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NO. 1.

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"THE ORACLE."

[AN INSPIRATIONAL POEM, DELIVERED BY MISS LIZZIE DOTEM ILL., SUNDAY EVENING, AUG. 7, 1864.]

resembles that of Poc, could not be ascertained; the only answer given to the inquiry was, that the name was not essential. The authorship of this Poem, the style of which so closely

Like the roar of distant cataracts,. Like the slum'brous roll of waves, Like the night-wind in the willows, Sighing over lonely graves; Like oracular responses, Echoing from their secret caves, Comes a sound of solemn meaning From the spirits gone before; Comes a terrible "awake thou!" Startling man from sleep once more, Like a wild wave beating, breaking, On this Life's tempestuous shore.

In Earth's desolated temples Have the oracles grown dumb, And the priests, with lifeless rituals, All man's noblest powers benumb; But a solemn voice is speaking-Speaking of the yet to come. There will be a chosen priestess, Springing from the lap of Ease, Hastening to the soul's Dodona, Where, amid the sacred trees, She will hear divine responses, Whispered in the passing breeze,

She will be a meek-faced woman, Chastened by Affliction's rod, Who hath worshiped at the altar Of the spirit's "unknown God:" Who in want, and woo, and weakness, All alone the wine-press trod-Till the salt sea-foam of Sorrow Whitened on her quivering lips. Till her heart's full tide of anguish Flooded to her finger-tips, And her soul sank down in darkness. Smitten with a dread eclipse.

"Pure in heart," and "poor in spirit," Hers will be that inner life, Which Earth's martyr-souls inherit, Who are conquerors in the strife. Born of God they walk with Angels, Where the air with love is rife. Men will call her "Laureola,"* And her pale, meek brow will crown; But with holiest aspirations, She will shun the world's renown, And before the Truth's high altar, Cast Earth's votive offerings down.

Men will sit like little children At her feet, high truths to learn, And for love, the pure and holy, She will cause their hearts to yearn: Then the innocence of Eden. To their spirits shall return. Very fearless in her freedom, She will scorn to simply please; But the fiercest lion-spirits She will lead with qulet ease. Calin but earnest, firm and truthful, She will utter words like these:

"Wherefore, O ye sons of Sorrow! Do ye idly sit and borrow Care and trouble for the morrow-Filling up your cup with woe? Leave, O leave your visions dreary ! Hush your doleful miserere! See the lilies how they grow-

Bending down their heads so lowly. As though heaven were far too holy. Growing patiently and slowly To the end that God designed. In their fragrance and their beauty. Filling up their sphere of duty-Each is perfect in its kind.

"Deeper than all sense of seeing, Lies the secret source of being, And the soul with Truth agreeing, Learns to live in thoughts and deeds. For the life is more than raiment,' And the Earth is pledged for payment Unto man, for all his needs.

"Nature is vour common mother, Every living man your brother: Therefore love and serve each other: Not to meet the law's behest. But, because through cheerful giving. You will learn the art of living, And to love and serve is best.

"Life is more than what man fancies-Not a game of idle chances, But it steadily advances Up the rugged steeps of Time, Till man's complex web of trouble— Every sad hope's broken bubble, Hath a meaning most sublime.

More of practice, less profession, More of firmness, less concession. More of freedom, less oppression In your Church and in your State; More of life, and less of fashion, More of love, and less of passion-That will make you good and great.

When true hearts, divinely gifted, From the chaff of Error sifted, On their crosses are uplifted, Shall your souls most clearly see That earth's greatest time of trial Calls for holy self-denial-Calls on men to do and be.

The name signifies a small laurel-wreath.

But, forever and forever, Let it be your soul's endeavor, Love from hatred to dissever; And, in whatso'er ye do-Won by Truth's eternal beauty-To your highest sense of duty Evermore be firm and true.

Heavenly messengers descending, With a patience never ending, Evermore their strength are lending, And will aid you, lest you fall. Truth is an eternal mountain-Love, a never-failing fountain, Which will cleanse and save you all."

List to her, ye worn and weary-Hush your heart-throbs, hold the breath, Lest ye lose one word of wisdom, Which the answering spirit saith; Hear her, O thou blood-stained nation, In thy holocaust of death ! Lo! your oracles have failed you In the dust your idols fall, And a mighty hand is writing Words of judgment on the wall:

"Ye are weighed within the balance, And found wanting "-one and all. Mournful murmurs, direful discords, Greet you from Destruction's night, For Life's lower stratum, heaving, Brings long-buried wrongs to light, And your souls shall find no refuge, Save with the Eternal Right.

In one grand, unbroken phalanx, Firm, united, bravely stand, First to Truth and Right be faithful, Next to these your native land. And forever let your motto Be this-" GOD AND MY RIGHT HAND!"

Witerary Department.

MADEMOISELLE MARIANI.

Translated from the French of A. Houssaye, Lourn L. Mostings.

CHAPTER I.

Le Comte Horace de ----Last year—the 1st of Soptember, 1858—it seems to me as if it were but yesterday—during one of those beautiful days which are so much more beautiful at Baden because they do not return every morning, a group of young men were busily occupied, before the Palace de la Conversation, planning an excursion to the chateau of the Princess Sibvlle.

Will you come to the Favorite? "No. I have just received a thousand france by

the post." That need not keep you from coming with us.' "I love better to play. You knew well that I love only the chateaus of cards."

"I say that shall not keep you from coming an hour. You will come with us, or else there will not remain to you a florin."

"In a half-hour I shall have gained enough to buy the Favorite, with the Princess Sibylle in

Thus spoke before me, whilst they were lighting their cigars, Horace de —, a friend proof against fire and water, and a Russian prince, whose name I had never been very familiar with, a friend as far as the eye could reach, or, I should say, friend of Baden.

Horace played at trente-et-quarante; and also the game of life. As soon as one saw him, they were pleased with his pride, his wit, and his seductive manner. He was eloquent without knowing it. He professed hatred of the vulgarities of the world. He wished to live free according to the fancy of each day, but a fatal passion had, by degrees, drawn him within the atmosphere of spendthrift men and lewd women.

He had scarcely arrived at Baden before he had lost all the money he brought with him. How much? He did not know, for he never counted it. You are perhaps curious to know if my friend Horace returns the money that he borrows: I have nothing to tell you about it. When he was at Baden last season, he commenced by eating his neighbor's money. Many young people use other people's money, whilst they save their own for the bad days that may come to them. But there are false riches, as well as false poverty. I have seen them, in public, singing the names of their creditors as a litany, before their friends, and then, reëntering their houses, count their sous and their deniers, meanwhile laughing at those who were not able to count them, or had none to count! But Horace had not done thus. One day, his father having refused to give him any more pocketmoney, news came to him of the death of two aunts, who had left him a hundred thousand

This was during the time that they spoke much of people who were ruined at the Bourse. Horace was not so foolish as to venture his money in that which he called paper security. He deposited, as a good father of a family, three hundred thousand francs at the Treasury, resolving to cat them in three years, without a thought of the interest. Behold a foolish fellow! says one. I shall not defend him, but I can prove that he has not lost them at the Bourse, and that he had the art of living well during three years. He called that spending his youth. The day where this story commences, he had no longer an open account at the Treasury, but he was none the less younger for that. His youth, that he had limited to three hundred thousand francs, did not wish yet to be put in the tomb, therefore had opened to him the garden of Hesperides by the door of trente-et-

from a friend; he would be rich before sunset. It was very necessary he should become rich: he had received by the same post a letter in the following style:

DEAR OLD BEAR—I set out, and I shall arrive. Engage for me at the Russian Hotel four rooms for my dresses, one for my bonnets, and one for me. OLYMPE."

CHAPTER II. Where Fortune presents herself as the Queen

of Hearts. "You understand now," said Horace to me, after showing me the letter," why I do not go with

ou to the Favorite." He had meanwhile lighted his cigar. Suddenly he threw it over his head.

"That is the best cigar I have ever smoked," said he.

" Why have you thrown it away?" "As a sacrifice to the infernal gods. You know that I am superstitious. , It is not the feeble mind which believes everything, it is the strong mind." In saying these words he shook hands with me. and walked with a firm step toward the trente-etquarante.

Suddenly he turned and retraced his steps. "I am going to play on the black," said he to us with a decided air. And he called our attention to a young girl who had black hair and eyes, but the most beautiful black which had ever sparkled

on the wings of the raven.
"Is she not beautiful?" said Horace, with a sudden enthusiasm. "Is it possible she has decended to hell, like Psyché, to ask for a life of beauty of Prosernine?"

'No." answered the Prince, "she is a bird of Paradise: they call her Luciani Mariani. She is the most beautiful girl at Baden; but she has two sentinels to guard her; her mother, who wishes to marry her, and God, who calls her to the con-

"You know her, then?"

"Yes. During the past season she has played comedy at my sister's house, with Méry and Vivier. "Is it Mery or Vivier who have given her a

taste for the convent?" "No: she loves the Church as another loves the

ball-room. But she goes every day to mass. "Is it her mother who is walking with her? She is beautiful yet."

"Oh, that one? I cannot tell you who she is; she is chaos. Alexander Dumas could not tell her life in a hundred volumes. I believe she does not go as often to mass as her daughter.' "But, in truth, the mother is nearly as beauti-

ful as the daughter." At that moment the Prince left us to accost the

two ladies. "And I, who have forgotten my play," said

Horace to me, "have become a dreamer." He left me alone before the tobacco merchants.

The Prince soon rejoined me. "Those ladies have nearly decided to go with

us to-day to the Favorite. As we do not leave for an hour, I have just time to set for my carieature. My caricaturist is a very witty man. with us to the Favorite. We shall set out in half Do you wish to come with me to see my position?"

"No: I had rather see the face that Horace will make before his last note of a thousand francs." "You know he does not like to see his friends when he plays."

"I know that, I shall only show myself when he loses. If he gains, I shall conceal myself behind that sylph who strips the leaves of the vergiss-mein-nicht, and who eats sourceout."

The caricaturist, who was on the steps of the Conversation, showed the Prince that he was armed with his pencils.

A comrade struck me on the shoulder: Ah, well, your friend Horace is in a mood to

break the bank!" In less than ten seconds I was before the green table. Horace had begun the game with five hundred francs, and, at the second chance, had valiantly staked his other note of five hundred francs. He played the principal. The black had

just passed the third time. He was there, heroic as before the enemy, scarcely knitting his brow at each turn of fate. He saw no one neither at his side or before himnot even Mery, who, with the same intrepidity, put on the red all of his own fortune.

The black passed a fourth time. The assistant threw toward Horace six notes of a thousand francs each. The player took them in his hand, and wrung them with fury, like a combatant who seizes his enemy, after which he threw them on the game.

You cannot play only six thousand francs, said the assistant to him.

"I know it well," he replied; and he deposited the twelve thousand francs.

The black passed again four times. At each turn Horace took the notes they gave him, andthrew them all tumbled with the others, not wishing to count them and know his fortune.

At the eighth turn, Mery left the table, not for lack of heroism, but for want of money. I judged that it was time to draw Horace from his

"My dear Horace," said I, approaching him,

let us set forth for the Favorite.' "When the bank is broken," said he. "See. their remains only some rouleaux and some notes. If the black passes once more, the bank wil be broken.'

"Yes; but it is the red which will pass, for Méry has just left it!" Horace turned pale.

"Ah, well," said he, passing me a thousand francs, "take that to Méry, because if he does not play against me I am lost!"

But already Méry had returned to take his place in front of us, throwing five louis on the red. Destiny-in a black coat and white cravat-

quarante. He had just received a thousand francs | turned up six cards at the first, and said, with his | dishes, to the saloon, with its tapestry hangings metalic voice, "Thirty-nine!" "It is finished," inurmured Horace, making a

pirouette. "It is registered above that the bank shall not break!" Whilst he spoke, the croupler had turned three

ards—three face cards "You will see a fourth face card," said Méry, which will show itself purposely against me!"

In fact, the first card turned was the queen of hearts. "Forty!" said the same metalic voice. A cry of joy ran round the table. Mery him-

self, who loved all the victories, even those which ruined him, cried with enthusiasm: "Nine blacks! It is beautiful! Destiny owes

me nine more reds!" Destiny owed to Mery, that day, three thousand even hundred and forty-three reds-enough to buy all the banks on the borders of the Rhine,

and even those of Monaco. The croupiers could not find enough to pay the stakes. They were obliged to collect their small notes and their foreign coin-it was even necessary to borrow of their roulette companions; and when they had paid, the Commissioner came with great ceremony to assist at the burial of the defunct bank. They threw away the fatal cards. and dealt some new ones, and they placed under the marbles and in the cases eighty thousand francs in notes, gold and silver.

Meanwhile we had departed. Horace having sufficient for that day, so he went with us to the

When we came out, the caricature of the Prince liant coat of arms which the designer had placed gold, with the knave of hearts and the queen of scullions would kill the dwellers of the poultry diamonds for supporters.

The excursion was very pleasant. Horace, who believed he had conquered the world, regretted he could not find a carriage with four horses. We were drawn by two sorry horses in one of those poor calashes which are at the will of anv one, those who have lost, or those who have gained.

The gayest of the three was not Horace. He had a pocket full of care. What should he do with his money? He recollected that he had some debts. To gain at play to buy a horse, or to sup with a Princess, or to take a bath at the Lido, or to buy a castle, is logic; but to gain at play to pay one's debts, is never seen!

We were preceded and followed by seven or eight calashes; some were silent, others nolsy.

"I was very sure," said the Prince, "that the ladies Mariani would join the excursion. recognize them yonder; they fly before us as if they had some genuine horses!"

I promised four drinks to the coachman, if he would overtake the first calash. He answered us with his admirable sany-froid, that he was not able to make his horses understand that four extra florins ought to inspire their legs.

It was not until we arrived at the Favorite, that our calash approached that of Madams Mariani. The Prince hurried to the door to offer them his hand. He then presented us-Horace as a gentleman seeking adventures, and myself as an ambassador—a stale joke, which the Prince found always new.

CHAPTER III. Luciani Mariani.

Luciani was nearly twenty-one years of age

She had just arrived at that hour. Undecided and charming, where the peach already blushes on the tree, but guards still its tender perfume. No curious lip had moved from her cheeks that virgin down which blooms on the peach and on woman. But she was beautiful with her foreign manners and her veiled eyes, her mouth half pened, her grave figure, and the nonchalance of a Sultaness! She was the Venus of Corregio, a ittle darkened and gilded by the sun of Titien. She was born, besides, on the quay des Esclavons daughter of a Venitian father, who was killed during the last Republic of Venice, and a French mother, who had traveled much.

You can ten one of those fortune-hunting mothers, who have neither house nor country, because they dwell only in passion; capricious creatures always ardent in the game of love and fortune, always excellent in the sublime deceptious of the heart, and holding on to the shores of Youth by the hands of their daughters-romantic women who have multiplied their hearts to guard against the unforseen hunger of love, who have avenged themselves on men by men, who have given their first tears and sold their others at the price of fine pearls. These women are neither more nor less than women; for if they have not the pious virtues of the household, they have the aspirations of the Muse. They have not sanctified the deserted threshold of the mother, but they have poetized the errors of love.

Luciani did not seem born to continue this for tune-hunting journey through the passions. She had reaped a soul which stood sentinel before her beauty, as if she feared some one would profane the work of God. She had passed her youth at the Sacré-Cœur with a mysterious love for Jesus, plucking the flowers which blossomed under her virgin fingers to place on the steps of the altar. Luciani reserved herself to the love of God. Women commence or finish through God.

We will run over together this strange chateau Madame Mariani: he continued his eloquent batbut you do not yet know the legend.

The Favorite is a castle built in the midst of a forest, in the Louis XV, style, by a German hand, her fan, It is heavily light, like a margrave dancing the Monaco. The walls are of flint stone of all colors. as if the Princess had wished to put some rouge it for two sous." and some patches on the front of her castle, as on her face.

In this castle in the wood everything is strange, privilege of printing it." from the kitchen, all stocked yet with its ancient

woven by Sibylle; from the hermitage where the Princess did penance, having at her table Saint. Joseph, Mary Magdalene and Jesus Christ, three guests of wax which still remain, to her indiscreet boudoir where her lover, reproduced by a hundred mirrors, multiplied himself infinitely when he threw himself on his knees to her; from the saloon of feasts, carnivals and spectacles, to the portrait gallery, where the Princess is represented a hundred times in all the metamorphoses of life and

love. I had known the Favorite for some time. So I studied Mademoiselle Mariani more than the portraits of the Margrave. I was struck with the unusual design of that severe beauty, all enclosed in itself, who listened to our historical ramblings, speaking little, and scarcely smiling when Horacesaid a witty or foolish word, for it was characteristic of Horace, never to draw back, even from

On entering, he had made his respectful compliments to a China baboon designed to hold

We stopped as long in the kitchen as in the boudoir. For that kitchen was quite a museum; the singularities of China and Japan, the skillful fancy works of Saxony and Sèvres, the finest glasses of Murano, the purest crystals of Bohemia, everything was there, in admirable order, as if a Dutch housekeeper's hand put them to rights every day. The Dutch ware would give you a desire to put it gained forty-one thousand francs, judged it was on the table, it represented with so much skill all the wonders of a dinner in a fairy story, from the bunch of asparagus to the apples of Normandyfrom the cherries of Lucullus to the raisins of Malwas finished. He was enchanted with the bril- aga. It was said that the fire would light itself in the large stoves; that the cook would appear as on his hat—a great many gules quartered with at the Theatre Duhureau, and that a myriad of

> "Do you not think," said Mademeiselle Mariani, "that one breathes in-I know not whatbut some good odor from the kitchen, Prince?"

"That is not astonishing," said I, with the most convinced air in the world. "The Princess Sibylle comes to-night to sup at her chateau. You do not, then, know the legend?"

As I said these words, a storm that we had not anticipated, began to fall on the chateau; it was as dark as night around us, and made things appear a little fantastical. Mademoiselle Mariani, who believed in friends coming back, urged me to tell her all I knew.

"Oh, do tell us this story!" cried Luciani, with animation.

"You will not believe it."

"She believes in coming back," said Madam Mariani. "She is always in fear of the night. You could not make her remain here alone till to-morrow morning even to become in her turn the Princess Sibylle." "I believe it; I would not remain here myself

for any price."

"Tell us, then, your legend."

"It shall be done quickly." And I related the history of the suppers of the

Margrave Sibylle.

CHAPPER IV.

The Legend of the Favorite. "The Princess Sibylle had had many lovers, but she loved only one. He was a young Captain, a soldier of merit, very brave, and very beautiful,

that she concealed in the castle during a year. When Lent came, Sibylle, according to custom, took refuge in the little hermitage which is below, to do penance. It was the Captain who tied to himself the hair-cloth. They were to part at midnight, one moment before Ash Wednesday; they had a last supper together with all the charming follies of a passion which thinks not of the mor-

'Adieu,' said the Princess, 'I shall expect you Palm Sunday, at midnight; I shall not go out until then: but Palm Sunday God will return my heart to me to love you.'

'Adieu,' said the Captain, 'I go to war: I will fight like a lion in thinking of you. If I do not return Palm Sunday at midnight, it will be that God has called me on high.'

On Palm Sunday the Princess put on her most beautiful attire, her dress flowered with gold and silver, open on the breast and arms, with a garland of roses for a girdle. Although her lover was not coming until midnight, she mounted twenty times to the highest window of the castle to look far off into the horizon to see if she could liscern him. When night came, she wept. 'For what does the Princess Sibylle ween?

isked those around her. When every one was asleep-for she had not

told her secret to her squires or her women—they served the most beautiful supper which had ever shone on the table of a king. 'I have fasted during forty days,' said she to her

court, 'now I wish a supper all alone.'

At each instant she would listen at the window as if she had just heard the galloping of a horse; and at each instant she would look at the clock to see if it was going to strike the hour so much desired and feared. One minute before midnight, she placed herself at the table."

"You frighten me," said Mademoiselle Mariani, interrupting me.

Horace wished to laugh.

"Hush!" said the young girl; "listen, or go from here. The Prince seemed only to have half heard. Some days since he had begun a campaign against

"I do not know why I tell you this legend," said I. "for when we return to Baden, you can buy

tle with his eyes. Madame Mariani played with

"I have sought it for three years," said the Prince. "The Grand Duke will not grant the

I then continued the legend of the Favorite.

CHAPTER V. The Nocturnal Support

"Midnight sounded from all the clocks of the castle. Midnight! that De profundle of the twelve hours which are dead. The Princess, who filled with a feeble hand the cup of her lover, let fall the bottle, crying, 'Midnight!' and she listened. She heard only the wind whistling in the chimnles and in the corridors:

'Am I mad?' said she, wishing to selze her reason again. 'If he could not come, he should have sent me a courier.'

She took a pheasant and tried to carve it hersolf. She put one wing on her lover's plate, and the other wing on her plate.

All at once the door opened with a great crash. It was the Captain. She ran to meet him and wished to throw herself in his arms, but it was

only a phantom. She withdrew from him in terror; she saw him deathly pale, and his jacket covered with blood. She fell, half fainting, in her arm-chair. The phantom came with measured steps and seated itself in front of her.

'Wilfrid!' murmured she, faintly, The phantom moved its lips, but said not a sin-

gle word. Nearly at the same instant he bowed and dis-

appeared. The Princess, in her fright, awoke all her court, and told them that at the moment she placed herself at the table an unknown phantom came and seated itself in front of her.

The following night, at midnight, as she was lying in bed, she opened her eyes as she heard the fatal hour strike, and saw the Captain appear. This time he said he came to sup with her.

The second day after, being more and more frightened by the apparition, she wished that at midnight all her court would remain with her, that she might not see the Captain. But at midnight the door opened, and he came to salute her. Do you see?' said she, growing pale. But she alone had seen the phantom.

Some months passed thus. She had prayed much to God; she had read all the philosophical treatises against supernaturalism, but at midnight, whether she was in her bed or at a ball, the Captain came to her-always pale, always bleeding.

She took another lover, but she charged herself not to sup late with him. One night, nevertheless, she forgot the hour. Midnight sounded; the Captain came and seated himself beside her.

What have I done to thee?' said she to him, daring to speak to him for the first time. 'You have told me to come and sup with you,

and I come to sup with you.'

This is the last sentence of the legend. Now, for what this castle is abandoned, or this kitchen so well prepared for nocturnal feasts, I do not know. Perhaps the Princess is condemned for her sins to come and wait every night for Captain Wilfrid. Or, since they are re-united in death, they come perhaps, at the hour when the world is in dreams, to live over their past love in the tapestried saloon. That which is out of all doubt is, that neither you nor me would dare to wait for them at table at midnight, or when the door opens. The peasants of the country affirm they have often heard the rattling of pans, the clashing of forks and the tingling of glasses, in the silence of night. They have a custom of say-

Sabbath yet.' An old soldier, who had never known fear, wished to pass the night in the castle, in the face, even, of the Princess; that is to say, in the portrait gallery. He slept sabre in hand, but he awoke in fright, for lie heard a great noise in the kitchen, and saw by the light of the moon, pass gravely before him, the Princess Sibylle and Captain Wilfrid, who went to supper."

ing: 'There is the Princess Sibylle, having her

CHAPTER VI.

First Coup de Soliel. "Is it finished?" said Horace to me.

"I have told all that I know. I forget-In dying, the Princess Sibylle has wished they would not disturb her kitchen furniture- saying that she should always come at midnight to sup at the "Do you see," said Madame Mariani to me.

"how your legend has struck Luciani? I am very sure she will not sup this evening."

"Mademoiselle," said Horace, "if you wish to wait for me above, I will come at midnight to ask of you a supper, and I promise you to be a gay

"Do not laugh," said Mademoiselle Mariani, looking at him; "I know not why, but I imagine something will occur to you some day, which will cause you to believe in phantoms." "Me? I am only afraid of highway robbers."

Horace placed his hand on his bank notes, and continued: There is something, however, I am more afraid

of than highway robbers; it is love." Mademoiselle Mariani cast a searching glance upon Horace.

What a strange creature," said he to me, with emotion. "It is not astonishing that, on my last turn, they should turn up the queen of hearts." We all returned to sup at the Conversation, in

the private hall. Méry, Alberic Second, Vivier and some others were waiting for us with their hands full of gold and their spirits full of gaiety, so much is it true -of Baden-that a moralist has said: "The sun is a louisd'or."

Vivier recounted a thousand and one jests to Mademoiselle Mariani that he might see her teeth, for she laughed with an adorable laugh of thirty-two teeth.

"What a pity!" said he all at once. "You are so beautiful that you love only your beauty. Some one will knock three times, and you will not an-

Luciani turned pale, as if the presentiment of a great passion had already seized her heart. "I will not answer twice," said she; " but when

I close the door it will be terrible." Mademoiselle Mariani laughed, but she had a singular expression.

"Those who have loved," said I, "love to love." "No," replied she to me, "I shall not be one of those who console themselves of one passion by another, and who thus, from one fall to another, are always consoling themselves, but are never

consoled." The supper was very gay. I have never eaten such beautiful cray fish. We were very thirsty, and we drank Champagne to quench our thirst. Madame Mariani was sparkling. Luciani alone drank water.

Midnight sounded.

"Behold the hour when the Margrave Sibylle seats herself at the table to await the Captain," said Horace, raising his glass. "Gentlemen, let us drink to their health."

"Laugh never at these who will laugh no more," said Mademoiselle Mariani, gravely.

CHAPTER VII.

Mademoiselle Olympe. The next day Horace re-took his passion for play, occupying himself no more about Mademoi-

the Conversation, but he contented himself with bowing, without even removing his cigar.

In traveling one will take fire for an hour, if the hour opens with a new prospect and vies over the past hour.

Horace found that beautiful girl very beautiful: a little out of latitude amongst all those women | millions or their horses, she would only say the who go to Baden to seek their fortunes; he judged as a matter of course she had some true virtuesa genuine character-in fact, a real woman. But | des Pyrénées, who made a great sound with his he had not come to Baden to find that; what he two millions. He was fifty years of age, and had desired most in the interludes of play, was one of never been young. He thought that if he wedded those young ladies who live only in the follies of | Luciani, he might live in the twenty years of the a life of vanity. And then the true reason—if young girl, as in a paradise regained. But Lucithere is one-was that he was in love with Made- | ani did not wish to live in the fifty years of the moiselle Olympe.

Who was that young lady? A beautiful creadressed according to the fashion-book; who played | dresses." with passion, but loved only her dresses and her bonnets. They applauded her style at the suppers at the Maison d'Or, and her language at the Chat- husband!" cau des Fleurs. Each age has its Hotel Rambouillet and its Sevigne's.

For what did Horace love that young lady? He loved her as Grieux loved Manon Lescant, There are some women that we love for their virtues: there are others that we love for their wickedness. There are some genuine maladies of the heart.

Madame Mariani and her daughter had descended from the Hotel Victoria, where they most frequently dined, and this day they came to dine at M. Weber's, where Horace always dined. Did Luciani wish to continue the romance commenced the day before? Had Madame Mariani learned already that Horace was a bachelor, with a name and perhaps a fortune—that is to say, what she sought for her daughter?

Their entrance towards seven o'clock was an event, for it is the fashionable dining hour of most people at Baden. The most greedy forgot to eat.

The mother and daughter traversed rapidly the first hall, without noticing the buzz which was raised around them, without appearing to recognize any one among the diners; but Mademoiselle Mariani had nevertheless seen Horaco sitting at table with two courtesans.

"Why have we come to dine here," said she to her mother, with a movement of impatience. She wished to go from there: her mother retained her. but she would not eat. "Ah!" murmured she, concealing her pale face in her hands, "it is jealousy which learns me love!"

Some days after, Horace sought with many glances of the eye, here and there, before the Conversation, in the saloons, at the theatres, and in the Lichteinthal avenue.

Where is Mademoiselle Luciani Mariani?' asked he of the Prince.

"Those ladies set out for Paris the second day after our excursion to the Favorite."

"Gone!" said Horace, with an air of regret 'They have depopulated Baden."

"Yes; but they lost time here." "They lost time?"

"Yes; Mademoiselle Mariani will be of age soon; it is necessary she should be married." "It is a pity!" said Horace.

CHAPTER VIII. Gilded Saloons.

Madame Mariani had perhaps not lost her time, for the Russian Prince, who loved ripe fruit, had mysteriously left Baden for Paris. Who of us has known Madame Mariani? She has lived two winters in the rue de Sège. She received once a week that picturesque world that one meets everywhere: foreign ministers, men of letters, idlers and adventurers. Her saloon was the saloon of a traveler; they traveled there, but never

stopped. They spoke of her by turns as rich and poor. The truth was, that she possessed scarcely six thousand francs of income; but she had, like all governments, her direct revenues and her indirect revenues, without counting public credit.

She affected a luxury of fortune which deceived only the simple. They dined frequently at her house for her daughter, but not for her wine, for they served at her table that wine too well known in Paris, which tastes neither of the vine or the cellar; but in return Luciani perceived her invention. They said, moreover, that, if the mother was a little foolish, the daughter had all the vir-

Nevertheless, this luxury of fortune was kent a little secret. No one ever knew the condition, or, I should say, the misfortunes of Madame Mariani, But she went to all the fetes; she went in the best company. One would see her always at the Opera and at the Italiens; they spoke even of her horses. The truth is, that her dresses lasted a long time, and she had her horses three months only by paying six hundred francs per month; and at Spa, Baden or Dieppe, she lived without

She kept her fortune in two hands. I believe, moreover, that she ate the principal before the revenue, counting that the fine eyes of her daughter would magnetize the chart of destiny. But she was frightened to see Luciani taking root in the forest of pious ecstacy. She tore her from it violently, and cast her, all surprised, into the fetes of the Parisian world, where the women go half of all sizes, with their wardrobes, rocking-horses, naked, speak of deeds of charity, waltz and praise the sermons of P. Lacordaire.

When Mademoiselle Mariani entered a saloon, it was dazzling; she desired to veil her beauty as well as her modesty, as the sun under the clouds of April. They acknowledged her beauty with enthusiasm; the women themselves, not being able to prove a stain on this radiant sun, judged they had but this resource—to kill her with praise. Only it occurred frequently that they would invite the mother, and forget the daughter: but the mother would arrive embellished by her daughter, made young again by that halo of twenty springs, knowing also, that all the worship which was extended to Luciani, might reflect a little on her path; happy yet, when she was not contented with a mother's pride, of being the confidant of the lovers of her daughter.

The winter before last was passed in attending fetes of the beau monde. Luciani, at once thrown on herself, gave herself up by degrees to the pride of soverignty; for her unlooked for beauty had made her a court. She learned love before loving but she guarded piously her heart. At night, all wearied by dancing, she would kneel by her pillow ere she slept, as if to drive from her visions of love; but the next day she would go out and dispense, like the prodigal child, that luxuriance of youth.

The lovers of idleness, who went and came without wishing to stop, who professed a passion as Zeuxis made a painting, taking the profile of this one, the eyes of that one, the flowing hair of Danaë, and the marble breast of Aspasia, found themselves suddenly before a marvel which possessed them all.

Some of them, rich old bachelors, thought to marry her, though without a dowry, and although endowed with a young acting mother. Others,

selle Mariani. He met her several times before good fortune if they could possess so handsome a woman. For both it was a steeple-chase, recorded in the annals of Parisian love,

> Luciani laughed a little at this race for her beauty. But in vain, whether at the Opera, at the ball, or the woods, where they displayed under her eyes their wit, or their foolishness, their comedy was badly played.

The most sincere of all her lovers was a Baron Baron.

"Nevertheless," said the mother, "two milture who covered herself with rice powder, and lions! and think, we have not paid for our new

"That is my greatest vexation," said Luciani; but I had rather have an old dress and a young

[TO BE CONTINUED.]

Written for the Banner of Light. THOUGHTS IN THE WOODS.

BY JENNIE VALERIA.

'T is sweet to live in God's free sir, Undazzled by the city's glare, 'Midst meadows, streams and mountains: To wander through the forest glade, Or, tired, at length to seek the shade. By one of nature's fountains.

Nursing bright thoughts beneath the trees, Or listening to the summer breeze Which bloweth fresh upon me;

Whilst joyous hopes within me rise Of happier scenes beyond the skies Which now are smiling on me. The little flowerets by the side

Of the clear stream, seem half to hide Their beauty, half to show it: More proud, perchance, if they could dream How oft their fragrance forms a theme For lover or for poet.

How blithely doth the blackcap singl The joyous lark with eager wing Shoots upward-wild with gladness; The wood-pigeon's soft undertone, Recalling joys forever flown, Fills all my soul with sadness-

A sadness sweet, though fraught with pain; The days long past return again, By all their hopes attended; And strains of never-changing truth, And low-toned voices heard in youth, In one fond union blended.

A face appears to soothe and bless. A maiden stoops to my caress; Oh, vision fair but fleeting! If fancy such a phantom shows, How dear the form from whence it rose! How sweet her angel-greeting!

Ahl were she here, whose modest grace Lends double charms to Nature's face, My bliss would be completer; But severed far by mounts and streams, Tis only in the hour of dreams, I e'er may hope to meet her.

Children's Department.

BY MRS. LOVE M. WILLIS.

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

THE MAGIC BRACELET.

Anna Belle was the daughter of a very rich man who lived in an elegant house, surrounded with delightful grounds, which were covered with rare flowers and trees. There were fountains of water perpetually flowing, on the borders of which grew aquatic plants, and there were little ponds filled with gold and silver fish which gleamed in the sunshine; and on the surface of the water might be seen snowy swans, and little yellow ducklings, and goslings swam and froliced on the smooth

surface. Anna Belle had a large bird-house full of birds of beautiful plumage. Snowy pigeons sunned themselves on little shelves made for them; gay parrots swung and chattered in the trees whose branches were conducted through the sides of the bird-house; lively mocking birds were carefully kept in their separate rooms, while canary birds and tarmagaus vied with each other in displaying their beautiful plumage.

Besides Anna Belle had rabbits, and lambs, and deer, and two white goats that were trained to draw a nice little carriage in which she used to ride. She had a play-house in which were dolls

"Oh, what a happy child must Anna Belle be," said every one who knew her, and of the many beautiful things which surrounded her; but these people forgot that it is not any kind of beauty outside one's self that is sure to bring happiness, but only a happy spirit within.

Anna Belle was never contented long at a time. She was always wishing for something that she had not, and as soon as she obtained it she got tired of it, and wanted something else. She was never satisfied long with any amusement. If she thought to herself, "I will take a little ride with my goats," and ordered them harnessed in the pretty carriage, she very likely changed her mind by the time they were driven to her, and she would declare she did not wish to ride, but would go and feed the fishes. By the time she had made some one bring her crumbs for that purpose, she would say she was too tired to feed the fishes, and she would go and gather grapes from the greenhouse, but before she reached there she would change her mind, and say:

"Oh, dear, I have not fed my birds to day;" but on the way to the aviary she would remember something else that she would rather do.

Thus, instead of being a happy child, she was continually discontented; and every one thought her a most troublesome girl. She never knew what it was to be contented with what she had, but was always turning to something else which, when possessed, suited her no better. One who knew her could think of nothing but a chameleon, which changes its hue with every change that it makes-being green on a green leaf, brown on a brown branch, red on a bright red flower, and so

One day Anna Belle went to walk down a beautiful path that led far down to a forest, taking with her a basket of cherries to eat in the woods: adventurers, thought only of their inestimable having first chosen strawberries and had them

and then oranges, and was suited with neither; but, having worn out the patience of her attendants, she was obliged to take the cherries or go with an empty basket.

As she was about to sit down under the beech trees to rest, and think whether she would not turn back and gather flowers to wind in a garland, instead of walking in the woods, a beautiful very pleasant manner asked Anna Belle to direct her to the road; for, said she:

"I have lost my way, and am very weary trying to find it." "Will you have some of my cherrles?" said An-

na Belle. "When you have rested I will show you the direct path to the road. It is not far from

The lady thanked her and sat down. Anna Belle was very polite to the lady, and gave her the nicest of her cherries, and told her about her home, and her beautiful birds, and flowers, and animals.

"I suppose you are the happiest girl in the country," said the lady.

"Oh, no," said Anna Belle; "when I see my goats white, I wish they were black; and when I would talk; and so I don't think I ought to be low and brown and black. happy until I can have everything just as I

"Would you like to be happy?" said the lady. "Oh yes indeed," said Anna Belle, "for every body is tired of me, and I hear them calling me

little Miss Changeable." When the lady was rested and refreshed, she proposed to Anna Belle to show her the way, which she readily did. Then the lady said to her, You have been a very kind and obliging girl to me, and I would like to give you something to remember me by. Have you noticed my bracelet?" "Oh," said Anna Belle, "it is the most beauti-

ful one that I ever saw."
"If it pleases you," said the lady, "you can have it on these conditions: you must keep it on for six months, and not attempt to remove it. I morning. shall fasten it with a secret spring which no one will discover, and if any one attempts to take it

off, it can only be done by breaking." "Oh," said Anna Belle, "I will gladly wear anything so beautiful all the time. But how can you give away so rare an ornament?"

The lady only smiled and kissed her. She fastened the bracelet upon Anna Belle's wrist, sayagain, and I shall wish to know how you like the gift I have given you, and then, if you wish it removed, I will touch the secret spring; but before that time, remember, you are not to attempt to remove it. Farewell; may you have pleasant thoughts of me as you look upon the ornament that encircles your wrist."

She then entered a carriage that stood waiting for her, and drove away, and Anna Belle ran quickly to her mother to tell her all that had happened.

Her mother was much surprised at first as she saw the golden bracelet, with its glittering gems, and said the beautiful lady must have been a queen, to have possessed so rich an ornament, and to have been willing to give it away to a little girl like Anna Belle.

"What kind of stones are they, mamma?" said Anna Belle.

"They are the rarest of rubies. See how they gleam, and send out their red rays, as the bright

light strikes them?" When Anna Belle told her mother all she had said to the lady about her own changeable temper, her mother smiled and said, "I understand why the lady gave you the bracelet on such conditions. You must note this gift well, my child, for it may have power to teach you much."

Anna Belle did not care to stay longer to listen to her mother, but ran to prepare for a large party to which she had been invited to dine. She decided to wear a white dress, with cherry ribbons, to match the rubies in her bracelet, and she went down to dinner well satisfied with her attire, and was sure that every one would admire her. At first she desired to sit by her mama; but when her place was arranged with much trouble, she declared she would sit beside her grandfather. He looked at her with his usual look of love, but said, "I am an old man, and cannot be thought to know the taste of the present day; but if I had seen a young lady wear such a rich torquoise bracelet in my day, I should have seen her with blue ribbons."

"They are not torquoise at all, but red rubies" said Anna Belle vehemently. "Mamma told me they were."

But on looking down to her wrist, she saw the gems of a bright blue, She wondered greatly, and as soon as she was able she went to her room and changed the ribbons to blue.

There was to be a dance in the evening, and Anna Belle was permitted to order the third dance as she pleased. "I will have a cotillon," she said. But just as all was arranged, and the music had begun to play, she declared that she would not dance a cotillon, but would have a waltz. Before the waltz had commenced, she insisted on a contra dance.

In a pause in the dancing she heard a young friend say to another," Who would think that Anna Belle would dress in such horrid taste? Only see her elegant emerald bracelet, with blue ribbons! She could learn better than that of her parrot.

Anna Belle looked at her bracelet, and, sure enough, it was green instead of blue. She felt greatly vexed, and asked some one to remove the bracelet altogether; but no one could unclasp it, and she was obliged to see its gleaming green beside her blue ribbons.

She told her mother her troubles, who only smiled, and asked her if she could understand why the gems changed color. Anna Belle declared she did not care why; she only wished the bracelet was on the lady's wrist, instead of hers. A few days after, Anna Belle was invited to co with a boating party, to gather lilies. She was delighted, and was pleased to think that she could wear her hat with green feathers, which would

correspond with her emerald bracelet.

On reaching the spot where they were to embark, Anna Belle found the party all scated, awaiting her arrival. She took the seat reserved for her, but she was soon discontented, and wanted another. The rowers advised the party to keep still, but Anna Belle insisted that she would have her own way. The commotion made the boat rock, which much disturbed the party. As Anna Belle took her seat beside a lady she heard her whisper, "What horrid taste that child has. Just see her topaz bracelet, with its yellow glory, and those green feathers and that green trimming! If there is anything I like, it is to see people contented and pleased, and dressed in decent taste. I should know, though, that a girl that could not

know her own mind a minute would never know what colors to wear." Anna Belle looked with dismay at her wrist, long!"

gathered for her, and then ordered cakes instead, and saw the bright yellow stones where just she saw emerald green. But she could not help herself, and tried to forget her vexation in gathering the snowy lilies which floated so tranquilly on the penceful waters.

Thus day after day it happened the same. The colors of the stones in the bracelet changed just when Anna Belle wished them to remain permanent. She detested the bracelet more than any lady stepped out from among the trees, and in a ornament which she had ever possessed, and felt very angry that she could not remove it from her wrist. At last she went to her mother, and asked her what she should do.

"Have you not noticed why the gems change?" sald her mother.

"No," said Anna Belle; "I only know that they are hateful, and I am tired to death of them."

"From all you have told me," said her mother, 'I think the stones change their color only when the wearer shows a fickle mind. I believe you can remedy all your trouble with the gems by first remedying your own bad habits."

"I am sure," said Anna Belle, "if I thought I was as disagreeable as those gems, I would try and improve." As she watched herself, she found that her own wayward temper was represented in her bracelet, and she began to try and improve dress my doll in a pink dress, I wish it had on herself. At first she found it very difficult, and blue; and when my gold-fish swim, I wish they many times a day she beheld the gems change would fly; and when my birds sing, I wish they | their color from blue to green, and red and yel-

It had become noised about among her friends and the servants that Anna Belle's bracelet would reveal her changeable temper, so it was watched by all. This mortified her so much that she resolved that one day she would keep the stones of the same color, so she said: "Look now, all of you; you see the red rubies; if at night the rubies remain unchanged will you not kiss Anna Belle, and say she is worthy to be called the steadfast child instead of the fickle one?"

Whatever Anna Belle began to do that day she finished doing, unless called away by others, and before she began anything she thought whether she really desired to do it; and when night came she had the delight of seeing her bracelet gleaming with the rubies as bright and red as in the

Then her friends said, "How well Anna Bello looks; her eye is steady and her lips are beautiful, and all over her face glows the strength of her

effort to do right." She was so pleased with the success of her endeavor, that she continued to find it easy and pleasant to control her temper, and when the six months had transpired when she was to meet the ing, "In six months' time you will find me here lady in the grove, she looked each morning and evening and found her bracelet glowing with the same bright red stones.

When she appeared before the lady in the woods, she looked like quite another girl than when there before. "Pray tell me," said the lady, how have you liked the gift I gave you? I am delighted to find it looks the same as when I gave it to you."

"Oh," said Anna Belle, "I hated it for a long time, and I would have given all I possessed to have been able to have removed it; but after a time I found that the fault was not in the bracelet but in myself, and that it only showed my fickle, wayward disposition. So, instead of removing the bracelet, I wished to remove the cause of its changeableness. I believe I have corrected my bad habit, for every one loves me, and they now call me steadfast Anna. I am sure I am thankful to you for giving me so valuable a teacher, although for many weeks I wished I had never met

you.' "I will take back the gift if you will let me, for know of another child that needs it, and in its stend I give you this one of pearls and diamonds, that you can remove when you wish."

So saying, she unclasped the ruby bracelet and put in its place a lovely one, fit for a queen, and Anna Belle saw her disappear with a smile on her face, by the path that she had first come.

Does any one know who received the bracelet after Anna Belle, or of any little girl or boy that needs to wear it?

Enigma. BY X. E. W. X.

My whole is, according to Webster's definition,

I am composed of 15 letters. My 1, 9, 3, 13 is universally cherished. My 5, 10, 6, 15, 11 is to divine. My 2, 12, 8 is a number. My 7, 4, 14, 6 ornaments the face.

Sameness of kind or nature."

Word-Puzzle. NATMULSEOUAE

When arranged, will represent the beautiful but ad proofs that Summer has gone. ANSWER TO ENIGMA BY X. E. W. X.-" Colonel Grierson's Raid through Louisiana."

Answer to Enigma by E. W. and I. B. P.-William Ellery Channing." Answer to Conundrum in last Number. China-a-stir" (China Aster).

AFTER US.

FROM THE GERMAN.

Oh, after us, the earth will be no tomb, Trees yet will bud and buds burst into bloom; And, after us, yet will the nightingale Fill with the echoes of her song the vale.

Thou lily-heart, so gladsome and so pure, With lovely features that all hearts allure— Why, here, to thee is one life, only, given, If not that thou wert born to bloom in heaven?

WINONA.-The name Winona, which is used so often in naming ships, and which is now upon one of the best gunboats in the navy, is derived from a legend of northern New Hampshire. Winona was the daughter of an Indian chief, who had rescued from the hands of the savages a traveler by the name of Thornton, with whom she eloped, and whom she subsequently married. A few years of forest life so wearied the husband that he concluded to go back into society, and communicated that fact to his wife, who was so overcome by the announcement that she killed herself by drinking tea from the nightshade berries. Thornton, after performing the last sad rights for his devoted wife, removed to Boston, where in the busy world he hoped to forget this unhappy occurrence. Twenty years rolled by, when one day a traveler came to a public house in Winchester, New Hampshire, and, after disposing of his baggage, hastened to a grove of cedar, and was found the next day, lying by the grave of Winona, dead.

Dr. Barnes being inclined to sleep a little during a dull, prosy sermon, a friend who was with him joked him on his having nodded now and then. Barnes insisted on his having been awake all the time. "Well, then," said his friend, "can you tell me what the sermon was about?" "Yes, I can," he answered; "it was about an hour too

Written for the Banner of Light. JAFFER CLAYTON'S PRAYER.

Oh thou supreme, almighty Cause, Whatever he thy various name, Who framed great Nature's perfect laws, Sublime, eternal, and the same,

We know thee Wise-creation wide Displays thy wisdom everywhere: We know thee Just-naught is denied That claims a parent's equal care.

We know thee Merciful: replete With mercy is the varied year; In winter's cold and summer's heat, Thy many mercies do appear.

We know thee Good. Yea, goodness is Thy very spirit and thy name: The earth, the heavens, and the seas Alike thy goodness all proclaim.

Then why, oh Universal Good, Should we, thy children, bow in prayer, And on thy sacred car intrude Our vain, imaginary care?

What can we pray for? Have we not All that our sober senses crave? Thou carest for our present lot, If need canst care beyond the grave.

If thou art Omnipresent, thou Canst see us wheresoe'er we be: If Omniscient, then our woe And weal are surely known to thee. And if thou art Omnipotent,

Thou canst control our destiny: And ne'er will doom to punishment What ne'er had power to injure thee. For if in this our being here,

We had no choice or agency, And Justice, Love, and Mercy, are The attributes ascribed to thee. Oh, teach us how, while here, to live And take no life we cannot give. Cincinnati, Ohio, 1864.

Spiritual Phenomena.

Apparitions of the Living.

Mr. EDITOR-The following circumstance was recently related to me by a lady between 70 and 80 years of age, and I have thought that some good might be done by its publication. For the high standing in society, respectability, and earnest truthfulness of this lady I can vouch in the strongest terms. I will give the narrative as nearly in her own language as I can:

"My father was a goldsmith; we lived on a farm in the town of -, Conn. Our house was situated some little distance from the main road, and a lane led from the road to the house, and up into the barn-yard. On the opposite side of the lane from our house was my father's shop, and also a store kept by my uncle Christopher. Between the house and the store the lane was flagged with large flat stones. Uncle Christopher was a bachelor, and boarded in our family. When traveling to the neighboring towns he always went on horseback, riding a large, powerful horse, whose gait was usually a gallop. We could always tell when he was returning home, from the sound of his horse's feet galloping up the lane, across the stones and up into the barn-yard, where it was his usual habit to unsaddle his horse, turn him out, and come down to the house, bringing the saddle on his back.

One day there came three men to the farm to see uncle Christopher. He was away, but as it was near his usual hour of returning, they concluded to wait for him. They stayed in the shop with my father. In the house were my mother my four sisters and myself-making ten persons in all in the house and shop. About five o'clock we heard uncle Christopher's horse galloping up the horse's feet as he passed over the flag-stones. The men in the shop also saw him and his horse, and heard the sounds made by the feet. All ten thus saw and heard, and each one knew him and his horse quite well. We waited a long time for uncle to come down to the house, and finally, as the men became impatient, one of my sisters and myself went up to the barn to tell him there were men waiting for him. We could find neither him nor his horse, and of course we were very much startled by the singularity of the circumstance of his disappearance, more especially as it was impossible for him to get back to the road without re-passing the house; and we were certain he had not done that. We reported that there was no uncle Christopher there, neither could we ascertain that he or his horse had been there. Father then went up to the barn, but could not find him. His face, when he returned to the house, wore a very troubled expression. We questioned him, but he only shook his head, and said that we had been deceived, thus trying to allay our fears. In a short time we again heard the sounds of the horse's feet, and this time uncle Christopher really came. He had not been up to the barn before, therefore what we saw was not his real presence, nor that of his horse, and yet ten persons both saw and heard. There was not one of us who would not have testified in the strongest manner that the first appearance was really and truly his veritable self, and the horse he rode we could as strongly testify to. Nothing came of this, nor could we discover that it in any way influenced the fortunes of Uncle Christopher or any of the company."

This lady also related to me another singular circumstance, which I am tempted to lay before your readers:

"You remember, James," said she, "how our house was built, for you were often in it when a boy; and you remember, also, that there used to would state to me what those "rumors and conbe Sunday meetings down at -- 's works, about | jectures" were, I would meet them, &c. I rea mile from the farm. One Sunday I went to ferred him, likewise, to certain parties who had meeting arriving there a short time before the listened to my discourses in Unionville for the services commenced. Soon after seating myself nature thereof. Since, an ominous silence on his in the house, one of my neighbors, a lady, came part has explained the whole thing to my satisin and took a seat beside me. 'Why, Cynthia!' faction. said she, 'how did you come here?' I told her that I had just come on foot. 'But,' said she, 'I saw you in your house not fifteen minutes ago, standing beside the cradle of your child, rocking it with your foot. I spoke to you, but you did not answer me, and you were not dressed for church, You were in the cast room, and while I was speaking to you, you suddenly left the cradle and went his colors to the world of Orthodoxy, and of late out into the kitchen, turning when you reached he complains that his wonderful talent is taken the door, and looking at me with a singular ex- from him. Oh, unprofitable servant! wilt thou pression of countenance. I came directly from your house to this place, and I am astonished beyoud measure to find you here.'

Now, James, I had not seen this lady before on that day, and I had been away from home about the evangelical churches so many believers in one-half an hour. What to make of it I know our Philosophy. Indeed, the public mind is, in not; but this I know, that at the time she said she | the main, favorable to our gospel, and whenever saw me I was not in the house."

Again, Mr. Editor, let me say that I have the most implicit confidence in the truth of this excel. | bear the standard of Divine Equality and heaven-

lent old lady, having known her when I was a boy, and having renewed my acquaintance with her about one year ago. She is not a Spiritualist, but is an earnest, praying, and good-working Christian woman, She is truth itself, if there is truth on J. M. S.

Boston, Sept. 5, 1864.

Facts of Spiritual Communion.

MR. EDITOR-Agreeably to a call made in your paper some time since, for facts, I desire to present a case, illustrative of the wisdom and power of spirits, to discern the motives and acts of individuals, in and through the medium of clairvoyance and impressibility. Dr. S. L. McFadden, a clairvoyant and healing medium, through whom, for the last ten years many wonderful revelations have been made and given, of the acts and events of the life of individuals from their childhood up to old age, is the medium through whom the communications were given that I am about to relate.

While located in the city of ----, in the State -, a lady came to him (this medium), for the purpose of receiving tests of the truth of Spiritualism. After giving her various tests and answering her mental questions, he told her that he saw she had contemplated the murder of her husband by poison: and that she had lined the bottom of her trunk with greenbacks, taken from his coffers, as he was a capitalist; and the principal motive in thus dispensing of him, was that she might be left free, to unite herself with another man, with whom she had been in love for some time, and who was cooperating with her in the plan for his murder. The doctor described his person and disposition minutely, all of which, in awe and astonishment she acknowledged to be true. The doctor told her if she committed the act, a life of misery and wretchedness awaited her in future. This occurred in October, 1863, and so far as known, the husband has not been killed or wife eloped with her intended. Shortly after this event the doctor and his lady, who, by the way, is an excellent healing medium, went on business to another city in the same State, for the space of three months, when they returned again and notified the public accordingly. Subsequently one morning a little boy came into the kitchen where the doctor's wife was engaged, with some fine beets for sale, which she purchased, asking him at the same time where he lived, to which he replied, five miles in the country. She took the beets to the doctor and he said "trick, poison," and immediately ran after him, and overtook him in a store, where he addressed the boy in an indifferent manner, and asked him where he lived: lie pointed to a house close by where the woman lived who had received the tests. The doctor went home, and on examination, found the beets contained enough poison to kill a dozen persons, which had been put in by cutting small gashes in every beet, and inserting poison. Thus was the fact revealed. The spirits said the woman had been fearful of exposure, when she found the medium had not left the city for good, and therefore determined to murder him.

During an experience of sixteen years, in the belief of Spiritualism, I have never seen a medium who surpassed doctor McFadden in the accuracy and convincing character of his tests of spirit power and intelligence.

A. G. PARKER, M. D. Yours. Stocton, Illinois, 1864.

Correspondence.

Spiritualism in Pennsylvania.

There is no department of your folds, dear BAN-NER, in which I am more interested than that devoted to communications from the scattered anostles of our flock. While the Orthodox world is crying out on every hand that "Spiritualism is dving out," the positive testimony to its sure and steady advance is everywhere overwhelming in its arguments. And one fact stands out before the lane, and looking out of the window we all every speaker more significant in its meaning saw him and his horse, and heard the clatter of than volumes of mere assertion, viz., the suspicion with which every public laborer is nict by the clergy of various denominations, unless upon first introduction they will cheerfully endorse all the articles of their creed. It has become a rule, with rare exceptions, for them, as well as for all trustees of public halls, to ask, first, what 'Church" we belong to. The next question is sure to settle the matter, "Are you a Spiriualist?" or, some pointed allusion to our faith and philosophy, which shows that they are conscious of one "blessed" fact, and that is, that Spiritualists are getting almost as numerous as Church members, and are becoming such a power that any intolerance seems to them justifiable in puting down the "delusion."

In my travels as a public lecturer, I have many times met clergymen whose first business was to arraign me before a self-constituted tribunal, something after the order of a Popish confessional, and childlike, with my natural love of honesty and truthfulness, I have always found my candor met with all sorts of "righteous" condemnation, while plain matter-of-fact argument with such opponents has been out of the question. A case in point occurred recently in Unionville, Centre Co., Pa. A Methodist minister in a neighboring town engaged to me the basement room of the church for an evening discourse. The day before I was to fill the appointment, he wrote me, saying the Trustees of the church were much dissatisfied with the arrangement, owing to various rumors and conjectures concerning the object of my labors, though nothing against my personal character was brought against me; that if I would state more definitely the nature and object of my work, and he found no foundation for the rumors, he would do what he could to get me a hearing, I replied to him that I seldom took any notice whatever of rumors or conjectures which were usually very absurd and untruthful; but if he

In Central Pennsylvania, in the very hot-bed of Conservatism, I found more than one Methodist minister full and firm believers in the Angel Dispensation. One is a medium of rare ability, and has given a large manuscript volume of communications, some of which are essays of the most profound character. But he dare not show not wake in the future to see how thou hast impoverished thyself, when those bright jewels of promise were lighting thy way to the higher life? I am really most cheeringly surprised to find in it shall take on a practical reality, hundreds and thousands will pour into our ranks, and help to

born Justice, until it shall become firmly planted in the soil of coming generations.

There is no mistaking "the signs of the times." With all the hostility, bitterness and suspicion which has been engendered in the hearts of individuals against the dissemination of the spiritualistic philosophy by ignorant and prejudiced leaders, the great heart of the People is beating to the music of the higher life, and no despotic power of earth can long hold in chains of mental darkness the souls of God's inspired children.

One touching incident I may relate as evidence of the power of God, through his missionary spirits. While in Harrisburg, I visited one afternoon the hall then occupied on week days by S. Paist for holding séances. An aged, palsied man, with threadbare coat and lopped hat, entered the hall and waited his turn. With trembling steps he followed to the little ante-room, but the picture of that face and form as he emerged I can never describe in language. Would I had it sketched in living colors, that I might carry it about in my travels as the grandest exponent of our faith I ever saw in human form. His countenance seemed bathed in light—a placid calmness sat upon his face, but the tell-tale tears were gushing from his eyes, and his tottering form seemed animated with am willing to work. The last breath of life I denew life. His words were few. From them I learned that he had never before known aught of for the elevation of poor humanity, greaning unthe joys of angelic communion; but on this occasion he had received incontrovertible evidence of calls! Shall I have them? I dread, oh, how the great truth from his departed wife and other much, to return to any labor, except in my own members of the family. A few days after, I met | chosen field. Did I not, I should not write this him on the public street. To my question, "Does life now look any brighter to you?" "Oh, yes! brighter, brighter!" said he. "I feel very different now about going." He then told me his son and Therefore I write this-full as it is of the first perdaughter-in-law had become converted to the faith, by tests given through S. Paist, and that the latter, who had suffered much from mental disturbance consequent upon unfavorable and trying circumstances, had become a changed woman

and quite reconciled to her lot. I am surprised that more of our lecturers do not penetrate into the country towns and villages of Pennsylvania. Her is a wide field ready to the harvest. It is true the labor is of the pioneering order, but it must be done by some one. The reward will not come so much in dollars and cents as in future harvests, which it will take time to mature. But the soil is deep, and will well repay culture to the true philosopher. In every place I went I found sufficient interest to support introductory lectures; and when the present political and military excitement is past, the people will gladly welcome all true laborers. The Friends, specially of the Hicksite order, are, many of them. outspoken Spiritualists, and the religious element I find among them is quite harmonizing in its effects. Their discipline, though mechanical and rigid to a degree, has, in the main, been productive of moral growth and universal charity. They are, many of them, practical Christians, and the dispensers of a genuine hospitality, while the prejudice of color finds no place among them for its baneful and intolerant influences.

In this city there are many nominal Spiritualists, and some practical workers, whose lives attest the genuineness of their faith. With the usual proportion of churches, there is a large class of minds who dare do their own thinking, and would cheerfully support a rational and consistent system of education by means of public lectures; but they are too far advanced to be satisfied with a spurious article. Yours for truth,

M. J. WILCOXSON. Newark, N. J., Sept. 5, 1864.

To the Friends of Progress, Organized for Spiritual Meetings.

I have a few words to say to you in behalf of nyself.

A few years ago the spiritual forces took possession of my interior being. Since that time have been a willing subject of their influence. I have labored by night and by day. I have been glad to be a humble instrument for good in the hands of angel workers. I have a circle of spiritguardians and guides, in whom I trust. I believe ing, he is confident of grand victories, though he the time will come when the thoughts they have be swallowed up in the great surging sea of given me—the beautiful system of printing they Strife. To-morrow the quiet, unassuming citizen; have elaborated through my organism-will be no martial step nor soldierly bearing, no look of received and understood by the whole world. The plans of my guides are broad and deep. They include the establishment throughout the earth of a comprehensive, beautiful and philosophical system of sound-representation, which shall serve as a link to bind together the nations.

A work so great requires the cooperation of the requisite number of flesh-dwellers. I alone am weak, though aided, as I know that I am, by a numerous and nowerful hand of earnest spiritphilanthropists. I must have the earnest "God speed," at least, of those interested in the welfare of the nations. I must be taken to the hearts and homes of true Spiritualists. There are those who can give me the true brotherly greeting; there are those who can strengthen, those who can aid, those who can sympathize from the depths of their souls with the movement which I have been led to inaugurate. Kind words from honest hearts have already been received from different portions of the country-words of sympathy and inquiry, For all such my heart flows out in gratitude. The appreciation of others than my immediate friends, s certainly sweet.

The time is coming, I have said, when the cause I have espoused will be understood. Meantime, like other mediums, I must go forth with such words as the spirit may give me to utter. As time rolls on, means will be provided, doubtless, for the giving forth to the world in permanent form, of the system which I have received, and of the ideas connected therewith. Who shall assist? Who stands ready to give me and mine such support as other medium laborers are receiving? I ask of you to whom these lines are addressed, to consider whether you are willing to extend the helping hand in this, my "time of need." My heart beats warm and high for the cause of Spiritualism. Shall I go back to the cold damps of worldly occupations, because, for sooth, the physical needs of me and mine cannot be met in spiritual labors? I have worked earnestly and gladly, with all the strength of my nature, in that cause so near and dear. I have met persecution; been stoned; have been hungry, cold and shelterless; have slept in the yard of an aristocratic mansion in the city which gives Henry Ward Beecher many thousands a year-and again in a Connecticut barnbecause the liberality of Spiritualists saw fit to deny me the paltry sums necessary for comfortable shelter, etc.; have been called fool by my own brother; been weary and sick from long walks, taken because I could not "afford" to ride; have been, in short, heart-sick, body-sick, purse-sick and home-sick for heaven. I care not for poverty, but debt looks formidable. Must I plunge deeper therein? I care not for the contempt of illiberal minds, but I do care for the appreciation of lib-

Be true, oh, my soul, to thy convictions, let them lead where they may, has been my voice, and will continue to be

Doubtless I have not borne more than some others. All, I am well aware, have trials, and I

do not expect ever to be exempt. My failing and greatly reduced strength, however, admonishes me, in language which I cannot misinterpret, that the rough ploncer work in which I have been engaged must not be continued. Debt, and probable increase thereof, also admonishes that something more reliable is necessary.

The wants of a family require a regular and reliable compensation. In these times of starvation prices, I must look somewhere for bread for my family other than to seventy-five cent contributions for spiritual lectures in the back towns, which it costs one dollar and twenty-five cents to reach! The spirit has been willing, but the purse is weak!

Under these circumstances, duty to my family and duty to myself, requires that I should withdraw from the lecturing field, unless engagements can be received from those places where the compensation is sufficient and certain. The schoolroom offers inducements-tempting me back to a former occupation.

I ask of you who have taken it upon yourselves to give employment and support to laborers in the field of man's redemption from materialism, not alms, but calls to speak ! Shall I have them? I sire shall be spent in the utterance of spirit-truths, der the weight of centuries. I ask not alms, but anneal. But I cannot, must not nioneer. I desire to remain in the body until-and only until-that which is marked out for me is accomplished. son, singular. I want the warming influence, oh brothers, of your kindly sympathies and generous appreciation. Extend to me the helping hand, as you alone can do at this juncture. The return may be poor; but heart and soul are in the work, and perchance some feeble rays of Truth, Wisdom and ove may reach you.

The glories of the celestial life must sooner or later irradiate the earth-sphere. The earnest workers of the nineteenth century have much to do toward shaping the destinies of the future. The sunbeams of righteousness are even now shimmering through the dark clouds of superstition, and warming many a heart. Who will part still wider the gloomy mementoes of by-gone ages? Let him stand forth! Let him be known, recognized, encouraged in every well-meant effort, sustained. Let all-believers, merely, as well as "mediums"-share alike the burden of the contest. Who will stand back and refuse to do? Let him beknown. 'Tis not enough to look on, in this great strife between the darkness of the past, and the light of the coming ages. I, for one, am willing to work. God and the angels will guide, and, I trust, open the hearts of some, to the propriety of securing the feeble services of

JAMES M. ALLEN. Scarsport, Me., Sept. 3d, 1864.

J. H. Raudall in the Field.

DEAR BANNER-After a period of silence inluced by the influence of the great national conflict, I am again permitted to return to my duty in the vineyard of Spiritualism. For nearly two years I have led a curious life—a life that is thrilling in its details—and yet though so strange and fascinating, I revert to it with many pleasing recollections. Mine has been the soldier's life. If you ask me why I entered the arena of physical combat, I can only say that it was the feeling of duty to myself and country that led me to participate in the "war of bullets."

You know the temperament of the real patriotic soldier. To-day the fire of patriotic eloquence, wrapping him in the mantle of its magnetic influence, maddening his whole nature to real and imagined perpetrators of wrong, makes him only too willing to participate in scenes of carnage for the immortalization of a principle; ever burning with enthusiasm, even in the midst of reverses, subject to all manner of deprivation and sufferobedience to superiors, nor expression of victorious cheer reveals what he has been; but name a battle where his duty led him to strike a blow for Freedom-revert to the march and bivounc-then his countenance becomes animated, memory calls to mind the comrades with whom he shared the perils of a soldier's duty, and he lives the old campaigns over; his magic wand of experience stirs the eloquence of his soul, and the juvenile patriotism of inexperienced beings catching the fire of his glowing descriptions, are made better and wiser, purer in heart. Though the few only survive, and their sufferings have been intense vet the knowledge of the reality of things which

they possess gold cannot purchase. I have been and done my part. I no longer have health to enable me to mingle with the elements of physical war; but I thank God that there is a great conflict of ideas in which I can engage, and my strength of body and soul, as an instrument, henceforth shall be devoted to the promulgation of those principles of spiritual truth which shall make humanity outgrow war and its attendant train of evils. Here, then, we have faint glimmerings of the great work to be done by spirits, mediums and Spiritualists.

Spiritualism-what of it? All-everything! If we live in accordance with its divine principles, it will give such an impetus to the pure truths of Christ's Christianity, that Government as well as Church will be completely revolutionized by its mighty power; indeed, we scarcely realize the sublimity of its grand mission. It is the soldier of the past, the hero of many long campaigns and hard-fought battles; and its mighty experience is the vital religion of humanity, Those who accept and are governed by its precepts, are daily growing in the knowledge of the Unseen; those who curse it are made to tremble at its revelations, and like the returned prodigal, they will come back, are coming even now, and will be made to see with eves free from scales the great parent principles of religion, which, in their blind devotion to superstitious ceremony, they departed from. I believe that humanity lives, and that God and the love of principle in the human heart lives; for

" Ever the world goes round, Ever the truth comes uppermost, And ever is justice done."

Dear Editor, to you and my many kind friends among your readers, I would say that I am in this work. And I want the professed lovers of these great principles, bequeathed to us from the angel-world, to stand by the BANNER in the great rally for truth and right. Let all feel that they are color-bearers, and then the BANNER

I shall pass the winter and spring in Maine and Eastern Massachusetts, and should be happy to make arrangements for Sundays or evenings, wherever friends may desire.

will be kept to the breeze.

Yours for truth, J. H. RANDALL. Troy, Vt. Sept. 10, 1864.

LECTURERS' APPOINTMENTS.

(We desire to keep this List perfectly reliable, and in order to do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as printed. As we publish the appointments of Lecturers gratui-tously, we hope they will reciprocate by calling the attention of their hearers to the Bannen or Light.)

MRS. S. E. WARNER will speak in Boston, Oct. 2 and 9; in Willimantic, Conn., Oct. 16 and 23. Will receive calls for No-vember. Will also speak week evenings, if desired. Address, care of Dr. II. F. Gardner, Pavillon, 67 Tremont street, Bos-ton.

ton.

L. Judd Pardes will lecture in Worcester, Sept. 18 and 25.
Will respond for the fall. Address Boston, at the Boston Hotel.
Miss Martha L. Brokwith, trance speaker, will lecture in
Portland, Sept. 18 and 25; in Quincy, Oct. 2 and 2; in Springfield, Oct. 18 and 23; in Philadelphia during November; in
Taunton during Junuary; in Springfield during February; in
Worcester during March; in Lowell during April. Address
at New Haven, care of Geo. Beckwith.

J. H. RANDALL will speak in Hinesburg, Vt., Sept. 25; in Leicester, Oct. 2; in Middle Granville, N. Y., Oct. 9 and 16. Address accordingly. He will visit and speak in towns on the Penobscot the coming winter.

H. P. FAINVIELD, trance speaker, will lecture in Portland, Me., Oct. 23 and 39. Will answer calls to lecture and attend funerals. Address, Greenwich Village, Mass.

Miss Sarah A. Nutr will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Habbath of March, Address, Locke's Mills, Me. Mas. E. M. Wolcorr will speak the first Sunday of each month in Leicester, Yt., for the coming year; and the second Sunday of each month in East Middlebury, Yt.

month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

ISAAC P. GREENLEAF will speak in Stockton, Mc., Sept. 18 and 25; in Gleenburn, Oct. 2, Nov. 6, and Pcc. 4; in Exeter, Oct. 9, Nov. 13, and Dec. 11; in Bucksport, Oct. 18, 23 and 30, Nov. 20 and 27, and Dec. 18 and 25. Address, Exeter Mills, Mc.

N. Frank White will speak in Chelsea, Sept. 18 and 25; in Taunton, Nov. 6 and 13; in Quincy, Dec. 4 and 11; in Troy, N. Y., during January; in Springfield during March. Address, Quincy, Mass.

Miss Lizzie Doten will speak in Philadelphia, Pa., during October. Address, Pavilion, 51 Tremont street, Boston, Mass.

Mes. Sarah A. Byrnes will speak in Taunton, Sept. 18 und 25; in Providence, Oct. 9 and 23; in Portland, Nov. 6 and 12; in Plymouth, 19cc. 18 and 25.

CHARLES A. HAYDEN will speak in Providence, R. I., during September; in Tunton, during October; in Foxbord, during November; in Worcester, during December; in Lowell, during January and May; in Chelsea, during February.

Mss. M. S. Townsend speaks in Quincy, Sept. 21 and 28; in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above.

J. M. Peebles will speak in Rockford, Ill., the first two Sun-

J. M. PERBLES will speak in Rockford, Ill., the first two Sun-days of each month. Address as above.

LEO MILLER will spend the fall and winter in the West, and may be addressed at Chicago, Ill.

DUDLEY WILLITS will locture in Davenport, Ill., Oct. 9; in Denington, Oct. 23.

Miss Susie M. Johnson will lecture in Dover, Me., during september; in Rockland, Oct. 23 and 30; in Plymouth, Mass, Nov. 6 and 13; in Taunton, Nov. 20 and 27. Address, Bradley, de., care of A. B. Emery.
WARREN CHASS WILL

Me., care of A. B. Emery.

WARREN CHASE Will lecture in Elkhart, Ind., Oct. 16, 23 and 30; in Sturgls, Mich., Nov. 6; the remainder of November and the month of December will be spent on the route to Washington, for which engagements can be made soon; will lecture in Washington, D. U., during January, and from there make a tour East, via Baltimore, I hiladelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light

Mrs. AUGUSTA A. CURRIER will speak in Milford, N. H., Sept. 25; in Haverhill, Mass., during October; in Philadelphia during Becember; in Worcester during January; in Lowell during February. Address, box 815, Lowell, Mass.

WALTER HYDE lectures every week in the "Electro Thera-poutle and Mcdleal institute," No. 24 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend funerals. See advertisement. Address as above. MRS. E. A. BLISS, of Springfield, Mass., will speak in Lowell during September; in Chelsea, during October; in Troy, N. Y., during November.

Mis. S. M. BECK will speak in Burns, LaCrosse Co., Wis. Sept. 25, and Oct. 16.

Sept. 25, and Oct. 18.

MRS. ALGINDA WILHELM, M. D., inspirational speaker, will lecture in Belvidere, lit., and Eikhart, Ind., during September. Will answer calls to lecture for the political campaign, in October, before Union Leagues, and other associations, by ready application, in care of H. H. Marsh, 141 Wells st., Chicago, Ill. J. L. POTTER, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice. GRORGE A. PERIOR, tranco medium, will speak in Bradford, Me. Sept. 25; in Charleston, Oct. 2; in Central (small) Hall, Lewiston, Oct. 18, Nov. 13, Dec. 11, Jan. 7, and Feb. 4. Ad-dress, box 87, Auburn, Me.

Mrs. JENNIE S. Rudd, mc. Mrs. JENNIE S. Rudd, tance speaker, will lecture in Som-ers, Conn., Oct. 16 and 23. Address, Taunton, Mass. MRS. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice; in Eden Mills, Sept. 25. Is at liberty to speak on week-day evenings, if wanted.

liberty to speak on week-day evenings, if wanted.

JAMES M. ALLEN, Stockton, Me., will receive subscriptions
for the Banner of Light; also attend funerals.

J. G. Fish will speak in Cloveland, O., during September;
in Grand Rapids, Mich., during November; in Providence, R.

I., during January and March: in Worcester, Mass., during
February; in Van Buren and Allegan Counties, Milch, during
April, May and June. Address, Ganges, Allegan Co., Mich., or
according to appointments above.

W. K. Riffler will speak in Stockport, N. Y., during September and October; in Somers, Conn., during December; in Stafford, Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Address as
above, or Snow's Falls. Mc.

Mrs. Susie A. Hurchusson will speak in Chiconec. Sept. 18

Mrs. SUSIE A. HUTCHINSON will speak in Chicopee, Sept. 18 and 25: In Eden Mills. Vt., Oct. 2 and 23; In Stowe, Oct. 9; In South Hardwick, Oct. 16; In Montpeller, Nov. 6; In Portland, Me., Nov. 20 and 27.

MISS EMMA HOUSTON will lecture in Somers, Conn., Sept. 18 and 25; in Worcester, Mass. during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. II.

Austrex E. Simmons will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodslock, Vt. Gress, Woodstock, Vt.
Miss Lizzie Caniery, Ypsilanti, Mich., will be in Brecksville, Richiteld, Hinckley, Chagrin Falls, O., the last two weeks
of September and during October, visiting other places during
the week, if desired; in Unclanati during November.

DR. AND MRS. L. K. COONLEY Will lecture and heal in Eigin, Ill., Sept. 25; in Algonquin, Sept. 27 and 28; in Eigin, Oct. 2; in St. Charles, Oct. 9 and 16; in Eddy's School-house, Oct. II and 12; in Quincy during December. Address, St. Charles, Ill. Will farnish Spiritual and Reform Books at publishers' prices, it takes the School and take subscriptions for the Banner of Light.

FATHER E. F. MARTIN will lecture, by split-influence, at the indian Spring Grove, West Townsend, Mass., every Sunday, at 5 o'clock P. M., when the weather is pleasant.

W. F. Jaminson, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

flinder this heading we insert the names and places of resi co of Lecturers and Mediums, at the low price of fifty cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to locture, the notice and address will be published gratuitously under head of " Lecturers' Appointments."]

DB. H. F. GARDKER, Pavilion, 57 Tremont street, Boston, wil answer calls to lecture.

Miss. C. Augusta Firth will make engagements for the fall and whiter to lecture and attend funerals. Address, P. O. drawer 6505, Chicago, Ill. sep3-6w* Mes. S. M. Beck, impressional and inspirational speaker, Lacrosse, Wis. Lacrosse, Wis.

REV. D. P. DANIELS will answer calls to lecture, solemnize marriages, and attend funerals. Address, Lafayette, Ind.

Mrs. A. B. Manley, No. 6 Emery street, Springfield. Mass. north of the depot. sep17—6w* Mrs. N. J. Willis, trance speaker, 24% Winter street, Boson, Mass. Sep. 1—311.*

IRA H. CURTIS speaks upon questions of government. Address, Hartfurd, Conn.

nov2l—j.*

Mrs. Sarah A. Byrnes, formerly Miss Sarah A. Magoor, trance speaker, will answer calls to lecture. Address, No. 27.0.2 mar 12.—70.2 mar Miss Lizzie M. A. Carlet, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers.

GEO. A. l'ERCE, Auburn, Me., trance speaker, will answer calls to lecture and attend funerals. aug20—6m* MRS. JENNIE S. Rudd, trance speaker, Taunton, Mass., will, answer calls to lecture and attend finerals. jy2—3m² Miss Jennie Lord, musical medium, care Erastus Stebbins, Chicopec, Mass. C. W. Wannen intends visiting New England soon, and will answer calls to lecture there, and on the route. Address, Bridgeport, Crawford Co., Wis. sep24—

Dudler Willits, New Boston, Ill. sep24—

Sep

DUDLEY WILLITS, New Boston, Ill.

MRS. C. FANNIE ALLEN'S address will be Stockton, Me., after July 9. She will new receive calls to lecture for the coming autumn and winter, and attend fisherals when desired. Jyl6f

J. L. Potten, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Des Moines, lowa, care of Lewis Lucas, Esq.

Mrs. H. F. M. Benny Republication of the company of the c

MRS. H. F. M. BROWN may be addressed at Cleveland, O. jyl6-+ MRS. C. A. PULSIPHER, of Oncida, Knox Co., Ill., will answer calls to lecture, or speak on funeral occasions.

MISS A. P. MUDGETT will answer calls to lecture, and attend funerals. Address, Montpeller, Vt., care of L. L. Tanner.

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Address.

MRS. ANNIE LOND CHAMBERLAIM, musical modium. Address 40 Russell street, Charlestown, care Col. C. H. Wing. Juna Henny George, trance and inspirational speaker, will answer calls to lecture, or attend funerals. Address at No. 11 Kneeland street, Boston.

Miss. Frances Lord Bond, care of Mrs. J. A. Kellogg, Amberst, Mass. A. B. WRITING, Albion, Mich. iv9-3m

A. B. WRITING, AUDION, MICE.

MISS L. T. WHITTIER WILL answer calls to ecture on Health
and Dress Reform, in Wiscousin and Illinois. Address, Whitewater, Walworth Co., Wis. Moses Hull, Kalamazoo, Mich. F. L. H. WILLIS, 129% East 20th at., New York.

SANUER H. PAIST, the blind medium, will answer calls to lecture and sit for tests. Address, Henry T. Child, M. D., 534 Race street, Philadelphia, Pa.

DR. JAMES COOPER, of Bellefontaine, O., will answer calls to speak on Sundays, or give courses of lectures, as usual.

MRS. F. O. HYEER DAY 168 Burgles, N. V.

MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5— L. Judd Parder, Boston, Mass, at the "Boston Hotel." MRS. SOPRIA L. CHAPPELL, Battle Creek, Mich. MR. and Mrs. H. M. MILLER, Elmira, N. Y., caro Hatch.

J. S. LOVELAND, Willimantic, Conn. H. B. STORER, Foxboro', or 4 Warren st., Boston. MRS. LAURA CUPPT, Dayton, Ohio. REY. ADIN BALLOU, lecturer, Hopedale, Mass.

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Correspondence in Brief.

Lecturers Wanted in Baltimore.

Our lecture season, Mr. Editor, commences with the first Sunday of October, and is expected to continue until the close of June. We have not yet made arrangements for the entire season, and would like to hear from such mediums as are qualified to present to intelligent audiences the Facts, Philosophy and Religion of Spiritualism.

Facts, Philosophy and Religion of Spiritualism.

During the past senson we had a series of most eloquent and profound discourses, through the organism of Thomas Gales Forster. Miss Mattie Beckwith spoke twice for us, and made a very agreeable impression. We would be pleased to have her with us again. Mrs. F. O. Hyzer gave us one lecture, and so completely magnetized her audience that at the close after an hour and forty. audience that at the close, after an hour and forty-five minutes speaking, they called out for her to

We had some other lecturers with us, however. We had some other lecturers with us, however, who seemed desirous to convert our spiritual rostrum into a partizan arena, where crude ideas of political economy could be offensively thrust upon unwilling listeners. They were, of course, checked in such demonstrations, and, as was natural with imperfectly developed minds, they complained that freedom of speech was denied upon the Baltimore altiform

plained that freedom of speech was denied upon the Baltimore platform.

We, who have been earnestly laboring in the work of Spiritualism during the past years, when scoffs and sneers were almost the only rewards of our efforts, are not willing that now, when the public mind has been awakened to the importance of the subject, our audiences should be dispersed by puerile harangues upon subjects foreign to the purpose of our association. purpose of our association.

purpose of our association.

Our platform has been erected in the face of an antagonistic public, for the dissemination of knowledge of the spirit-world, as derived from intercourse with the dwellers therein; and when we invite that public to our hall to listen to the "New Gospel," we do not intend to draw them thither under false pretences.

FREEDOM OF STEECH is one of the cardinal principles of my religious and more our Spiritual

principles of my religion, and upon our Spiritual Rostrum I trust there will always be free speech upon the subject of Spiritualism. When we desire other subjects to be discussed we will engage our speakers with reference to those subjects, and

make the proper announcement to the public.
We would be pleased to open correspondence
with competent lecturers, who recognize the propriety of the views expressed above, and who are
earnest workers in the cause of Spiritualism.

carnest workers in the cause of Spiritualism.

Thomas Gales Forster spoke with much beauty and power, yesterday, over the mortal remains of a lovely child of Mrs. Morrell, so widely and favorably known as a medium for test and personal communications. At the tomb he was entranced by his spirit-friend, Prof. Dayton, who, in strains of poetic beauty, described the transition of the little spirit from the dense atmosphere of earth to the etherial realms, where angels bathe forever in the etherial realms, where angels bathe forever in that flood of light that flows from the Supreme. Your friend, Wash. A. Danskin. Baltimore, Md., Sept. 12, 1864.

Matters in the Empire State.

The Truth is gradually finding the light in Onon-daga Co. Through the efforts of Dr. Butterfield and other citizens of Syracuse, regular meetings have been held. Mrs. Hutchinson filled the desk during June and July, attracting good audiences. Week-day evenings she sometimes spoke in surrounding villages. At Manilus the Methodist church was opened, and subjects given by the audience was ably handled and surrious property. dience were ably handled, and questions answered, with evident satisfaction even to the skeptics

The last Sundhy in July a steamboat load of happy hearts took an excursion to Three River Point, where they found near one thousand persome, where they found near one thousand persons assembled in a delightful grove, and Mrs. F. O. Hyzer pouring out her truly thrilling streams of deep inspiration. In the afternoon she spoke again; also improvised and sung a charming melatron the subject of invalentes. ody on the subject of inspiration. A number of Adventists were present, some of whom are investigating Spiritualism, and have lost much of vestigating spiritualism, and have lost much of their interest in their former faith. A melodeon had been placed on board the boat for the accommodation of the singers present. Many songs were sung, among them "The Patriot Mother's Prayer," "Shall we know each other there," and "New Era." Mr. Bartholomew, a Universalist minister of Roxbury, Mass., has been visiting here, and discoursed to immense audiences at Oran. He is quite free from the usual orthodoxy Oran. He is quite free from the usual orthodoxy which too often attaches to some of his liberal

sect.

Mr. Richardson, a Methodist minister of this place, has forsaken his flock—left the "army of the Lord"—and got up a splendid cavalry company, and has been appointed captain in the army of his country. He is too progressive to be much longer cramped by his old creed.

Mr. John Thomas, whose subscription is enclosed, is known through this section as a practical health reformer, having saved his life and restored his system to perfect health, by obeying

restored his system to perfect health, by obeying the natural laws of "temperance in all things." Spiritual philosophy," he says, "fills a want in his nature that nothing else could meet." He reads the Atlantic Monthly, Rural New Yorker, the Phrenological Journal, Herald of Health, Laws of Life and several other papers, but declares that he could sooner do without all of them than the RANKE OF LIGHT. than the BANKR OF LIGHT.

Le Grand B. Cushman, the vocalist, humorist

and lecturer, has just returned, after a visit to Suratoga Springs, and has gratuitously volun-teered his services for one year, or during the war, for benevolent purposes. We are now practicing some new pieces to "sing for the hearts that bleed," hoping, with the help of good men and angels, to carry out the work of "practical Spiritualism" in harmony with the appeal for the suffering Unionists in the BANNER of August 20. Do we dare hope for, or do we deserve, peace as a people, until we put in practical operation the Declaration of Independence, and carry out the principles of universal brotherhood, and prove the sincerity of universal brotherhood, and prove the sincerity of our religious professions by feeding the hungry, elothing the naked, healing the sick, freeing the oppressed, and in all things "do unto others as we would have them do unto us?" Watching, waiting, working, praying and hoping for united, harmonious action among all who truly love Truth, Peace, Purity and health of mind and body, I remain, Yours, &c., B. M. LAWRENCE.

Manlius, N. Y., Aug. 31, 1864.

The Banner-J. M. Peebles.

Enclosed you will find, Mr. Editor, the sum of fifty cents, in addition to my six months' subscription (\$1.25.) Since the suspension of the Herald, and your carnest appeal in behalf of the BAN-NER, I feel it not only my plain duty, but sincere pleasure, to aid you as far as possible in the sustenance of an able and earnest organ and advocate of the beautiful truths and Godand advocate of the beautiful truths and God-like principles of Spiritualism. I am trying to impress upon Spiritualists in this vicinity the necessity of forwarding subscriptions, not only that they may enjoy the cheering influences of the dear BANNER in the family circle, but also be co-workers in the good cause of Truth and Love. Now, all to the rescuel and let it not be said that the five million Spiritualists of the United States are unable to sustain one organ of United States are unable to sustain one organ of their principles. It is, without doubt, the best family paper published, and is increasing in interest and value every day; so do not weigh the sum of \$3 in the scale against a storehouse of knowledge and intelligence.

Mr. J. M. PEEBLES—than whom there is none Mr. J. M. PEEBLES—chair whom there to more true, persevering and deserving in the lecture field—engaged the attention of a good audience at Evansville. Rock. Co., on the 28th inst. ture field—engaged the attention of a good audience at Evansville, Rock. Co., on the 28th inst. (morning, afternoon and evening.) His soul-inspiring words and beautiful precepts were taken home to every heart, and each and all took their journey homeward feeling kinder toward their fellow-man, and more in harmony with themselves. The people appreciate an eloquent speaker like Mr. P., for they know his whole heart and soul is engaged in the good cause of Truth and Love, Liberty and Justice, and Humanity's elevation. With regards, &c., yours truly,

Attica, Green Co., Wis., Aug. 31, 1864.

Attica, Green Co., Wis., Aug. 31, 1864.

Spirit Message Tested.

MR. EDITOR-In your issue of August 13th, I MR. EDITOR—In your issue of August 13th, I noticed a communication from Alonzo M. Jones, formerly of Co. K, 15th Mass. Infantry, in which he said he died June 6th, 1864. On Sunday last I visited the Lincoln Hospital in this city, in order to make inquiries in regard to him. After finding the ward he died in, I conversed with persons who knew him, and then showed them the communication. They said it sounded just like him,

and that he died June 7th. The discrepancy of one day in the time of death is not surprising, for they informed me that his mind was wandering the day before he died. And this slight disagreement in dates is a refutation of the charge that the medium gets the minutes of the slekness and death of persons. In all other points, so far as I could examine, the communication is true to the letter. He belonged to Co. K, 15th Massachusetts, and was wounded, and received into the hospital at the date given.

Alfried Horton.

Washington, D. C., Sept. 13, 1844. Washington, D. C., Sept. 13, 1864.

"Scones in the Summer-Land."

"The Portice of the Sages," the first of the series, is at hand. It is a beautiful representation of a charming scene in the land of perennial verdure. I have a tiny stereotyped copy of the same dure. I have a tiny stereotyped copy of the same scene in my spiritual picture gallery, and this is very like it. It is passing strange that I should have permitted the mist of forgetfulness to envelope this beautiful prospect, and that it should have been lost to me for ages. It is a second edition of one department in "Our Father's house of many mansions." A miniature publication of the bright vision that gildes waveringly over the cancer of the imagination to cheer the years soul vas of the imagination to cheer the weary soul that reclines receptively by the flowery pathway

This picture in the large form, executed to the perfection of the art, would be a perpetual treasure. May the spirit of inspiration breathe upon the artist, and cause him to send us No. 2.

Hanna Station, Ind.

J. T. LLOYD.

[We have just received a supply of "Scenes in the Spirit-Land," representing the " Portico of the Sages," of a larger size, plain and also beautifully colored. The price of a larger size, colored, is \$3; plain, \$1. The carte de visite size, 25 cents.]-Publishers of Banner.

A Walf from Cora Wilburn

I greet you, friends and readers of the BANNER, from the pleasant town of Princeton, in whose from the pleasant town of Princeton, in whose country retirement I have been resting for a week. In strong contrast is the quiet of my village-home (although Lasalle is dubbed a city), and the rural aspect of this thrifty and beautiful place, to the bustle of Metropolitan Chicago. With grateful recollections of smilling faces, warmly extended fraternal hands, and true, hospitable shelter, the time of the Convention is impressed upon my never the tence to be efficient.

memory, never thence to be efficed.

Our worthy co-laborer, Leo Miller, accompanied by his good wife, has been aiding the cause of our blessed Spiritualism in this awakening town, by discourses calculated to arouse attention and re-tain the interest already manifested. His political lectures, replete with soundest patriotism and most convincing argument, render him a valuable auxiliary to the cause of freedom. They went hence to Genesco, there to dispense of the bread of life and waters of truth unto the multitude.

With a heart cheered by the freely tendered hospitalities and good will of the Spiritualists of Princeton. I return a while to my solitude of home to prepare some articles for the perusal and ac-ceptance of the readers of the well-beloved Ban-NER. Yours for truth, Cora Wilburn. Princeton, Ill., Sept. 4, 1864.

"Banners" for the Soldiers.

We alluded a few weeks since to a proposition to send copies of the BANNER to our soldiers. We have received several letters upon the same subject, and among them one from a lady in

READERS OF THE BANNER—I would suggest to you the idea of sending Banners to the soldiers when you have perused them sufficiently, as there are so many sick and wounded ones wishing for something to pass away the long, tedious days or weeks, perhaps months; they need some-thing to divert their minds from the absent ones whom we know they are anxious to see, but know they cannot yet, at least. We send a few by this mail, but the few we have will be but a mite. If you will all send your mite, there will be enough to do some good; they like something to read, if it is old. Those who are able to read will enjoy them, and those who are not, can flud some one to read to them.

Pennsylvania. B. L. Fetherolf, writing from Tamaqua, Pa., savs:

says:

"Spiritualism is silently working its way into the minds of the more advanced in this region, and quite a number of my fellow townsmen are inquiring of me almost daily, how they can get a knowledge of it and ascertain it to be true. Of course I recommend them to hold circles, and some do in a private way, being too much afraid of public opinion to let it be known. Although they have very good communications and manifestations at those circles, they keep them secret, and the inquirers of the community are not satisfied. They would be, probably, if we could induce some good and reliable test medium to visit this locality. in my family. They will always find a welcome

Lecturers Wanted.

We would like to inform our friends of the East, and elsewhere, of the prospects of Spiritualism in Lawrence and its vicinity. We have an organized society. Its name is, "The Douglas County Harmonial Association." We need a good speaking medium here; also a good test medium. If some of your public mediums will come, we will give them a hearty welcome; and we think they would receive good pay, for there are many here who are anxious inquirers after the great truths which are revealed in the Spiritual Philosophy. This fall and winter will be a first rate time to come; and we hope to see some of the spiritual lecturers out here. For further information, please address H. We would like to inform our friends of the East, here. For further information, please address H. T. DAVIS, Corresponding Secretary, Lawrence,

Material Aid.

MESSES, PUBLISHERS—I have just taken the last issue of the BANNER from the post-office, and read the article, "The Banner to its Patrons," read the article, "The Banner to its Fatrons," and I respond by the enclosed five dollars, for the good of the paper, the "Free Circles," and the cause in general. I am not rich; but so long as I can buy bread for my family, I can buy the "bread of the Banner of the B life" by taking the BANNER. How can people hesitate? One great light has gone down in the HERALD OF PROGRESS, and we cannot afford to lose another. Men and brethren, we cannot allow the BANNER to be lowered, to disappear from the stormy sky of this age. No, never!

I remain yours for Humanity.

I remain yours for Humanity, H. A. REDFIELD.

Uhricksville, O., Sept. 9, 1864.

E. V. Wilson in Tennessee.

A correspondent writes that, "E. V. Wilson is in Memphis, Tennessee, and has given our glorious cause au impetus here that no one else has ever done. He startles the people with his won-derful clairvoyant powers. He argues with grent force and clearness. The literati often meet him

at my place, when an interesting discussion is sure to follow. He holds the position of first lieutenant in the army, and sometimes acts as judge in court martials."

The way to insure Success.

In your issue of this week I see an appeal to the friends of the BANNER to lend a helping hand to continue its publication. Now I cannot dispense with it, though its cost should be increased. five times its present amount. You will please find five dollars, to be charged to my present subscription; and when that is out, I will send you five dollars more for my next year's subscription; and if that will not do, I will double it. The BANNER must not stop.

Yours truly,

JOHN A. DEVEAU. ive times its present amount. You will please

New Rochelle, N. Y., Sept. 9th, 1864.

IMPORTANT FROM MOBILE.—The Herald's Mobile Bay correspondent, writing on the 4th inst. ally blockades the main channel across Dog River

ally blockades the main channel across Dog River Bar, but the double turreted monitor Winnebago has found a passage through the obstructions to a point where she can drop shells into the city. The Metacomet, Sebago and Kennebec, are also at the same place in line of battle, ready to shell the city at a signal from Admiral Farragut. Mobile is entirely at our mercy, and can be leveled with the ground any time. The rebel rams and gunboats are in sight but make no demonstration. The largest one of the three rebel launches hovering around the Mississippi Sound, has been captured.

This Paper to issued every Monday, for the

Bunner of Light.

BOSTON, SATURDAY, SEPTEMBER 24, 1864.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Eighth Page. ____

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

The Family Relation.

This is a wide topic, and would require a volume for proper treatment: what we wish to say upon it can be compressed into a not too long ar ticle. It is a long-ago accepted fact that mankind were made to live in families. That seems, at first glance, the most natural order of things. All government springs from that of the family. The paternal influence and authority is the fountain head of all other. This being admitted, as all past experience certainly requires us to admit it, and the subject is reached at once on the right side.

The best and properest way to bring up children forms a matter of the first moment: not many persons with offspring pause to give it serious and patient thought, but are content to hope that. by some good luck, or at some rate or another the children will come up without any special painstaking, and turn out to be as "likely "as the average of their generation. This business of taking the chances, in a matter of such moment, partakes of actual criminality. People know better even when they practice it. They instinctively shrink from the fearful results which they well know are liable to be entailed. That something remains to be done which they are not doing, they are perfeetly aware: but how to begin the work, and how to keep it going, and how to direct it so as to secure desirable results, is a question which they confess themselves ignorant to answer. We have just been reading something in rela-

tion to this very subject, in a recent sermon of Mr. Beecher; and it is so sensible and true, and of that same spiritual quality which has been given out again and again in these columns, that we make the present allusion to it with all the more satisfaction. Speaking, for instance, of those fixed laws which parents themselves are bound both to understand and to obey he employs language like this: "If a man wants something for his garden. or something for his field, he says, 'Give me the right kind of seed.' But, farmer, why have the right kind of seed? Why not go to a store and buy anything you happen to flud there? Why not take it as it comes, as you do when you get your wife? When you buy your seed, lineage is important. When it is wife or children, he does not care for that law; but when it is his sheep, he deems it highly important! Men believe in God's laws till they get up to man, and then they set aside all the laws that have been declared, not on one mountain top, but on ten thousand, and in every valley where there has been a population. The pulpit has not been enlightened to teach these great laws. And, although there are practical violations of them, and although, as the result of these violations, children are full of obliquities and ill health, and are dying, the minister is expected to go to the funeral, and open the Bible, and descant upon the mysterious ways of Providence in his dealings with men! Now, in many cases, what he ought to do, and what he would do and it were pr 'This child was doomed, and every other child in this family is doomed. There has been a disregard on the part of the parents, or on the part of their parents, of God's fundamental laws, and it was inevitable that this child should die.' Providence has nothing to do with such cases.'

We would that the pulpit had the courage, or even what some persons may think the recklessness, to announce, if not to enunciate them, the fact that such great laws do have an existence and are operative in all cases, whether we will or no. It is high time the modern world was forced to tear off its mask of sham-modesty, which is but a filthy rag at best, and to understand some of those simplest principles in physiology which are of the first concern to the race. We have been kept deformed and half-formed, from nothing but ignorance; we ought now to throw off the swaddling-clothes and appear the men and women whom we claim that we are.

In raising a family of children, how much thought is popularly given, in a proper and pure temper, to the fact of the proposed parental fitness for so great a responsibility? Not so much as should be, to say the least. How many parents have ever considered, either, that the care of six, seven and nine children is more than any two persons, even in a state of unbroken health, are capable of bringing up and educating? Very few, we venture to say. How many persons have given their attention at all to, not merely the physical, but the spiritual requirements of children-to their special needs as they begin to unfold their individual characteristics, to the best modes of training as the most interesting stages of development manifest themselves? We do not apprehend that many have ever felt that they had time, among household and business and social cares, to bestow upon the subject even an hour's careful and intelligent attention.

But all this must positively change, must be radically reformed, if we are to have a generation to follow us that will follow us with other voices than those of lamentations and anathemas. The sins, or the ignorance, of the fathers and mothers need not always be visited upon the children. There is a way of escape from-not the law itself, but-any further evil effects growing out of our ignorance of it. Enlightenment-knowledgecourage to do what a high intelligence demands and commands-these all show us the path out from the entanglements of present evils, and bid us start anew in life, bringing blessings only to the uncounted millions that are to come after us. We have ourselves long occupied advanced ground on this subject: it rejoices us to find that our teachings and preachings are getting into the pulpit, to become living questions that shall cause the dry bones of ancient and respectable ignorance to clatter and rattle.

The extreme length of the report of the Chicago Spiritual Convention has necessarily excluded much valuable correspondence from our columns. We therefore ask the indulgence of the writers in consequence.

The Progress of the Century.

Many and hopeful are the signs abroad, prophetic of a better era. The great idea of Universal Liborty is fast gaining ground in the hearts of the people; the terrors and privations of war are teaching them the value and the cost of Freedom. A wider, fuller sense of justice is being admitted; and the mass of suffering revealed, has aroused the long dormant sympathies, and made akin in fellowship of sorrow all that are united in this momentous struggle for the benefit of the world. From luxurious apathy and slothful indifference, we have arisen to heroic heights of sublimest selfsacrifice; willing to dare and peril all for the perpetuation of Republican principles. And, thanks be to Gal! the slumbering justice of our souls has been fully, though terribly awakened by the trump of war; and by this time, the majority of the nation are in favor of equal rights—of freedom to the long oppressed. The barbarities and heinous crimes of slavery have been brought to our very sight and hearing, and with a righteous, though tardy indignation, we have declared the foul thing shall live no more! We have decreed that the starry banner of the reconstructed Union shall wave over freemen only; and in the life-blood of our martyr soldiers, we have scaled the compact made with high heaven. We are marching on through a stormy period to a glorious era of fulfillment. We are to realize the expectant world's great hope of a Universal Republic. We are to lead the nations out of the darkness of superstition and king-craft, to the planes of self-government in unity and peace.

In religious matters there is a great change for the better; with less intolerance, a more liberal doctrine is preached; and the expansion of the intellect and the heart, has awarded spiritual significances to the hitherto literally given texts, and thundering denunciations of punishment eternal, taken from the ancient record. With a better illumination of the soul's faculties: with a broader philanthropy, a more childlike trust in the Divine, come more ennobling teachings; and truly it is a hopeful omen to note the liberal utterances that thrill with hope and promise the hearts of the multitude, that are so grandly given from the pulpits of New York; and from the meeting-places and lecture-rooms of our own city.

The most formidable idol that yet opposes the rapid progress of humanity, is the gold-image; even amid the devastations of war, and all its attendant horrors, that monster fattens on the necessities of the people, and leads minds astray from God and the common brotherhood. A crusade against his unholy rule is needed; utter extermination of his despotic power is called for. Let us learn to revere true merit, and to enshrine it in its God-appointed place, and not ignobly bow the head and bend in homage to the possessors of the hard, cold metal. Sweep away the Mainmon-worship of the times, with all the extravagant fashions and foolishly expensive habits that follow in its train, and the ascension of all classes into states of harmony will be swift and still wider will open the beautiful portals of the teaching spirit-worlds; still nearer shall we come to angels -to a closer union with the Creative Source, the boundless Love and Wisdom of the Eternal, alloverruling Good. We can bring the kingdom of heaven to earth by constant and well-directed ef-

Hawthorne on Farming. We guess that almost all authors and intellectual men, as Emerson says, gather the harvests of their fields, if they have any, "in a song." Hawthorne, the master of romance, owned twentyfive acres of land up at Concord, but he could get nothing off of it; and he wrote within a year to Ik Marvel, who is a farmer as well as author, that about the best he could do at the business, was to be "the father of a progeny of weeds in a gardenpatch." Of his twenty-five acres he writes that seventeen are sand and gravel, producing only birches, locusts, and pitch-pines, in which part of his territory he avowed he took great comfort. The other eight acres are said to be the best in Concord, yet, says Hawthorne, "they have made I had not determined nevermore to attempt raising anything from them. So there they lie along the roadside, within their broken fence, an eyesore to me, and a laughing-stock to all the neighbors. If it were not for the difficulty of transportation by express or otherwise. I would thank fully give you those eight acres."

Autumn Weather.

We have come to the delightfullest season of of the year again. It is filled with the tenderest of associations which are capable of moving the human heart. There is an undertone of sadness in it that mysteriously reaches and searches the nature. Very few persons are there who do not love the autumn. It is the ripeness of the whole year. It generates such thoughts as do not consent to take up their abode with us at any other season of the year. It summons into convention the dearest, the tenderest, the sweetest of all the sentiments of the heart. This is the royal season for contemplation, which is the highest and most genuine life of the soul. It is the time to walk in the fields, to roam the woods, to climb the hillsides and mountains, and to make close acquaintanceship with the secrets of nature. Let none of us omit to improve every moment of the present season that is available for this purpose. This glorious season comes but once in a twelvemonth. and is far too brief to be wasted in its pleasant nassage.

Mediocrity in America.

Prof. Agassiz made a highly interesting and pithy speech at the New England Agricultural Fair at Springfield, in the course of which he quoted the remark of M. DeTocqueville, the ablest friend this country has ever had abroad, to the effect that "America is the Paradise of Mediocrity." Agassiz did not exactly endorse the distinguished Frenchman's remark in its totality, although he felt obliged tacitly to admit that there was a good deal of truth in it, up to the presont time: but he added that he could not credit that this was to be the result of our civilization, for he thought that our peculiar institutions would yet work out results that would be perfectly commensurate with principles on which they were based. DeToqueville meant to say, by his remark, that there might be very general culture in this country, but that there could be highest excellence in nothing. That remains to be proved, after we shall have collected all the materials for our progress around us.

Jennie Lord in Brooklyn, N. Y.

This wonderful musical medium is holding scances at the Scientific and Progressive Lyceum, 138 Washington street, Brooklyn, N. Y. Miss L. possesses remarkable powers for the manifestation of this phase of the spiritual phenomena. Our friends in this city will be glad to learn that it is her intention to pay us a visit some time during the coming winter, when they will have an opportunity of witnessing the convincing tests of spirit-power given through her.

New Publications.

THE CRUISE OF THE ALABAMA AND THE SUM-TER. From the Private Journals and other Pa-pers of Commander R. Semmes, C. S. N. Lon-don: Saunders, Otley & Co. New York: G. H. Carleton, For sale in Boston by A. Williams &

Here we have the career of a pirate, written unblushingly by his own hand. Raphael Semmes will hand down a blasted name and fame to the latest generations. We should not know how to describe the man who would envy such a position as this corsair has won for himself. He was a commander in the Navy of the United States when the war broke out; but, after two or three months plotting with the rebels, still holding his commission and going to New York to see about the purchase of vessels for the rebel confederacy; he at length resigned that, and went over entirely into open rebellion, speedily receiving the wages of his dishonor in the form of the command of the first rebel pirate vessel, the Sumter. But it is to be noted that he did not have even the pretext which many other rebels had in throwing off their. allegiance to the Constitution and the Government of the Union; for his own State, Maryland, had not professed to "secede," and has not even yet seceded. So that he is a traitor as well as a rebel, with a soul blackened by the enormities of too many crimes committed on the high seas ever to be forgotten by his countrymen. To think that such a man, with the record of

such a life, should be desirous of publishing his infamy to the world over his own name, strikes a healthy mind with a sentiment of horror. One would naturally suppose he would prefer to let his iniquity become known by other instrumentalities than his own pen. We have not room to follow him through his story; it is enough to say that it is studded thick with acts which would make even the olden pirates blush for shame. It is more than enough to add, that he threw his sword, in a most cowardly manner, into the sea, when it belonged to him-if he possessed the smallest spark of honor - to surrender it; and that he is to-day the actual prisoner of Captain Winslow, of the Kearsarge, to whom he surrendered himself, but from whom he ran away before delivering himself up, only because he had a chance so to do. We need not tell of the number of defenceless vessels he has burned in mid-ocean, passing men and women in open boats to other vessels sailing under foreign colors-nor of the sixty odd chronometers which he boastfully displayed to all the sympathizers in foreign ports, who took the pains to testify their admiration of him by entering his cabin. He is a mean wretch, whose story is readable by reason only of the strocities with which it is burdened, while proessing to hate the Yankees with all the power of his small soul, he nevertheless commits his wife and children to their care while he is engaged in his lawless conduct on the ocean. With all the est, he pens a very readable account of what he has done, and proves himself of more than avernge capacity as a commander. Every one will like to read this autobiography of a notorious corsair, who raised his hand against the flag which he was bred to serve.

DOWN IN TENNESSEE. By Edmund Kirke, author of "Among the Pines." New York: Carleton. For sale in Boston by A. Williams & Co. The main and most attractive characteristic of Mr. Gilmore's sketches of Southern life and socie-

ty, is his rapid and racy style of setting down conversations, scenes and individuals, exactly as they appear to his quick eye. He is surpassed. both in the art of seeing and describing, by very few of our popular writers. Hence the very large sales of his "Among the Pines," aside from the naturally attractive character of the subject handled. And we predict equally large sales for the present war sketches. "Down in Tennessee." What, however, will serve to give them greater eclat, will be the addendum, which contains an account of the author's personal experience and observations, in company with Col. Jacques, on the way to Richmond, where both of them made strenuous exertions before Jefferson Davis to inme miserable and would soon have ruined me, if duce him to bring this war to a close. The greated in the newspapers, but here it stands an enduring rescript of this most striking enterprise, to be recurred to, and as often admired and wonderered at as recurred to, as one chooses to open the book. All things considered, this part of the book constitutes its chief popular attraction; and yet the descriptions of the war, and its results, in Tennessee—a State that has felt this war in all its terrible severity-are of wonderful interest. and written with a skill and facility that cannot but insure for them thousands and thousands of ready readers.

A Rebel Highwayman.

The capture and death of the rebel guerrilla chieftain, John Morgan, contain considerable of the romantic element in them. He had taken up quarters, without so much as "by your leave," in the house of a lady in a little town in Eastern Tennessee, whose husband is an officer on Gen. Burnside's staff. As soon as Morgan had fallen asleep, the lady stole out of the house, mounted a horse, and rode as fast as she could for fifteen miles, bringing back with her a squad of Union soldiers. The rebel chief awoke just as they arrived. Seeing that he was surrounded, he drew his revolver, swore he never would be taken alive, and made an attempt to break through the guard. Upon this demonstration they fired at him: and he fell dead in his tracks. Thus ends the career of the greatest highwayman of the war.

Re-opening of Lyceum Hall Lecture-Room for the Season.

It gives us pleasure to announce that Mrs. Sophronia E. Warner, of Berlin, Wis., is to be the speaker at Lyceum Hall, Boston, the first two Sundays in October, afternoon and evening. Mrs. W. is well known in the lecturing field as one of our best speakers, and we hope a full attendance will greet her at Lyceum Hall. She has occasionally corresponded for the BANNER in times past, and her compositions have evinced talents of a superior order. Mrs. Warner will speak in Willimantic the 3d and 4th Sundays in October, and will make engagements to lecture in New England on the last Sabbath in October (30th), all of November, and part of December.

Thanksgiving.

The President's appointed Thanksgiving for national victories, on the 11th, was very generally responded to over the country. The people are satisfied that the war is going on well, and that armed resistance to the organic law of the land, viz, the Constitution, must, in due time, cease altogether. The victories at Atlanta and Mobile were signal ones, deserving of profound and popular gratitude. They have given new life to those who have felt inclined to despondency, because the result did not sooner make its appearance. While the nation is resolved to maintain itself in its integrity there is no cause for despondency, even when victories are few and far between.

Nobly Responding.

It is with grateful feelings we acknowledge the responses made to our recent call for material aid to sustain the BANNER at this time. Our friends have promptly come to the rescue; and if our roceipts continue to increase in the same ratio they have for the past week, we shall have no reason to complain. Many who were entitled to the paper for some time to come at the old price, \$2.50, have added the 50 cents, assuring us that if more is needed, not to hesitate to inform them, and the amount asked for shall be forthcoming. This is Indeed encouraging. Donations to our Free Circles are also coming in, as the list of acknowladgments on our sixth page will show.

Those who have any fears that the BANNER will be suspended, should banish them at once, for we assure them there is no such word as "fall" in our vocabulary. But while we give this assurance, we would not have them relax their efforts in our behalf. Remember, the angel-world is cognizant of all you do; that by your works shall you be known; and that by sustaining the BAN-NER. you not only benefit humanity at large, but aid myriads of disembodied souls, who are waiting patiently at the portal, to send messages of love to those they have left upon the earth.

Pay of Authors.

Sometimes popular authors get well paid, and sometimes they do n't. The profits of literature are more or less precarious. Pope died worth eight hundred pounds a year. Thomas Moore's profits, spread over his life, yield but a moderate income. Byron's whole receipts from literature gave him less than twenty-five thousand pounds, the most of which he gave away to his friends. Dickens, soon after the publication of "Nicholas Nickleby," received for two or three years at the rate of ten thousand pounds a year. Thackeray never could lay by anything until he struck upon his lectures. Bulwer is reported to have made half a million of dollars by his writings, and they still sell well. Irving made some seventy-five thousand dollars by the republication of his books; but Cooper, we believe, never realized more than a generous living by his novels, and worked very hard at that.

A Noble Example.

Gen. Howard-now with Sherman's army in Georgia-is styled by his soldiers and others the Havelock of the army. He is perfectly temperate, never tasting alcoholic drinks; his language is always chaste and pure, firm and to the point; he neither employs nor allows profane language; he does not use tobacco in any form; and he and his staff hold prayer-meetings every evening. This, surely, is a model general officer. If we had more such, how many precious lives would have been spared the country still, and what further progress we should have made against the rebellion We have no disposition to underrate the good and powerful influence of these habits upon the army of the country. Few men have had such an influence as "Stonewall" Jackson over his men. It is uscless to deny the power of such a life as his upon other minds.

Combining to Economize.

Various sorts of combinations are just now go ing into operation, in different cities, for the purpose of putting and keeping down the spirit of speculation, especially in coal, provisions, flour, butter, and the like. It is a fact that the bulk of profits, in these times, goes to the men who stand between the producer and consumer. A large organization has sprung up in Philadelphia, not to mention Brooklyn, for the purpose of procuring coal direct from the mines; and it is clearly ascertained that the members of it will save between four and five dollars on a ton, the dealers having all along put it into their pockets as extra profit. A similar movement, but of a more general character, is taking place in New York, where the purpose is to bring producer and consumer directly of our readers.

ALL SORTS OF PARAGRAPHS.

A correspondent suggests that in consequence of our increasing liabilities we charge a specified sum per line for obituary notices, and also for the "Notices of Meetings," which we have always inserted gratuitously. Our reply is that it would be right and proper for us to do so; but as we never have, we fear we should offend the friends by pursuing such a course as our correspondent suggests. We had much rather the societies that send us their notices would take measures to extend our circulation, than to pay us for such notices.

We ber leave to inform everybody that Dr. J. T. Gilman Pike, of this city, is one of the best physicians amongst us. His diarrhoa cordial is superior to any in the market, for children as well as adults. Send for it by all means. It will be forwarded by express on the receipt of \$2,00. Address, Hancock House, Boston, Mass.

A small, cotton umbrella was taken from the stand at our circle on Tuesday last, by mistake. It is valuable only to the owner, from association, and he is willing to pay double the price of a new one, to any one who will return it. See notice in another column.

We acknowledge the receipt of a box of splendid pears from Mrs. E. Wilder, of South Hingham, Mass. She says in a note accompanying them, that she hopes we shall he able to keep the BAN NER waving through these trying times, and that if dollars were as plenty with her as pears, we should have them to help us on our way. We thank the good lady cordially for her kind wishes and excellent fruit.

RECEIVED .- Reports of the Grove Meeting of Spiritualists held in Milford, Me., August 26th; also, of the Convention of Spiritualists held in Montpelier, Vt., Sept. 2d, which we shall print as soon as we can possibly find room. We are under obligations to Miss Susie M. Johnson and Dr. Geo. Dutton for these reports.

INTUITION.—We shall print in our next issus another fine lecture on Intuition, delivered by H. T. Child, M. D., in Sansom street Hall, Philadelphia, August 21st.

Rev. Stephen Spear writes us from Braintree, Vt, that he has been laboring as a Methodist preacher for forty years; that he was "located" some thirty years ago; that he has nothing against his brethren of that faith, but fluding that field not large enough for his services, he now offers them to Spiritualists. All he asks in return is his expenses paid.

WRITE PLAINLY .- It is very important that those who write for the press should write a plain, coarse hand; but especially be particular to write all proper names, including their own signature, in a very plain style. If they observe this, it will in a very plain style. If they constakes.—World's Crisis,

The above is the most sensible paragraph we have seen in the Crisis for a long time.

RE-nomination of Gov. Andrew.-A convention of over fifteen hundred delegates met at Worcestor, on the 18th last., for the purpose of nominating State officers and Presidential Electors. John A. Andrew was re-nominated for Governor of Massachusetts by acclamation-two or three voices only dissenting.

Park Benjamin is dead. He was fifty-five years of age. His life was given to editorial and other literary labor. He was one of the editors of the New England Magazine, published at Boston; also subsequently of the American Monthly Magazine, published at New York, the New Yorker, and the New World. During the last few years he has been chiefly engaged in preparing poems, which he delivered before lyceums. His satirical writings have enjoyed considerable popularity. He was an amiable man, beloved by many friends. and will be sincerely mourned.

The Cape Cod fishermen have never done so well as this year.

NATIONAL MEETING OF ODD FELLOWS .- The Grand Lodge of Odd Fellows of the United States will assemble in this city on Monday, 19th, and continue in session several days. On Tuesday evening there will be a levee at Music Hall, given by the Grand Lodge of Massachusetts.

The World's Crisis is awfully worried to think Elder Moses Hull, one of their best speakers, has joined the Spiritualists. How about those "twenty" old Lynn Spiritualists that the Crisis asserted went over to Adventism after hearing Elder Grant speak? Give us their names, or forever hold your

Letters remain at this office directed to Mrs. Mary Albertson and Emma F. Bullene.

Miss Emma Hardinge has returned to San Francisco, and will resume her Sunday meetings in Platt's large Music Hall, for a short season prior to her return to the East, commencing Aug. 7th, afternoon and evening. The first course of lectures will be on "The History of the Earth and its Inhabitants."—Cal. Golden Era, July 31st. We should be pleased to hear from Miss Har-

Digby was recently heard to say he knew who was to be the next President of the United States. An anxious politician desirous of possessing so important a fact, eagerly inquired "Who?" Why, the man that obtains the most votes!" coolly observed Dig.

The chief officers of the Treasury Department never attached any special importance to the inadmissable proposition of a Hamburg house to loan this Government one thousand millions, and publicity was given to it without their approbation or knowledge.

The demand for woolen goods is increased from the great scarcity of cotton goods.

Gen. Rousseau has chased, overtaken, fought, defeated, and scattered the rebel raiders in Tennessee, under Wheeler, and at last accounts was still pursuing the remainder of them.

One of the best places of amusement in this city is the Howard Athenaum. So Digby avers.

"Why does the operation of hanging kill a man?" inquired Dr. Whately. A physiologist replied, "Because inspiration is checked, circulation stopped, and blood suffuses and congests the brain." "Bosh," replied his grace, "it is because the rope is not long enough to let his feet touch

Drafting is to commence on the 19th of September in all the States whose quotas shall not have been filled by that day.

In a French translation of Shakspeare, the passage—"Frailty, thy name is woman." is translated. 'Mademoiselle Frailty is the name of the lady."

Boswell complained to Johnson that the noise of the company the day before had made his head ache. "No, sir, it was not the noise that made together. An exposition of the real facts in the your head ache, it was the sense we put in it," trade of the present time would startle every one said Johnson. "Has sense that effect upon the head?" inquired Boswell. "Yes, sir," was the re ply, "on heads that are not used to it."

What is the difference between a sailor and a soldier? One tars his ropes, the other pitches his

A little boy, some six years old, was using his slate and pencil on the Sabbath, when his father, who was a clergyman, entered, and said, "My son, I prefer that you do not use your slate on the Lord's day." "I'm making meeting-houses, father," was the prompt reply.

A woman in England has just been tried for having five husbands. She said her experience was trial enough.

Pittsburg has forty-six foundries, consuming forty-six thousand tons of metal annually, and paying \$1,000,000 wages annually.

There were only six planets known to exist in 1750. Eighty have since been discovered. There are seventy-eight asteroids, and scarcely a year passes without a new one being discovered.

A clergyman had two daughters who were much too fond of dress, which was a great grief to him. Preaching on the sin of pride, he took occasion to notice, among other things, pride in dress. After speaking some time he suddenly stopped, and said: "But you will say, 'look at home!' My good friends, I do look at home till my heart aches!"

The Danish monarchy is now reduced to two islands of the sea, frozen six months in the year. The consumption of wines has gone down near-

ly 40 per cent. in this country, and the consumption of cigars one-half. About twenty-five thousand widows are receiv-

ing pensions under laws passed with reference to the present war. The number of young in the shell of an oyster

at spawning time is said to be about 1,800,000. Delmar, the great mathematician, is said to have counted them. To think is not merely to have ideas—to bethe

theatre across which images and emotions are marched, but to sit in the midst as master of one's conceptions. Rowdyism is quite prevalent in Boston at this

time. Peaceable citizens get knocked down and sometimes robbed, even in the daytime.

A newspaper correspondent, writing from At-

lanta, Ga., under date of Sept. 3d, says: "The mission of the Grand Army of the Mississippl is fulfilled. Atlanta is ours, with all its rail-road connections, its foundries, its manufactories of arms and munitions, its rolling mills for fur-nishing armor for rebel iron-clads, its prestige as the great centre of rebel power in the Southwest— its vast power of mischief as the stronghold of treason—all are ours! The army is serene; not jubilant, or vaunting. Give God the glory of the victory!" victory!

Minnesota maize has been immensely helped by the heat. The crop is of unparalleled propor-

Gen. Grant says: "If I had now but a hundred thousand fresh men I could, in fifty days, do up all the fighting that needs to be done during the occasion on Tuesday, by mistake, valuable only from association. The owner will pay double the price of a new only if it is returned to this office.

NOTICE:

NOTICE:

A SMALL, COTTON UMBRELLA was taken from the Circumstant of the distribution of Tuesday, by mistake, valuable only from association. The owner will pay double the price of a new only if it is returned to this office.

The Spiritualists hereabouts had a grand day and a fine time at their Picnic at Lynn on Thursday last.

The heat at Havana on the 10th inst. was ex-

Let us awake to the perils that surround us before it is too late,—World's Crisis. The only way you can escape is to join our

ranks, Brother Grant. Government is building at this time, it is said,

one hundred vessels of war. Truth is the only real lasting foundation for friendship; and in everything but truth there is a

Some of the geologists are now maintaining that the Desert of Sahara was once the bed of a sea, and that the sea belonged to a late geological

principle of decay and dissimulation.

Good nature, like the little busy bee, selects sweetness from every herb; while ill nature like the spider, collects poison from honeyed flow-

The Quakers of England, at their last annual meeting, reported an increase of members, which is the first time for several years. This is believed to be from changes from old habits—a letting down or moderating their former discipline.

It is a curious fact that in sacred history the age, death and burial of only one woman-Sarah, the wife of Abraham-is distinctly noted. Woman's age, ever since, appears not to have been a subject for history or discussion.

Late Elections.

Maine held her State election on Monday, Sept. 12th. The Union men carried the State, reclecting Gov. Cony by seventeen thousand majority, and choosing Union members of Congress and Union members of the State legislature. This result in the legislature insures a Union senator in place of Mr. Fessenden.

Vermont hold its State election week before last, and reëlected her Union Governor (Smith) by twenty thousand majority. Likewise a clean sweep of Congressmen and legislators—all Union

Announcements.

Mrs. Sarah A. Byrnes speaks in Princeton, Mass., Oct. 9th and 23d, (not Providence, as erroneously printed last week). She speaks in Taunton next Sunday.

L. J. Pardee speaks in Worcester, on Sunday next, and N. Frank White in Chelsea.

A Card.

As my name (accidentally, no doubt.) was left ut of the published list of votes on the passage f the political resolutions by the National Convention of Spiritualists at Chicago, in which they endorsed the Administration and recommended the reflection of President Lincoln, and as I did the redlection of President Lincoln, and as I did vote on said question, and fear some of my friends may think I dodged the question, I ask the privilege of saying through the Banner that I supported and voted for Mr. Todd's amendment, and as cordially and heartily supported and voted for the resolutions, and that I have made hundreds of speeches in defence of the present Administration, and expect to continue to defend it while it defends my country and the institution, and defends my country and the institutions under which we have equal protection with Christians in the promulgation of truths and our hones opinions on religion, politics, philosophy, and reforms generally. WARREN CHASE.

Battle Creek, Mich., Sept. 10, 1864.

H. P. Fairfield requests us to say to his friends at Tauntou and Foxboro' that he will not be able to speak for them, as expected, on account of having received an injury by the upsetting of a stage coach. As soon as able to resume his lectures, he will notify the public.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

R. A. N., LOCKPORT, N. Y .- For an answer to your question, we refer you to an article in our paper of Sept. 10th, on the fourth page, headed "Assaults on the Chicago Spiritual Con-vention." It appears to be the determination of the secular press and small scribblers to promulgate the most absurd and also statements in regard to that Convention that their ingenuity can invent.

P. W. P., COUNCIL BLUFF CITY.-Abide your time. Your spirit-friends are at liberty, as far as we mortals are concerned to come to our circle, and probably will, whonever they find

N. H., VINCENTOWN, N. J.-We have no room for the "extracts " you have sent us. The MSS, are subject to your or

C. A. A., HOPEDALE.—The article you desire can be obtained in this city of C. H. Wheeler, 289 Washington street.

J. N., SPRINGFIELD, MASS.-We have no recollection of re celving the article you refer to,

ADVERTISEMENTS.

Our terms are twenty cents per line for the

first, and fifteen cents per line for each subse-quent insertion. Payment invariably in advance.

DYSPEPSIA AND FITS.



For these distressing complaints is now made known in a "THEATISE ON FOREIGN AND NATIVE HERBAL PREPARATIONS," published by DR. O. PHIELPS BROWN. The prescription, furnished him by a young clairvoyant girl, while in a state of trance, has cured everybody who has taken it, never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsia; and the ingredients may be found in any drugstore. Sent free to all on receipt of one stamp to prepay postage. Address, DR. O. PHELPS BROWN, No. 19 Grand street, Jersey City, N. J. 2w—Sept. 24.

A MAN OF A THOUSAND.

A MAN OF A THOUSAND.

A Consumptive Cured.

DR. H. JANES, a Retired Physician of great eminence, alliscovered while in the East Indies a certain cure for Consumption, Asthma. Bronchitis, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow-mortale, he will send to those who wish it the recipe, containing full directions for making and successfully using this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Night sweats, neevishness, irritation of the nerves, fullence of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nauses at the stomach, inaction of the bowels, wasting away of the muscles.

nausca at the stomach, inaction of the bowels, wasting away of the muscles.

The writer will please state the name of the paper they see this advertisement in.
Address, CRADDOCK & CO.,
Sept. 24—ly cow 225 North Second st., Philadelphia, Pa.

HOUSEKEEPER.
SITUATION WANTED to take charge of a furnished house.
Undoubted reference given as to capacity. Address, stating requirements, MRS. HASTINGS, Bridgeport, Ct. *Sept. 24 WANTED—By a young lady, a situation as Companion or Assistant to a lady. Would assume the care of an invalid, and have no objection to traveling. Please address MISS AVON, Hancock House, Boston. 3wt—Sept. 24.

MRS. FRANCES, Physician and Business Claimvoyant, describes diseases, their remedies, and all kinds of business. Price One Dollar. Has all kinds of Medicines. Her Rose Onthern, for Scroula, Sores, Pimpled Faces, &c., &c., 25 cents a box. Faces, &c., &c., 25 cents a box.
147 COURT STREET, ROOM No. 1.
Hours from 9 a. m. to 9 p. m. Don't ring. 4w*—Sept. 24.

MRS. M. TOWN, Magnetic Physician and Medical Clairvoyant, 106 Bleecker street, New York, Charges moderate. The poor considered. Two-Sept. 21.

G. & P. B. ATWOOD, Clairvoyant and Magnetic Healing Physicians of twelve years' experience, No. 1 St. Marks Place, New York.

The returned to this office.

Py MR. ANDERSON, of New York, the Spirit Actist of the mighty dead. That finely executed Picture and admirable Likeness of Tomur, can be seen at No. 6 Lagrange place, Boston. Admission 25 cents. 2wd-Sept. 27.

DR. J. P. BRYANT, PRACTICAL PHYSICIAN,

CHRONIC DISEASES,

Will open Rooms at the WAVERLY HOUSE, - - - BOOHESTER, N. Y. ON MONDAY, OCTOBER 2D, 1864, FOR THERE MONTHS.

Chronic Diseases Cared with a few Operations! NO MEDICINE GIVEN I

No Surgical Operations Performed!

TTERMS FOR TREATMENT always reasonable, according to the means of the patient. Those persons who cannot afford to pay, are cordinlly invited "without money or without money or price."
DR. BRYANT can be addressed during the month of Sept., care of Burant & Bentlet, No. 20 Malden Lanc, N. Y.
Sept. 10.
4w

THE POSITIVE AND NEGATIVE POWDERS!

THE PUMINE AND ABUATIVE PUMBERS I THESE unparalleled Powders, known as the GREAT FEBTRIFUGE, NERVINE AND FEBIALE REGULATOR, possess the most perfect control over the Nervous and Uterrino Systems of any known agent. They are the only agents yet discovered capable of subduing, in a few hours, the most formidable and most complicated, as well as the most simple Fevers of all countries and climates. In either the Positive or Negative form, they are adapted to every stage of the disease; which is not the case with any other medicine now before the public, or known to the Medical Profession. In all cases they work like a charm, without purging, vomiting, nausea, or the least possible highry or bad effects, producing their results gently, soothingly, silently and imperceptibly, as if by magic. No family, no traveller, no soldier, no man or woman of any age, or in any capacity or position in life, should be without them. The following partial lists justify their claim to being the

GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE:

1 All Positive Ferenz: as the Landmantory, Billious, Rhemmatic, Intermittent, Bearlet, the ctill which precedes fevers and other diseases.

2. All Positive Nervous Discases; as Nouraigia, Headanche, Toothache, Goutt, St. Vitus Dance, Lockjaw, Fits, Deligium Tremens, Hysteria, Colle, Gramps, Convulsions, Sieceplessness.

2. Positive Ferenze, Diseases.

3. Positive Ferenze, Diseases.

3. All Negative States; as In-

lessness.

3. Positive Female Diseases; as all Menstrual Derangementa, Leuchorrhea, Threatened Autoritor; also, the Vomiting, Kaneca, Cramps and Painful Urination of Pregnancy.

4. Positive Diseases of the Sexual and Urinary Organs, and of the Stomach and Bowels.

Cleanteen with Collect Meta.

cis.
Circulars with fuller lists and particulars sent free to any address.
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Marks Place, New York City.

DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong drink, and given a history that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. The following from a lady in New Hampshire seems to be inspiration, for she could not have known how I got the pre-scription:

The following from a lady in New Hampshire seems to be inspiration, for she could not have known hoo! got the prescription:

"I should think you would send your cure for Intemperance through every place to the afflicted women. God must have inspired you how to make it. Please occuse my writing so, for I am so overlyoed with my success that I want others to have it and make their homes happy.

From a grateful friend,

Send for a Circular. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

The N.B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, Electrician and Practical Physician, 31 Essex street, lioston. 4w—Sept. 17.

THE WHEELER & WILSON IIIghost Premium

(FOCK STIFICH)

SEWING MACHINE The Most Simple and Practical SEWING MACHINE OPPICE 228 WASHINGTON STREET, BOSTON. 8w-Sept. 17.

FOOTFALLS

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

Naples, "As it is the peculiar method of the Academy to interpose no "As it is the peculiar method of the Academy to interpose no personal judgment, but to admit those opinions which dippear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt, as often as possible, in all our dialogues together."—Cicero.

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HOOK V.—INDICATIONS OF PERSONAL INTERFERENCES. Retribution; Guardianalip.

BOOK VI.—The Succested Results. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

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Invocation.

Our Father, through the darkness and fast-falling tears of the external world thou art blessing thy children. Thou art calling upon their mother, Nature, to bestow bountfully of her gifts, that they may dwell longer in the body. For these blessings, in behalf of these thy needy children, we praise thee; not with the vain praises bestowed upon the kings and princes of time, but with the deep, solemn praise of soul. Our Father, there are other blessings greater, grander than those pertaining to physical life: those that belong alone to the soul, that come to the soul through the mediumship of mind. And these also, thou art bestowing upon thine earthly chilthrough the mediumship of mind. And these also, thou art bestowing upon thine earthly children. Through the darkness of this national tempest thou art reaching the soul and calling upon it to know thee, to understand thy works, to weigh and measure thy divine law for their necessities. Our Father, for these blessings we praise thee. In concert with ten thousand times ten thousand voices, in that not far-off spirit-land, we too raise our voice, of Father in prayer and we, too, raise our voice, oh Father, in prayer and praise unto thee, for these temporal and spiritual blessings. Out of darkness cometh light. Out of ignorance cometh wisdom. Out of the tempest and the storm cometh the calm of divine life. Oh, may thy children in mortal so learn to read thy may thy children in mortal so learn to read thy law in all things, that like all inanimate Nature they may acknowledge thy presence. When the tempest is upon them, and the hours are full of darkness, when danger threatens at every hand, oh, our Father, may they be sure that thy hand is guiding them; that thou art an Ever-Present Principle, never forsaking them at any time. Oh, our Fether there are derive there is a more Principle, never forsaking them at any time. Oh, our Father, there are darker clouds, there is a more fearful tempest about to burst upon these thy children. May they prepare themselves according to divine and natural laws, and instead of contending with the darkness, may they overcome it by the superior light of their own divine being. Then the morning shall be a glad morning indeed to them; then the stars of that morning shall sing again their songs of praise, and all the voices of Nature unite in a song of thanksgiving for this new-born gift. For the past we render thee thanks. For the present we praise thee also, for we know that thou art in the future as thou art in the past, and we the present, and hast been in the past, and we rely upon thee. We lean confidingly in thine arms. We only ask, oh Spirit of Divine Life, that thy children, who are struggling mid the waves of human life, may learn to know thee better and trust thee forever. Sept. 5.

Questions and Answers.

Spirit.-We are now ready to hear whatever propositions the friends may have to offer.

Ques.—J. C. C., of New Bedford, sends two
questions by letter: "How much older a spirit is
known in the spirit-world than Adam?"

Ans.—It should be remembered by your corre race, every nation, every tribe of individuals has had its Adam and its Eve. Will he be kind enough to specify what one he means?

Q.—Do you know any spirits from any other planet or planets than this arth—if so, are they similar to the people of this earth in size and

form?

A.—There are many thousand planets peopled after the fashion of their own planetary life. We have never met any resembling either in size or form the inhabitants peopling the planet earth. Q.—I should like a little more light upon the last question. I would like to know whether the inhabitants of other planets do come in contact

and intermingle with each other? A.—It is our opinion that the inhabitants of the different planets do not intermingle. They seem to have no sympathy or affinity with each other. Being extremely different from each other, as a matter of necessity they are repelled from each

other.
Q.—What is your opinion of the origin of sin? A.—It is our opinion that all sin originated in the ignorance of the human mind. When you, as intellectual human beings, shall have outlived the ignorance of the past and present, you will know, as we do, that in reality there is no sin. The usual signification of the term sin is violation of law. Now if the Supreme Ruler of the universe has originated laws that can be violated

with impunity, surely they are not of much ac-count. It is our opinion that the laws governing mind and matter cannot be violated. Q .- Are the stars that we call the Polar Bear of any special use to this planet?

A.—We believe they all have more or less in-

fluence upon the inhabitants of this planet. If there are no other questions to be asked by the audience, we propose to briefly answer one we have received from a friend in the distance. It

Q.-Upon what is the sun dependent for its

Our observation has taught us to believe that it is dependent upon its own internal action,

more than dependent upon any external power. We know it is contended by a newly risen philosopher, that it is dependent upon a certain external power. But we know this is not so. Sept. 5.

William Lee.

I am William, son of General Robert Lee. [We are glad to meet you.]
I have been informed that your platform is free. [Perfectly so.] I have but recently been ushered into this new life, and I scarcely know how to make good use of the blessings outspread before me; but of that which says you can return to your fetule and rocks commissions that when.

make good use of the blessings outspread before me; but of that which says you can return to your friends and make communication to them, I am determined to avail myself, even though I make some blunders. [Speak slow, and we think you will do well enough.]

It seems to me there is a general misunderstanding reigning on our side and on yours with regard to the propelling force of this national contest. In a word, I don't think that your soldiers know what they are fighting for; nor do I think those on the Southern soil know what they are fighting for an independency, but it seems in reality that we are only fighting for a better state of things both North and South; and that this war is but the result of seeds that were sown on American soil long years ago. In fact, the first seeds were sown at the landing of the Pilgrim Fathers. They brought from old England's shores their peculiar proclivities, peculiar views, and these have been growing, enlarging, springing up into different forms of religion, until here has been a Church, and there has been a Church. The Universalists have no correct ideas concerning the Presbyterians, and the Presbyterians, and the Presbyterians have an correct ideas concerning the Presbyterians, and the Presbyterians have an correct ideas concerning the content of the presbyterians and the Presbyte a Church. The Universalists have no correct ideas concerning the Presbyterians, and the Presbyterians have no correct ideas concerning the Universalists; and so on. There has been a general misunderstanding with regard to religion, and to some degree with regard to politics.

And so the nation is at war. Well, God grant it may end well, whichever side gains the victory. But I am not here to discourse upon war matters, but to solicit an interview with my father and family. It is very pleasant to be able to return

family. It is very pleasant to be able to return and open communication with earthly friends, even if it be in public, and in the presence of those who may in these times be called enemies. But I think my friends will be glad to know that I can come and talk to them, and tell them of our new life, of what we now enjoy, of what we hope for, and of what awaits them in their future.

I have many family connections who were cer-

spiritual telegraphing when here; but we who are anxious to make communication to our friends, are speedily informed of the blessing that

friends, are speedily informed of the blessing that we can make use of, if we wish.

My father, I am aware, is deeply conscientious in occupying the position he does. He feels that he is right. He feels that you are invaders; that you have no right to say to the South, you shall or you shall not; and he feels in all honesty that it is right to take up arms against you. But like all others, he has seen only one side of the picture; has drank only from one side of the glass, and I for one should be very glad to show him the onposite side. the opposite side.

the opposite side.

I am fully prepared, I think, to identify myself
to him heyond a doubt; or to any member of my
family who knew me well, and I do hope that I
shall soon have the pleasure of speaking with
my friends personally. I do not ask simply on
niy own account but I ask for their good; and if
they only answer with as much sincerity as I call them, I cannot think they will ever be sorry

I do not regret the course I took, for if there was no South to fight with you of the North, surely that better state of things which is so much y that better state of things which is so much alked of, would never be brought about. Thereally as the other. With one is as necessary as the other. With thanks, farewell.

Otis Day.

I never was a believer in the transmigration of souls till now; but I believe it now. If I'd been told that I should have come back and talked in this way when I was lying sick in the hospital at Point of Rocks, Virginia, I should have said, "that is humbug." But it is a fact, and no mistake. I'm here, Otis Day, myself, barring the body; can't claim ownership to that, but I can run it for a

little while.

I'm from the 11th New Hampshire; hailed from Peterboro', where folks don't have much idea about those things. There are some who do, but not many, I reckon. I got kind of weak before I went out, and I don't exactly feel right now. I don't know about using the same trumpet that a reb's just laid down, but suppose it's all right. [You must not be too particular.] Oh, I aint particular; 't won't do to be these times; but I—I—I think it's—well, a sort of a system of annalgamation between freedom and slavery. If you were

think it's—well, a sort of a system of amalgamation between freedom and slavery. If you were to pick up a dead rebel's nusket on the field, you would use it, would n't you?] I think likely I would, particularly if I'd lost my own—oh, yes!. You see, Colonet, I aint fully acquainted with this thing, and it looks kind of strange to me to see a reb walk in and mail his letter from the same post-office as a Yankee. '[You must learn.] Oh, yes, and there's time enough for it, for they tell us in the spirit-world, there's a long road before us. [Death pays all debts, you know.] I don't know about that. [Don't you?] No, I don't. It may, as far as some things are concerned; but when your spirit is indebted to somebody here, and you die, and that's still alive, it seeins to me the debt your spirit is indeded to somebody here, and you die, and that 's still alive, it seems to me the debt aint canceled. [It's done with, so far as the body is concerned.] Well, it's a strange, strange sort of thing, this spiritual communication.

Now when I heard the road was open, and the

cars were running this way, I was like my old fa-ther. When he was told that the steam-cars were going—that the railroad was in operation, he said, "'taint so;" would n't believe it; said it could n't be possible, would n't have it so, anyway. And I was kind of on that idea when I was told that the road was open for me to come back and talk. [You find it's a reality now.] I find it's so and no mistake

Now I should like, if possible, to get into communication with my brother Hiram. He's a pretty liberal sort of fellow, and don't exactly like churches, and ministers, and those sort of things. So it may be that he'll feel inclined to think this road of communication is open and folks can travel heals. I want him to go to the outside deep and road of communication is open and folks can travel back. I want him to go to the outside door and let me in, for I shall be there; that is, I want one of these go-carts furnished. You know we can come to the boundaries of your world. It seems that we live in a different world from you, so I suppose I must say so. We can come in our spiritual cars to the boundaries of your world, and then we're obliged to hire conveyance of you for the rost of the way. [That is you shange cars] the rest of the way. [That is, you change cars.] Yes, sir, we have to change cars. If the cars are waiting, yours back right up agin ours, and if you waiting, yours back right up agin ours, and if you only know how, and have some one to help you, you can easily step aboard. But if your cars aint there, why, then we can't come through all right, you know; and all I want is for the folks to furnish me with a conveyance, and I'll show them that I aint dead—that I can talk, and that this ere spiritual business isn't all a humbug. Now I'll do that, sure, if the folks will only help me home.

home.

I lived here on the earth most thirty years, and I swow I don't think I learned enough to put on a mosquito's bill in all that time. I don't think he'd have been weighed down by it if it had been placed there. That's so. I mean about these spiritual things. Why, good heavens! the world is in total darkness, compared to what's prepared for them if they were only ready to receive it.

for them if they were only ready to receive it.

Well, I can't flourish any of your fashionable good-by's as that reb did, but I can say good-day.

[Come again.] I'll be sure to, that is to say, if I get a good chance to.
Oh, tell the folks that I was wounded in the

right shoulder and side, and left foot, will you? [Yes.] Good-day. Sept. 5.

John C. Hollingworth.

Friend, I am in America, am I not? [You are in the city of Boston.] So I supposed. Am I right in supposing it to be the 5th of September? [You are.] Then I will proceed.

I was a firm believer in the Spiritual Philosophy. I told my friends—many of them—should I be called first, I would do my utmost to convince them of the truth of Spirituals and I am overed. them of the truth of Spiritualism. I am exceed-ingly fortunate in being able to present them with an incontrovertible test of the truth of that grand religion that I espoused before death.

To-day—I think I am right in saying between nine and ten, according to London time—I lost my life by accident. [You make allowance, we suppose, for the difference of longitude?] I do; I do, sir. You understand me to say between nine and ten

o'clock, London time.

I find it exceedingly difficult, with my limited knowledge of spiritual things, to hold control, but,

thanks to the friends who are here in attendance, I shall do very well. Say that I, John C. Hollingworth—who was, by certain very good friends, reputed to be crazy upon the subject of Spiritualism—do here present myself for the purpose of proving that they were not so wise as I was.

I now ask that they will form a select circle for

I now ask that they will form a select circle for the purpose of communing with me. It matters not how soon. I shall be very glad to tell them all I know about this new world. [Do you wish your message directed to the address of any particular person?] My friends take your paper, therefore there is no need of addressing it to any one. In view of my promise they will naturally look for my return, providing my belief was founded upon reality. That they are to prove by investigation. Adieu. [Did you give your age?] I did not. Twenty-nine, sir.

Johanna Sheenan.

I don't know much about this coming back.
[You must learn like the rest.] I was promised
when I first died I should come and make some
talk about me children I left here.
I lived on Batterymarch street, Boston. [Do you

I lived on Batterymarch street, Boston. [Do you remember the number?] Yes, sir, I do; 16. [Does your family live there new?] Oh, sir, me children, I do n't know what's being done with them now. Michael—that's me old man—is gone to the war. He went before I took sick and died. I don't know at all what's been done with me children. I only know they are in a strange place, and I was told by the folks in the spirit-land I should come back here and make some talk about them.

was told by the folks in the spirit-land I should come back here and make some talk about them. I want to say something to Mr. Kennedy; he knows me well. He's a Protestant. [What is his business?] Well, sir, I don't know. He's something to do about books. I don't know at all; and he's something to do with the Sabbath Schools of the Protestant Church.

He came to see me at the time when it was said we had nothing to eat and was had off; and said we had nothing to eat, and was had off; and he talked to me something about this thing, but I did not believe it. [Did he believe in it?] Yes,

for, and of what awaits them in their future.

I have many family connections who were certainly very dear to me, and I cannot say that death has sundered the attachment. That I would not resign all the new-found realities of this spirit-life for an hour's talk with those I love on the earth, I'm not sure.

I knew very little concerning this mode of the says, "maybe if he should be taken away from you in this war, perhaps he'd come back and do more for you than he does now."

more for you than he does now."

Ah, faith, I couldn't believe at all what he said. I thought the man was cracked. And now

said. I thought the man was cracked. And now it's meself that's taken first, and not me old man. He's been wounded once or twice, but he's all right now, I am told
I'm here, Johanna Sheenan—that's me name, sir—and I want to spake, if I can, to Mr. Kennedy. [How do you spell your last name?] Faith, I don't know at all. I had no education here, and I not know how to spell it. I want to tell him I took sick something like three weeks after he

do n't know at all. I had no education here, and I not know how to spell it. I want to tell him I took sick something like three weeks after he was there, with some kind of a fover, I do n't know what kind, and soon I was gone—entered the spirit-land. [Do you remember who your physician was?] Dr. Welsh, I believe it was; I do n't know at all; I was out meself—out most of the time.

I know me children is not well cared for, somehow. Oh, I 'm troubled all the time about them; and I want to go to somebody what knew me when here; and I likes to spake to Mr. Kennedy, if I could. I want him to go somewhere—come to this place—and let me come and talk with him, and then I'll tell what I likes him to do for me children. [Where can he be found?] Oh, sir, I do n't know; I never knew where he lived. Ah, he 's good, sir; I feel he is good. I thought so at the time, but he was no Catholic, and I was willing for me children to wear the clothes he brought them, but I not like them to go to the Protestant Sabhath School. [Are you a Catholic now?] Ah, I am a Catholic now; I do n't know what I'll be in the future. [You do n't find much need for any religion, do you, where you are now?] Faith, I'm in a sort of condition—I do n't know—I'm waiting religion, do you, where you are now?] Faith, I'm in a sort of condition—I don't know—I'm waiting

In a gore of condition—I do n'e know—I in whiting for something to come, I not know what. Well, sir, I've nothing to pay you, in. [It's all free here. You are entirely welcome.] All I had when I was here was what I earn meself. I would work out sometimes for eight cents an hour; when

work out sometimes for eight cents an hour; when I was house-cleaning I got ten cents an hour. That's not much, you know, to support a family of little ones with; purty little.

Well, sir, if that man is to be found, and if he's a-thinking the same as he did when he had that talk with me, I likes to have him now show himself the good man I took him to be when he was talking with me. [We think it will be all right.] I house of Good-man it is [Good-day] hope so. Good-mornin', sir. [Good-day.] Sept. 5.

Alice V. Stanyon.

One word to my mother and sisters, who think their faith is sufficient to insure them against all

their faith is sufficient to insure them against all the ills of this spiritual world. They are members of the Episcopal Church, in New York City. I, myself, was a member of the Church. Four months ago I passed on to find a home with those who had gone before, after suffering near eleven months with consumption. I was nineteen years of age; was born in Oswego, New York.

York,
I was Alice V. Stanyon, daughter of Thomas and Cordelia Stanyon. I have two sisters, Marietta and Cordelia. I have much to say to them and my dear mother. They are strangers to the beautiful truths known to those who have passed beyond the River Death.

Sept. 5.

Invocation.

Holy Spirit, we need not invoke thy presence for thou art here—so near us that we cannot distinguish between thy life and ours. Oh Holy Spirit, thou who art part of our own divine natures thou who hast implanted the spirit of prayer within us, to thee this hour we offer our deepest thanks. With divine reverence we lift our souls to thee. Spirit of Universal Love, like all Nature in the outer world, we would reach out toward thee-turn our faces ever lovingly toward thy law. Thou who must ever be our constant companion we love to hold communion with thee; we love to talk with thee consciously. Our Father, within the deepest avenues of the soul, there are sacred temples dedicated to thee; there are altars upon which we offer the divinest forces of our being. We need not ask thee if our offerings are accable in thy sight, our Father? if thou wilt b them? for we know that each offering that is laid upon the altar of life is acceptable and blessed by thee. By virtue of our immortality, we know that we shall ever dwell with thee, for without thy presence there is notther sound, nor motion, nor life. And as in thee we live, move, and have our being, so, oh our Spirit-Father, we know that thou wilt ever dwell near to us in life, and in that thou wilt ever dwell near to us in life, and in that which men call death; on the shores mortal, and on the shores immortal. Thou art with us at all times guiding us, strengthening us, giving us of thy life, ever calling upon us to come and reason with thee. Oh Divino Presence, who hath no name, no special dwelling-place, we would that ours was the mission to teach thy sons and thy daughters that thou art an ever-abiding presence with thy children. Then would they cease ence with thy children. Then would they cease to do evil and learn to do well. Then, our Father, the sword would be sheathed, the cannon's mouth be silenced, and war be known no more. But unto thee and thy most holy law, in all conditions of life, we will render praises forever. Sept. 6.

Questions and Answers.

SPIRIT.—We are now ready to consider any question or questions the friends may desire to bropound. CHAIRMAN.—A Spiritualist of Rochester, New

York, propounds the following questions:
Ques.—Is there a spiritual organization of parts and members, corresponding with and answering to the physical.

Ans.—All managers and the control of the physical. Ans.—All unorganized life is useless for the

Ans.—All unorganized life is useless for the time being. It is inactive; may be called silent life. All parts and portions of the spirit, the human, dwell in organic life forever. There never was a time, in our opinion, when the spirit of the human did not live, did not act, when it was not moving through the Universe by virtue of divine law. Therefore it ever has been, in our opinion, organized, and ever will be. But this organic life must of necessity change to meet the demands of spirit. In its earlier condition, we find its organ-

ments? A.—Certainly it does. Give and take is the or der of all life.

A.—Certainly it does. Give and take is the order of all life.

Q.—Do the appetites and passions die with the natural body, or are they sustained by the spirit and rendered spiritual, so as to hear that analogous relation to the spiritual organism that they did to the physical?

A.—The appetites and passions necessary to the sustenance and propagation of the physical body, do indeed cease with the laying off of that body. But in the laying down of those earthly appetites and passions, new ones are taken up. In the passing out of one condition being the necessity to the entrance to another is found constant change. Change, but no loss, is the perpetual order of all life. Nature never loses anything. Although it is causing all her subjects to pass through innumerable changes, yet there can be no loss.

GHARMAN.—Our correspondent M. M., of Nassau street, New York City, desires to propound the following question: "I mourn a dear friend as dead, though possessing no evidence of his death. Whenever I think of him, a picture of the butchery of a squad of white men by savage Indians is associated with my thoughts of him, though I do not see him among the party assailed. Cau the intelligence define the cause of such thoughts?"

A.—No, certainly not, inasmuch as we have not seen the picture. Therefore we cannot give the

A.—No, certainly not, inasmuch as we have not seen the picture. Therefore we cannot give the cause for it. We might give our opinion, but that would amount to nothing. He desires absolute facts. That we cannot give.

SPIRIT.—The friends will make as little delay as possible in asking their questions. They need not hesitate. A certain amount of fault has been found because we do not give—that is, in the opinion of some—do not give a sufficient length of time to the asking and answering of questions. We would here remark that it is no very easy task to hold thorough and entire control of a body not our own, particularly when it is in a passive state. When we are in free communication, it is very easy; but when silent and consequently negative. then it is very hard. Therefore it is we urge our friends to propound their questions very rapidly. If they do not, we beg they will not charge us in doing wrong in leaving so suddenly. Sept. 6.

Major Andrew Burnett.

In am under the impression you are Yankees.

Am I correct? [Yes, we suppose you are.] How
is it? do you extend favors to your Southern enemies? [We know no enemies here.] Fortunate,
indeed. [One side is as welcome as the other.]
You mean to say this is a religious platform. You
shut out the spirit of war. [We mean to say it is
a natural platform; free, as Nature is free.] Ah,
a very good one. Then of course all are welcome.
[Entirely so.]
This is new to me. I hardly know how to speak
here, having been away only a very short time.

here, having been away only a very short time. I hardly know what I have a right to use, and what I have no right to use. However, we are informed that these kind of bodies are subject to our control that they are accustomed to spirits coming back and using their bodies for transmit-ting such evidences of their post-mortem existence as they may be able to. That I ascertained to be the case from those who had been here, so I suppose we all have a right to come and use these suppose we all have a right to come and use these persons called mediums for a time, provided we use them well. I have also been informed that it is necessary, and your custom, to receive such evidences as will identify us to friends on the earth. [This requirement is as much for your benefit as ours, you understand.] Oh certainly; more so; can be of no benefit to you, certainly.

Well, my name. Andrew Burnett. I am from the property of the p

Well, my name. Androw Burnett. I am from Louisiana; not an abolitionist, certainly, at least I was not one here. At the breaking out of this rebellion, I, in company with my father, was the owner of some ninety-odd—I think ninety-five or six—slaves. Now do n't think me the worst man that ever lived on the earth, because I once owned six—slaves. Now do n't think me the worst man that over lived on the earth, because I once owned slaves. [We certainly shall not.] You must remember that your good old State of Massachusetts, in earlier days, rather forced the institution of slavery upon us. Long before your day or mine this was done; but, nevertheless your free State Massachusetts had much to do with our becoming slaveholders. You see the people of Massachusetts found it rather inconvenient to keep slaves. The climate was n't adapted to them, nor the soil to their labor. And so, after true Yankee fashion, you shoved them off on to the people of the Southern States, and they have remained there ever since. [Then you liked the bargain?] No, I don't think the bargain was really well liked; neither do I think it could be called a bargain. You forced the institution upon our foregain. You forced the institution upon our foregain. You forced the institution upon our foregain. do no better.

The Southern soil was altogether too hot for white men and women to work in the open fields, and you well know that Southern folks are all and you well know that Southern folks are all agriculturists. They are not accustomed to doing their work under cover, like you of the North, shielded from the sun and the wind and the rain; oh no. And it would be an impossibility to find a gang of Irishmen that could perform the labor of negroes. And why not? Because they have been born and reared in old Ireland, under a different and cooler climate. Now the negro was found to be particularly well adapted to the scorching sun and warm climate of the Southern States.

States. Well, at the breaking out of this rebellion my father and I thought strongly of disposing of all our slaves, by giving them what we could afford to in money, and letting them go North. But the great majority of them begged to be allowed to remain with us. Now you see they were like children to us, untutored children; and it was very hard to cast them out upon the world, when they'd never taken the first step in all their life. Oh you may argue that we have kent our slaves Oh, you may argue that we have kept our slaves in ignorance for our own selfish use. I know that is a great argument with you abolitionists. Now that may be true, doubtless it is, but it would seem from observation that your wisdom and ours has profited us very little, and that the slave is really better off than his master, for surely in having no education he has no wisdom to contend with. education he has no wisdom to contend with. True, he has got his ignorance to contend against, but we have got our wisdom to contend with. In doing wrong we knew better, so you say, and we did n't do as well as we ought to, and you know old Dame Nature, and the great God we worship, never permits a wrong to go unpunished. Now if you did n't do right, you 're sure to get punished, sooner or later; so those of us who have held human souls in bondage will have to pay the penalty for it. And if you did wrong in forcing the institution upon us, do n't think that you of the North will go unnunished for you won't. North will go unpunished, for you won't.
Well, I'll go back to my subject again

Well, I'll go back to my subject again. As I said before, I conferred with my father in regard to freeing our slaves, but nearly all begged leave to remain with us. But we could not very well keep them with us, so we sent them further South, and took care of them, at no small expense, either. Some few run away; some were enticed off by large reports concerning the kind treatment they would receive when once within the Federal lines. I believe a few of them still remain, and such are undergoing much suffering. But so far as I am able to learn, they are pretty well scattered. Some, I believe, have taken up arms across the lines, and some have been pressed into the Confederate service.

I found my way into the Confederate army, and

was acting Major at the time of my death—at the time I was wounded, for I lived some couple of weeks afterwards. The old gentleman remains in weeks afterwards. The old gentleman remains in trouble. I have also two sisters, who are sorely distressed, having lost all means, or nearly all means, of sustaining themselves, and have not that assurance in regard to spiritual things that many of you at the North have. So you see they are worse off than you are. You must remember that thus far you Northerners have not felt this war. What do you know of it, even at the present moment? [Nothing.] . So I should judge. Go to the South, where war has made its ravages, and you 'll see at once a marked contrast between North and South.

isin differing very essentially from its organism in later times. Let us take a glance at the various organisms in yonder spirit-world, and we shall find a very marked difference between them and those of your carth. But organic life belongs to declare that we'll cling to our institutions and the spirit forever.

Q.—Does the spiritual organism require nourishment from spiritual elements, as the natural body requires nourishment from the physical elements? to declare that we'll cling to our institutions and our homes as long as we are sure of retaining them. But when the home we once had is a home no longer, and our institution is broken up—I for one thank God it is broken up—and believe I should not regret it were I still living on the earth, for while it was a source of income, it was also a source of annoyance.

I don't know the stabut how your namers or

source of annoyance.

I don't know, sir, about how your papers, or letters go there. [What part of Louislana did you come from?] Wilton. [How far from New Orleans is that?] It is about sixty or seventy miles from it. [We send our paper to New Orleans.] Do? Oh yes; you have free access there. Now, friend, in case I don't succeed, can I trespass again? [Certainly.] Good-day. Sept. 6.

Joseph Smith.

Joseph Smith.

Good-day. [How do you do?] Have you got any way of sending to Thomaston, Maine? [Oh yes.] You see, to begin with, I do n't know where I am. [We should say you were in Boston, Massachusetts.] Oh, would? That's pretty near. [Where did you think you were?] Well, I didn't know; didn't care; all I wanted was a chance to send a letter home, and I didn't care what place it went from. Well, then, I'm in town, aint I?. [Yes, in the City of Notions.] Yes; according to what I've seen of it, I should think it was a "city of notions"—some very queer ones, too.

We got quartered when we went through Boston in one of your halls, I believe. [Was it Fanuel Hall?] I don't know what you call it; but it was a pretty big hall, any way. Well, I remem-

was a pretty big hall, any way. Well, I remember some pictures hung on the walls.
Well, I saw one thing that was very queer while I was there. We were not allowed to go out, not even to get ourselves a molasses cake to eat. Now even to get ourselves a molasses cake to eat. Now I just looked out the window, and I saw an old woman on the sidewalk that had cakes and apples to sell, and I did n't want to wait for your long-heeled folks to bring us something to eat, I wanted to go out and help myself. [They were afraid you'd run away.] We want that kind that run. They told me I could n't go out. Now says I, I will; but just as I got down the stairs, the I, I will; but just as I got down the stairs, the officers said nothing, but just presented a revolver at my head. [You found that a very persuasive argument, did you not?] Yes; it persuaded me up stairs again. Well, that's one of your notions. [That was Uncle Sam's notion.] Well, I suppose it was, come to think of it. Well. Uncle Sam's a pretty good sort of a fellow, only a little notional, you know. [When once you get his clothes on, you've got to trot after him pretty snug.] Yes; I learned that fact myself.

Well, I'm from the 7th Maine, and it's a pretty

learned that fact myself.

Well, I'm from the 7th Maine, and it's a pretty good regiment. Don't think there's many of them left however, at the present time. [We suppose not; they have done a good deal of hard fighting.] Yes, sir; it makes me feel kind of bad to think of them, for it carries me right back to shot and shell. I aint going to think of it either, for I want to send some word to my folks.

Their names, Smith. My name is Joseph Smith—no relation to that fellow out among the Mormons. When I first got to the sniit-world.

Smith—no relation to that fellow out among the Mormons. When I first got to the spirit-world, some of the hoys asked me if I was old Joe risen agin? I didn't know anything about the critter, until they told me about him. Now I tell you upon the start, that I'm no relation to that Mormon fellow, not as I knows of. But I'm Joe Smith, anyway; and I've got folks in Thomaston, that are covered up in religion. They are Orthodox all over—that is to say, they are Christianized into some sort of a religious faith. Now that is not the case with me. I never was taken that dox all over—that is to say, they are Christianized into some sort of a religious faith. Now that is not the case with me. I never was taken that way. But they are so. I suspect their religion don't amount to anything. I thought it did n't when I was hera; do n't think it does now. You see the fact of it is they don't live up to what they preach. There's old Parson Moody; he'd go into the pulpit Sundays and preach you to sleep, sure. Well, folks in Thomaston thought he was awful good. He was sure to get the best end of the bargain always in dealing with you, and if any one came to him without a coat, or hat, you'd not catch him taking his off to give to him. No, that was not his way of doing things.

I've met him since I came to the spirit-world, and says I, "Mr. Moody, how are you? How's this place agree with your constitution? What about your heaven and your hell, you used to preach up about? I reckon you've found out your error by this time." "Well," says,he, "I suppose I didn't do just right when I was on the earth." To tell the truth, he did n't seem inclined to say much about the matter, anyway.

Well tall the folks I grees he's all ight—that

No, I don't know as I do, [Same as you came here.] I suppose so; but I thought I'd come here first, and send the folks a letter to let em know can come. I heard about this place, and so I thought I'd just come here and mail my letter. thought I'd just come here and mail my letter. [How did you find the way here?] Oh, I followed the crowd. [This crowd here?] No, a bigger one than this on the other side. Little Mac's army was nothing to it.
Well, tell the folks I'm happy. Tell 'em I'm well; tell 'em I'm free. Now I don't want 'em to mourn about me, but come right up and talk with me fore to fore. I che'n't wighten 'em.

to mourn about me, but come right up and talk with me face to face. I shan't frighten em. I may possibly shock my dear old nother with my Henthenish ideas, but that will be nothing new, for I always did that when here, and she'll think I aint got ahead much in the other world, and think right enough, too.

Well, Capt'n, good-bye to you. [Have you given your age?] No; I don't know as I have. Have I, little gal? [No, sir.] Well, you want it, do you? [Yes.] Well, as near as I can reckon, thirty-four. [Did you lose your life in battle?] Well, I did, sir. [Were you married?] No, I was n't; wan't fortunate enough for that. [Did you live any where near the State Prison in Thomaston?] Yes, pretty near; perhaps three-quarters you are anywhere near the State Prison in Thom-aston?] Yes, pretty near; perhaps three-quarters of a mile, or a mile, maybe little more. Well, Capt'n, charge my visit to Uncle Sam. He owes me a little, yet. Sept. 6.

Maria Whitney.

I want to talk with my mother. [Who is your mother?] Who was my mother? Whitney, Mrs. Whitney. [Say what you wish, and we will print t, and perhaps your message will reach her.]
I lived at Cincinnati; was nine years old. I lived at Cincinnat; was nine years old. My father is clerk in the Quartermaster's Office. His name is George T. Whitney. I've been dead since last February. I had Pneumonia, the doctor said. Please to tell my mother that Maria came here, and wants to go home. I've—I've a little sister, her name is Mary Jane; but they call her Janvie, and said ship recovers the more and said ship recovers the more of the said said. Jennie, and she's younger than me. I wish I could speak to her, too.

My father is—he's a free-thinker. He don't

don't belong to any Church. My grandmother what died four years ago, is in the spirit-land, and she says she wishes she could communicate with my father and the rest of her children, but she

my father and the rest of her children, but she can't get permission yet.

Tell mother I have n't got the scar, now, on my face. I fell down stairs with a pitcher, when four years old, and cut my face; made a great scar. And my mother said she almost wished I had died then. I haven't got it, tell her, now. Oh, dear, I wish I could go home, so we could talk together. [You can, if they find you a medium there.] Can't I have this one? [You can't get her out to Cincinnati.] Yes I can. I can go in the cars. [You would lose control over her, and she'd die.] Well, won't she go, and let me come after she gets out there? [You can ask her spirit when you go out.] I don't know her. Oh dear, I'd give all the world if I could. [You go home when your father reads your letter and he'll home when your father reads your letter and he'll be likely to find you some one to talk through.]
Do you suppose he will? [Oh yes.] Well, I reckon I'll go, now. I feel kind of tired; feel kind of sick, here, too.

Nathan Thompson.

and you'll see at once a marked contrast between North and South.

Now I do hope to reach my sisters, and my good old father, for I know they are in want, and it may be that I can render them some assistance. First, I want them to know I can come and communicate to them privately, as I do here. Seeond, I want to ask them to furnish me with a medium to speak through. And, thirdly, I would send it to any particular person by mail.] How

long a time will clapse before you publish it? [A week from next Baturday we shall print it.]
That will do, sir. You understand me to say, sir, that the lady died this morning? [We do. Do you wish to give your name?] I have no objection. My mane was Nathan Thompson, a brother-in-law of the lady who has just died. I fell in battle, as my friends know, some months sluce. [You were from Montgomery?] Yes, sir; from Montgomery. May I rely upon your publishing my statement? [Certainly.] Thank you. Goodday.

Sept. 6.

Obituaries.

Passed on to the Higher Life, Andrew Comstock, M. D. of

Passed on to the Higher Life, Andrew Comstock, M. D. of Philadelphia, in the sixty-ninth year of his age.

It is with no ordinary feelings that we are called upon to record the decrase of our friend-feelings of report that a long life so useful and so well spent, has terminated here—feelings of rejoicing litat our brother is set free and enabled to enter upon the joys of the higher life.

Dr. Comstock was born Sept. 2d, 1795, near Saratoga, New York. He graduated at the University of Pennsylvania, in 1824. He had been engaged as a teacher before this, and being still attracted by this profession, selected elecution as his special branch of labor. Shortly after he graduated, he combened giving instruction in this, to which he added the cure of stammering, and for nearly forty years he has been engaged in this profession with a success which has rarely been equalied and never excelled by any. During that period he has given instruction to thousands of pupils, among whom are many of our prominent citizens and distinguished public men, and many persons owe much of their usefulness in life to the well-timed and persevering labors of our friend. Those who by defect of speech were unable to express their thoughts, even in theopresence of their most intimate friends, have in many instances, through his training, overcome habits which must necessarily have interfered very materially with their usefulness in society.

Possessed of a strong and vigorous constitution, the Doctor infused into his labors a vast amount of his own peculiar characteristics, and has doubtiess given much to the world by his influence upon the characters of his pupils. Dr. Comstock married Miss Carr. of this city, a heautiful and accomplished young lady, with whom he lived he a most happy and congenial manner until the year 1831, when she passed on to the spiritworld, leaving him deeply affected by his loss, yet in the prime and vicer of manbood. This event occurred shortly ofter the introduction of spiritual manifestations, and doubtes had much t

Gone to thy Heavenly Father's rest!
The flowers of Eden round thee blowing!

The flowers of Eden round thee blowing!
And on thine car the numbers blest
Of Shilonh's waters suffly flowing!
Beneath that Tree of Life which gives
To all the earth its healing leaves!
In the white robes of angels clad!
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever!

HENRY T. CHILD, M. D.,
Philadelphia, Pa., Sept., 1864.
634 Race street.

Passed to the Spirit-World, from Volney, Iowa, L. R. Adams Fassed to the Spirit-World, from Volney, Jowa, L. R. Adams, after a pligrimage of 52 years; also, his daughter, aged 8 years. Mr. Adams had been for several years a believer in the communion of spirits with mortals. His character was above reproach, and his example one which may be profitably followed by those who mourn his absence. Himself and child have met in that world where partings are unknown. May the widow and mother in her double bereavement find consolation in the thought that they still are near her to guide and protect until her time comes to join them in the life beyond.

Passed on to the Summer-Land, Sept. 3d, 1864, Mrs. Jane R. Conner, of Somersworth, Great Falls, N. H., only daughter of

conner, or Somersworth, Great Falls, N. H., only daughter of Samuel and Eliza Jones.

Possessed of fine mediumistic powers, she fully realized the bilisaful immortality which was to be her inheritance, and was fully prepared to enter into its Joys. Sho made all the preparations for her faneral. Leaving a darling boy to the care of the Great Father, she passed away full of faith in the Spiritual Philosophy.

Philosophy.
The funeral services were conducted in the most impressive manner by Mr. Henry George, of Baltimore, Md.
B. P. Conner, husband of the above lady, passed away on or about the 12th of August, in the haspinia at Fortress Monroe.

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"As a general remedy for Female Complaints, this 'Cordiat' is a very valuable one, but by the Profession it is esteemed more highly for its good results during Confinement in relieving the great suffering attendant upon childbirth. I acknowledge with Dr. Smith that much of my success in midwifery is due to the use of this medicine. It strengthens both mother and child. In such cases I follow the directions of Prof. King, by allowing my patients to use it a few weeks provious to confinement, as by the energy it aparts to the uterine nervous system the labor will be very much facilitated, and removes the cramps which many females are liable to. No woman, if she knew the great value of the Strengthening Cordiat, would fail to use it. I have received numerous testimonials from different parts of the country where used. Knowing the good it is enpable of doing, I will warrant every bottle of my "Cordial" to be suissfetory in its results.

The following symptoms indicate those affections in which the Female Strengthening Cordial has proved invaluable: Indisposition to Exertion, Wakefulness, Uncasiness,
Depression of Spirits, Trembling, Loss of Power, Pain in the
Back, Alternate Chills, and Flushing of heart,
Dragging Sensation at the Lower Part of the Body,
Headache, Languor, Aching Along the Thighs,
Intolerance of Light and Sound, Pale Countenance.
Derangement of the Stomach and Bowels, Difficult Breathing,
Hysteria, &c., &c.

It is a specific remedy in all Lightup, Diseases, Chlorosis, or

It is a specific remedy in all Uterline Diseases, Chlorosis, or Green Sickness, Irregularity, Painfulness, Profuse or Suppression of Castomary Discharges, Lou-corrhea or Whites, Scirrhus or Ui-cerated State of the Uterus, Sterility, &c., &c.

No better Tonic can possibly be put up than this, and none less likely to do harm, as it is composed wholly of vegetable agents, and such as we have known to be valuable, and have used for many years.

Price for Single Bottles, \$1,00; Six Bottles for \$5,00. Should your Druggist not have it, send directly to us, and when six bottles are ordered, we will settle Express charges. BO FANIC DEPOT, 106 HANOVER STREET, BOSTON.
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STONINGTON LINE! Summer Arrangement! Inland Route! NEW YORK, VIA GROTON! Cars leave Station of Boston and Providence Rallroad for

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Boston, July 23. 76 WASHINGTON STREET.

AT THE OLD STAND, NO. 654 WASHINGTON STREET, may be procured every variety of pure and fresh Medleinal Roots, Herbs, Olis, Extracts, Patent and Popular Medleines, together with all articles usually found in any Drug Store.

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Aug. 20. tf OCTAVIUS KING.

W. H. L. JOHNSON, Dentist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass. Aug. 20. A. B. CHILD, M. D., DENTIST,

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BY EPES SARGENT. THIS WORK, having passed through Eleven Editions in as many weeks in this country, is now announced for republication in London.

The Atlantic Monthly says of it: "Everybody is reading or The Continental Monthly says: "It will make its own way, as it has the elements of success."

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merit."

The celebrated Prof. Newman, of London, writes: "The variety and novelty of character seems to me admirable. The book absorbed me too much for my other studies and letters, so I saw it best to stick to it and flishs it off."

The Philadelphia Press says: "The prominent idea is gigantic." tic."

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In addition to these features of rare attraction, we need but remind our readers that this work is bold and strong for Spiritualism. The eminent author leaves no doubt as to his views. Event Spiritualist SHOULD READ IT.

That it will form an important instrument in calling increased attention to the Spiritual movement, no intelligent reader will fail to perceive. It should lie upon the table of every progressive family.

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THE MISTAKE OF CHRISTENDOM: OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. BY GEORGE STEARNS. "The Truth

OR. JESUS AND HIS GOSPEL BEFORE PAUL AND CHIRISTIANITY. BY GEORGE STRARNS. "The Truth shall make you free."
PART I.—What the Church has had to do with Jesus.
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"The author of the above work, after stating the pretensions and character of the modern Christian Church, proceeds to argue that Jesus of Nazarcth was not, and never professed to be, such a Christ as is claimed by his worshipers, and that the system of ductrines and of ecclesiastichm, commenly called Christianity, did not originate with him, but with Paul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doctaines, is a supendous mistake of Christendom. He further argues that Jesus himself taught, rational and truthful doctrines; but that his blographers, though sincere and honest men, yet lacked ability fully to comprehend his teachings, and hence could record only their own imperfect apprehensions of his meaning; that he was a pre-eminent example of Lumanity, and a medium of Celestial Revelations and Angelle Influences; and that the lending characteristics of his doctrine were—one God the Father of all Goodness—Nature the Method of Divine Beneficence—and Heaven the Fruit of Virtue.

"The author displays much ability, research, insight and ingenuity in maintaining these positions; and we judge establishes the more important part of them beyond reflutation."—

A. E. Acction, in the N. E. Spiritualist.

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TOM CLARK AND HIS WIFE, TOM CLARK AND HIS WIFE,

THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT
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BY DR. P. B. RANDOLPH, author of "Pre-Adamite Man,"
"Dealings with the Dead," etc., etc.
The author, in his introductory, says, "In giving what follows to the world, no one can be more alive to the fact that
this is the latter half of the inactecraft century, and that the
present is emphatically the era of the grandest Utilitarianism,
tevolution, Mattero-Fact, and Doubt, that the world ever
knew, than is the cilitor of the following extraordinary tale.
He has no apploiges to make for offering He-no excuses, even
as a novelist, for departing from the beaten track of 'War,
Love, Murdler and Revenge;' 'Politics, Passion, and Prussic
Acid,' which constitute the staple of the modern novel."

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THE CHARACTER AND DESTINY OF THE RACE. BY HENRY C. WRIGHT,
Anthor of "Marriage and Parentage." "The Unwelcome
Child," "A Kiss for a Blow." "The Self-Abucgationist,
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The Health of Women-the Hope of the World. Ascension; The Recture: The Return.

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On subjects highly important to the human family, by Joshua, Solomon and others, given through a lady.

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The Health of Women—the loop of the World.

In called the former of the Moren.

In call his pre-natal state; (2) in that which had the death of his body, which I call his post-natal state; (3) and in that which begins at the death of the body and nover ents, which I call his disembodical state; or, his life within the cell.

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In considering Man and his Destiny, I view him in three states:—(1) in that which his body, which I call his post-natal state; (2) in that which he gins at the death of his body, which I call his post-natal state; (3) and in that which begins at the death of his body, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (3) and in that which begins at the cents of the body and nover ents, which I call his post-natal state; (4) in that which he cents of the cents of the cents of the body and nover ents, which I call his post-natal state; (2) in that which he cents of the cent

Mediums in Boston.

DR. MAIN'S

HEALTH INSTITUTE

AT NO. 7 DAVIS STREET, is now open as heretofore for the successful treatment of diseases of every class, under Dn. Main's personal supervision. Patients will be attended at their homes as heretofore; those desiring board at the Institute will please send notice two or three days in advance, that room may be prepared for them. three days in advance, that rooms may be prepared for them. Those requesting examinations by letter will please enclose

\$1.00, a lock of hair, a return postage stamp, and the address plointy written, and state sex and age.

137 Medicines carefully packed and sent by Express.

A liberal discount made to the trade.

16 Aug. 20.

MRS. R. COLLINS, CLAIRVOYANT PHYSICIAN.

No. 6 Pine Street, Boston, CONTINUES to heal the sick by laying on of hands, as Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. She is continually benefiting suffering humanity. Examinations free. Call and see for yourselves. All medicines furnished by her wholly composed of roots and herbs from the garden of Nature.

P. S.—Mrs. C. having so much business to attend to she will not be able to examine locks of hair by letter.

17—Aug. 20.

MRS. A. C. LATHAM, MAGNETIC AND CLAIRVOYANT PHYSICIAN, 292 WASHINGTON STREET, BOSTON.

OVER JOSEPH T. BROWN, APOTHECARY.

MRS. LATHAM will trent diseases of Body, Mind and pirit with Vitalizing Manipulations and Magnetic Remedies. Sept. 17.

Bept. 17.

PR. A. P. PIERCE, Clairvoyant, Magnetic and Medical Electrician, also Develorino and Business Medical Electrician, also Develorino and Business Medical, will examine, prescribe and magnetise the sick, both in body and mind, of all kinds of diseases, at his office, No. 8 Haymarket Place, Boston, which enters by Avery St. from Washington street, or at their homes, in or out of the city. Charges moderate.

DR. WILLIAM B. WHITE, Sympathetic, Clairwoyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 81.00. No. 4 JEPPERSON PLACE, (leading from South Bennet street), Boston. Sept. 10. M. C. GAY, Medical and Business Clairvoyant, 646 Washington street. Hours-9 to 1 and 2 to 6 F. M. Sept. 17.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) Aug. 27. MRS. S. J. YOUNG, Medium, No. 80 WARREN And 13.

SOUL READING,

Or Psychometrical Deligration of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical alone mental adaptation of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical and mental adaptation of those insuccessful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.

Beven years experience warrants them in saying that they
can do what they advertise without ful, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character kept structly as suchFor Written Delineation of Character, \$1.00.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address, MIL, AND MRS. A. B. SEVERANCE,
Aug. 20. If Whitewater, Walworth Co., Wisconsin.

MRS. A. G. POOLE, Trance Medium, No. 181

MRS. A. G. POOLE, Trance Medium, No. 181 Washington St., cor. Hollis Ph., Roxbury. 4w*-Sept. 3.

The Great Indian Catarrh Remedy Is curing thousands of those affileted with a cold in the head, to Caturrh. It excites action without inflammation, and is the only remedy yet discovered, whether in the form of a include or a snuff, that does not aggravate the disease. It does not require the recommendation of Congressmen to make it sell, but by its own merits it finds a rapid sale and recommendations among those affileted.

among those affileted.

In. Higgins—Sir: Please send me one more box of your Indian Catarrh Remedy. I have been affileted with a trouble in my head for years. Last fall I went to Milwaukee, and employed a prominent physician to doctor me. Did no good. I grew worse. I applied to physicians in my own town, and was told I could not be helped. About three weeks since I wrote to you for a box of the Indian Catarrh Remedy; commenced using according to your directions; in a few days I began to get better, and am now able to be about the house. I have more faith in the poor old Senaca's remedy than all else, and think it will cure me.

Jackson, Wis., 1864.

Sent by mall on the receipt of M center and a senaca in the content of the content of the content of the content of the center o

Sent by mail on the receipt of 50 cents and a 3-cent stamp.
Address by mail, Dit. A. J. HIGGINS, Box 1908, Chicago
Aug. 20.

SCENES IN THE SUMMER LAND!

NO. 1.—THE PORTICO OF THE SAGE.

BY HUDSON TUTTLE.

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

June 25.

PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 356 STATE STREET, corner Harri son street, Chicago, Ili.

Agency for the "Banner of Light." AND ALL LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS.

TA fine assortment of STATIONERY, NOTIONS, PHOTOGRAPHS, &c., will be kept constantly on hand.

Address, TALLMADGE & CO.,

April 30. Box 2222 Chicago, Ill. DYNAMIC INSTITUTE.

HAVING purchased the elegant residence of the late Moses Kneeland, Esq., we have fitted it up for the reception of patients, and invite the attention of the suffering throughout the country to our successful as well as peculiar method of treatment. "We challenge the scientific physician to refute the fact, that all disease comes to the system by way of deranged and diseased nervous fluids; hence, to regulate these fluids, is to remove all cause of disease from the system, whether chronic or acute, nervous or muscular." We can accomplish this with Animal Magnetism. We say to the affilted, give us a trial. We can cure all curable disease, and relieve suffering at any stage of the disease. Patients in Milwaukee visited at their residences. All cases accurately diagnosed.

DR. PERSONS,

DR. PERSONS,

P. Residence on Marshall, second door south of Division street. P. O. Box 1218.

Consultations free. Examination \$1,00.

Milwaukee, Aug., 20, 1864.

Aug. 20. DYNAMIC INSTITUTE.

THE EYE, THE EYE.

DR. E. KNIGHT LIAS discovered a new treatment for the Eye, by which he is curing some of the worst cases of Blindness and Deafness ever known, without instruments or pain.

CANCERS I.—DR. KNIGHTS'S new treatment for Cancers surpasses all others now in use; it cures without knife, plaster or pain, and heals without a sear.

Every kind of disease treated with great success. Humors of every kind eradicated from the system. No charge for consultation. Office 259 Tremont street, Boston.

3n—Sept, 10.

EMANCIPATION PROCLAMATION! LIBERTY AND FREEDOM OURS!
AN AGENOY FOR THE THOUSAND! Men, Women and disabled Soldlers desiring an Agency will please address, for further particulars, MRS. F. A. LO GAN, Station D, New York City.

July 9.

5000 AGENTS WANTED! A GOOD, reliable AGENT wanted in every county to take the entire control of some of the BEST and MOST PROFITABLE ARTICLES ever presented to the public. The right MAN or woman can make money easily. For Circular, with full description, address JACOB LEWIS, 82 Nassau street. New York. Box 3391.

3m Aug. 20.

Walter Hyde's Specialty
CONSISTS in Teaching the Art of Healing by the Laying on
velopment. Send for Circular. Address, 244 FULTON St.,
BROOKLYN, NRW YORK.
Aug. 27. VERMONT BOOK STORE.

S. & O. B. SCOTT. EDEN MILLS, VERMONT. Books of all S. kinds constantly on hand and for sale on most reasonable terms. A supply of new and popular works as soon as issued. Also, for sale, any of the works advertised in the "Banner of Light." June 11. BOOKS IN BRANDON, VERMONT,
KEEP CONSTANTLY FOR SALE all Spiritual and Reformatory Works which are advertised in the BANKER OF
MILO O. MOTT,

March 19. ·tf MISS L. HASTINGS,
TEACHER OF PIANO AND MELODEON, VOCAL MUSIC,
I (Italian Method,) and French and Latin Languages, will
visit pupils at their residences, or receive them at her own, 33
Lowell street, Boston. Terms reasonable.

BOOKS! BELA MARSH, at No. 14 BROWFIEL STREET, keeps constantly for sale a full supply of all the Spiritual and Reofrmatory Works, at publishers prices.

PALL ORDERS PROMPTLY ATTEMED TO.

11 Aug. 20.

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

BOSTON.

OFFICIAL REPORT

OF THE

"National Convention of Spiritualists," HELD IN

CHICAGO, ILL., AUGUST 9th to 14th, 1864. (Reported by the Secretary, F. L. WADSWORTH.)

FIFTH, DAY.

SATURDAY MORNING, AUG. 13.

The Convention was called to order at 9 o'clock by Dr. H. F. Gardner, Vice-President.

Mr. Warren Chase presented the following resolution as the report of the Special Committee on Organization. He said that another report had also been prepared by the Committee, and would be presented by Mr. S. S. Jones, President of the Convention. The resolution which he would offer, however, embodied the individual opinion of a majority of the Committee. It was as follows:

majority of the Committee. It was as follows:
Resolved, That we, as American Spiritualists in
Convention assembled, recommend no National
or Central Organization at this time, and propose
the adoption of no general Constitution or code, for either government, propagandism, or superiorism; but we do recommend to all Spiritualists, Friends of Progress and Reformers, of each and every locality, to establish such organizations as shall afford the needed facilities for the friends of free thought and free expression to hold public meetings with Free Platform for the discussion of all subjects; for receiving and holding property bequeathed or acquired, and for the prosecution of educational, benevolent and reformatory enterprises; each locality to chose its own form of organization without great or critical of faith. We ganization without creed or articles of faith. We recommend all such bodies to meet by popular representation in annual Convention for discusrepresentation in annual Convention for discussion and appropriate action upon all current vital questions; and we especially recommend the friends of free platforms, whenever practicable, to construct, economically, public halls which shall be used for public meetings, assembled for every commendable purpose.

(Signed.)

WARREN CHASE,
The PORTER

IRA PORTER, H. B. STORER,

Mr. S. S. Jones said there were a large number in favor of organization, but the great question was upon what basis could it be made? After listening to all the opinions that had been express-ed on the subject, the Committee had concluded to offer the following simple plan for a business organization:

ARTICLES OF ASSOCIATION.

We, the undersigned, being desirous of forming a National Association of Spiritualists, do unite ourselves together under the name of the "National Spiritual Fraternity."

And for the better execution of the will of said Association, it is provided that there shall be elected thirteen Trustees by the members thereof —no two of whom shall reside in the same State— to be styled the Trustees of the National Spiritual Fraternity, in whom shall be vested all the corporate rights and powers, authorized by the general laws of the land; and the statute laws of the State where this Association shall be incorpo-

TERM OF OFFICE.

Said Board of Trustees shall be divided into classes as follows: The term of office of the first class of four members, shall expire in one year; the second class of four members, to expire in two years; the third class of four members, in three years; and the fourth class of one member, to expire in four years, or as, soon thereafter as their successors shall be elected.

ANNUAL MEETINGS.

. It shall be the duty of the Board of Trustees to call National Annual Meetings of this Association at such time and places as they may deem expedient. MEMBERSHIP.

Any person can become a member of this Association by subscribing to these articles, and may withdraw therefrom, at pleasure, and no charges shall ever be entertained against any member of the Association, nor shall any member ever be suspended or expelled from membership. MODE OF DOING BUSINESS.

Majority votes shall govern at all meetings of the Association, when they do not conflict with these articles.

FINANCES.

All moneys required shall be raised by free do-nations, bequests, voluntary subscriptions, rents and profits, or sale of property owned by the As-LEGISLATIVE POWERS.

This Association may adopt such By-laws from time to time, at their regular Annual Meetings, as shall be deemed necessary, provided they do not in any wise contravene, or conflict with these Articles of Association. AMENDMENTS TO THE ARTICLES OF ASSOCIA-

TION.

at any Annual Meeting, provided such amend-ments shall in no wise infringe upon the largest and broadest interpretation of these articles in fa-vor of individual rights, freedom of action, and thought and expression thereof. WHERE TO BE INCORPORATED.

This Association shall be incorporated under the General Laws of the State of _____, and the central office shall be located at the city of _____.

NAMES OF TRUSTEES. And it is agreed that the following named persons shall constitute the first class of Trustees, viz: _____, and _____ the second class, and _____ the fourth class, all of whom shall hold their offices until their successors are elected.

And your Committee recommend the adoption of the following resolution in reference to local

Resolved, That this Convention recommend the formation of local societies, with Broad and Free Platforms under the most liberal forms of Organi-zation, which shall be by them deemed expedient; and that such local Organizations, or Associations meet by delegation or popular representation in Annual Conventions with the "National Spiritual Fraternity," and that they furnish the National Spiritual Fraternity with a copy of their Annual Reports, to be used as occasion may require.

8. Van Nest, 8. 8. Jones, Warken Chase, IRA PORTER, H. B. STORER.

On motion, the reports of the Committee were accepted.

Benj. Todd moved the adoption of the report of

the Committee offered by Mr. Chase.
Mr. J. S. Loveland opposed the adoption of the report. He thought the people were ready for a national organization, and considered this resolution and recommendation a means to keep the general question from being considered. wanted a proper plan for organization—thought the Spiritualists would be held up to ridicule if it went forth to the world that we did not consider ourselves capable of forming a successful organi-

Warren Chase said he thought he could speak for the people as well as any other person present; he had been as long in the field, and traveled as extensively. He thought that though Spiritualists wanted organization, the large manifestical statements of the said of the jority did not expect any definite plan to be pro-duced by this Convention. Let us work thought-fully and not prematurely; form local organizations where we can discuss the subject, and next year send our delegates to a National Convention where we can labor systematically, and not fail

as other attempts at organization have done.

Mr. Charles Partridge thought Mr. Chase should
not compare former attempts at organization with
a present one; because Spiritualists had sought
to organize when they were comparatively few in number and weak, it did not follow that they would fail now. He considered we were sufficiently powerful to organize, and that we should do so. Setting forth a declaration of our principles and purposes, so that the organization should not be prostituted to inferior objects.

S. J. Finney said if he was in favor of any

days of Moses down to the present time. He wanted to live free and to die free. He was in favor of local organization for business purposes, and approved the adoption of the report.

Mr. A. P. Bowman favored the adoption of the

Mr. A. P. Bowman favored the adoption of the report. He was in favor of a general organization when the proper time arrived.

H. B. Storer said the call for the Convention dld not necessitate the adoption of any plan of organization; in fact, said nothing about it, but only to consider plans for associated and more united action. He had come here to exchange views with others. There was fear throughout the country that this Convention would take some action that would circumscribe the opinions of individual Spiritualists. He did not believe in organizing a national body with which the local organizations must be affiliated, though he would not be opposed to a national organization, would not be opposed to a national organization, of which local societies were independent, that would hold annual meetings of an advisatory

Mr. Butts considered that organization was an order of nature, therefore he was in favor of it. He could not see why we should delay.

Mr. I. M. Reynolds said he appeared before the

Mr. I. M. Reynolds said he appeared before the Convention as an opposer of organization, as it put an end to freedom of opinion, and was sure, sooner or later, to end in secession or anarchy. He thought if we had never organized the government we should never have had any secession. Mr. W. F. Jamieson, of Michigan, said that all present appeared in favor of some associated inovement, and he could not see why we were not as well prepared to organize now as we should be

novement, and he could not see why we were not as well prepared to organize now as we should be a year hence. It had been stated—and he was ashamed to hear it—that we could not prepare and adopt a suitable plan, now. He was prepared for immediate organization, and he thought there was talent enough among us to organize, and with organized effort to combat successfully the forces that were arrayed against us.

Our friends in the spirit-world are organized.

the forces that were arrayed against us.

Our friends in the spirit-world are organized.
Why may not we associate ourselves with them?
He thought this might all be done without giving up one iota of our individual freedom.

Ita Porter said his object in rising was to define the action of the Special Committee, of which he had been a member. He wished to say if he had been of the opinion that so complete a plan of organization could have been presented as had appeared in the report submitted by Mr. Jones, he did not think he would have signed the report submitted by Mr. Chase. He explained the constitution of the plan referred to, and thought to ought to be adopted in preference to the report under discussion. under discussion.

Mrs. A. M. Spence, said she was not an advo-

cate of organization of any kind, though she was willing to participate in the discussions of the subject, and leave every one to pursue his or her own path. To mediums, she would say especially, beware of organization, for she had ever found that spirits were averse to organization of any kind; even a positive mind will often prevent spiritual manifestations. The only fact that we can agree upon, is the possibility of spirit communion. Let us simply band ourselves together in brotherly and sisterly love, or otherwise our

in protective and sizery love, or otherwise or inspirations may be trammeled and taken away from us altogether.

H. C. Wright said: Friends, we must do something for the world. There are tous of thousands in the churches that would come to us, if we only in the churches that would come to us, if we only had an organization, or place for them to come to. Tens of thousands out of the churches that will go in if we do not do something to induce them to stay out. And our children, if there is no organized means for their education, will be taught in the schools of old theology. We ought to do something before this Convention adjourns, to answer these great demands that are made upon 18.

The Convention adjourned till 2 P. M.

AFTERNOON SESSION, SATURDAY. Convention called to order pursuant to adjourn-

ment.
Mr. S. Van Nest said he came to the Convention to assist in endeavoring to perfect an organization. He was surprised that persons in the hall should object to organization while they were there, subject to the Chairman, or head of the Convention; why not call the officers from the platform and have no directing, systematic organization while we are here? He moved that the report offered by Mr. Chase be laid on the table.

Lost,

F. L. Wadsworth said he thought there was a misunderstanding apparent in this discussion. We were designated as for or against, Organization, when all present, with perhaps few exceptions, are in favor of organization. The point of difference is in method, not in objects sought. He was in favor of Organization, but as we professed to be philosophers, thought we should proceed with a method in keeping with nature, which we sought to enterpret. If the blossom preceded the blade—if the topmost branches of the tree came first, its roots afterwards—if nature's order came first, its roots afterwards—if nature's order was reversed, then it would be consistent for us to adopt a national organization to-day, and form

local ones hereafter.

He was surprised that Mr. H. C. Wright should argue as he did: saying that we must organize to insure the cooperation of parties in and out of the Church. Such a purpose is in opposition to the genius of our Philosophy. We wish people to come to us because of the promptings of their central life and love; not because we have a place for them. In God's name let all who need an organization to lean on, remain in the Church, or go there. We need workers, and if we will seek to institute local organizations with a view to future representation in National Conventions, we shall furnish work for all and means for progress. He hoped the report recom-mending local organizations would be adopted.

mending local organizations would be adopted.

Mr. James Furbish, of Maine, said he wasen favor of organization—some general system in which we could work, and by which we could be felt as a power in the land. We needed liberal schools and colleges, and benevolent institutions, which we could not have in our present, disorganized, fragmentary condition. He was sixty-six years of age, and before he passed away—perhaps five years—he hoped to see not only an organization of Spiritualists, but the fruits of that organization with he wished to do all he could to reprete tion; and he wished to do all he could to promote

so great a result.

Leo Miller said that before we form a National Leo Miller said that before we form a National Organization, we should learn the views of the great body of people interested therein. Wherever he had been he found a large majority in favor of Local Organizations, and opposed to a National Organization. We should not hurry this matter, but take, time and learn the best method and nature of organization to be entered into. He had been informed by Universalist clergymen that many of their number were ready to cooperate with us when the proper time came, and we should move advisedly in a matter of such great importance. He thought the adoption of Local Organizations by the people would be sufficient for

the present. Mr. J, M. Peebles felt convinced that some kind of organization was indispensable; but he loathed and hated Sectarian Organizations; we must be free. He was in favor of a National Financial Organization, but feared we had not arrived at a Organization, but feared we had not arrived at a condition where we could properly take such a step. We have many Local Associations already, and we should all strive to advance to greater power and usefulness. There is system in every natural law; in its expression, from the lowest monad to the highest organism, we should have system, for Nature's God is our God.

Lizzle Doten thought we had done much in the Convention in favor of organization. We were

we had come here to organize, hit or miss, but to consider the question and act wisely. He was in favor of local organization, and thought the report before the Convention to adoption was all that we required at present.

The reading of the Call of the Convention was all that we required at present.

Mr. Uriah Clark objected to the adoption of the report, for such an act would be an entire failure of the purpose of the Convention. After all that had been said in local associations on the question of organization, it does seem strange that we should declare that we are unable to agree upon a plan, and if this Convention adjourned without organizing, we shall proclaim to the world that we are unable to do anything that is practical.

Benj. Todd said that some persons seemed very fearful that this Convention would adjourn without adopting a specific plan of organization; for his part he was opposed to any such special plans, they had been the curse of the world from the days of Moses down to the present time. He wanted to live free and to die free. He was in favor of local organization for business purposes, and approved the adoption of the more of the convention of the man favor of the adoption of the man favor of the man in favor of local organization for business purposes, and approved the adoption of the report.

Mr. A. P. Bowman favored the was in favor of the blought we support the adoption of the adoption of the report.

Mr. A. P. Bowman favor of the Local Organization was in favor of the favor of the Local Organization. Bhe read an extract from Energy and thought we could approach a permanent, general organization through them. Bhe read an extract from Energy and thought we chose so palnfully our place and companionship?" She hoped a committee would be appeinted by this Convention to call another Convention.

Mrs. A. C. Wilhelm, M. D., said the arguments used against Organization were really the stronge the middle of a gain and thought we chose so palnfully our place and companion in which the subject migh

our Organization we must have a financial department, which will represent the intellect, so that the glorious Gospel of Truth may be disseminated freely to every one who will listen to its angelic

teachings.
Mr. Warwich Martin opposed National Organization, but was in favor of a Congregational Or-ganization, such as might be instituted in accordance with the recommendation of the report under discussion.
_ Dr. A. G. Parker said he was in 'favor of Local

Organizations for financial purposes only, and was opposed to a consolidated National Organization. When he saw a centralization of so much power, he was suspicious of the movement; he did not wish to trust himself or others with it. He stood on the great rock of Individualism—belong-ed to a kingdom without a king—a State without a law—a Church without a creed.

a law—a Church without a creed.

The Chicago Quartette sang in excellent manner "Columbia's Gardian Angels."

Mr. J. G. Fish said that he apprehended the difficulty of previous Organizations to arise from the fact that they were instituted for man as we would like to have him, not as he really was. They denied the possibility of amending mistakes by growth. We need to organize first where we are, work there until we have reached higher necessities, then wisely institute a National Organization growing out of local ones. He was in favor of the adoption of the report before the Convention.

Mr. C. V. Kennon, of R. I., wished some plan could be devised to prevent our being such a disintegrating mass. He did not believe in Popery, but thought the time had come whon Spiritualists should declare their principles to the world.

should declare their principles to the world,
Mr. H. S. Brown wished to read a plan of Organization of his own drafting. Ruled out of order.
Mrs. E. Nelson, of Wisconsin, spoke ten minutes, allegorically presenting the question of Organization in connection with the Convention. The

tion in connection with the Convention. The Secretaries were not able to understand and interpret the allegory.

Dr. Wm. White, of Michigan, thought the time had come for us to try and make ourselves felt as a power in the world. He did not know of a church that had for its corner-stone, "Progression," and that was the cause of their unfitness for the progression, and the cause of their unfitness for the progression, and the cause of their unfitness for the progression. gressive soul. He thought there was no danger in the forms of Organization proposed. Dr. H. F. Gardner said he felt before he left his

home in the East, that this Convention would not result in completing an Organization. He thought, however, from the number of letters received by himself from all parts of the country, asking for Organization, that there was a great demand for it. The resolutions and recommendation before the Convention and recommendation before the Convention and recommendation. demand for it. The resolutions and recommenda-tion before the Convention would, in a great meas-ure, answer the demand of the hour. If they were passed, he should offer a resolution provid-ing for another Convention and the further consideration of the subject.

Warwick Martin moved the previous question Carried.

The vote was then taken on the adoption of the report submitted by Mr. Chase. A division of the house was called, which resulted in its adoption by 217 ayes, 45 noes.

Mr. Warwick Martin said business called

Mr. Warwick Martin said business called him away from the city, and before he left he wished to say a few words in regard to the political resolutions that had been passed by the Convention. He and those who agreed with him in opinion with regard to those resolutions had intimated that they intended to protest against them, and a protest had been prepared and signed. That protest would be left with the Secretary, in order that it might form a part of the record of the proceedings of the Convention. He

tary, in order that it might form a part of the record of the proceedings of the Convention. He presumed there was not time to read it.

The President said the protest should be read to the Convention, that they might know its nature and be qualified to act upon it.

Judge A. G. W. Carter then read the protest. In explanation in behalf of himself, he said he wished to refer to certain slurs that had been thrown out, owing to political opinions he held. He was a Democrat, but he wished also to tell the members of the Convention that he was a Union man. He had made more speeches for the Union than perhaps any one in the Convention, and he was still for the Union and the entire Union, though opposed to the Administration. He said that Mr. Finney, as one of the Ohio dele-gates, and one of the Committee on Resolutions, had promised that no political resolutions should be introduced into the Convention, and had betrayed they confidence by working for the adoption of the political resolutions by the Conven-

tion. Mr. S. J. Finney arose to explain. He said he had stated to some of their delegation that he was not, as one of the Committee on Resolutions, in favor of introducing politics into the Convention; but the Convention had appointed a Special Com-mittee on the State of the Union, of which he was a member, and a majority of that Committee had reported the resolutions referred to. When they were before the Convention, and he must go for them and the principles they embodied, or against them and their principles, he felt, as an American citizen, that he must support them. Judge Carter said that when the resolutions in

question were adopted, he was disposed to with-draw from the Convention, and it was only his great love for Spiritualism that had caused him

to refrain from taking the step. Spiritualism was too dear to him, and, therefore, he resolved not to withdraw. He thought it would serve every pur-pose by putting in the protest. It was moved that the Protest be received. Mr. U. Clark arose to speak, but the hour for adjournment having arrived, the President announced Mr. Clark's possession of the floor, and declared the Convention adjourned till 8 o'clock.

EVENING SESSION—SATURDAY.

Convention called to order at 8 o'clock by the

Mr. U. Clark said we were all well aware that on the first day of the Convention a Committee had been appointed on the state of the Union; that Committee had presented a series of resoluthat Committee had presented a series of resolu-tions of a proper and patriotic character. An at-tempt had been made to accommodate those who opposed them, but it failed. The resolutions had been passed, and a protest had been brought in and read. He reviewed the protest. He consid-ered it false in its charges, and an insult to the Convention; therefore, he moved to lay the mo-tion to receive the protest on the table. Carried by a large majority.

by a large majority.

Mr. Horace Dresser arose to address the Convention relative to the protest, considering it a high-handed outrage.

Mr. Chase rose to a point of order, viz.: The protest was not before the Convention for consid-

The President considered the point of order well taken

H. B. Storer, from the Committee on Resolu-tions, reported the following: Resolved, That the President of this Convention be empowered to appoint a committee of five, who shall select a National Executive Committee

of thirteen members, not more than one of whom shall reside in the same State, whose duty it shall be to call the next National Convention. Warren Chase moved to amend, by striking out the word "select" and inserting the word "nom-

organization of Spiritualists; such Convention to consist of regularly appointed delegates, to be ap-pointed by Local Organizations or Associations of Spiritualists throughout the country, in the ratio of one delegate to every one hundred members,

of one delegate to every one nundred members, providing always that every Society or Association shall have the right to send one delegate."

He then explained his reason for offering this substitute. His resolution had been so changed by the Committee on Resolutions that it did not show his purpose, which was, substantially, to continue this Convention to complete the work it had committee.

show his juit post, where the complete the work it had commenced.

Mr. Gallup, of Wis., hoped the amendment would preyail, as he wished the accomplishment of the purpose of the Convention.

Mr. S. J. Finney opposed the amendment; 1st, because it nullified the action of the Convention in its adoption of the report of the Special Committee on Organization; 2d, because it provided for nothing but the question of Organization in the next National Convention. It, in fact, proposed the continuance of this Convention for one year or more, as a National Spiritualist Association.

H. C. Wright asked, "Are you not willing to allow this discussion to rest in the hands of a committee for one year?"

committee for one year?"

Mr. Finney answered, "Not in its present form, and as the only business of the next Convention."

Dr. Gardner wished to know if Mr. Finney did not draw up the resolution presented by the Com-mittee on Resolutions, to which he (Dr. Gardner) inities on Resolutions, to which he (Dr. Gardiner), had offered an amendment prior to the meeting of the Committee on Resolutions, and surreptitiously bring it before the Convention in preference to one offered to the Committee by himself? (Dr.

Mr. Finney replied that he would not answer

Dr. Gardner's question.
Dr. Gardner said he thought fraudulent means had been used by Mr. Finney to defeat the resolution which was now offered as an amendment to the resolution before the Convention.

the resolution before the Convention.

Mr. Leo Miller opposed the amendment. He thought a National Executive Committee, as proposed in the resolution, was all that was required. He hoped the next National Convention would be left untrammeled by any action of the present one.

Dr. A. G. Parker opposed the amendment. He thought the matter now rested, properly, with Local Societies.

Beni. Todd onwosed the amendment for it made.

Local Societies.

Benj. Todd opposed the amendment, for it made of us a Spiritualist Association, and as such we should continue for a year.

Mr. J. S. Loveland thought the opponents of the amendment insisted in opposing what they this afternoon supported, and considered the whole matter a continued exertion to stave off discussion on the question of General Organization. The friends of such an Organization had not been able to present its claims to the Convention.

Mr. J. H. W. Toohey said he was in favor of the amendment, and a continued consideration of the question of Organization.

Dr. H. F. Gardner said, in justice to Mr. Finney, he would state that he was satisfied that the im-

he would state that he was satisfied that the imputations which he made against him (Mr. Fin ney) were incorrect. He explained his personal relations, as one of the committee on the call, to the present Convention, and the cause of Spirituthe present Convention, and the cause of Spiritualism at large, assuring the friends that he had
worked unselfishly, and for what he deemed the
greatest good of all.

A song by the Chicago Choir.
The reading of the resolution called; read.
Warren Chase said he preferred the resolution
without the amendment, though he had not much
objection to that.

objection to that.

The vote on the amendment was then taken, and lost—71 ayes to 98 noes. The adoption of the original resolution was then

Mr. H. B. Storer moved to amend the resolution by adding," And report the same to this Convention before its adjournment." The amendment was accepted.

The amendment was accepted.

Mr. W. F. Jamieson moved to amend so as to require the Executive Committee to report a plan or plans of Organization and other business to the next National Convention. Lost.

The resolution, with Mr. Storer's amendment, was then adopted by a large majority.

Dr. H. F. Gardner moved a reconsideration of the vote by which the report of the Special Committee on Organization, submitted by Mr. Chase, was adopted.

Mr. Warren Chase moved to lay the motion of Dr. Gardner to reconsider on the table. Carried.

The Business Committee reported the order of business for the next day (Sunday), viz. Afternoon and evening sessions to be opened by selected speakers, one-half hour each; in the evening, a poem to be given by Dr. Hamilton, of Maine; also, a poem through Miss Lizzie Doten, by Robert Burns; the remaining time to be occupied by business and volunteer are reliant acceptance.

business and volunteer ten minute speeches.

The President announced that the meeting for Sunday would be held in Metropolitan Hall.

Adjourned till Sunday morning.

Public Discussion

resolution:—
Resolved, That man has a spirit which exists

after the death of the body in a conscious state, and communicates with the inhabitants of earth Af:—J, G. Fish. Neg.—Miles Grant. Said discussion to be held in Bryan Hall, in Chicago, Ill., commencing Sept., 27th, 1864 and continue from evening to evening during the pleasure of the disputants.

Yearly Meeting.

The next Yearly Meeting of the Friends of Progress in Indiana will be held at Richmond, on the 14th, 15th and 16th of October. All the friends are invited to come, as we shall have a feast o good things. Good speakers will be present, and accommodations for all friends from a distance. By order of the Executive Committee.
Those wishing further information can address Agnes Cook, S. Maxwell, Richmond; Seth Hin-

sliaw, Greensboro'; or Dr. Hill, Knightstown, Ind. Bread for the Destitute Poor.

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NOTICES OF MEETINGS.

ROTIOES OF MEDITINGS.

BOSTON.—Meetings will be held at Lycourn Hall, Tremont st., (opposite head of School street,) every Sunday, (commencing Oct. 2,) at 2% and 7% r. m. Admission, ten cents. Lecturers engaged:—Mrs. S. E. Warner, Oct. 2 and 9; N. Frank White, Oct. 18; J. S. Loveland, Oct. 23 and 30; Cora L. V. Hatch during November.

GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free.

THE STIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street. DL. C. H. RINES.

CHARLESTON.—The Solidiualists of Charlestown hold meet. CHARLESTOWN.—The Spiritualists of Charlestown hold meet ings at (jby Hall, every Sunday afternoon and evening, a the usual flours. The public are invited. Speaker engaged:— Mrs. M. S. Townsend during October.

CHELERA.—The Spiritualists of Chelsea have bired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon. Chelsea, Mass. The following speakers have been engaged:—N. Frank White, Sept. 18 and 25; Mrs. E. A. Bliss, during October.

AITS. E. A. Buss, auring October.

Lowell.—Spiritualists hold meetings in Lee street Church.

"The Children's Progressive Lyceum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—Mrs. E. A. Bliss, during September; Neilie J. Temple, during October, November and December; Chas. A. Hayden, during January.

den, during January.

QUINCY.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 1934, and in the afternoon at 236 o'clock.

Speakers engaged:—Mrs. M. S. Townsend. Sept. 18 and 25;
Miss Martha L. Heckwith, Oct. 2 and 9; Mrs. Frances Lord
Bond, Oct. 23 and 39; Mrs. M. Macomber Wood, Nov. 6 and 13;
N. Frank White, Dec. 4 and 11.

N. Frank White, Dec. 4 and 11.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7½ r. m. Speakers engaged:—Sarah A. Byrnes, Sept. 18 and 25; Charles A. Hayden, during October; K. Frank White, Nov. 6 and 12; Miss Susie M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during December; Miss Mattle L. Beckwith, during January; Mrs. Anna M. Middlebrock, during February; Miss Emma Houston, March 5 and 12.

Review, Mass.—Spiritualists hold meetings in Version 19. PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speakers engaged:—N. S. Greenleaf, Oct. 16 and 23; Miss Susfe M. Johnson, Nov. 6 and 13; Mrs. S. A. Byrnes, Dec. 18 and 25; W. K. Ripley, Jan. 15 and 25; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged:—Charles A. Hayden, dur Ing September.

S. J. Finney said if he was in favor of any governmental centralization of power in the form of an organization for Spiritualists, he would go for one as rigid and precise as Catholicism itself; and thought it should be the result of growth, and thought it should be the result of growth, having its foundation in the hearts and understandings of the people. He did not consider that

New York.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 105 and 78 o'clock. Fred L. 11. Willis, per-manent speaker.

mainti speaker.

The Phierro of Phooress and Spirity Alists of New York opened their meetings at Dodworth's Hall, No. 800 Broadway, Sunday morning, Sept. 4, at 10%, and evening at 74 o'clock. Mr. A. J. Dayls will speak at every meeting during tho month. Seats free, and the public generally invited. The Children's Progressive Lyceum also commenced its regular Scalons Sept. 4, at 2 r. x.

The Phierro of Progress will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, overy Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

Chronymat. O.—The Subirualists of Chromat have organ-

CHOUNATI, O.—The Spiritualists of Chelmati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists" and have secured Metropolitan Hall, corner of Sinth and Walnut atreets, where they hold regular meetings on Sunday mornings and ovenings, at 10% and 7% o'clock. MASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 4st 9th street, commencing Oct. 2. Speakers engaged:—Thomas Gales Forster during October; Blues, F. O. Hyzer during November and March; Warren Chase during January.

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