most speedy possible approximation to the high collect before us.

ARTICLE I.—THE ORGANIZATION SHALL BE RECOWN AS THE WEST TO STATE AND ASSESSED AS A STATE WEST TO STATE AND ASSESSED AS A STATE WEST TO SECURE OF THE OWN HIGHEST AND ASSESSED AS A STATE OF THE OWN HIGHEST AND ASSESSED AS A STATE OF THE OWN HIGHEST AND ASSESSED AS A STATE OF THE OWN HIGHEST POSSIBLE OF THE OWN HIGHEST MEANS FOR THE OWN HIGHEST MEANS FOR THE OWN HIGHEST AND ASSESSED AS A STATE OF THE OWN HIGHE

or the general elevation, havelenily, intollectually, and morality of this whole things of the human family that comes within higher that of aur sultimore; and to decome, practically, expositions of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every principle that aims at these important ends. [Internal of every end fine secretary, and Treasurer.

Officers shall be cleeked sequently. The freedeast to preside at all meetings, which present; to preserve order, said things to the whole of the Assembly; to introduce appakers; to appoint all committees into tetrorrate introduce appakers; to appoint all committees into the introduce appakers; to appoint all committees into the end of the en Another an experience as detected by the wood of the first state of the duty of the Treasurer to receive and redeline for the the finds of the Organizations to keep an exact
account of the same in a book provided for that purpose, and
to pay all demines upon the treasure of the the order of the cociety, signed by the President and attent by the Secretary,
retaining all such orders as his voughers for money paid:

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There shall be a boundition of these members, appainted

There shall be a committee of these members, appeinted functions, and the committee of these members, appeinted functions, and the committee of the committee o

view of known laws to then brought within the moote of the when the control of t

ble iscentive to action the most powerful mitmulants to be box, and the great and only sure anchor of human hope. In At a subsequent meeting Mrs. S. L. Chapiell, who has been speaking in this vicinity occasionally for a short, time past, and which at present located at Newport, was elected a delegate of the Society to the National Convention: held/at Philadelphia, the 17th, 18th, likh, and 20th of Oct. Having a common purpose with all other Associations of Spiritualists and friends of progress generally, we solicit correspondence with other organizations upon all satigest of common interest. Correspondents with please address Mr. L. Ford, Newport, M. Y., who is at present Corresponding Secretary of the Society.

If speakers, and others, in passing over the great thoroughfare of Central New York, can adapt their charges to the means of a small Society, in a country place, they will meet with a

ciety, in a country place, they will meet with a hearty welcome amongst the hills of Herkiner country, by pausing for a line with the West Creek Valley Association of Spiritualists.

October, 1863.

die Obituaries. " (,c.

Passell to Spirit-Life, Mr. Nathan Simmons, from Proxidence, R. I., Oct. 234, 4865, after a severe Ulysess, agod 53 years dence, R. I., Oct. 23d, 1882, after a severe libres, agod. 2 years.

During the past thirteen years, he had endered much physical suffering from disease, and often, when near the Summer-Land, with earthly physicians missis to render any sid, sprift, through mediumsitic influences, made sim controlled in mediumsitic influences, made sim controlled in the windom and sprift, through mediumsitic influences, made sim can give in pipitis to inpal and blogs, with a knowledged framortality. He was a firthir fusion, devoted brutter, excellent neighbor, and hormanishe man. Peace to his ashes, and low innutrial vowish freed spirit. He greatly admired the Spiritual Philosophy; and upon the night of his departure spirit, somether were heard in the room and around his head, thus spignaling spirit of the beautiful small homes of the rises and importalized.

Passed to the inner life; from Scramento, Call, Engene Exercity of Beloft; W(s., Ank. with 1863; in the finil peller of the Spiritual Philosophy.

Our friend wat very fortunate in having the kind care of his mother, with arrived about three weeks before his departure from the physical body, appareilly as if led by spirit-influences, from Visconsin, to pay her last tribute or affection to her son.

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THE little buds that have is love been given, are now gath of self-approval prompts the hand that scatters them to uncovered bows, life gives from "Lovel's Drills Doors, Buds that have delly appened ringrant to his houl. Let them fall scatter be not be not of many forms that one to angel-sanden. that have daily spened dragrant to his houl. Let them fall gently on the brow of many forms that come to angel-gardens, gathering Hope's bright wrouths: "Swert from underly gathering the properties and the come of the come

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DR. J. T. GILMAN PIKE Hancock House, Court Square Their weit worten "hence than to t

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TEATHER OF PIANO AND MELDIEON YOUAL MUSIC.

(Italian Method.) and Francis and Layin Languages, will yiels pupils at their residence, or receive them at her own at the contract of the co A. 1. 30. Oktavalle Print reasonable. Trump 18.1.

50 Bahaal Street, next floor, Bast of Parker Rouse. TOR \$2 I will world, by mail, one dony such of the lone when the literature of the Lone when I will like of the Lone when I will like of minimalian by address, so lectares of the literature of

Aug. 20 street, Troy to Assess Applied to Ap

Mediumsin Poston.

ZOUTZATAKES. BEZCOLUMS (IZODAS STILL continues to heal the sick at Ko. 19 Pine street.
Office hear-from S.A. & Sold K. 19 Pine street.
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Oct. 7] Sunday, Oct. 15th. to December. PRYOHOMETRY AND CLAIMY OYANGE, MISS. V. M. BALDWIN will read character ipersonally or M by letter; describe persons at 4 distauce, whether in or out of the form; sit for spitit-communications; see, 4c. Scrib a lock of hair, or the handwriting of the persons. Terms, 41. Address, lippon, Wis.

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HUBBROKE OF PROPERTINGS OF THE

SECOND NATIONAL CONVENTION OF SPIRITUALISTS,

Reld to the City of Philadelphia, Penn, on the 17th, 18th, 18th, Both and Blot of

OTTENI Cosphery 1665 WIAK AL [Prepared expressly for the Hamon of Light.]

FOURTH DAY.

MORNING "BESSION. The Convention was 'called to onler by S. S. Jones, one of the Vice-Presidents, at 10 o'clock! Mrs. Chappell was the first regular speaker, but, being on a committee which would not release him, the reporter was mable to present an outline of her remarks.

Cora L. V. Scott obtained the floor, and re-

marked as follows:

The subject uppermost in this Convention is Organization. We have no wish to separate ourselves from the mass of Spiritualists. It would be with great grief and sorrow if the speaker should be compelled to withdraw from the generalization. al body of Spiritualists. We were opposed to the plan of organization at the outset, and we are plan of organization at the outset, and we are attle opposed to it, if in any way it should curtail the rights of any person. And to secure to all, the free exercise of their rights in this Convention, we offer the following Resolution:

Whereas, A free expression of free thought-free speech on n free platform-is an indispensable safeguard to the freedom

n free platform—is an indispensable safeguard to the freedom of a free people; therefore,

Resolved, That from and after the passage of this Resolution, at this, and all subsequent sessions of this National Spiritual Convention, discussions of all themes, except those of a purely dinancial; and business nature, shall not be counted to delegate members; but that all persons, irrespective of sex, color, race or station, are cordially invited to minds freely in debate and discussion of all those humanitarian questions that may be brought to the consideration of the Convention.

The President here announced that the vote taken last evening on the adoption of the Report on Organization, stood 87 Ayes; 30 Noes. The Resolution of Mrs. Scott was accepted and debated at great length, and with much earnest-ness by Messrs. Sprague, Bush, Chase, Dixon, Langlam, Mrs. Young, Mrs. Scott; Messrs. Too-hey, Loveland, Justice Jones, Dinsmore, and Miss

ney, noten; and, after various motions to amend, lay upon the table, etc., was adopted.

Warren Chase presented the following as the Report of the Committee on Education.

Resolved That Education is of the lighest importance a nation, save its existence, and demands from Spiritualists exceluly effective labor.

Resolved, That we recognize certain grand and funda-

1. Resolved. That Education is of the highest importance to a nation, save its existence, and demands from Spiritualists especially effective labor.

2. Resolved. That we recognize certain grand and fundamental truths as the basis of a true system of education, among which are the following: lat. All science, all philosophy, and all religion are in man; and, therefore, a true method of education is to educe, or draw out what is in man, rather than seek to put into him what is already there by nature.

2. The true process of education is always attractive to the learner, whose mind as instinctively torus to some department of Nature, as the plant draws its support from the elements.

3. A sound physical development is of vital importance, and constitutes a primary part of a true sducation.

5. Resolved. That we recommend to spiritualists everywhere to endeavor to secure wise legislative action upon school haws, and cooperate heartily with the state in securing the blessings of free schools; to cultivate the acquaintance of teachers, and suggest plans of improvement, and more frequently to visit the schools, and encourage the work by their presence.

4. Resolved. That we doem the subject of Education as ne createrly the schools, and encourage the work by their presence.

4. Resolved. That we doem the subject of Education as ne createrly made department of the individual is the grand use of life, and should be the almost all education; and, as that as the complete and harmonious development of the individual is the grand use of life, and should be the alm of all education; and, as find and harmonious development of the ladicidual is the grand use of life, and should be the alm of all education; and, as the Children's Progressive Jycema seems to be adapted to the happy and symmetrical culture of body, soul and spirit, we commend the adoption of the principle and method of the Livecum to Spiritualists throughout the world.

6. Resolved, That we, as spiritualists throughout the world.

6. Resolved, That we, as spirit

Resolved, That this Committee constitute a National Roard of Education, until their successors shall be appointe whose duty it shall be to cooperate with each other in promo-ing the interests of education.

The Report was unanimously adopted.
The following Resolutions were presented and

One by F. L. Wadsworth:

Resolved. That we highly approve of local organization of Spiritualists, and all who can sympathize and comparate with them, and that we recommend to the Spiritualists and Progressive Reformers overywhere, concentration of effort by local organization and representation in future National Con-Another by Warren Chase:

Resolved. That we heartly approve the course pursued by the Spiritualists of Vermont, in holding, for the last twelve years. Annual State Conventions, and we recommend to the suffitualists throughout, the world to hold state and District Conventions, where sumplifying holds when such experiences may be laid, and expression of southments declared. One by Mr. Weeks:

Resolved. That this Convention sympathizes with all efforts to harmonize capital and labor; and, also, with all colberative and community efforts for bettering the condition of humanity, especially of that portion who have to depend upon labor of head and hand for their support.

Mr. Carey presented this Resolution:

Resolved. That the President, Vice-President, and Officers of this Convention, who have been constituted the Executive Committee of the Permanent National Organization of Spirit-hallists, in the United States, are hereby empowered in sed to the fact, that just and proper provision is made for the dele-gates in the next National Convention for their confort and support during their sojourn in attendance on the Convention, in whateve city or mace it may be held. in whatever city or place it may be held

This Resolution was understood as a censure of the committee balling the Convention, and also of the Philadelphia friends for lack of proper care for the comfort of the delegates. Quite a number of speeches, pro and con., were made, some of them containing pretty severe complaints of want of containing prety server and others in exculpation of the friends, on the ground that the Tremen's Parade, Episcopal Convention and Fenish Congress crowded the city as never before.

Motions were made to amond, to substitute

something else, but they were lost and the Reso-

lution was adopted.

A Resolution presented by Mary F. Davis to thank those who have opened their doors to the delegates, was adopted.

" I Idan AFTERNOON SESSION.

. J. G. Fish was the cogular speaker for the after noon. He commenced by remarking that; we as a nation have just passed through a flery ordeal. Such scenes as these are always suggestive, and the world is full of them. But the reflections have been of the most gloomy character for the past three to five years. I have queried whether the Nazarene was not mistaken in directing us to overcome evil with good. It is not to be wonder-I at that we should have fallen into this mistake. from the character of our former religious teachrings. The old religions have taught as to over-come oil with ovil. Now if evil were a positive principle, there would be plausibility in this meth-od. But such is not the case, ovil is negative and is to be overcome with good. The speaker then argued at length against all war, on the ground of the sacredness of human life, the absoluteness of individual rights—that no triumph of force es-tablished justice, and that a congress of nations, or some form of international arbitration would secure all that is needed in settling national dis-The argumentation was close, and given

Mr. Paxon spoke upon the question of the free-dom which has been necorded by the action of the Convention this forencon. He commended the action taken; by according the freedom of debate to those not members of the Convention.

Mr. Rehn urged upon the attention of the Convention the necessity of practical work, in a speech of great clearness and force.
J. S. Loveland presented this Resolution:

Resolved, That ten persons, Ave Indies and five rentlemen, two from each of the respective bities of Chicago, Cincinnati, Thillidefphia, New York and Boeron, be appointed to act as a compalities, who shall be empoyered, under the approbation of this bestead Convention, to sublish such shairly, in client, grace form as they imay deem conducted to the promulgation of the principles of the New Dispensation, and institute such prefetched for their circulation as they may think proper.

This Resolution was discussed at some length

mnd rejected.
The dissuestion of the morning was again renew and Mr. Dissues presented substantially, the same Resolution, which was offered in the morning in by Mrs. Scott and adopted, as an amendment is the Lorentz and adopted, as an amendment is the Constitution of the National Convention.

In all the Mrs. Scott and adopted, as an amendment is able Constitution of the National Convention.

In all the Mrs. Scott and adopted, as an amendment is able to make the morning and the world in the morning and only uses wastings. The friends of a delegate only uses wastings. The friends of a delegate of the amendment, and the morning the morning in the morning of the Andrews and the morning to the atternoop was consumed in debate, and the morning in the friends of the morning to the atternoop was consumed in debate, and the morning for the prosent of the morning to the atternoop was consumed in debate, and the morning for the prosent of the morning for th . The discussion of the morning was again renew

by an incorporated company, under the laws of limprovement in being made. We tright to continue lillinois, having its its also in it the city of to improvatill farms built he worked by our method, and the Progressive Lyceum become the Spiritual Philosophy: It will also zealously and the regressive Lyceum become the cause of the rights of men and women, and the analysis of the man always and the regretation of the man always are considered by apeaker. She regretted that the regular business and also contributors, it is a large quarto, the same size of the Banner of Light, and there deferred to speaking. After queling a large quarto, the same size of the Banner of Light, and the progretted from the man the array of the large quarto, the same size of the Banner of Light, and the Progressive Lyceum become the college of the work. The man the man the man the man the same than the regular than the college of the work of the man the man the man the same than the regular than the regul nivocate the rights of men and women, and the cause of the rights of men and women, and the cause of the rights generation. He is conducted by an abla corin of editors and contributors. It is a large quarto, the same size of the Banner of Light, and shall be used to speaking. After quoting a large quarto, the same size of the Banner of Light, and shall on the wished it distinctly understood that in no sense was it a rival to that paper. We lot the wished it distinctly understood that in no sense was it a rival to that paper. We lot the west patronize the Banner of Light, and shall continue to do so, for we love it, and find it judispensable in supplying as with spiritual food. But the ories instead of talking. We want to learn we think there is room enough for another paper, and that both will be amply sustained. The cause and that both will be amply sustained. The cause and that both will be amply sustained. The cause required to think aright, as an indispensable preand that both will be amply sustained. The cause of Spiritualism is spreading with great rapidity all over the West, where there is a growing need

for a local paper.

Spiritualists and reformers should take both papers, and thereby add to their weekly store of valuable reading, as no one, or a dozen papers can possibly publish all that would be of interest to patrons; but the two papers can do a great deal toward supplying a public want.

He further stated that the company also owned a large and flourishing book and tab privileg.

n large and flourishing book and job printing office, employing fifty men and women, who were

busily engaged all the time.

He then announced that Dr. H. T. Child was agent for the Religio-Philosophical Journal, in the city of Philadelphia. [The Doctor interposed: "And also for the Banner of Light."] After Mr. Jones had taken his seat, Charles H. Crowell (of the Banner of Light) re-

sponded in substance as follows: I thank Bro. Jones for having introduced this subject, and most cordially recommend the new paper to the public. I can assure him, in behalf of the editor and proprietors of the Banner, that his kind al-lusions to that paper will be most cordially reciprecated. And I will further say, that by no act of theirs, will there ever exist any but the kindest feelings and good will between the two papers and their conductors. If Bro. Jones carries out what he promises in regard to the new paper. what he promises in regard to the new paper— and I believe he is sincere in what he says—then it will be worthy of your hearty support, and should receive it. I have purposely avoided call-ing the especial attention of this Convention to the claims of the Banner, feeling it was due our new colaborer to obtain as much of your pa-tronage as possible, and I sincerely hope it will

receive its full share.

I heartily thank our friends who have already given their support to the Banner, and hope they will continue to do so, and that many more names may be added to our list of subscribers; but I would not have say one neglect the new paper on account of the Banner, for I, too, think there is ample field for both to work in; that both are needed, and will be sustained. There is a mighty work yet to be done in the spiritual ranks, and the more laborers we have the faster will that

work be accomplished.

After announcements by the Business Committee, the Convention adjourned,

A. J. Davis will the first speaker, and commenced his speech by saying, I conceive education to be the great central idea of this Convention. I believe it to be the great search of every mind present. Education is the topic for my thirty minutes' speech. We should have a living, thirty minutes speech. We should have a fiving, vital interest in this subject. Education is the result of innumerable effectionstances and centerstances of human experience. The faculties of human nature come forth, not by intention, but by nutomatic methods. The image is in the block, but waits the hand of the master to eyoke the beautiful form from the unshaped mass.

One of your resolutions says, "as the Children's Progressive Lyceum seems to be adapted to the happy and symmetrical culture of body, soil and spirit, we recommend the adoption of the princispirit, we recommend the adoption of the principle and methods of the Lyceum to Spiritualists throughout the world." The doctrine that education is the coming forth of the human faculties, and not the impartation of something to them, is the very basis of this movement. Man, as he comes into the world, is possessed of all these nowers, forces and faculties, which will roll out into the perfect man. The world puts on over this an education of circumstances as a garment. The child has its garment put on by the love of its parents, friends and guardians.

As a consequence of this outward method, the

child comes forth without any development of its higher faculties. It has only learned the use of its material machinery. - But we have learned that men and women are, and can be educated who have none of the hilvantages of colleges and seminaries. I see those here, who a few years ago were entirely incapable of those mental and intellectual efforts which characterize them now. Within, three to five years, they have been thus educated. They have become an embodiment of the inspirations they have received. We have now soming instances of those who have been educated from within, outward, that many are stumbling along for lack of comprehension concerning this, to them, strange mystery,

The mind is a repository of infinite possibilities.
The Progressive Lyceum takes the child, and begins with the body. Blessed is the upright boy. The Bible pronounces a blessing upon the upright man, and the Lycenia blesses the child as well. How many there are who cannot dance. Here is one case before you. Suppose an angel should whisper into your inmost ear a sweet and beautiful inclody—a dance, and the muscles have not been trained to accord with the soul. Your mo tions are awkward and ungraceful. But suppose it coines only to the outer ear, you are then im-perfect, the outer and the inper are not in improny, do not act in concert. The Progressive Lyce uni proposes to take your little boys and girls and educate the body first. It continues on into All scientific matters, and all other branches of learning can be learned in our meth-

We make the child affirm the propositions instead of receiving them through faith in the affirmations of others. Our New York children affirmations of others. Our New York children nuswer those questions which confound the wise magnites of: theology, and prep confound the magnites of Spiritualism, who debate silly questions, or grave questions in a silly manner.

I advocate the Progressive Lycenm because I cannot help it. It was born into this world legitimately. We are working for the Kingles.

cannot help it. It was born into this world legitimately. We are working for the Kingdom of
Heaven. We are opponents of Old Theology, and
of all the superstitions of the age and hour. This
has come to us, and we are at last happy, practical, working inen and wonen. I am glad we
have come here to comer together in Convention,
and I hope we shall have one every year. We
ought to come together once a year to report what
has been done. The Progressive Lyceum will The Progressive Lycenm will has-been done.

has been done. The Progressive Lycenm will work itself into all the systems of education.
This matter came to me at different times and places for years, but I Ald, not understand it. I gave, an account of having a beautiful sight of children in the Sammer-Land. The time, however, tarke to examine and she whas this meant, and are account the find the state of the sta 'over, tame to esamine and see twans this meant, and, also, ascerning the fundamental principles of the Progressiva. Lyocum, Apould, 12 help doing it. I have never, as yet, implicitly followed impressions. They are to me degraphic messages summoning me to be on the electrosith my sight. In this way I have found out the Progressive Lyccums to have been in existence ever since children went to the Sampler Land. These Lyccums are made up not only of those who have const are made un not only, of those who have gone from our cardle, but also, of those who have gone from our kindred planets. "In that land of life and elory," they are without our impediments. We imitate them, but, oh! how imperfectly.

We imitate them, but, oh! how impercely!.

Our time hare is abort...! don't expect to work here but a few years in this life. We want not subrely! to grass about, but, to go into the work and not stop to query all to others. Go into this work and all pety feelings and jealousles will disappear and be forgotten. Many of the children have workers, abstra and frends is the Summer (Land). We rever work them the fitted the Face.

requisite to right action. There are plenty of mere mechanical persons; plenty of these, who can build houses and rallroads, and perform other and all-kinds of mechanical labor. Rue soul is before body, and, the practical must first have thinking. We want no forms without souls. The form is first in the mind of the thinker as an ideal. form is first in the mind of the thinker as an ideal. Speech defines if; and then, and not till then is it possible for the mere practicalist to begin his work. Mr. Davis well said the Progressive Lyceum had a legitimate birth. Probably everyone; feels that it has a sold. One brother has said: Organization must come, for it was being prepared in the higher life. We hope it will. When it thus comes we will accept it. We want the growth of this to be from the inner to the outward life. We know that theories of the right kind have not We know that theories of the right kind have not existed in the world heretofore. We have had men to do our thinking for us, instead of doing it ourselves. 'We have had them in both Church and State. . We do n't think the world need to be told how to think for itself. Every soul which thinks in the right direction will act in the right direction. We want people to feel rightly, and then they will think correctly.

Grown up children are the ones who need in-

struction, for the little ones never tell a falsehood until they are learned or forced so to do. We are disposed to have a Children's Convention when we will sit and learn of them, for they are the best of teachers. We want to allow the spirit the full scope of all its powers, that they shall not be fettered, but pruned and watered so as to grow up in strongth anil; beauty. We shall be willing to wait a quarter of a century for the result. We are in favor of more thinking. We have pleuty of Churches, of which the Roman Catholic is the most splendid representation of a body without a soul. We have power chough to affect the world, but we don't want to do this mechanically, but from the soul.

But to return to our original proposition: We want more thinking in the world. It may be very convenient to have a priest to do our thinking for convenient to have a priest to do our thinking for us; or to have ministers to do it, and, also, to do our preaching while we pay the salary. But we want people to do their own thinking and preaching, and be their own preachers and delegates. The man who performs the mechanical work of the world is not the most practical; but the thinker is the really practical man. Emerson says: "The greatest man of the world is the one who combines the genius of thought with the practice of life." of life."

The best and highest feeling should exist in the world. If you feel kindly, if here are your nearest and dearest interests, you can no more be at variance than the fixed stars can become appendhave the greatest sympathy with all. We are in favor of taking away the bonds, even if excess is the result. We welcome all idiosynorasies, hobbles and schemes of every kind, and would give them patient hearing and their authors kindly treatment. Learn, then, the right feelings. Seek first the expansion and growth of the soul. Be sure you are ready to receive the best of forms if they have a soul. If there be love, strength and wisdom, it shall expand and enlarge itself for huwisdom, it shall expand and enlarge itself for hu-man good. There is in each child possibilities for the highest and the hest. Let there be no more chains to bind, or anything that can come between you and truth. Then shall you is like the forest tree which attracts from the earth the air and the sun, those elements, which, from the centre, shoot out its limbs toward the sky. She closed by en-tering her protest against the organization, and withdrawing therefron; as she could not ponsist-ently remain-a member of a body which excludes from its conterences only person whatever. But, at the same time, she did not, in any degree, with-draw her sympathies, love and fellowship from those personally composing the Convention, or from the Suithablet featurable in general from the Spiritualist fraternity in general. In-deed, to be compelled to do that would be the greatest sorrow that could befall the speaker

A collection was then taken. Lizzie Doten withdrew from the Convention. A. J. Davis gave notice that Mrs. Davis and himself would attend the Lycour next Sunday, and that he had not withdrawn from the Conven-7000

Adjourned.

Spiritualism Ruining the Churches.

While in the Old South Chapel, recently, where the saints gather daily-from 81 to 91 o'clock-for prayer, a venerable brother, addressing the meeting, said, "My eldest child has been running after some of the 'isms' which are raining our churches -Spiritualism, which is leading souls down to death. Perhaps this has been permitted to come upon. me as a judgment, because I have not been as faithful as I should have been." We are sorry our brother has had his faith so

shaken in the security of the Church that he begins to fear for her safety, and to anticipate her ruin" as the result of the increasing power and growing popularity of Spiritualism, which he and his friends think to be such a palpable heresy. One thing is certain: If Spiritualismabe flich an error" as he and they affirm it to be, and has the power, in its onward march, to sweep away the foundation of the Church, and lay the whole structure in ruins, then the Church of to-day cannot be the one which Christ instituted and left in charge of his Apostles, for he declared that against that Church "the gates of hell should not prevail."

Does not our brother believe-as we do-that truth, and whatever is in harmony with it, shall gloriously triumph over every opposing element? If, then, Spiritualism is, as he and his brethren fear-to get the ascendancy over the Church-does it not prove that what he calls the Chutchi "is built upon the sand," for no other can fall when the # floods of Error trest upon 1177/ [. 1/5] (]

Let not our dear brother forget that there, is no place in this city-perhaps in New Englandwhere the Spiritualists, and their philosophy, have been so often and so bitterly assailed, and so grossly misrepresented, as in the daily prayer meetings in the Old South Chapel, This has been especially true the last six months. One of the esults has been, great inharmony in the meetings, and a consequent falling off in the attendance (not more than one-fourth of the seats being occupied when the weather is the most pleasant), and a marked absence of spirituality in the prayers and exhortations of the very few who participate in the active services, the major of the services of the services. Why is it that the "female prayer meeting," so

long held after the more public meeting had closed, has been abandoned? Why have some in-dividuals, who are sometimed to make live prayers and addresses, sither left the meetings, or sit in silence when, occasionally, they come in? How clearly does the present condition of the Old

Contro and in Sor water at line give.

BOSTON - Multiple OP MERTING
BOSTON - Multiple OF Spiritualist till bold meetings on Sundays, at 34 and 14 D'clock - Admis lon from. Able heakers are angreed by Cach Sunday.
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BOSTOR—Mebbsson The tyceum very of opintunits will hold essettings on Sunday, at M and IN O clock. Admis Sion free. Ablé speakers are engaged by fach Sunday. The Bulle of Speakers are engaged by fach Sunday. The Bulle of Speakers are hold weeting every Sunday in May 196 515 Truning to the Sunday. The Bulle of Speakers are hold seen from the Speaker. The public are invited States free. D.J. Richer, Suppl. Commenter of Speakers are the Color of Speakers are the Speakers are speakers. The Speakers are speakers after the Speakers are speakers after the Speakers are speakers. The Speakers are speakers after the Speakers are speakers. The Speakers are speakers after the Speakers are speakers. The Speakers are speakers after the Speakers are speakers are speakers. The Speakers are speakers are speakers are speakers are speakers are speakers. The Speakers are speakers are speakers are speakers are speakers are speakers. The speakers are speakers are speakers are speakers are speakers are speakers. The speakers are speakers are speakers are speakers. The speakers are speakers are speakers and speakers are speakers. The Speakers and speakers are speakers. The Speakers are speakers are speakers. The speakers are speakers and speakers are speakers. The Speakers are speakers. The speakers are speakers. The speakers are speakers. The speakers are speakers are speakers. The Speakers are speakers. Speakers are speakers. The Speakers are speakers. Speakers are sp

Lowers. Spiritualists hold meetings in Les street Church, forenoon and afternoon. "The Children's Progressive Lyceum" meets at noon. Speakers engaged .—J. M. Peebles during Lorembor; J. G. Flas during January.

during Novembers J. G. Fish during January.

HAVERBILL, MASS.—The Spiritualists and liberal minds of Raverbill have organized and hold regular meetings at Music liall. Speakers engaged:—Neille J. T. Brigham during November; N. S. Greenleaf during December; Suale-M. Software M. Soft

WORGESTER, MASS .- Meetings are held in Horticultural Hall

wonussym, MAR.—Meetings are held in Hortleultural Hall every Sunday afternoon and evening. Speakers engaged—Mrs. Anna M. Middlebrook during November: J. M. Peelles, Dec. 3 and 10; Miss Susia M. Johnson, Dec. 17, 34 and 21; Banj. Todd, Jan. 21 and 28, and Fob. 4 and the during Hanson, Mass.—Meetings are held in the Universalist Church is flassion every getter Hunday. Heavy D. Waght will speak there Nov. 19. spoak lifer Nov. 19.

PROVEDBUCK, B. L.—Meetings are heldin Pratt's Hall, Weyposses street, Bundays, stremochaint, I amiliovenings at EN
o'clock. Progressive Lyceum meets every Sunday forenoon,
at 10% o'clock. Speakers'engaged:—Mrs. Sarah A. Byrnes
duntur Movember; J. G. Fish during December:—(All)

Purgas, Cons.—Meetings are held it Central Hall every Sunday afterneon at 1% o clock; Progresses Avecum at 10% in the forenon. Speaker for the present, A. E. Carpenter. Pontiake, Ma.—The Spiritualists of this city hold reggler meetings every Sunday, in Congress Hall. Clapp's Block, corper of Congress and Elm streets. Free Conference in the forenoon. Lectures afternoon and evening, at 2 and 7 o clock. Speakers engaged:—Suale M. Johnson, Dec. 3 and 10; Mrs. E. A. Billss, Dec. 17, 24 and 31.

malist church. A successful Sabhath School laid operation.

NEW YORE CITY.—The First Society of Spiritualists hold meetings every Sunday in Hope Unapel, 720 tirosdway. Soats froe. Spatters engaged:—Mrs. Emma F. Jay Bullene during November; Miss Lixel Doten during December.

Meetings are also held at Ebbitt Hall, 220 street, a few doors east of Hroadway, every Sunday, at 10% and 1% of clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2 r. x.

Warren Chase speaks Dec. 3 and 10.

VINELAND, N. J.—The Spiritualists of this place hold regu-lar Sunday meetings at Union Hall. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of wors up. 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 Th. P. M. in Scaton Hall, corner of D and Ninth streets. An able list of lectorers is engaged, Speaker for November, Cora L. V. Scott.

CINCINNATI, O.—The Spiritualists of Cincinnati have organ ixed themselves under the laws of Ohio as a "fieligious Society of Progressive Spiritualists," and have secured Metropolitualists, and twee secured Metropolitualists, and the metropolitualists, and the secure of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10M and 1% o'clock.

LECTURERS' APPOINTMENTS AND ADDRESSES PUBLISHED GRATUITOUSLY KYRRY WERE IN THE BASSES

To be useful, this list should be reliable. It therefore be hooves Societies and Locturers to promptly notify us of appointments, or changes of appointments, whenever they o ould perchance any name appear in this illat of a party known not to be a jecturer, we delive to be no informed, at

this column is intended for Letter train is 1. 1. 1. W.

J. S. Lovenand will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums, Address, Banner of Light office, Boston.

K. Fakki Whitz will speak the Elkhart, Ind., during November; in Battle Breek, Mich., Dec. 3. 0 and II; in DeWitt, Doc. 24; in Lyona-Pac. 31; in Mijwankek Wis, during January, Will answer calls to lecture in the West Smadays and week evenings through the prevention white. Apply immediately. Address as above.

Mas. Avaorate A. Currier will stay in the West through the winter, and December. Will stay in the West through the winter, and answer calls to lecture before literary, political and spiritual socicies. Address, box 315, Lowell, Mass., or as above.

Mass., or as above.

CGRARIE A. HYDER WIL speak in Philadelphia during No rember; in Cloveland, O., during December; in Chicago, Ill. during January and February; in Sturgis, Mich., during April Will make engagements to speak week-evenings on the phili or in the vicinity of Sunday engagements. Address as above A. B. Whiting, of Michigan, will lecture in Louisville, Ky.
during November, Address till Dec, lat, 189 Madison street,
Louisville, Ky. REV. ADIN BALLOU will speak in Stafford, Conn., Nov. 19. Wish Elina House of will lecture In Cloteland C. Turing

Miss Exect and Reveron will recture in Lieveland O., during November; in Ekhart, Ind., during Recember and January. Would be happy to make further engagements in the West. Augrest E. Simones will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sanday, and in East Betnet on the fourth bunday of every mouth during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt. 1.

Mobise Hull will spiest in Milwarked, Wis. during November; in Grabd Rapids, Mich., during December. Will answer calls to Jecture the remainder of the winter?

WARREN CHASE, will Jecture in Vincland, N. J. dhring Howenber; in Ebbitt Hall, New York, Dec. 2 and 10, and will be New York not and thought the rest of the month; his address will be at the Bauner once, 274 Canal street; will spiest in Washington, D. C., during January; in Philadelphia during March, and spond liext summer in the Wost. He will receive subscriptions for the Banner of Light. 3.

Mus. E. A. Bluss, of Springheld, Mass., will speak in Mechanics Hall, Charlestown, during Kovemberr in Portland Me., Dec. II. 24 and \$1; in Worcester, Mass., Jah. T and 14 Address accordingly. Mas. Coad I. V. Scorr will speak in Washington, D. C. during November.

during November.

BENJAMIE TODA, normal speaker, will lecture for Charles town during Becember: In Chickea, Jan. 7 and 14; in Worcester, Jan. 2; and 28, and Feb. 4 and 11; in Lowell, Feb. 16 and 28, and during april; in Waihington; DiC., in March. He is ready to answer cally a jester, in the New England and Middle States. Address as above, or our Banner of Light office. die States. Adgress as hoven vir in Providence during Rovember: in Lyans (Dec.) and 10.7 Would like is make Anaxoments for the winter and spring! Address, 81 Spring et. East Cambridge, Mass.

L. Herry Passers will speak in Haffelor No Yredgring November. Will accept engagements in the East for the winter. Address, Somersel, Pa., or his above.

J. M. Prantin, by fattle Greek, Mich, will fecture in Lowell, Mass., during November.

E. V. Wilson will speak in Mounting Tonn., during November and December.

in Providence, R. I., during December and Februar hereol, blaze, during January, Will reserve author; for the Banker of Light! Address, Hammaston El 11.

MRS. H. T. BYKARMS WHI LOCKETS IN PORTISED, Me., Nov. 18

MES. H. Y. SPEARMS WILL SOLETE IN Partising, Me., Nov. 19
And R.

MES. ANNA. M. Mernedeknobert will decimis in: Wescenter
during November; in Troy, N. Y., during December and signaary. Well distrated shall at leiding week venture. Address as
above, or box Tis, Bridgenort, Conn.

F. L. Wanaworre position with recommendation in the reing in Thirtier Mich., till fritter solide. Address accordingly.

Di. H. R., Codener will appear leifs to flecing in. New
England, where the optitum friends may overre, this fall and
winter, until further motible. Address, as soon as convenient,
Newburynord, Elmant Timil melecker shampiptions for the Bank,
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"Brisos J. Hauseger will answerealls to lecture in the West, Sunday and week evenings the coming winter, Adress, 25 Court street, New Hayen, Cond.

J. H. W. Toober, Totalam, J. T.

Mis. Sornia L. Charper, will answerealls to lecture or attend grove meetings. "Address, Ferestport, Oneida Co., N. Y., care of Albraire Farrey, Esq.

N. S. GREENLEAP, Inspirational speaker, Lowell, Mais!) Mrs. Mrs. Mrs. Mushrational medium. will answercalls o lecture or attend circles. Free Circles Wednesday evenings. Address, Washington; Yillahe, South Boston. Mus. P. K. Ladd, No. 144 Court atreet, will answer calls to

MES. PARRIE DAVIS BRITH, Milford, Mass. 1 (1), 4 .11 (1911 1) MRS. PARRIE DAVIS BRITTS, MIROIS, Mass.

LEO MILLER, Davenport, Iowa

M. H. Houghton will answer calls to lecture in any of the
Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak week evenings
and attend funerals. Friends wishing his services are requested to apply immediately. Address, West Paris, M., cara Col.

M. Houghlon.

M. Houghton. 1991. Application of the Adventual for Daar, Claus, impirational speaker, will answer calls to lecture. Address, Rutland, Vt., P. O. liex 116. Address, Rutland, Vt., P. O. liex 116. Address, Rutland, Vt., P. O. liex 116. E. S. WHRELER, inspirational speaker, will answer calls to lecture. Address this office.

Migs. N. K. Andross, Makanda, Jackson Co., 111. Mias B. C. PELTOR, Woodstock, Vt.
Mias, M. E. B. Sawyra: will snywer calls to lecture during
October. Address for the present, Baldwinsylle, Mass.
Miss. N. J. Willis, trance speaker, Boston, Mass. W. F. Janinage, implicational speaker, Decatur, Mich.

DE.B.M. LAWRENCE will answer calls to lecture. Address Quincy Point, Mass. 10 d. 2nd Vo. 1 in present of the new Address. MRS. 8. A. HORTON, Rutland, Vt.

MRS. 8. A. HORTON, Rutland, Vt.

TEMAN HARDINGE: Persons destring information of Der whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New Fort. Those wise have occasion to write to her can address detices to Jars. Havinge, care of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Manchester, England.

Mra. Dr. D. K. GALLION will answer calls to lecture, under shirth control, upon diseases and Their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa, The F. L. H. and Loys M. Willia: Address 198 West 27th MRS. H. F. M. Brown may be addressed at Chicago, Ill.

Miss-Lizzik Carley would like to make engagement for the late fall and winter months with the triends in New York and Pointy yanks. Address, Ypsilany, Michelly Mas. F. O. Hyzer, 50, South Organ street, Baltimore, Md., Mas. Elleabers Masquand, inspirational and, traffic speaker, W. Weinut street, Newark, N. J., will answer calls to lecture. ELIJAH R. SWACKHAMER WIll answer calls to lecture on

Communitary Life; the Common wealth of the New Dispensa-tion, Spiritualism, and Undred subjects. Address, 97 Walnut street, Newark, N. J. Miss Sorma Kendnick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address, Lebanon, N. H. BELAN VAN SIGKLE, Maple Rapids, Mich., will answercalls to lecture in that vicinity.

H. B. STORER, Brooklyn, N. Y. MES. M. M. O. C. BEOWE, West Brattleboro, Vt. ELIJAH WOODWORTH, inspirational speaker. Address, Les-

Da Janus Monnison, lecturer, Mollenry, Ill. MES. LYDIA ANN PRARSALL, inspirational speaker, Disco. Mns. Lovina HEATH, trance speaker, Lockport, N. Y.

Mine. Many J. Wilcoxsox, Hammonton, Atlantic Co., N. J. MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren C. Adelbra Firth, trance speaker, bex 1875, Chicago, Ill. MRS. FRANCES T. YOFKO, trance speaking medium, No. 12-ALBERT E. CAPPENTER will answerically to lecture. Ad-reas, Punam. Com.

MISS BELL'S SCOUDALL, inspirational speaker, Bockford, Ill.

MRS. ADDIS I. BALLOU; inspirational speaker, Mankato, Minn.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer odliste jecture or attend disease at accessible places. BANUEL UNDERBILL M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 27 Canal atreet, New York Miss Enna M. Martin, inspirational speaker, Birmingham,

Miss H. Mania Wournixo, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals. A. P. Bownay, inspirational speaker, Richmond, Iowa. THOMAS COOK, Huntaville, Ind., will answer calls to lecture on organization. B.T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, N.Y.

D. H. Hamilton will enswer calls to secture on Reconstruction and the True blode of Communitary Life. Address, Hammonton, N. J. MES REEL M. POTTE, M. D., of Philadelphia, milligesture upon anatomy, physiology, bygeine and dress, reform through the Western States. Address, 463 State street, Unleago, 111.

GEORGE P. Kirrainen will answer calls to attend public circles, and tecture on Bundays, ta Northern Michigan. Ad-Marwood Mas. H. M. Millan, Elmire, N. T., care of Win. B.

MES. FRANK REID, Inspirational speaker, Kalamazoo, Mich. BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Mincteenth Contury.

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