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Witerary Department. MADEMOISELLE MARIANI.

Translated from the French of A. Houssaye, for the Banner of Light, by Laura L. Hastings.

CHAPTER IX.

Where Mademolselle Mariant forgets Bossuct Luciani had a brother, one of the conquerors of Sebastopol, one of those young men who can do nothing that is not heroic. Hector could do nothing but fight; on the day of battle he was a man of genius. He had retured to Paris after the taking of Schastopol, to see his mother and sister, but above all to show his cross to those who might doubt his valor. As soon as he was in Paris he drove his four horses, willing to spend six years of his life in his six months' furlough. He did not accompany his mother or sister much into soclety, because he kept company in a gayer world, or at least much more noisy.

One evening at the Italians-two months after the meeting at the castle of the Favorite—he presented to his sister one of his friends, Count Horace de -..... Mademoiselle Mariani gave her hand graciously to Horace.

"I begged to be presented," said Horace, " for I

feared already I was a stranger to you." "I do not forget," said Luciani turning pale.

They spoke of Baden, Paris, Tamberliek, fetes of the season, and said adieu without knowing if they should ever meet again. When Luciani was alone with her brother, she asked him where he had known his friend Horace. Hector blushed like a young girl at that simple question.

"I do not know, my dear Luciani. I have smoked with Horace, we have given the same vote on the Cerrito, he has given my name to his horse-what more is there necessary for us to be the best friends in the world?"

"Really! Castor and Pollux had not such fine reasons for loving through life till death." "Horace is charming."

"I find him absurd—a vane that turns at every

wind."

" Not much discretion, but a heart."

"For what?" " For love,"

" Has he ever loved anything?" "Yes, distractedly."

"What?"

"A woman—I am mistaken—Mademoiselle Oympe, who twined him round her like a grape vine round a marble statue."

"You are literary, my brother." "No, my sister, it was the outrage of Horace's

love which inspired me with that hasty sentence." "And what has happened from this mad love?" "A woman who laughs, a man who weeps."

"But why such Don Juan-ish airs?"

"He has put a mask on his heart."

"What hinders him, then, from coming hero?" Luciani, who had seated herself at the piano, disguised her questions by the variations of the Carnival of Venice. Horace was at the last hours of his passion for

that dangerous girl, who had always had the art of retaining him-in flying from him. By degrees the beautiful and poetic face of Luciani had effaced that of Mademoiselle Olympe. The next day Hector brought Horace to his

mother's house—a frozen visit, in spite of the welcome of Hector, for Madam Mariani had, contrary to her usual custom, a very morose and pithy demeanor, and Luciani, to conceal her emotion, spoke of Bossuet. Some days after, Mademoiselle Mariani asked

her brother why Horace did not call. "He will not come herengain, because it was so

dull. My mother has spoken to him of morality. and you have spoken to him of Bossuet—as if you had read Bossuet!" "I know it by heart."

"You are an extraordinary person! Horace was quite correct in saying that your heart and your mind were the unmatched volumes of a

beautiful book." "Did lie say that? He is not so foolish as I thought him. Bring him here again and I will not

speak to him of Bossuet." Horace came the next day. That time he was pale and sad as love itself. He had all the eloquence of heart and mind. He was profoundly witty, knowing, paradoxical, and unexpectedly romantic. He placed himself at the piano and played with the most penetrating emotion. Luciani listened and gazed on him with ineffable joy which she tried to conceal under an indifferent demeanor. For the first time she had a foresight of the love of love. But she did not wish to avow.

even to herself, that she loved Horace. That evening, after Horace had departed she embraced her brother and took from her mother's hand a new romance to continue her dream.

CHAPTER X.

The First Tears of Love.

It was a terrible night for that young girl who had even then railed at love, and that love had played with her in turn.

'Horace! Horace! Morace!" murmured she, burying her face in her pillow, "it is I who love you distractedly!"

Toward daybreak she lighted her lamp and took up the Imitation of Jesus Christ to find there a refuge. But she closed the divine book with

fear, and re-took the romance already read. "The romance is here!" said she, striking her heart and throwing the volume far from her. In a few hours she had undergone all the giddiness of love. Horace was beautiful, and he had not told her that he loved her. What was more he was pale yet from a false love; she was seized at

who had seen for a year all Paris at her feet, saw, | will be necessary some day to fill up this pit of at length, a man who dared suffer before her from public debt or we shall be lost." the falsity of a wicked woman. She wished he would bow, also, to the recognized charms of her beauty, or else she wished nothing; she loved!

In the morning she went to kneel at the altar of the Virgin Mary. She believed there she could leave her sorrow; but she was interrupted in her meditations by the arrival of a young bride who represented to her the melancholy image of happiness. Tears came in her eyes and rolled down er cheeks.

"It is he," said she, "who has caused me to shed these tears?"

She returned to her mother's house. In passing rue de la Ferme-des-Mathurins, she saw all at once Horace, who came out of one of those singular houses-houses of the demi-world, which post up or else conceal their life.

"It is astonishing!" said she; "he does not live there. What can he be doing there at this

Horace soon disappeared on the street, as if he had some secret to conceal.

Toward four o'clock, he met Luciani in the forest. He was on horseback—an unruly horse which would not permit him to speak to the young girl. But his blue eyes spoke eloquently, and her eyes sought his as if there she should find the seventh heaven.

In the evening she hoped that Horace would come; but he did not At each moment she would impatiently look at the clock. Each time that a carriage stopped in the street, or the door-bell rang, she would turn pale and drop her book-for she continued to read romances. Her brother took his hat to go out.

"Where are you going?"

"Here and there. How can one tell where he is going, unless on the days of battle." "Shall you see your friend Horace this even-

"Where? at the rue Ferme-des-Mathurins?" "Who has told you of the rue Ferme-des-Math-

"Have not you? What do you do there?" "We find friends, cigars, and cards."

"Is that all?" said Luciani, with a concerned

"It is all," said Hector.

"Then ask your friend Horace to come and dine with you to-morrow."

"But to-morrow you are going to the ball at the Ambassadors."

"No; I shall not go."

CHAPTER XI. Truth Counterfelted.

Horace came to dine with his friend. He was charming, as usual; he was witty, and all laughed at his wit; he recounted some scandals, where he and the art of putting on the stage, with a spright ly relief, all the women that Luciani knew.

After dinner, in passing into the saloon, the mother urged the daughter to dress for the ball. Luciani said with impatience, she would not go. Madame Mariani did not wish to lose such a fine opportunity of showing her shoulders, which had been marble, but were now only marbled. She retired to her chamber to dress. Luciani had counted on that.

"Will you not come and smoke?" said Hector to Horace.

"No;" said Horace."

Hector went out to smoke. Horace had counted on that. Horace was leaning on the chimneypiece: Luciani was standing before the piano, regarding, without seeing, a book of music. Horace bent down to her without touching her. She trembled and slightly turned her head. Their eyes met. Luciani turned pale, Horace opened his arms, she fell, all astonished, on his heart. They said not a word, because they had nothing to say. But some seconds after this beautiful silence, Horace said, as if in waking from a beautiful dream,-"I love you! Luciani, bring me life again!"

"Horace! Horace! Horace! do not cause my death, for it is love that will kill me!"

For both, it was a surprise, a delirium of joy. For Horace, it was the joy of a mind which reopens a beautiful book already read; it was for Luciani, the joy of the heart which mounts on the lips and says:-I love-before knowing how to love.

Horace knew all. Luciani was inexperienced. She mounted the golden ladder, and he descended to remount with her.

Now, whilst they were solving the mysteries and philosophies, Hector, who had lost, the day before, at play, had gone to his mother's room, hoping to gain something for his interest. "Tell nie, Hector, do you know much of Hor-

"From the beginning to the end." "Has he money?"

"Yes, like all those who have not any. You know there are only a few that have any:",

" I like those the best." "What is it to you?"

"He loves your sister."

"Horace! What folly! I know he has three or four loves. He has only come this evening in his own defense."

"So much the better! I like that much better. I was afraid he came to cross my designs."

'You have your designs, then, as Providence?' "Yes; I am going to marry your sister to the Baron d'Humerolles, who will place a million in her hands."

"She will not be any richer for that. If Horace loved her and she loved Horace, she would am too much afraid of being seen." be much richer with him. Do you see, mamma, the gold of man is perishable; his age spoils

"Child! do you not know how we are situated? I have but six thousand francs income, and my ex- | Mademoiselle Olympe, took his other arm, that

Hector shook his head, sadly.

"I know we are going to ruin, and that my sister is like the herb which grew on the old cas-

tle. She will be culled by one of the black band." Madame Mariani entered the saloon a moment after, with the inquietude of a deer who had let lier little ones play too far from her. She found her daughter at the piano, and Horace reading a journal. They loved each other too well not to play comedy.

"What have you been conversing about?" said the mother.

"Mamma, M. Horace read me the evening journal. We then conversed about the daily news." "Accompanied by the piano, if I have heard

rightly." "As you say, madame!" said Horace. "Monsieur Horace, shall you go to-morrow to

the hall at the Hotel de Ville?" "No. madame; Saturdays I always go to the

ball at the Opera." Mademoiselle Mariani struck the keys sharply. The mother did not see the blushes of the daugh-

"But, to-morrow, we shall see what occurs."

CHAPTER XII. The Foolish Enterprise.

The mother and daughter went to the ball at the Hotel de Ville.

"Mamma, I give you warning that I wish to dance till three o'clock in the morning." "But we shall not find our -

"It will find us. You can go and chat with the Dutchess in the tapestried saloon; and I will not leave Helene, who wishes, like me, to dance as long as we can without detriment!"

Helene, was a friend of Sacre-Cœur, an English beauty of the Faubourg Saint-Germain. What can one say to a girl of twenty years, who wishes to dance?

Luciani danced.

When the mother had moved away, after having gathered all the exclamations thrown like lilies or notes of admiration at the feet of the beautiful girl, so beautiful in her youth, and so young in her beauty, Horace sprang out from his place of concealment, and seized the hand of Luciani.

They did not dance.

They sat down in a corner behind the dancers. What they said, you know—and if you do not know, why, you can guess.

"Ah!" cried Luciani, suddenly, " there is Helene, dancing, yonder; she will see us!" "Ah, well! Luciani, believe me, then, let us

go to the ball at the Opera."

What foolishness!" "Everything is ready for the journey. I have my carriage waiting for us, yonder. You will find there a domino and mask. You will be pretty, even concealed by a mask, and you will wear

the domino royally!" "I will let you talk. It is amusing to imagine romances." "It is much more amusing to make them. Only.

think, in an hour we shall return. Who will ever know this adventure, but ourselves-and your mother-when we are married?" Luciani became more serious; that last word of

Horace went to her heart. She knew that some day she would marry the Baron, or some other gray-haired millionaire. "But if we go to the ball at the Opera," said Luciani, trying to familiarize herself a little with the

revolting," if we go to the ball at the Opera my brother will see us." "But he will not know you. And that will amuse you, to see everybody and still be invisible.

dea of the adventure, which had appeared nearly

I have a marvellous box." And by force of eloquence, or I should say, by force of love. Horace hurried Madenioiselle Mariani away, curious and frightened. He had foreseen all. By means of a louis, a man from the vestry awaited him on the stairs with a cloak.

Luciani concealed herself entirely in the cloak. Her heart beat quickly, but danger has its dimness of sight.

Horace did not find his carriage, but he would not lose time by seeking it; he took the first backney coach that came, and bought another domino. Horace had the force of a conqueror.

If he had sought his carriage but one moment, Luciani would have repented of her folly, and reentered the ball-room.

CHAPTER XIII. The Ball at the Opera, and the Ball at the Hotel de Ville.

Mademoiselle Mariani, nevertheless, did not wish to enter the ball at the Opera. Horace descended from the carriage and held his hand to

"Never!" said she, throwing herself back into the carriage. "Do you see all those masqueradors? They frighten me."

"Are you not concealed by your domino and your velvet mask?" The young girl let him take her from the car-

"Hold! is it you, I see, Horace?" said Hector, from the top of the stairway at the Opera. "The deuce! you match with Duchesses, then? What a stately highness!"

He did not recognize his sister. "Be quiet!" whispered Horace, who felt the emotion of Luciani.

"Let us conceal ourselves in your box," said she, dropping her head. "I have wished to see, but I "Madame," said a friend of Horace, "have you

nize vou." Horace wished to pass on, but another domino, the same time by curiosity and jealousy. Sh | penses are three or four times that amount. It | gave to his friend-a well-spoken man with an | chamber, appeared at the door of the saloon.

opera-glass—time to say, gravely, to Mademoiselle Mariani, as if he read the description from a pass-

"A young girl of legal age. A sunbeam of June, under clouds of rice-powder; medium stature; black hair; eyebrows like raven's wings."

"Eves?" "Let us go from here," murmured Luciani; "I ım fainting."

Horace had finally disembarrassed himself of Mademoiselle Olympe, but could hot get out of the best of all the holidays." the crowd, as the curious people pressed around him so much. Luciani recognized most of the young people that she met in society. All those who have money and French fancies, go to the balls at the Opera. Finally she entered Hornce's yox.

Horace pressed her to his heart and kissing her, murmured:

"I have never loved but you."

He begged her to pardon his bringing her there. "Ah, Horace," said she, weeping, "I have given yoù my heart and my soul, my life and my death, for I have always thought that love would kill

"Reassure yourself, Luciani; love encloses death. We get accustomed to it as Mithridates did to poi-

"You laugh, Horace, whilst I weep. I am at the same time joyous and despairing." "Be always joyous: I love you, I swear it by your beautiful eyes."

"Do not speak thus. If you love me, do not keep me an instant longer in this place, where I have come against my will." This excursion from the ball of the Hotel de

Ville to the ball at the Opera, may seem a little too romantic. It is a true history. I have known more than one like peregrination. When she reentered the ball at the Hotel de Ville, Luciani hid her face with her fan, as if all eyes would be able to read in her face the history of the two hours' absence. She threw herself into the first waltz. Nevertheless, at the last sound of the violin, she imposed silence on her heart, and returned to her mother.

"Poor Luciani," said she, to herself, "must I always be condemned to wear a mask? Madame Mariani was furious. She had sought

Luciani, and had only found Helene.

"Where have you been?"

"I have been waltzing." "How pale you are! Baron, will you conduct us and ask for our servants?" A man who carried on his neck the Catholic or-

der of the Knights of Isabella, took the right arm of Madame Mariani, whilst Luciani took the left arm of her mother.

Two young people seeing them pass thus, exchanged these few words:

"It appears that we see the future husband of Mademoiselle Luciani Mariani?" "No; he is a lover of her mother's."

from the table."

husband of my wife." "I believe one could be very happy with that beautiful creature. It is only necessary to have a

million to lay at her feet." "There is something that is better than a million-it is love." "I should rather have a million," murmured a

philosopher, " than love."

CMAPTER XIV. The Influence of the Atmosphere on the Human Heart. The next day Horace was smoking at the door

of Tortoni's.

of her brother.

"Did you go to the ball at the Operat last night?" "Yes: I found at the ball of the Hotel de Ville a young girl who was ennuied with her beauty. I

ball at the Hotel de Ville. "Then you do not love her?" "I know nothing about love; you know marringe is not in my vocabulary. It is necessary to leave that to people who have nothing to do."

"Shall you see her again?" "Yes, this evening, if I do not go to sup with Olympe." Horace spoke in this fine style because he was

on the steps of Tortoni's. There could be a book written under this title: "Of the influence of the atmosphere on the human heart." In the mean time Luciani had not slept-she dreamed waking. She expected Horace. She

expected a bouquet of white lilacs that he had promised to send to her mother. She went to the forest hoping to meet him; she met only the Baron. The evening she still expected him. "Why does nor M. Horace come?" asked

" Why do you wish he should come to be ennuied by the corner of your fire? He is not a man excessively gallant. He knows well that he would waste his time with you."

The bell rang. It was Horace. Luciani breathed for the first time since noon. Horace was charming-too witty for a loverbut who would not pardon that in a lover loved? Horace and Luciani found themselves alone for

a moment. "Horace, I should die if I did not see you. I must tell all to my mother, that I may not prove false to you."

"Luciani, I love you, but say nothing to your mother. Let us conceal our happiness. Is it not there are five pieces of ten france each; is it beautiful for us both to live with only God for our a passport to come here? Let us see if I recogconfidante?"

"Horace, you are romantic. Love me only, but love me always." Hector, who had been to get his hat from his

"Horace, are you coming?" "Already!" cried Luciani. "Where are you going?"

Horace could only reply:

"We are going to play at lansquenet." As soon as he was out of the saloon he said: "Hector, I cannot go with you this evening.

Olympe expects me to supper." "You are in the wrong. To-day is the fete of the Reche-Tarpelenne. They will make this night

"Ah well! I will go, perhaps, after supper."

CHAPTER XV.

A Gambling House in Paris.

There was at Paris during the past year-I say the past year, for these gambling houses are never of long duration-a gambling house for games and beauty, according to the representation of the mistress of the house. It was on the second floor at No. -, Rue de la Ferme-des-Mathurins, that Madame de la Roche, a woman of a certain age, I should say of an uncertain age, had instituted a baccarat and lansquenet, under pretence of giving ten to her friends of both sexes.

Who was this Madame de la Roche? A woman who had met with misfortune, who spoke of retiring from the world, and who went to confessional four times a year. If it will do to believe her, she was the widow of a consul with whom she had been round the world. She did not wish to re-marry.

To occupy her spare time, she kept an open taole, but on condition that, at nine o'clock in the evening, the dining hall should be metamorphosed into a gambling saloon. The poor woman! disabused of all, had only that passion. "Play for play," said she, "art for art." If it would do to believe her, she always lost, still that did not hinder her, when every one was gone, from counting her gains with her last companion of adventures, a knight of the Four Emperors, a godly man, blazoned with a gilded coat of arms, who went like her to confessional four times a year. It was very useless, for both might have received the good God without confession.

three o'clock in the morning, they would throw off the mask, and, their hands full of gold, laugh over their tricks of jugglery. She called him the knave of hearts; he called her the Roche-Tarpéienne. They knew perfectly their Paris; they knew that where there are women—and cards—adven-

When they found themselves alone, toward

turers, idlers and prodigal sons would always come to pay the contribution of love or play. It is useless to speak of women and cards; but in love as in play, there is always counterfeit

The gallery changed in other respects every evening. The mistress of the house had the art of renewing her society. When the women had no money, she gave them her purse; but it was "I tell you that the Baron is going to wed the | necessary they should be pretty and lively. The daughter. Poor M. D'Humerolles! There are house of the rue Ferme-des-Mathurins acquired some people who are born to pick up the crumbs in a few weeks, a noisy fame, to such a degree that the chief of police gave the order, one morn-"I would do as much, if I was sure of being the ling, to watch near there. But exactly on that morning the chief of police received a visit from a veiled lady, who said she belonged to the best society, and who begged of him the permission to

enlist in his secret regiment. "Your name?" demanded the chief of police. "Madame Jacintha de la Roche," answered the veiled lady.

"The Roche-Tarpéienne," said the chief of police, who knew better his Paris than she. "You have done well to come here this morning, for I have given the order to bring you here this evening.'

And from that day, a policeman, with white cra-

vat and straw-colored gloves, was at all the feasts and parties of the rue de la Ferme-des-Mathurius. Now it was in this genteel gambling house (of games and beauty) that Hector, on his return from Sebastopol, had met Horace. In his idleness, furious from the coquetries of Olympe, Horace, who took her with me to the ball at the Opera, where I loved play, went there to forget he loved in spite have a box. After which I reconducted her to the of himself. Besides, if he met there bad company, he also met people that were well educated. Youth may be able, without much danger, to seat itself at all tables, when it is only the folly of youth, if sure of rising soon from all its weaknesses. It is often the fall which makes virtuesame as the battle makes heroism. When one embarks on the dangerous vessel which is called Life, it is not necessary, like Ulysses, to fasten themselves to the mast of the vessel; it is better to know how to hear the chants of the syrens, and brave them in their embraces.

CHAPTER XVI. Venetian Jealousy.

Horace passed one day without going to see Luciani, poor girl, who lived only in seeing him. "Ah, if I had his portrait!" said she. And as she designed like a fairy, she beguiled her inquietude in experimenting with her pencil, to recognize, if possible, that jesting face where passion had marked its imprint, one of those faces predestined for love to such a point that no other expression can acclimate itself there.

In the evening, she let her mother go out alone. "Do you see, mamma, I have a fever. I am going to my couch." She went to bed, but was not able to sleep.

Horace was too far, yet too near. She rang for her waiting-maid, and opened her heart to her. "Elanore, I love that young man who comes

here with my brother. It is necessary you should

tell me to-morrow how he passes his time. See,

enough? It is all that I have in my purse." "It is more than is necessary, Mademoiselle." "Where will you go to commence your watch?"

"I will tell you that to-morrow. I am going

now to think."

Elanore had soon found her man. Although

she had a nose that turned up, and black fingernalls, she was pretty-and Hector had told her so one night when he asked for some tea after having drank too much champagne at the Roche-Tar-

"He will tell me this evening, word for word, how Horace employs his time." When Hector reëntered, Elanore offered him

some tea. "What is this for?"

"Monsieur has demanded tea of me every evening for six weeks."

When Elanore carried, in the morning, as usual, the chocolate for Mademoiselle, in a beautiful cup, chased in copper, like gold, that Hector had brought her from Sebastopol, she said to her with a know-

"Mademolselle shall know that I have not lost my time: I know word for word how M. Horaco passed his time yesterday. At nine o'clock in the morning he mounted four stairs at a time to Mademoiselle Olympe's room to hear her repeat her role; for, saving your regard, she is going to make a debut at the Varieties. At noon, he dined at the case Anglais. At three o'clock, a carriage, containing a veiled lady, stopped for him at the Bourse, for the Bourse is his morning lansquenet. At six o'clock, he returned from the forest, still accompanied by the veiled lady; he set her down finally on the ramparts of the Capuchins, and went to dine at the circle. At nine o'clock, he took a seat at the theatre to see Mademoiselle Duverger play a part, and at midnight he wentshall I say it to Mademoiselle?-to that house that you know."

"What house?" said Luciani, who felt her heart

stop beating. Does not Mademoiselle remember that the other morning we saw M. Horace go out from No. --, in the Rue Ferme-des-Mathurins?"

"What is that house?"

"God save us! I have never put my foot there."

"It is where they play lansquenet in the fine company of camelia ladies, chorus women, and women who are not worthy to untie the strings of my shoes; in a word, abandoned women. Oh, men have very little constancy!"

"It is odious!" murmured Luciani. "I never wish to see Horace again!"

But she wrote this note:

"Horace, I watch for you. Take care! If you do not come I shall be desperate."

"Elanore, carry this letter to M. Horace. Await the answer. If he speaks to you, do not answer

CHAPTER XVII. Confession of a Man of the World.

Horace ran to the house. He was frightened at the physiognomy and paleness of Luciani.

'Luciani!" murmured he, seizing her hand. They were in the saloon. The mother, who had passed the night at the ball, was sleeping yet.

'Horace," said Luciani, drawing her hand from his with indignation, "you are a coward! You have flown from your word; you have dragged me with you, in speaking to me of your heartand you have no heart. But reassure yourself, I will have no more of it-all is finished with me!" And she recounted to him, word for word, imposing on him silence, all that he had done the day before.

Horace threw himself on his knees, retook the hand of Luciani, and weeping genuine tears, made thus his confession:

"Luciani! Luciani! hear me! Luciani, I love you. Pity me! Idleness has ruined me, and I am lost. I have no longer the power of doing good. Yes, I am a coward; for, you have said it. I flee from my duty, I flee from from my conscience, I fice from my heart. I have thrown here and there my life, and I shall find it no more. I am not the only one, Luciani; there are thousands of us prodigal sons living from day to day, without thinking of the morrow, because we have no more before us the instruction of God. We are in the labyrinth, and we only seek an Ariadne. When I rouse up from these errors I am ashamed myself, and I think I will lose myself in work; but, I have told you, I have no longer strength to do good. It is a woman who has ruined me; she has ruined my heart, after having squandered my fortune, and to-day-"

"And to-day you avenge yourself on me for the wrong that woman has done you!"

"No, Luciani, I love you, and since yesterday that I have seen the odious tableau of my youth. I detest myself now that you have shown to me your heart. I would give all my life to become again for one day worthy of you, But, after all, my crimes may be able to expiate themselves. Your love—that love which has lost you—can save me, if you wish. I continued to live yesterday as the day before, because your brother had his eyes on me, and I tried to conceal our passion from him badly."

'It is better to tell him all."

"Luciani, do you not know that I have lost all my fortune? Your youth and your beauty are a gift of which I am unworthy."

"My beauty and my youth? You forget my virtue, Monsieur!" said Luciani, with grief. Then recollecting herself, she said:

"My beauty and my youth! and what do you wish that I should do with them to-day?"

Horace did not answer: but there rose to his lips those beautiful words of consolation: The Gladiators went naked to combat. Vir-

tue is a dangerous shield for the battle of life." Horace had not the faith of passion, but he had the science of it. He was so eloquent, so profound, so paradoxical; he had the art so well of changing his expression, that Luciani, led astray, dismayed and dazzled, fell in his arms, saying: "I love thee!"

"Adieu," said he, when he left, "I have lain at your feet the bad book of the past. I wish no longer to remember myself. I wish to live only for you. I will go at once and see a Minister who has promised me a commission. We will be married Easter week, and will pass our honeymoon at the expense of Government."

"I will save him," said Luciani, when she no longer heard his footsteps in the ante-chamber.

CHAPTER XVIII.

The Page of Happiness. Happiness will not give an account of itself.

It is the shortest page of the romance of life. "I am so happy that I wish to die!" said Mademoiselle de la Valliere, one evening, in the Park at Versailles. She loved the king, and it seemed to her that her heart was imprisoned on the earth.

Luciani was happy for a week. Horace left her only to return. They devoted two hours of every afternoon to playing the pisno with four hands, and two beating hearts. They met an hour after at the woods; they dined together at the table of Madame Mariani, without betraying their secret, and the evening the same theatre, or the same saloon drew them together still. Luciani had various aspirations. Pondering on her love, she could not hinder herself from thinking, now and then, that to live in

Paris would be impossible without considerable money in order to meet the demands of luxury -inxury, that kingdom of Golconda which commences at the Opera and finishes at the Arch of Triumph, which parades with four horses at the Champs-Elysées, which waltzes at the English 'Ambassador's—mountains of lace, rivers of diamonds, saloons painted and glided-fétes of fulry-land, paradise lost and refound.

And LucianI said to herself, that luxury was her native soil. But sho saw lovers pass arm-inarm without carriages, gay, careless, forgetful; and she said to herself, that the true kingdom of Golconda was love.

"Horace is ruined," said she; "but he is beautiful, and I should be more proud to pass arm-inarm with him than to mount in the carriage of the Baron d'Humerolles," And she bravely took a needle to mend her laces.

Nevertheless, Madame Mariani did not mend her laces.

"Are you very sure," said she, one day, to her son, "that Horace does not love Luciani?"

"Are you very sure," said the son to his mother. " that Luciani does not love Horace?"

"No; Luciani is on sure ground with the Baron. Also, did you see yesterday how uneasy he was? He ought to come this evening to ask her hand of

"Official client! Well and good, for since eight days I have not been contented with Horace; he plays no more, speaks no more, sups no more. Yesterday he eat a quail's wing and a leaf of salad at a supper which lasted two hours." [TO BE CONTINUED.]

Written for the Banner of Light.

WAITING THE HOUR.

BY KARL DRURY.

How waves the long grass on the hill, That clover blossoms blush among; And where bleak winds of winter sung, With happy peace the land is still.

Through morning-mists and golden noon, And through the chirrup-broken night, There gleams forever, fair and white; The grave of one who died too soon.

When stars flock in the dusky sky, And shadows wrap the rustling wood, A vearning conquers in my blood, To speed the death that I must die.

Then do I clasp the chilly stone, And covet all its senseless calm; For broken hearts there is no balm, Or rest from pain, but death alone.

And all the treasures Mem'ry hoards Within her deeply-hallowed urn, Deny relief, nor can return Her to myself, who now is God's.

Then let me, like a wounded bird, Beat out my panting life, I pray; Or, haply, weep my life away, All thankful if my prayer be heard.

Children's Department.

BY MRS. LOVE M. WILLIS.

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

MA'AM TROT AND AUNTY DEAN.

Did you ever know a fretful old woman that no one loved and every one avoided? Such an one was Mrs. Trot, or, as every one called her, Ma'am Trot, who lived in the little red cottage under the hill. Nothing ever went right with her; it was ous, and thought every one intended to injure her. A cow was never tempted up to her fresh, green grass that she did n't think its owner drove it there to plague her; an innocent chicken never peoped beside her fence, that she did not see in it some especial injury to her garden—all contrived and planned by some unlucky neighbor.

I am afraid that the children of the neighborhood were not very careful to save the feelings of Ma'am Trot, for they seemed to love best of anything to see her run to the door and try to find

something to scold about,

"There, now, if there is n't neighbor Jones's dog snuffing round my door; dare say he sent him; but I'll teach him better;" and so she would hobble after a broom, and a basin of water to dash upon poor Tray. "Now only think! there's that tormenting goat of Charlie Read's. I do believe they got it for him purposely, that I might be made miserable; dare say they 'll teach it to jump a fence, and then it will be in my garden; if it does I'll kill it. I'll pour boiling water on it! I do believe it is going to storm; never saw such weather! Should n't wonder if I got cold and got sick!" and so the poor old creature, spent her time in complaints and repinings. No one ever heard her rejoice, or saw her laugh, and no wonder that no one loved her or cared to be with her.

In the little white cottage, just by the brook, lived Mrs. Dean, or, as every one called her. Aunty Dean. A sunnier, happier heart never dwelt in an old, feeble body. The whole world to her was beautiful and good. The sun shone for blessing, the clouds and storms were alike for good. The dear, old soul could see some beauty in even the ugliest thing; and a worm, or a spider never received her barsh words. I do believe she would not have killed a mosquito, except in sale would not have a fined a mosquind, except in self-defence; and she often took a fly gently, that had been caught in her pitcher of milk, and put it out of the door that it might gain its liberty. If a dog chanced to come around by her back door, and she discovered it, she would find a bone in her cupboard that she had saved for it. Every cat in the patch bordeod knew where about the little in the neighborhood knew where she put the little bits of meat, and even the hens seemed to under-stand that she shook the table-cloth in the yard purposely for them.

Il the children in the town knew where to get a nice, julcy apple or pear, and there were always pictures and books on Aunty Dean's table that all eyes were welcome to look at. The sitting-room was full of sunshine and gladness, and the old ladies loved to congregate there with their knit-ting-work, and the young girls always stopped to hear what Aunty had to say about their merry-making, or to tell her about their beaux.

Busan Lee was sitting one day in her mother's pleasant parlor, and complaining of the weather, of the heavy clouds, and the dismal prospect.

"Shall I tell you," said her grandfather. "what I am thinking about?"

"Oh, do!" said Susan; "I don't know of anything that can belose you but one of your whom

thing that can please me but one of your nice Well, I was thinking of the days when Ma'am Trot was young."

"And I suppose I made you think of her by my

complainings; but do tell me if you knew her, grandpa!" "Oh, yes; I knew her well; and Aunty Dean, too. We all lived in the same town, and were children together."

"Well, a nice time you must have had as neighbor to Ma'am Trot! Do tell me how you got on. I hope you tomented her well!"

"It is quite a story, Susy; but as this is a fine day for story-telling, I don't care if I give you something of a history of Mrs. Kitty Trot and Mrs. Mary Dean. A happier, merrier little Kitty I never saw than the one that Major Foster called his darling. She was sunshine to the old man's heart. She laughed from morning until night, and made the old house ring with her gladness. Her eyes were black and lustrous; her hair hung in glossy ringlets, and her lips were red as cherries. She was the pet and pride of the household.

household.

Mary James was not as beautiful as Kitty—you look as if you did not believe me—but so it was. She always had a pleasant, sweet face; but her features were not regular, and no one ever called her a beauty, as they did Kitty Foster. I dare say it was partly the fault of us all that Kitty grew selfish and vain, for we all petted her and were proud of her; while Mary we loved, but did not flatter, or pay any special attention to.

As they both grew older, they always went together into society, and no party was considered complete where these two girls were not. I used to think, if I ever grew up, that I should try and marry Kitty."

"Oh grandpa!" said Susan.

"Then you think it strange that a boy should

"Then you think it strange that a boy should think he would choose the handsomest girl in the town for his wife! How is it now, Susy? Who town for his wife! How is it now, Susy? Who do you expect the young fellows will admire? Very likely you'd have had a grandma, Kitty, but for one circumstance. We were to have a great party in the woods—we did not call them picnies then, but simply 'a walk.' All the young people were invited, and we expected to have the merriest sort of a time, for we were going to the lake, and intended to spend the day in pleasure on the water and by the shore. I shall never forget how charming Kitty looked that day. She had on a leghorn hat, with bright pink ribbons, and a pink dress with a white bodice."

"Oh grandpa, how funny it seems that you should remember so many, many years all about dresses. But how did Mary look?"

"She looked sweet and good, but I can't tell you what she wore, so you may be very sure that she was well dressed. It is the greatest of compliments when one cannot tell what you have on, because if there be perfect harmony you notice

because if there be perfect harmony you nave on, because if there be perfect harmony you notice only the general effect.

We had had our boat-ride, and were about to begin a game of romp, when Kitty seemed to foar that she should not be first called for, and devised that she should not be first called for, and devised a mean plan for keeping the other girls back. She said that she had left something in the boat, and was too tired to go for it herself. Her generous friend Mary insisted upon going for her, and as soon as she was fairly out of the way Kitty began her play as briskly as ever. This was only a very little thing, but the old saying that a straw shows which way the wind blows is true. I saw a jealous, selfish spirit in Kitty that made me watch her in our games and sports. I found she was never satisfied unless she received the most attention, and she never cared for the comfort and was never satisfied unless and received the most attention, and she never cared for the comfort and pleasure of others. Mary, on the contrary, showed herself always generous and loving. I began to see a sweetness in her face I had never seen be-

fore.

The next winter after the party to the lake, we had a party at our house, and all the young people were invited. It was arranged that those coming in the same direction should walk together, those furthest calling for their next neighbor. Mary's house lay just on the way from Kitty's. Mary had a friend visiting her, who was quite as pretty as Kitty, and we all expected to enjoy her presence among us. But on the arrival of the party from that direction, Mary and her friend were not with them. They had not called, for Kitty had assured them that Mary and her friend were not coming. She said Mary had told her so in the morning.

in the morning.

Now, for some reason I did not feel quite satisfied with Kitty's story, so I put on my cap and went after the girls, whom I found all ready, and waiting to accompany me. I shall never forget

waiting to accompany me. I shall never forget Kitty's look of anger as we entered together.

'I'm sure,' said she,' you told me you were n't coming. I'd be of one mind over night.'

'I said,' replied Mary gently, 'that unless mother's headache was better, I should not leave her; but she quite recovered as the sun went down.'

Now, Susy, you may think this a very stupid story, and these very tridling events, but you must remember that I started to tell you how it happened that Kitty Foster became Ma'am Trot.

Well, she yielded more and more to her selfishness and envy, and year by year, she lost her

well, sine yielded more and more to her senish-ness and envy, and year by year, she lost her sweet expression of countenance, while Mary, ex-ercising more and more her gentleness and love, became every year more beautiful. I left the town, and was gone for some years, and when I returned I found them both married.

always too hot or too cold, too damp or too dry, too windy, or too still. And so by degrees people got very tired of hearing her grumblings, and did not go to see her; and then she became very jealwas a poor hen-pecked husband, and that Kitty rode him a sad journey. She indulged her disagreeable selfishness more and more each year. She always thought some one neglected her, or wished to injure her. Let me tell you how she used to talk, in those days. 'Mrs. Dean has got a new silk dress. Well, some people can afford to have all they want. Suppose she thinks there's no end to her husband's purse. It's a horrid fitting thing, anyway. I sent down last week to get me one of those beautiful blue Florence silks, but could n't get the shade I wanted; just my luck; never can have what I want. I do believe it is going to rain again, and it will just was a poor hen-pecked husband, and that Kitty believe it is going to rain again, and it will just spoil my plan for a ride; never did have any weather I liked. If there is n't Capt. Lee coming up the yard; wonder what he 's coming for; wish he 'd stay away till he 's wanted.' "

"Now, grandpa," said Susan, "I believe you made that all up."
"No, Susy, with my sharp ears I heard the last part as I walked up the yard, and the first part was really said to me after I entered. Thus, you can that her treat was feel thing heard for ald see, that Mrs. Trot was fast fitting herself for old Ma'am Trot. In a few years sad adversities came to Mrs. Trot. She lost three children from her

earthly sight, and instead of being softened by the sorrow she became more and more fretful and disagreeable. She complained of her ill fortune and declared herself a most miserable woman. Some years after, her husband became poor and this was the beginning of still greater fretfulness. It is said that she fretted her husband into the grave. Sure it is he died a most sad and sorrowful man,

leaving her poor in purse and poorer in spirit.

I could see from year to year, as I came back to visit the town where she resided, that her face changed from its naturally smooth shape to a sharp, pinched, wrinkled appearance. I could never have imagined that pretty Kitty Foster had come to be ugly Mrs. Trot. After a time she went to live in the little red cottage under the hill, and there she kept on freezing her heart more and more, and shutting it up against love and sympathy. It did not take so very many years for her to congeal into old Ma'am Trot who loves no one and whom no one loves, whom little children shrink from, and even cats and dogs soon learn to fear. Poor Kitty Foster! I some-times wish I could forget that she ever became old Ma'am Trot. Let me tell you, little girl, above all things avoid the creeping of selfishness and envy into your heart. Little by little they come, just like skulking thieves, to steal away your good looks, your happiness, your gentleness and love. Don't ever complain, Susy, about the weather, but submit gently to what you can't help, and always keep a cheerful spirit within you, knowing that whatever ills come, they can all be made to bless you if you will find their blessing."

"But, grandpa," sald Susan, "what about Aunty Dean? You only half finished her life."

"Oh, well, that is as clear as sunshine, for in old Ma'am Trot. Let me tell you, little girl, above

"Oh, well, that is as clear as sunshine, for in Aunty Dean's face you read her beautiful history. Aunty Dean's face you read her beautiful history. She, too, had great trials. Strange to say, she lost her only and beloved child, but instead of being soured by the affliction, she seemed to be made more lovely by it. She used to say that her darling child had opened the gate of heaven wide for her, and that it had never closed, but through its open portals angels came and went as they did on the ladder in Jacob's vision. Her husband died, too, and she said, 'it is hard to be away from him, but his joy is now complete. for he is with our betoo, and she said, it is lart to be away from him, but his joy is now complete, for he is with our beloved darling; therefore I will not be selfish.' She lost her wealth through the wrong doing of others, but this made her say only, 'Now, perhaps, I can better lay up treasures in heaven.' She became year by year more lovely in spirit and more beau-tiful in person, until now she is called the hand-somest old lady in the country."

"And the best, too, grandpa," said Susan.

"Yes, indeed; no one thinks of disputing that

You see in her the beauty of the spirit shining out through her old and enfeebled body. You can tell by her life how you can become beautiful

can tell by her life how you can become beautiful in old ago, and win love year by year, so that your passage to the spirit world will be like the going down of the sun, sending back its brightness to illume the clouds even, and make them seem like glorious pictures of heaven.

But if you would be like good Aunty Dean, you must let there be but one ruling power in your heart—that of love. What would you think to hear Aunty complain of the rain, or the cold, of the wind? She always sees the beauty of everything."

the wind? She always sees the beauty of everything."

"Yes," said Susy; "she explained to me only
this morning the use of the rain, and fild, only
think how the little buttercups and daisies will
rejoice as they feel its gentle touch. The drops
are like the kisses from one we love; and no doubt
the little leaves feel as refreshed as I do from the
visit of a friend."

"And yet, as I began my story, Susy, I believe

"And yet, as I began my story, Susy, I believe the rain was a great cause of complaint to you, and you thought fretting about the weather quite the rain sensible. Now I advise you to remember Ma'am Trot whenever you feel disposed to indulge in foolish complaints; for remember, the spirit of complaint grows upon one before he's aware. You remember the story of the camel, don't

You remember the story of the camei, don't you?"
"No; tell it to me, Grandpa, please."
"Well, a man had a tent in which he lived, which was just large enough for him to live comfortably in. There came a huge camel and entreated to put his nose into the opening. The master did not drive him out, and soon he wished to thrust his whole head in. 'Surely,'thought the master, 'the camel's head can do no harm; I will not drive him away.' Then the camel thrust his great shoulders in, and soon followed his huge hump. The man began them to think perhaps he had better have a little more room to himself; but the camel esteemed himself quite as much a master as the man, and would not budge an inch; and the camel esteemed himself quite as much a master as the man, and would not budge an inch; and soon his whole body was within the entrance, and the owner of the tent was obliged to leave entirely, being driven out by his causel. Thus it is with our faults: if we permitthem to come creeping in little by little, they will in time overpower our good qualities, and become masters. So it was with Kitty Foster, who became old Ma'am Trot."

Enigma.

I am composed of 25 letters. My 15, 11, 6, 12 is something we very much need. My 13, 9, 2, 11 is a girl's name. 33, 21, 11, 16 is what most old maids are fear-

My 35, 21, 11, 16 is what most old initials are rear-ful of becoming. My 16, 18, 8 some people love. My 23, 22, 11, 7, 5, 4 is what we read about in fairy tales.

bly 24, 3, 19, 4, 20, 12 is the name of a river of the inited States.

My 1, 15, 16 is what we too often forget to do. ly 11, 3, 4, 17, 22, 12 is a boy's name. ly 25, 20, 15, 14, 3, 8, 11, 4 is an island in the Gulf

My whole is what we should all love to do.

ANSWER TO ENIGMA .- "Homogeneousness." ANSWERTO WORD-PUZZLE.—"Autumn leaves.

The Recture Room.

LECTURE ON INTUITION. Delivered at Sansom Street Hall, Philadelphia, August 21st, 1864, by Henry T. Child, M. D.

[Phonographically Reported for the Banner of Light.

Some years since I was sitting with my friend, Rev. T. L. Harris, and another gentleman, and this question was asked by the latter: "Why are we, at times, in a condition in which memory fails us?" The reply which came through Brother Harris, was, "Memory is a patient camel bearing huge burdens over sandy deserts. INTUITION is a bird of Paradise drinking in the aroma of celestial flowers."

tial flowers."

I have looked in vain for a definition of this term, that satisfies me. We are told that it is "A means of receiving truth without the aid of reason;" and then, "of distinguishing between two truths," which certainly is the function of reason. My idea of Intuition is, that it is a means of percelving truth outside and independent of the ordi-nary channels of the senses. Shakspeare's defini-tion of poetry, will express my idea here:

"The poet's eye, in fine frenzy rolling,
Doth glance from earth to heaven—
From heaven to earth; and, as imagination
Bodies forth the forms of things
Unknown, the poet's pen turns them to shape,
And gives to airy nothing a local habitation and a name

I believe that instinct in animals corresponds, in some degree, with intuition in man. Now I wish it distinctly understood that I do not say that these are the same. Instinct belongs to and is peculiar to animals—marks their condition in the scale of being on each particular plane; it is as perfect as is intuition in man, still it differs from it. God speaks as truly on one plane as another. according to the instrument he uses; and there are important and instructive lessons for man to read everywhere in this teeming volume of Nais spread out before us-adapted to all

our conditions, high or low. It is a singular fact and one that has not escaped the observation of mankind in early ages, that some of the most beautiful illustrations of instinct are to be found among the lower order of animals

An ancient writer has said. "Go to the ant, thou sluggard," and ever since man has directed his attention toward the animal kingdom, he has perceived many beautiful lessons there.

So abundant are the illustrations, that I scarcely know how to select. Let us take that won-derful philosopher and geometrician, the Bee, one of the oldest companions of man. Who has not admired the beautiful hexagonal cell of the bee? but who of us has thought that this was the cheapest and most economical form of arranging

them? and who understands to-day the process by which these cells are filled with honey? Modern observation proves that the bee, in all ages, has understood, or at least, practiced, the plan of preserving its honey as we now can our fruits—that is, of sealing it up without any free atmospheric air in the cell or can. Had our fa-thers observed the habits of the bee as carefully as we have, they might have learned long ago how to preserve their fruits. The bee has always done this; but how does he do it? The cell of the hopeycomb lies fixed and immovable in its horizontal position. If the bee could stand them up on end, as we do our cans, it would be easy enough on end, as we do our cans, it would be easy entogen to cover them when they were filled. Did you ever think how it would be possible to fill a cell perfectly as it lay upon its sides? If you make a lid to cover a portion of the end, and place your honey in it, you would find when it was nearly filled that there was a stratum of air above it, along its entire length. There is one way, and only one, in which it can be done; and the bee, only one, in which it can be done; and the bee, taught by its Creator, puts that in practice—making a lid while the cell is still empty and forcing it down against the bottom of the cell, there being a small aperture to allow the air to escape from within. Thus prepared at home, he goes forth in search of honey—and here he gives us another beautiful lesson—for he culls the sweets from many a flower even those which may expense. from many a flower, even those which may exhale polson, and in the economy of nature it is so arranged that he obtains this, not only without injury to the plants, but in many cases-with deided advantage to them. Let me illustrate this.

A lady of rank, in Russia, had a very large

conservatory for plants from warmer regions. Among other trees, her gardner had planted several very fine cherry-trees, (pranus cerasus.) They grew and flourished and put forth their blossoms was a single cherry perfected. He consulted a number of distinguished botanists, without ob-taining any remedy for the matter; at length a botanist and naturalist suggested that if they would introduce a hive of bees into the conserva-tory, it might remedy the difficulty. The plan was adopted, and they were rewarded, not only with honey, but also with an abundance of cherries. The bee, flitting from flower to flower, not only gathers the sweets which are there in profusion, but also some of the pollen which it is necessary to pass from one flower to another, in order for the perfection of the fruit; and their presence was needed, especially in that closed house, where no gentle breeze of summer—or wild rushing storm ever came to shake the boughs and distribute the

But it is dangerous for me to enter these fuscinating fields teeming as they do with so many attractive and instructive incidents. Let us return to the bee, now loaded with the sweet stores designed for his future use. He returns to his cell, and, entering it, perforates the lid and injects his drop of honey behind it, then, scaling up the opening, goes forth again. Thus, one by one, the busy workers, each instructed by the same Divine Artist, fulfills his mission, and in due time the cell is filled. When the lid has been forced out in this manner by the inserted honey and has reached the end of the cell then an additional layer of wax is spread over it and the precious contents are safely secured where it may remain unchanged for years, unless sooner needed by its rightful owner or appropriated by usurping man or beast or hird. But it is dangerous for me to enter these fascinor bird.

or bird.

But I am afraid to enter upon these subjects, for I feel like the bee that there are flowers everywhere from which we may gather sweets. But if we reach the considerations of Intuition this morning we must turn away from them. Physiologists and naturalists have long since observed that some of the most beautiful illustrations of interest the found of the country of the stinct are to be found among insects and those animals which have no brains or spinal cords. I must say a few words here on the subject of Anatomy. There are two distinct systems of nerves common to man and the higher animals belonging to the class of vertebrate—to wit: the brain and spinal nerves and the Great, Sympathetic, Nervous system. The brain is usually considered Nervous system. The brain is usually considered as the seat of sensation and the organ through which mental manifestations are made, and is placed at the top or end of the spinal column and is really a portion of it. From this column and the brain there are various diverging branches ramifying over and extending to all parts of the system. These constitute the nerves of motion and sensation. The sympathetic nerves form a very beautiful and interesting system of telegraph lines, connecting the various parts of the system together, giving to all the different parts prompt information of the condition of each organ. Thus, for instance, if an injury is inflicted upon one of the extremities of the body, this nerve telegraphs to the stomach and brain that the ingan. Thus, for instance, if an injury is inflicted upon one of the extremities of the body, this nerve telegraphs to the stomach and brain that the injured part needs all the nerve power that can be spared for it. The stomach refuses to take food and the brain to act until there is a more favorable report from the seat of the injury. Sometimes, as I heard a friend say, God knocks a man down by making him faint, when the forces which he is using to stand are required, for the time being, to keep life in the system; and although most persons feel much alarmed when they see another faint and fall, the intelligent physician knows that it is a beautiful and wise provision made to place the individual in a horizontal position which is the proper one in all such cases. This nerve has numerous ganglia distributed in various parts of the system, which act like batteries for generating nerve force, but the function of these, as well as of the nerve itself, has been and is very little understood. The fact that insects to which I have referred as displaying such wonderful instinctive power, have only a sympathetic or ganglionic pervous system and no brain or sminal stinctive power, have only a sympathetic or gan-glionic nervous system and no brain or spinal cord, shows us that so far as instinct is concern-

ed this nerve is all that is really essential.

Thus one of the most beautiful and ennobling instincts that belongs to humanity—the maternal feeling—love of and care for offspring—is striking-ly exhibited among insects. Let me give you one instance which is not only interesting but of practical value: There is a little beetle belonging to the family, (Calandria) which exhibits the materally interesting but of practical training in the same of the family, (Calandria) which exhibits the maternal instinct in a very remarkable manner. The fact was discovered in this way: A gentleman had some very choice plum trees, the fruit of which was almost invariably injured by the larve of this which is a small black bug not longer than your finger-nail. He observed that a limb of one of the trees which grow over a small stream of water, had sound and perfect fruit upon it. This suggested to him the idea that the vapor of water had something to do with preventing the worms attacking it, and he tried the experiment of placing tanks of water under the trees, and succeeded in obtaining very fine fruit.

It remained, however, for a naturalist to suggest an explanation of the matter. Our knowledge of the habits of this beetle teaches us that from one of those "hideous worms" that feeds upon the plums—after it has fed during the sea-

upon the plums—after it has fed during the season upon the rich pulp of the fruit—and has fallen to the ground with the frait, and been directed by its Maker, through its instinct, to bury itself beits Maker, through its instinct, to bury itself beneath the soil and walt for the resurrection, which, after the winter's howling blasts have passed, the spring with its genial warnth is sure to bring to it, will come forth a little bug to enjoy a brief existence, deposit its eggs where the larvæmay find a home and proper food. Now let us follow this little mother beetle as she emerges from her grave on a beautiful spring morning. Spreading her wings, she files away in search of a place to deposit her eggs in safety. Having found a plum-tree that is attractive to her, she settles upon it; she looks up to the blue vault above and the beautiful green fields around her, and feels happy that she lives. But before she fulfills the the beautiful green fields around her, and feels happy that she lives. But before she fulfills the mission of her life, she looks down and sees the water. Suddenly she exclaims, in her insect language, "Oh, no, this will not do! My child may live well upon this fruit and be happy in its home; but when the autumn comes and it falls, if that water is there it will be drowned. I will seek another place, where this danger shall not threaten it." What a lesson; such love and foresight and care for a child that she shall never see! Who will not feel, in view of this, as Cowper did, when he said:

when he said: " I would not enter on my list of friends, The man who would heedlessly set

It is an interesting question to know whether intuitions in man are not in some measure de-pendent upon the great sympathetic nerve, as it is very evident that instinct does in the cases we have referred to. In my investigations of this subject during the past eight years, I have mademany very careful observations, and am more firmly convinced of the truth of the idea which I suggested at that time, THAT THE SYMPATHETIC NERVE IS THE ORGAN THROUGH WHICH WE RE-

CEIVE OUR INTUITIONS.

I perceived that intuitions are generally more marked in the female sex, and in individuals who have large sympathetic nerves, and in those conditions which tend to develop this nerve as cerditions which fond to develop this nerve as certain diseases and cortain habits of life do. But aside from all theory, let us inquire what is intuition? My definition is that it is the faculty of perceiving objects and truths independent of the ordinary channels—the five senses. These may, and often do, assist us in obtaining intuitions, but rever supply them entirely through their own. never supply them entirely through their own

The five senses have been investigated with great care, and the organs through which they act have been very critically examined. Thus the eye, which is represented by Bro. Finney as light gone up into organism, is a beautiful, peculiar and distinct organ; its nerve, the optic, is susceptible to impressions of light only, and if you cut or injure it alone, no pain will ensue, but a sensation of the presence of finshes of light will be perceived. The ear, which may be said to be sound gone up into organism, has its nerve—the auditory, suspended in a fluid contained in a bony cavity, which is so arranged as to be susceptible to the finest and most delicate shades of the vibration of the electrical currents around us. Any five senses have been investigated with tion of the electrical currents around us. Any injury of the nerve of the ear alone, will not produce pain, but will cause sounds to reach the sensorium. Taste and smell are located and well defined, and their nerves possess similar peculiaries. ties. Touch is the most universal of all the senses. and one which seems to cover the whole ground and comprehend all the others. This has its appropriate nervous system; for an injury of the posterior portion of the spinal cord, will effectually destroy the perception of the sense of touch. No one of these faculties, interesting and important as they are, covers the ground or reaches tant as they are, covers the ground or reaches the plane of intuition, by which we are enabled to perceive, independently of them, certain condi-tions and even certain objects.

Thus there are intuitions which enable us to

perceive the existence of water when it is beyond the reach of the senses. I know persons who are peculiarly affected by the presence of certain ani-mals. Thus a cat in an adjoining room, of whose presence they have no knowledge, will produce peculiar sensations of an unpleasant character. Other animals, and even inanimate substances,

produce similar effects. Dr. Buchanan, of Cincinnati, instituted a number of experiments some years since on this subject, and the result of his observations was the evidence that many persons were able to detect the presence and specific character of medicines, when they were scaled up in glass bottles. The

his Journal of Man—a most interesting and instructive work.
Every one has at times experienced an impression of the approach of their friends—sometimes after an absence of years. So common is this experience, that a byword has arisen in reference to it, much more expressive than polite or refined. The consciousness of the approach of conding events, which so often cast their shadows across our pathway before them, is due to our intuitions.

I know there are those who deny the existence of the faculty of intuition—men of learning, and even of profound intellectual attainments, with acute and well developed senses—but I am always sorry when I meet with such persons, not that I would deny their right to such an opinion—for we must all, if true to ourselves, have our own opinions, based upon the convictions which come to us on our own stand-point of development—but I am sorry because an important faculty, the source through which we receive some of the highest and purest enjoyments, lies so dormant and germinal in them as not even to be recognized.

There are others who while they admit the

mant and germinal in them as not even to be recognized.

There are others, who, while they admit the existence of this faculty, feel doubtful whether it is of any value, furnishing evidence that in their cases it needs training and cultivation. Even those in whom this faculty is active and well developed need all the instruction they can receive as to its further cultivation. There is one form of intuition which I am hanny to believe is common intuition which I am happy to believe is common to all mankind—universal in its character, though yarying in degree. I have never met an individyarying in degree. I have never met an individual who did not possess this faculty more or less perfectly. It is the power of reading human character by intuition. We never meet an individual without feeling, in the flash of a moment, an impression as to his character. I know of no exception to this form of intuition, and our first impressions are very often correct.

It is a beautiful thought that while our intuitions may fail to reach objects around us. or perfectly a supplied to the control of the control of

tions may full to reach objects around us, or per-ceive the higher and more delicate impressions celve the higher and more delicate impressions which belong properly to them when they are developed, they can thus go forth upon their own native plane—soul speaking to soul—meeting our brother and reading his character. There can be no better protection to us than this; it is the key which unlocks or locks the door of association, and, if we are faithful to its highest teachings, it will not only protect us from evil, but give us an entrance into the most holy sanctuary which is will not only protect us from evil, but give us an entrance into the most holy sanctuary which is open to mortals on earth—a kindred human soul. It stands at the tree of Paradise as a flaming sword, turning every way to keep the way of the tree of life, warning us against evil and pointing to the good and the true. Let us, then, seek to cultivate this most important intuition, by which we weigh the world and measure humanity.

Our intuitions vary in different conditions and at different periods of life. They are more active but less definite in early life. The keen, shrewd intuitions of children make them doubly interesting, and can startle us with their beauty. As they grow older, and meet the rude storms of the world, these become more or less blunted, and it

they grow older, and meet the rude storms of the world these become more or less blunted, and it is well this should be so, for the harsh and untind conditions which too often surround us in the great battle of life, would crush us if we retained the delicate sensitiveness of childhood. Still there are no conditions of life in which intugoid of our fellow-men.

good of our fellow-men. Every parent should feel the most sacred respect for the pure intuitions of their children, for affection. Sad, indeed, is the condition of that child who fails to find a sweet nestling place and home of protection in the bosom of parental affection.

There are orphans, whose parents walk beside

this will never be guilty of such a course.

We have said it may be well for those who are compelled to go forth into the rude battles of life, to have their intuitions somewhat blunted. Yet we should ever seek to retain some of our intuitions through all the struggles of life. They will preserve us in many an hour of trial; it is these that link us to the beautiful memories of child-bood. The connection between our present intail. hood. The connection between our present intui-tions and those of our early days gives us those pleasant memories of youth that furnish green spots along life's dusty road, and recall to memo-ry the beautiful oasis on which we delighted to rest in bygone days. It is pleasant to think that if we thus retain our intuitions through the heat and struggle of life, we shall attain to that most desirable condition, a green old age, in which, returning to many of the feelings of our childhood, our intuitions shall again grow stronger and r beautiful, and memory, leaping over many of the dry and barren fields of mid-life, links us again to the green pastures and still waters of the early to the green pastures and still waters of the early and joyous days of innocent childhood; and then the evening of life, stored with rich treasures of knowledge, becomes not only happy and blessed to us, but a means of spreading happiness all around us. Let us, then, cherish our highest and best intuitions, in whatever condition we may find ourselves, and remember that they link us not only to our friends the loved ones around us. not only to our friends, the loved ones around us, but to heaven—to the angels, and to God. I have spoken of intuitions in man. They are

still more strongly marked in woman, whose fine and delicate organism renders her more suscepti-ble to them. I am glad to see a man who is not ashamed to own that he has womanly intuitions I wish my sex had more of these; it would be ter for us, for our sisters, for the world. We should then be able to appreciate more truly woman's feelings, and screen her from that which is harsh and rude in the world.

is harsh and rude in the world.

Woman, by common consent, is admitted to be the more intuitive; and were the conditions around her nearer right she would be the more happy. Increased sensitiveness render persons susceptible to keener suffering and higher enjoyment. It is woman's intuition that makes her attractive to man. She feels in an instant, what he requires hours, and perhaps may never, be able to reason out; but I must not venture here.

There remains an important branch of our subject: How shall we cultivate our intuitions of disease

servation has shown that certain forms of disease raise the sensitiveness and awaken our intuitions. We see this in the instinct of animals when disease attacks them. They often select plants of minerals adapted to the wants of their systems and when the necessity for this power passes away the intuition sleeps again. Man—strong, self-relient, independent—when the hand of disease is laid upon him, becomes like a little child—sensitive, confiding, and impressible. Medicines that would not affect him a few hours before now act upon him; his intuitions are awakened, and he is susceptible to finer impressions than he ever received before.

From this fact, some have supposed that dis ease was essential for the development of the in-tuition, and the learned Baron Reichenback falls into a very singular mistake in giving the name of "Sick sensitives" to his intuitive subjects or the highest purest and best intuitions, those which are most reliable, come to us not through disease, but through growth and development, through proper cultivation of this faculty.

I have said that childhood was marked by

strong intuitions. In order to retain these, care should be taken not to blunt them by deception, fraud, or sudden exposure to rude and harsh conditions. Let your children ever have a haven in your affections, to which they may come and find shelter from the bleak storms of earth-life.

It will be found that the law of development is the will be found that the law of development is dependent upon two conditions—the supply of appropriate food, and the use of proper exercise. Intuitions, being the cream of human feelings, cannot rise to the surface and become apparent. except there be a quiet condition. The flush of excitement and the fever heat of impulse and passion on the one hand, and the cold, unfeeling condition of hate and crime on the other, are unfavorable to it, while the calm, quiet, medium temperature force, the work of the calm, quiet, medium temperature force, the calm, quiet, medium temperature force, the calm, quiet, medium temperature force, the calm of the calm, quiet, medium temperature force, and the calm of the calm, quiet, medium temperature force, and the calm of the calm, quiet, medium temperature force, and the calm of the calm

perature favors its appearance.

Too often human feelings become like a knotted and tangled skein of silk, from which we can draw no threads; but as we settle into the quiet, draw no threads; but as we settle into the quiet, these become loosened and we may find ends so that we may draw out long and beautiful needlefuls for use. It may appear at first sight that the rule of exercise for development did not apply to this faculty, since we recommend silence; but silence of the other faculties is necessary for the free exercise of this gentle and heaven-born fac-

account of these experiments, as of psycometry, of which he was a discoverer, are to be found in his Journal of Man—a most interesting and instructive work.

The mode of silent worship adopted by the Society of friends is calculated to develop intuitions. A better method still, for most persons, is structive work.

There are certain places in which we feel a calm, There are certain places in which we feel a calin, quieting influence stealing over us and breathing the incense of heaven into our souls. I know of no place that inspires me so much, draws out my aspirations, and feeds me with inspirations, as beneath the wide-spreading branches of some old tree, where, on a warm summer's day, I can sit down beneath the cooling shade, and listen to the music of the gentle winds as they murmur through its leaves. Here I am filled with the most solemn feelings of worship, in God's great cathedral, the blue vaulted arch.

To some the pattering rain brings a music that

To some the pattering rain brings a music that wakens sweet intuitions. The aucient philosophers knew that silence awakened some of their faculties; they walked alone in the groves and communed with Nature. The anecdote of Seccommuned with Nature. The anecdote of Sog-rates sitting in silence, and not answering his friend at the time, and informing him afterwards that "he was punishing an angry man", is to the point, and a useful lesson. It is related of the great and good Washington, that near the close of his life when a resident of our city, he would frequently ride out to Kensington and visit the old elm tree that stood on the banks of the River Delaware under whose wide spreading arms Wij-Delaware, under whose wide spreading arms William Penu made his immortal treaty with the Indian natives; and there he would sit for hours,

communing with himself, with Nature around him, the angels, and with God. We have said that the most common intuition is that of the perception of human character and conditions. One of the most effectual means of cultivating our intuition is by an association with those to whom we are strongly attached, and whose intuitions are very similar to our own. There is no more delightful feeling than to read the thoughts and perceive the feelings as we sit beside our loved friends and feel our souls blending with theirs in a bely companying. Under these beside our loved friends and feel our souls blending with theirs in a holy communion. Under such circumstances we are not afraid to express the dim and vague intuitions that come, and thus are we strengthened on this plane. Children always associate as their intuitions prompt them, and select their companions under the influence of their feelings; and the pure love of children is one of the most effectual means of preserving our intuitions through life. Sad indeed is the desert waste that knows not the love of children.

To some the twilight of the evening hour is the period when their best intuitions come to them. I

period when their best intuitions come to them. I find the transition from the sleeping to the waking find the transition from the sleeping to the waking state in the early morning, to be the period when my soul realizes the truest and most beautiful intuitions. Any condition which we find to favor our intuitions will aid us in their development. It is better, under the impulse of a good intuition to commit a mistake, than to ignore the promptings of this gentle and loving part of our nature. Truthfulness and spontaneousness on our part as well as these around us are assembled to the as well as those around us, are essential to the

proper cultivation of the intuitions.

Spiritualism has awakened the intuitive nature of man more than anything else, and there is far more intuition among mankind to-day, than there ever was before. Our highest and best intuitions link us beautifully and lovingly with the depart-ed; and as we come thus to hold communion ed; and as we come thus to hold communion with them, our natures are drawn out, and a field of true enjoyment is opened before us which the world can neither give nor take away. In conclusion, I would say, cultivate your intuitions; not at the expense of your other faculties, but in such a manner that each and all of these may be united in a beautiful and harmonious whole. The intuitions which belong to man's higher nature, will give a greater degree of clearness and beauty to the other faculties; and the man whose senses are finely attuned to their appropriate functions, whose reason freed from the trammels of bigotry There are orphans, whose parents walk beside them in life, who have been driven out into the cold world by deception and fraud on the part of those who should have been their firmest and truest friends. Oh, with what a crushing weight does the first consciousness of deception by a parent in whom the child's loving nature has learned to confide, fall upon the tenderest and holiest nature of childhood. They who realize this will pare he guilty of such a course. dition in which he may bathe in the sunlight of the celestial and divine spheres. Thus realizing the definition of the poet, that "INTUITION IS A BIRD OF PARADIES, DRINKING IN THE AROMA OF CELESTIAL FLOWERS." And the calm and serene influences of this will blend and mingle in the actions of each fearly and thus will we have the actions of each faculty, and thus will we be able to approach that most desirable condition, a harmonial man.

TURBE DAYS' MBBTING OF SPIRITUALISTS At Milford, Me., Aug. 26th, 28th, and 27th.

. A LARGE ATTENDANCE.

INTERESTING SPEECHES, &C.

Morning opened with rain. At eleven, A. M., a

Reported for the BANNER OF LIGHT by Miss Susie M. John

goodly number of people being present at the grove, Mr. Norris, one of the gentlemen of the committee, took the stand and called the meeting

Nomination for permanent chairman was called for, and Hon. Newall Blake, of Old Town, was nominated and elected. Mr. B. B. Marshall of Millord was chosen Secretary, with the power to elect an assistant. The Chairman, after a few appropriate remarks, proceeded to appoint a Busipropriate remarks, proceeded to appoint a Business Committee of six, whose duty should be to provide for the accommodation of visitors, &c. Mr. French, of Bradley, Dr. Woodhury and Mr. Miller, of Old Town, Mr. Rigby, of Stillwater, and Mr. Robinson, of Milford, composed the Business Committee.

W. K. Ripley then took the stand. He said it was important to set the ball in motion, and perwas important to set the ball in motion, and perhaps, from his general acquaintance with many of the people present, he was as well calculated to do the greasing of the wheels as any one. We need harmony and concert of action, while we expect diversity of opinion, especially on minor points. He would have and enjoin the utmost freedom, and hoped the speaking would not be confined to those on the platform and to those known as public speakers, but that all would participate. He felt impressed that our dear departed friends were present and would say to all "Be happy and free."

At this stage of the proceedings a choir of from twelve to fifteen persons, enlivened the exercises with singing. After which a gentleman in the audience, (Mr. Douglass) who said he had come one hundred and thirty miles to attend the meeting, briefly selected the exercises. briefly related his experience: For twelve years he was an obdurate opposer of the Spiritual Philosophy; would not permit himself to listen, much less, to investigate its claims. But through the force of positive demonstration, was now rejoicing

in the all-glorious faith of spirit communion.
At twelve the meeting adjourned till two P. M.
At two P. M., there being about six hundred

At two P. M., there being about six hundred persons present, the Secretary, in the absence of the President, called the Meeting to order. The choir sang a hymn, uniting in harmony the minds, after which,

Mr. Hodges, of Rockland, in the entranced condition, addressed the people for nearly an hour. Taking a view of the advent of Spiritualism, he followed its progress up to the present time. In the face of old theology, in opposition to the churches, in direct conflict with popular opinion, Spiritualism has made an advance steady and onward, in numbers and influence, unprecedented in the in numbers and influence, unprecedented in the world's history. Let us take courage, then, feeling grateful for the present growth and progress, press boldly on to higher and nobler attainments. Singing by the choir.

Mr. W. K. Cowen of Lisbon, Me., said that when

Jesus was on the Mount of Transfiguration with some of his disciples, where Moses and Elias ap-peared, the disciples were about to build three tabernacles; one to Jesus, one to Moses, and one to Elias. But a voice from heaven protested against paying such honor to the errors and mis-takes of the past, and declared, "This is my be-loved son—hear ye him." The churches and pop-ular religion of to-day still continue blindly to in-sist upon building tabernacies to Moses and Elias, in the face of that emphatic, spiritual voice for-bidding it. The speaker related the circumstance of the death, a few months since, of a promising daughter, fourteen years of age, being the seventh child gone to the spirit-home. Not a sorrow did he feel, not a tear was shed by him. He felt, through an unshaken faith in Spiritualism, that his beloved child was nearor to him than ever, and dearer far. This gentleman had traveled one hundred miles on excellent

Mr. Maddox, from Monroe, entranced, took the platform and in a very vigorous style discoursed some affect minutes, on Individuality. After which an Indian spirit controlled him and gave us some thoughts concerning the "pale faces." At this time, by way of giving variety of Interest to the Meeting, Master Currier, son of Mrs. A. A. Currier, of Lowell, Mass., was introduced to the audience, and recited "The Old Ship of State," composed by David Barker of Me. We feel safe in saying that few, if any, High School scholars in our cities, could declaim that piece or any other piece, with such dignity, case, and effect as did this small boy. If he lives, we predict manifestations of superior power through him.

Mr. Rhoades, of Portland, Me., spoke on the diversity of opinions among Spiritualists; while to some minds, all seems confusion and discord, the eye of the true and advanced Spiritualist perceives that all is harmonious.

Mr. Houghton, from Locks Mills, Me., next addressed the audience. He is quite young, and has but recently become subject to spirit control. His style was foreible, evincing power yet to be unfolded.

Mrs. Stearns, from Michigan, entranced, spoke from the platform hear the medium, as much as to confirm the very next words of the speaker. It is, she said, in actual demonstration of the speaker. It is, she said, in actual demonstration. The churchuan is bound by his own creed, to go with the Spiritualist to too manifestations of the past; they only part company on the present. The belief in obsession—the idea that spirits still the past; they only part company on the present. The belief in obsession—the idea that spirits still to go with the Spiritualist to thom manifestations of the past; they only part company on the present. The belief in obsession—the idea that spirits still the past; they only part company on the present. The belief in obsession—the idea that spirits still promounced a monstrous libel against the spiritualist. She would defend the right and expose the wrong.

Single by the ch

Mrs. Stearns, from Michigan, entranced, spoke from the platform. Her manner was easy and dignified, and her matter well selected and forcibly illustrated. Mrs. Haskell was entranced by an Indian spirit,

somewhat peculiar in manner, though quite inter-esting. Then followed a song improvised by an Indian spirit and sung in the Indian dialect, through a gentleman in the audience.

At this stage of the proceedings, the Chairman read the following Preamble and Resolutions, offered by B. B. Marshail:—

fered by B. B. Marshall:—

Whereas, Spiritualism teaches the entire freedom of mind from all bonds except those of truth, and, whereas, in order for the mind fully and impartially to decide what is truth, one of the first conditions is the freedom of the body,

Therefore, Resolved, That it is the voice of this Meeting that human slavery is in direct conflict with Spiritualism, being a foul blot and curse upon the immortal soul, robbing it of its birthright—the ownership of its physical habitation.

Resolved, That in Abraham Lincoln, standing as he does, upon a platform pledged to Universal Freedom, by and through an amendment to the U. S. Constitution, we recognize the man worthy of our support, as one well calculated to advance the cause so dear to us all. the cause so dear to us all.

After some sharp discussion upon the propriety of introducing such resolutions into a Spiritual Meeting or Convention, they were laid upon the table, and the meeting adjourned until nine, A. M., the next day.

SECOND DAY.

Twelve hundred persons present. At 9½ A. M., the Secretary called the meeting to order. After singing by the choir, Mrs. Stearns spoke in prayer. Mr. Douglass spoke of directing our minds to the one great object of the meeting—without enlightening his hearers as to what that object was—he proceeded to say that last night's discussion of the resolutions made him feel as though he would like to be at home. This morning he felt differently, and urged harmony of mind and feeldifferently, and urged harmony of mind and feel-

ing.
Mr. Carroll, of Rockland—an elderly gentleman who has been a medium twelve years—read a communication from a spirit, through himself, which he deemed of importance.

which he deemed of importance.

Mr. H. P. Fairfield spoke under the influence of Sylvester Judd. He said we wanted Spiritualism morning, noon and night. Spiritualists, he said, had got salvation, while old theology had death and damnation. We have got God and Heaven, they the Devil and Hell. Paul's pockets were stuffed full of letters from the high priests, to persecute the ancient Spiritualists at Damascus, but "the scales fell from his eyes," through spirit-influence, and he became a medium and Spiritualists.

Next followed a song entitled, "Nellie lost and found," by the daughter of Mrs. C. Rand, of Mil-

found," by the daughter of Mrs. C. Rand, of Mil-ford, Mass. It was sung in a sweet, clear voice, with good effect.

Mrs. Abby Morse, of Searsmont, a very power-ful medium, then improvised and sung under the induce of an Indian spirit, a couple of songs.

Mrs. Dunton, of Union, then took the platform, and, under influence, spoke of the higher life, and its direct concerns in the things of earth.

W. K. Bulley was just introduced as the room.

W. K. Ripley was next introduced as the regular speaker for the forenoon. He remarked that Cromwell said to an artist: "Paint me as I am!" Cromwell said to an artist: "Paint me as I am?"
We are all artists, painting ourselves daily, on substances more enduring than canvas. The good man, and the assassin whetting his knife, are each seeking happiness. For this the poor inebriate in the gutter crawls; for this the prisoner looks through his dungeon bars; for this the maiden toils and the youth labors. All that is necessary is for stances more enduring than canvas. The good man, and the assassin whetting his knife, are each seeking happiness. For this the poor inchriate in the gutter crawls; for this the prisoner looks through his dungeon bars; for this the maiden tolls and the youth labors. All that is necessary is for each to see clearly the only and true path to permanent happiness, and all will walk therein. Spiritualism is the one thing best calculated to lead the wayward steps aright. Let us cease to find fault, and take on a feeling universal. One find fault, and take on a feeling universal. strongest dislikes are others' strongest loves. Me-diums are too frequently uncharitable and unjust in their estimate of each other. True charity and benevolence does not consist in wholesale apbenevolence does not consist in wholesale ap-plause and recommendation, without a wise dis-crimination and selection; neither in a studied silence and refusal to either approve or condemn. But rather in a generous acceptance of each in the sphere of labor their talent appoints for them, admitting the great law of progress as inevitable to all. Spiritualists sometimes commit the mistake all. Spiritualists sometimes commit the mistance of yielding too easily and absolutely to spirit-assumption and dictation. Reason should be exercised, and, if need be, power also, to retain a legitimate action of the individual mind.

Columbus intuitively saw the New World, but by reason, and the sanction and assistance of a noble woman, he sought and found it. Intuition may perceive a spirit-world, but reason and scimust corroborate and substantiate its truths. There are two kinds of evidence—Positive and Probable. Columbus, when he saw the peeled stick Probable. Columbus, when he saw the peeled stick on the water, had strong probable or presumptive evidence of land near at hand. And the fact of the stick's being peeled, was indicative of inhabitance. There are no trifles so small that some useful lessons may not be gathered from them. Positive evidence is that which each person has demonstrated to their own senses, and cannot be imparted to another, except negatively. We have come to discuss all subjects of vital importance to human interests without fear or favor from Gods or Devils. Speaking of our origin and ancestors, he said we might profitably go back to the Frog in the pond, and, indeed, as far back as creation extended. In the realm of science and nature, there are no such distinctions as "high and low;" and in the religion of Jesus there were no aliens from human sympathy, and the Father's and low; and it the religion of seas there were no aliens from human sympathy, and the Father's love. If Jesus dipped sop with Judas, who "had a devil," we might well afford to acknowledge a common brotherhood of inperfection and its consequences. Much more was said by Brother Ripley, which we had not time to commit to paper, thouch very instructive and interesting.

though very instructive and interesting.
Singing by the choir, after which Master Currier
recited, in a masterly manner, Shakspeare's "Sev-

Adjourned to 2 o'clock P. M. At the adjourned hour the meeting was called o order by the Chairman,

to order by the Chairman.

Two thousand persons were present. After a voluntary by the choir,

Mrs. A. A. Currier was announced as the regular speaker for the afternoon. Taking the subject,

"Life in the Soul-world, or the Powers of the Spiritual State" She said it required very large Spiritual State." She said it required very large credulity to accept tradition, especially, if it will not bear the light of reason and the power of thought. All over the world mankind believed in immortality in some form. She would not offer this fact as an argument in its favor, for, once, not very remotely in the past, the entire civilized world accepted an error in regard to astronomical relations of our earth, with its own movements and that of other bodies. The spiritual is beyond the key of the whelmen of relations or youd the ken of the schoolmen of science, and therefore it neither relies upon tradition or science. But demonstrates itself to the individual mind.

She contended that spirits need rest, and do sleep. Poets and thinkers here on earth require more sleep than those who perform mere muscular la-bor. According to the Bible account, God rested after his six days of laborious toil; and, surely, if this be so, it is not inconsistent for the creature to need rest also. The spirits also cat and drink. They have eyes, and therefore see; cars, and hence they hear; a mouth and teeth, and they eat. For not an organ can or would exist were it not for use. Whence, she asked, does the Spiritualist obtain his belief in spirits? Not in science; not in faith. Just at this point in the discourse, loud raps

Mr. Maddox, from Monroe, entranced, took the were distinctly heard upon the platform near the

in character shall partake of the nature of all that preceded us, as also be governed in the present and future state very largely by the associations and assimilations of nature and society. If we eat hog, we shall partake of its nature, and in some departments shall express the peculiarities of its type. In our associations are revealed our tastes; at least, all such as are voluntarily chosen. Not the death of Jesus, but the life of Christ is our salvation. God, hunting for Adam in the garden, shows the narrow idea Christians have who accept that record of the Divine Being. who accept that record of the Divine Being. Adam knew where himself was, but God had to call aloud to learn his whereabouts. He asserted that spirits might eat strawberries and cream. Did not Peter see all kinds of animals let down from the spirit-world? There must have been a cow there, and if a cow, then milk, then cream, grass for the cow's subsistence, and no good rea-

son why there may not be strawberries.

At this time the resolutions were taken from the table, and after some discussion were passed omitting the last resolution relating to Mr. Lin coln. The vote stood about 500 to 55 against.

Mrs. Morse improvised a poem touching the resolutions. It was a most wonderful and grand effort. "The soul of the black man is as white as yours," was the sentiment of the poem.

After speaking by several individuals on different topics, the meeting adjourned to 10 A. M.,

THIRD DAY-SUNDAY.

Weather fair. About three thousand persons were present. At 11 A. M. the President called the meeting to order.

After a voluntary by the choir, Miss Susie M. Johnson was announced as the regular speaker for the forenoon. In the entranced condition she said Pachana there is no subject of more imporfor the forenoon. In the entranced condition she said, Perhaps there is no subject of more importance to all present than Spiritualism, considered with reference to its uses and future purposes. It is not necessary to go into a presentation of the proofs and evidences of the fact, as doubtless most all present accept the philosophy. If a person believes in a God of love, or whatever their faith may be, we expect to see something in the character of the individuals corresponding to their belief. Spiritualists profess a higher faith than any other class of worshipers. Church-men and skeptics are asking what are the uses of this new religion? The fact of the need of change is evident in the present eruptions and convulsions, both in in the present eruptions and convulsions, both in religious and political affairs. Every demand is met by an appropriate supply. The commands of God are always the demands of Nature. There is no distinction between God and his works. Separate God from his works, and you cut of all the avenues of man's approach to him. We want to know a God who stands related to us; we want to know a God who stands related to us; we want to know of the elements of Godliness, and feel that they exist in human beings. We want to feel coöperative with God; that he has as much need of us as we of him, and that the perfection of the universe depends upon the relationship of its atoms and forces, and that separation cannot occur without destruction. Persons talk of inde-renderly individual action without seeming to renendent individual action, without seeming to reperactal internation acted upon by forces from without as within. We are associative beings, and were brought here through the action of the desire and law of association. So the spiritworld is associated with us to accomplish their world is associated with us to accomplish their purposes and our good. The only true religion is labor. Pray without ceasing; but pray with your arms, your legs, your purse, your love. Every Spiritualist should have a definite purpose and a practical use for their religion. If not, then drop it. Spirits come not alone to dance for our amusement, but to affect a realist referred in contract the second seco casy if possible, severe if must be. As parents correct their children, so God and Nature would correct their ciniaren, so God and Nature would correct our mistakes, who are only children of larger growth. Let us accept the truth from what-ever source it comes. This war is the result in no small degree of the popular Christianity. Its history is not comprised in four years or twenty-

er, but to compare experiences, to acknowledge our mutual weakness and dependence, and gath-er strength to bear present burdens, and combat future evils. Singing.

Mr. Fairfield spoke under the influence of L. P.

Mr. Fairfield spoke under the influence of L. P. Rand, giving an account of his spirit life, and vin-dicating his course with the Davenport Boys," while here. He recognized many friends, present, who had given him their sympathy and support while in the form, and had sent many an earnest thought across the "Bridge" that spans the transition state between the material and spiritual conditions of existence. He is still active in proconditions of existence. He is still active in pro-moting the general diffusion of knowledge among the dwellers of both spheres, and acquainting himself with natural and spiritual forces; ten-dered to all present his love and desire for their comfort and happiness, and a final reunion, with xpanded capacities and enlarged opportunities.

five. It is organic in human nature. Cannon-balls cannot end the struggle until they strike the

heart and purge it of all sectional prejudice and party bias. Until mutual recrimination, hatred and oppression shall be superceded in human hearts by love, charity and forgiveness; and the glory of our achievement will be no greater than that of the "top dog in the fight," unless sanctifed by other motives then animal converse.

field by other motives than animal conquest. Does not the plending voice of dead and dying heroes silence the bitterness and contentions of

cliques and factions, and bind us by their memory in one common effort to remove from our own

eye the "beam," that we may more cleary see to remove the "mote" from our neighbor's? Not through strife, but universal love and good will

cometh true victory. Let us come here, not to pour out the "vials of our wrath" upon each oth-

Adjourned till 2 P. M. Came to order according to adjournment. President in the chair. Three thousand present. Sing-

ing the chair. Three thousand present. Singing by the choir.

Mrs. Stearns in an earnest and forcible manner discussed the great principle underlying the spiritual movement. She urged upon all, purity of life, honesty of purpose, and a rigid adherence to the laws governing generation, that the mon and women of the future may be the children of wisdom, intelligence and love. [We have no hestiancy in predicting for this lady—now a comparative stranger among us—a large circle of acative stranger among us—a large circle of acquaintances, and that she will be fully appre-

ciated, both publicly and privately.]
Mr. Douglass offered a few remarks embodying
a farewell to the friends and the meeting.

Singing.
Charles A. Hayden, Maine's favored "Boypreacher," now took the stand as the regular speaker for the afternoon. New England, he said was noted for its religion and its churches. Religion has always been considered in the past, a pecial revealment of the Divine Mind; but Naspecial revealment of the Divine Mind; but Na-ture's most simple lessons are genuine religion. Nature, God and Humanity are triune force; in-dissoluble in purpose and action. It is not of death we come to speak, but of life. Life in all its manifestations. Religion is the outgrowth of Nature through the human mind and heart. Faith without knowledge is worthless. To say God exists, amounts to nothing, without the proof. So of the spirit-world. It must be demonstrable to the reason. The Atheist has the argument, unless demonstration can be produced. The geo-logical teachings all proclaim life—life! And life is the voice and aspiration of all things. We, in this day have the advantage of all past ages. In

that, the archives of their experience and observation are opened to us. Our Bibles are merely a record of a few years in the past. The Koran of the Mahometan and the Zenda Vesta are of a record of a few years in the past. The Koran of the Mahometan and the Zenda Vesta are of equal significance, viewed in the light of history, as the Christian's Bible. We have not the inspiration of a "Moses," nor the sanction of the Christian. We may not climb mount "Sinai," but we will climb mount Science, which overlooks it, and make such observations of the "promised land" as shall lure some modern "Moses" from the miniature heights of past inspiration to the extended "range" that bounds Infinity. To enter in to heaven, is to compass its conditions within our own vision, and establish them in our hearts. We acknowledge no authority but that of Nature's law. Bibles are our aids; never our masters. Agitation will yet overthrow all false religions. The truth must ultimately prevail, though "Gailleo" be thrust within dungeon walls. We have had enough sermons to save the world; but the truths which have been suppressed by these sermonizers, are what will truly save the soul and body also. The churches complain that Spiritualism encourages infidelity. While the fact is, the Church, unwittingly manufactures materialists for us to concert to a knowledge of spirit and its relations. In closing up the avenues of present inspiration and spiritual manifestations, they effectually shut out the proofs of spiritual existence to the inquiring mind, and leave it no other alternative but blank materialism, and yet fortunately for those whose wants are not met in Moses, Jesus and the Apostles, when theology tunately for those whose wants are not met in Moses, Jesus and the Apostles, when theology built a bridge over Jordan for Moses and Elias to confer with Jesus and his disciples, they left the gate open for other adventurers to enter. We claim to be infidel to total deprayity, infidel to to vicarious atonement, infidel to the idea that God makes any blunders. Can there be anything more absurd than the idea that God tried to kill off his rebel subjects by a flood, leaving just enough to perpetuate the cyll he attempted to cure; and that failing in that effort, he came down from his superior condition and assumed the inferior posi-tion of creature, and suffered himself to be killed;

superior condition and assumed the interior position of creature, and suffered himself to be killed;
and, lastly, created a Devil, to consummate the
work he found himself incompetent to accomplish.
We are infided to such an estimate of Infinite wisdom and power, as is represented by such a picture as this. We are NOT infided to the authority
of Intellect and Science.
Washington, through a rap, is just as competent
to give us thoughts as through a goosequill. Paine
helped us to the liberty we now enfoy. Crush
out the rebellion, and you crush out slavery, both
South and North. A greater commission than
was given to Israel is now given to the North.
Shades of Washington, of Adams, of Jackson, of
all heroic souls! we ask forgiveness that at a Spiritual Convention resolutions touching the great
question of slavery should meet with any opposifion, and that one man should be found to say
that slavery is right. Shame on him, and all like
him! He himself is a base, cowardly slave. Let
all earth and hell combine to suppress resolutions all earth and hell combine to suppress resolutions and the freedom of speech, yet we do declare, on behalf of the spirit-world, that the right shall prevail, and freedom come to all of Afric's sons and daughters. Away with a Spiritualism which does not enfold within its warm embrace every child of earth, especially the outcast, the down-trodden and oppressed.

The following resolutions were unanimously adopted:

Resolved. That the President and Business Committee, as well as this community generally, extend their sincere thanks and full approval to Mr. B. Marshall, of Massachusetts B. B. Marshall, of Massachusetts, who has so kindly and faithfully performed the duties of Secretary for this meeting. And the "Pine Tree State" sends, through Mr. Marshall as a representative, a recognition and a blessing to old Massachusetts and her sons, whose hearts are always in the right place, heads clear, and hands ready to do their bidding.

Resolved, That this audience express their unbounded thanks to the Business Committee, and the people who have so bountifully provided for their comfort in opening to them their homes and

Resolved, That as Christ fed the multitude anciently with "broken bread," and they were satis-fied, so we would express to our mediums in the form, and also to our spirit friends, our satisfac-tion for the thoughts with which our hungering souls have been fed.

The Chairman then extended a vote of thanks on behalf of all present, to the choir, who had lent the influence of their voices, attuned to harmonic utterance, to soften the asperties and quicken the better impulses of our natures, during the

meeting's sessions.

The audience then proposed an expression of gratitude to the President, Mr. Blake, for the acceptable performance of his duties as presiding officer, which was generously acceded to by all

Mrs. Morse then took the stand, and improvised and sung two songs, the subjects for which were selected by the audience. One was "Freedom"; the other, "A Wounded Soldier Present."

In other, "A Wounded Soldier Present."

Mr. Maddox made a few remarks. Then followed a voluntary by the choir, and at 5 P. M. the "Grove Meeting" of three days closed—(though the meeting adjourned to meet in the Universalist Church, in Old Town, at 7½ o'clock, to hear Mrs. A. A. Currier deliver the last lecture of her month's engagement there.) Your reporter being tired, and having another engagement on the tapls, was not present; but, judging from the tes-timony of those who were, the lecture must have been a masterly effort, replete with character, elegance and emphasis. Subject, "The Present Aspect of the War."

It is worthy of remark, and highly creditable to the State of Maine, particularly this section, that although there were no police upon the ground at any time during the meeting, there was no disurbance or disorderly conduct to be corrected, and not once; to my knowledge, was the Chair obliged to enjoin order. There must have been, we think, in a gathering numbering three thousand people, many who were neither believers nor sympathizers in our faith, but they were certainly inspired with a love of good order and reputable behaviour, if not by spirits. Those who had been active in getting up and conducting the meeting, felt, as they heard on every side the expressions of satisfaction and pleasure, a spirit of thanksgiving, which, I imagine, was an acceptable prayer to the Spirit who had "held us in the hollow of his hand," and baptized us in the power and love of his eternal presence; and we believe all went forward in the paths of duty strengthened and hopeful, and we, spiritual pioneers, me-/ dlums and reformers, will go forth with a deeper love for our fellow men and a stronger trust in SUSIE M. JOHNSON, Ass't Sec. God. Bradley, Me., Aug. 31, 1864.

> Written for the Banner of Light. HEAVEN.

BY JOSEPH D. STILES.

There is a heavenly land above, Where never-ending summer reigns, Where everlasting peace and love Illuminate the holy plains.

The life which suffers most below, Will keener relish joys above; The heart which feels the bitterest woe. Will better prize the sweets of love.

Earth's struggling souls! do not despise The shadows in your pathway cast; They're often blessings in disguise, Revealed as such when they are past

"Do you enjoy going to church now?" asked a lady of Mrs. Partington. "Law me, I do," replied Mrs. P. "Nothing does me so much good as to get up early on Sunday morning, and go to church, and hear a populous minister dispense with the gospel."

The income of the four Rothschilds in Europe is a thousand dollars an hour.

Correspondence in Brick.

We are under great obligations for your free and timely statement in regard to the financial relations of the Banner. It is an old and tried friend, and dear to our hearts—one, we trust, that all true friends of progress would be analous to cherish and sustain in the hour of trial. No Spiritualist that has capacities to realize the wants of our time, would permit the light of the Banner to large its and grown without being willing to

our time, would permit the light of the BANNER to languish and go out, without being willing to make some sacrifice to prevent it.

Brethren in the cause of humanity, let us put our shoulders to the wheel, and assist the vehicle of our thoughts and of glad tidings to the hungering spirit, beyond these perilous times. Who would see the BANNER go down? What home would be a home, unless the family circle was lit

would be a home, unless the family circle was it up by its weekly visits?
Words of good cheer are proper at all times, but they cannot enlighten or feed a famishing world. The man who asks for bread to satisfy the demands of his being, cares but little for them; however profusely bestowed or kindly spoken, they cannot save him. The best and most encouraging kind of cheer to the conductors of the BANNER, kind of cheer to the conductors of the BANNER, and which is all important to them, as well as to its thousands of patrons, is a few dollars. In times gone by, many of us have contributed freely to keep the old ship Zlon afloat, and that its sails might be made more attractive, we have made in addition a yearly donation. But these doings with us have passed away. And now shall we not be equally consistent with our faith and heliaf in a cause an hundred-fold more dear snail we not be equally consistent with our faith and belief in a cause an hundred-fold more dear to our hearts, and make a bestowment to the BANNER OF LIGHT, and with it an earnest and universal prayer that its light may continue to shine and throw its radiance over our pathway?

MARVIN C. LACY.

West Carlton, N. Y., Sept. 20, 1864.

Accompanying the above was a draft for \$50, for which we return our grateful thanks, as do also our invisible friends.

A Note from Ohio.

DEAR BANNER-You have so many Conventions and Grove Meetings to notice, that I shall

trouble you with but a short article.

The Spiritualists of New London and vicinity met in Brundage's Grove, on the 10th and 11th met in Brundage's Grove, on the 10th and 11th inst., as previously arranged, for the purpose of holding a Grove Meeting. We had a pleasant time, and a large attendance; but our speakers are so busy that Bro. Barnum, the regular speaker here, came very near having to officiate alone. At the opening of the afternoon exercises on Sunday, Bro. B. read from the BANNER the resolutions of our National Convertion, and then called for a subject to speak upon. The Begolutions were tions of our National Convention, and then called for a subject to speak upon. The Resolutions werd given; and he spoke upon them so well, that when it came my turn, the first thing I said was "Amen," which was responded to from the audience. It is not because our people are fond of strife and bloodshed that we thus endorse the policy of the Administration, but because a race is being born from chattelhood to manhood, and to this nation is given the maternity thereof; and, should this struggle cease before the object thereof is accomplished, it would be as fatal to the nation as would the cessation of birth-pause to the mother gre her the cessation of birth-paugs to the mother ere her babe was born. Yours for truth and humanity,

Lois Walsbrooker.

New London, O., Sept. 12, 1864.

A Card.

In carefully looking over the history of the past we have rarely been so much gratified at the evident progress which is now being manifested in this community, as this: We refer with heartfelt pleasure to the kindly feeling manifested by the established Church of this place, which, like every other manifestation, must eventuate in good results:

We allude to the funeral of our worthy brother private, Horace R. Pearsons. The services were held in the Orthodox Church, which was kindly tendered by that society for the occasion.

We deem this notice but an act of justice, and sincerely hope that the time is not far distant when that progression shall be reached which shall cause all churches to recognize a universal brotherhood on occasions like this.

The funeral services were conducted by Mr. Henry George, of Boston, in a most acceptable manner; and we would cordially recommend Mr. George as deserving of the success as a lecturer which he merits, having heard him lecture at the town hall last evening in this place.

NATHAN NOURSE, JR.

SILAS CUTLER.

Burlington, Mass., Sept. 17, 1864.

Department.

Having violated Nature's law by overwork, I am nowlaying by to recuperate, and I have for my companion the dear old—in wisdom—BANNER. Among other valuable articles I found in it. valuable articles the one on "Nature vs. Drugs," by Dr. A. J. Hig-gins, particularly interested me. I rejoice to notice among other reformatory sub-

jects, that of dress is being agitated. I trust competent writers and lecturers will feel the importance of a subject that so nearly relates to our health and advancement, and labor to bring about a thorough reformation in female dress.

One word for the encouragement of those who write for children. The stories of Mrs. Love M. Willis seem to take right hold of the affections of the little ones. My little girl—about six years of age—as soon as she sees your paper, sits down by my side, and says, "Do read to me that pretty story in the Banner," before I have time to even run over the captions of its contains or ward the run over the captions of its contents or read the "Messages." Yours in spirit of Progress,
MRS. D. J. CHASE.

Plattsburgh, N. Y., Sept. 14th, 1864.

B. W. Stoddard, Medlum.

To the many friends who have so nobly responded to the call from Warren Chase, in behalf of B. W. Stoddard, permit me to say, that in so doing, they have made glad the heart of the widow and orphan, and for the present, driven want from their door. And lest some may feel impatient at the long delay of an answer to their letters, I would say, that the young man has had another attack of his sickness, (fits) which has prevented him of his sickness, (ats) which has prevented him from writing for some time past; but he has now nearly or quite regained his usual health, and his time will, when able to write, be devoted to those who have so kindly aided him, until all shall receive attention. Till then, remember that grateful hearts will bless you. Truly yours,

LUCIA H. COWLES.

Chardon Ohio Sept 13th 1864

Chardon, Ohio, Sept. 13th, 1861.

The Boy Medium.

In connection with my lecturing I have charge of Henry B. Allen, the boy medium, for musical manifestations and various test phenomena. The boy has been visited by hundreds of persons, and has been instrumental in giving satisfaction to many souls seeking for the evidences of immortality. Those who wish for lectures or circles, or both, may address me according to appointments in the BANNER. The fore part of the coming winter I shall visit Maine and Eastern Massachusetts with the boy, but will make arrangements to visit any point where friends may wish. Very respectfully yours,

Morrisville, Vt., Sept, 21, 1864.

Mrs. Bond's Lecture Appreciated.

The BANNER continues to come to hand with its usual punctuality, and is perused with increasing pleasure. In No. 17, Vol. XV, is 'an address by Mrs. Frances Lord Bond, which should be printed upon satin, and framed, and then be put in the hands of every Spiritualist, so that their unbelieving friends can read it. To my mind it is

a superior production.
The BANNER is loaned to many who are unbelievers, and they read it, shake their heads, and S. D. P. B. Huerfano Creek, Col. Ter.

The most curious instance of a change of instinct is mentioned by Darwin. The bees carried to Bar badoes and the Western Islands ceased to lay up honey after the first year. They found the weather so fine that they quitted their grave mercantle character, became exceedingly profligate and debauched, ate up their capital, and resolved to work no more, and amused themselves by flying about the sugar-houses and stinging the negroes.

This Paper is issued every Monday, for the week ending at date.

Bunner of Light.

BOSTON, BATURDAY, OCTOBER 1, 1864.

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

LIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. LUTHER COLBY, - - - - EDITOR.

Sprittvalism is based on the cardinal fact of spirit communion and influx; 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 aims, through a careful, 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.

Living Simply.

It does not take a great deal of money, ordinaily, to be happy. That grand desideratum, happiness, is compassed with compliance with very few conditions. Contentment is at the bottom of the secret. And although it is almost universally true that no man comes up to the object of his desire with a tithe of the eagerness with which he contemplated it afar off, it can be made a fact in every one's experience, for all that, that contentment may not necessarily be at variance with the largest and freest notions of the spirit, and that the simplest style of living is not incompatible with growth and development to the largest degree.

What is it that makes us so afraid of simple things, of things of which we cannot say that they cost as much money as somebody else's? Why are we willing to be so tormented with the merest moonshine of our imaginations, and so betrayed by the silly bugbears which are raised by our conceit? We surely may pursue a style of living in perfect keeping with our character, which of course submits to the limitation set by our means, and still not undermine any of those solid and sterling qualities by which we became useful to others and a source of happiness at home with ourselves. There is no computing how happy a man may become, if he only tries to make what he has, however little it may be, answer his turn. Besides, fully one-half of what he thinks to be wants, are nothing more than whims or fancies; he is really better off without than with them. The excess of our supplies only constitutes so much needless baggage for us to transport from station to station, from stoppingplace to stopping-place; it is but what the warlike Romans used to call the impedimenta of their

It is not essential for a man to live in a large house, filled with costly furniture, in order to display true elevation of sentiment and dignity of character; on the contrary, many a man of the most striking character, in which were combined breadth of culture, depth and power of thought, impressiveness of manner, and genuine elevation of sentiment, has found it ope of the easiest of matters to manifest the whole in the midst of simple surroundings, and with none of the adjuncts either of large wealth or imposing ceremony. The truest dignity is always in keeping with the least pretension and parade; overload it with the social ornamentation, and it ceases to be that and instantly becomes something else.

We have seen two persons—a man and his wife -live in the shade of what other people would superciliously style obscurity, and show more real beauty of life and true loveliness of character than any of those who esteem themselves more fortunate ones, and who boast of their sunerior style on the ground of their larger wealth. Beyond the possession of enough, and the assurance of its continuance in the face of ordinary contingencies, riches do not operate as a means of or largeness of thought: on the other hand, where the mind is fixed chiefly and continuously on them, it insensibly grows contracted, becomes pinched and petty, and, in time, utterly refuses to offer hospitality to those sentiments which, above all others, give it expansion and elevation. So tliat, in fact, what was once coveted so eagerly as a means, by becoming an end, is made to stand directly in the way of the object originally aimed at. Riches are quite as apt to be a hindrance as a help to us; and that, too, not by reason of any evil spell which they are able to exercise over our secret purposes, but because solely of our own natural indecision and many infirmities.

Nothing is more attractive to other eyes, as nothing certainly exercises so powerful an influence over the mind of others, as the sight of great things being done with small means. That is the way of Nature. The universe is full of illustrations of this very same fact. Providence allows nothing to be wasted, and it will be found by us all, that, in the spiritual as in the material world. the largest results are secured with as close an economy of means as are the smallest. We may profitably take the limit in the conduct of our daily lives. The old style public men could live, and live in a state of comfort and dignity, in very plain mansions, though they were commodious enough to answer all their, needs and requirements; but our modern politicians, including what there may be of statesmen among them. would hardly think they could get along except amid surroundings that will impose with their luxurious grandeur upon the imaginations of all who are brought in contact with them. It is just as true of men in other callings and professions. Very few dare be themselves, dare refuse to buy showy and imposing things when they are well able to do it. Even while their heart revolts from taking an imitative part in such a mummery show, they deliberately sign a check to cover the ex-

When the character is overlaid and covered up with what ceases to lend it expression, it is time that the victim, if still able to perceive the misfortune, should throw off the cheap coverlids with which his nature is likely to be smothered. It is so easy, and yet so difficult, to be perfectly simple -to be just one's self, and nobody else. It costs but little, and therefore few feel that they can afford it. Society tyrannizes so much, it takes a great soul to quietly put aside its edicts and refuse to domesticate itself within its narrow limitations. But when once the first step is taken, all comes easy after that, and is perfectly natural. too. We admire the person whom society is puzzled to fix a place for, but audaciously, though ever so quietly, fixes his own. These are the souls that make all the real society which is worth talking about. If they rely more on themselves than on what is purely external to themselves, others feel the secret influence in due time, and at length all around them are made better by their presence.

At best, we can enjoy and place in our personal service only so much, whether it is money or something else. This very fact ought alone to

living upon our own resources, and the fact tha we can be happy if we only will. All depends on where we leave our hearts. If it is money which we covet as the primary condition to anything and everything else, then we forthwith surrender those very objects and purposes between which and ourselves we have placed so foolish an obstacle. We undertake to say that a stock of health is worth a good deal more to an individual in pursuit of happiness than a store of riches. Ask the feeble rich man how it is, and he will tell you as we have told you about it. But even health is to be had only by complying with the condition of simple living and the entertainment of innocent and refreshing thoughts. Turn which way we will, we find that Nature teaches the same plain lesson invariably, and that overloading only begets unrest, spiritual disease, and permanent unhappiness.

No Speculation.

We are glad to see combinations everywhere making up to defeat the ends of grasping and unprincipled speculators. It is a fact that the people of the country are to-day suffering vastly more from the effects of speculation than from those of war. The Government really does not levy onehalf the tax upon us which we have to carry on our shoulders in consequence of the extortion of the speculators. They are the army which is fast eating out our substance. In various localities, and more recently in Boston, we see that organizations are set on foot for the purpose of bringing the plans of this class of men to nought. The matter of coal is exciting particular attention, and arrangements are making for procuring this neessary article at a lower rate, thus lopping off what the middle man has come to think is his by a sort of divine right. We only wish that traffic in every article could be taken out of the hands of these Shylocks in commerce, and they made to work like other people, for an honest living.

Letters for Camp.

Write often, and always write long and warm letters to your sons and brothers in the Army of the Union. It is scarcely possible to make an estimate in words of the value of such letters to our brave troops. Many of them pine with homesickness, and this brings the door of home close to their feet again. Many want just this sort of healthy and reasonable check, to keep them free from the entanglements of low temptations, which vould in no sense be temptations, if anything else came in to fill up the time. A good home letter varms a soldier's heart better than wine. Its influence is permanent. Its kind and affectionate words echo in the heart on the march, in the dead watches of the night, and in the roar of battle, Let no one omit to write to friends in the army, very, very often.

Intemperance.

The Gloucester Telegraph learns that a gentlenan named Saunders, recently deceased at Cambridge, has left the sum of ten thousand dollars to the town of Gloucester, and a like sum to the city of Newburyport, to be devoted to the suppression of the evils of intemperance in those two places. If the gentleman had left that amount to aid in suppressing the poisonous "mixtures," sold everywhere in the Commonwealth as " wines and other liquors," by unpricipled men, who are sending their victims to premature graves by thousands every year, he would have been instrumental in accomplishing much good. We fear Newburyport and Gloucester will not be percentibly benefited by the donations above alluded to. In temperance was never as rife as now.

Lyceum Hall Lectures.

The Spiritualists of Boston, and others interest ed in the promulgation of great truths tending to the amelioration of the human race from the bondage of ignorance and bigotry, are notified that the platform of the above hall will be occupied by Mrs. S. E. Warner, on next Sabbath, afternoon and evening. We mentioned this fact last week; but culture, or of engendering liberality of sentiment | we again refer to it, for we desire that the friends cause in Boston fill the hall of sion.

These meetings, as heretofore, will be under the management of Dr. H. F. Gardner. Several prominent speakers have been engaged, among whom we may mention N. Frank White, J. S. Loveland, Mrs. Cora L. V. Hatch, etc.

Mr. Foster, the Test Medium. in Boston.

It will give our friends pleasure, we know, to learn that one of our best mediums for tests has returned to Boston, and taken rooms at No. 6 Suf-

All those desirous of communing with their pirit friends, whether skeptics or believers, should embrace the present occasion to visit Mr. F., as perhaps they may not again have an opportunity to secure his services, he contemplating at no distant day making a tour on the Continent of Europe.

Spiritual Books in London, Eng.

By an advertisement on our eighth page it will be seen that Mr. J. BURNS, No. 1 Wellington Road, Camberwell, London, has a supply of all spiritual and progressive works published in this country or in England. He is also agent for the BANNER OF LIGHT, and will receive subscrip-

Persons on the other side of the Atlantic who desire to procure works which elucidate the Spiritual Philosophy, will find Mr. Burns's Bookstore very convenient for their accommodation.

Dr. J. R. Newton in Rochester, N. Y. We take pleasure in announcing to the public that this world-renowned benefactor is to be located for the present in Rochester, N. Y., where he will administer to the wants of the sick and suffering, curing them—if curable—by the "laying on of hands." He has taken rooms in Washington Building, corner of Clinton and Main streets, where he invites all to come and be heal-

be ready to receive patients on Saturday, Oct. 1st. Jennie Lord's Circles.

ed-the poor "without money or price." He will

According to the New York City and Brooklyn papers, Miss Lord's séances at Brooklyn are causng quite a sensation. An article in the N.Y. Daily News devotes half a column to the "Mysterious Manifestations," headed as follows: "A NEW SENSATION IN BROOKLYN.-MUSIC, MIRTH AND MYSTIFICATION." And then follows the details of what was performed by the spirits, which we are unable to copy, owing to the crowded state of our columns.

The Meetings in Charlestown.

The Society of Spiritualists in our neighboring city, Charlestown, resume their regular meetings in City Hall, under the management of Mr. A. H. Richardson, on Sunday next. Mrs. M. S. Townsend will occupy the desk on that occasion and suggest moderation, self-continence, the idea of the following Sunday's during the month.

New Publications.

HISTORY OF THE REBELLION: By Horace Gree-ley; Vol. 1: Hartford: O. D. Case & Co., Pub-lishers: For sale by Horace King, 81 Washing-ton street, Boston, General Agent for Maine, New Hampshire, Eastern Massachusetts, and the British Provinces. We took occasion to give an extended notice of

Mr. (Freeley's history of the American Conflict, on the appearance of some of the specimen pages of the work. We said, at that time, that few pens in the country could furnish a history of this struggle, which would be half so readable and impressive as that which Mr. Greeley's pen is capable of supplying. The appearance of the entire first volume of the work is all that is needed to satisfy any one who will examine it, that for vigor of description, clearness of conception, and naturalness of division, so far as the several causes and stages of the conflict are concerned, it is hardly possible to surpass this work of Mr. Greeley. His long experience as a leading journalist, has fitted him peculiarly for this very task. He is perfectly familiar with the subject and with its history. His habits

of mind make him alive to those very points, al-

ways the most striking and salient, which the

general reader will look for when he opens the

volume.

His style, to be sure, is not that of Bolingbroke, not yet of Sir James Mackintosh, yet there is no denying that it has a singular rush and sweep which have very strong attractions for the reader, while finish is sunk in considerations of raciness and vigor. No man could tell a straighter or more stirring story than Mr. Greeley. He goes right to the heart of his subject, and lays out his work without the tediousness of very many preliminaries. Of course he has his own personal theory to support in connection with his narrative, and well and strongly does he support it, too; but no one can deny that he collects around that theory an overwhelming mass of facts, which scarcely seem to leave any room for any other theory than his own to stand upon. The slavery question, and its far and near relations to the war, are very ably and thoroughly discussed; and this portion of Mr. Greeley's work, say what party critics will, is the part which displays the philosophic turn of his active mind to the greatest possible advantage.

The first volume of this History forms a noble book, in respect of type, paper, printing, and binding. It is a noble monument of the industry, taste, and business energy of the popular house which has undertaken the task of its publication. We are glad to hear that the demand for this History of the Rebellion is enormous; the first volume is turned out by the press by the tens of thousands, and sent to every corner of the country. It will be one of the books which will be perpetuated with the recollection and history of this most important era. The publishers, since undertaking the publication, have found that the cost of each volume has increased by about eighty cents, on their hands, and they have, therefore, felt compelled to increase the retail price of the same, by the rate of twenty-five per cent.

This History, be it remembered, is sold only by subscription, and Horace King, No. 81 Washington street, Boston, is the general agent for this section.

THE WRONG OF SLAVERY, THE RIGHT OF EMAN-CIPATION, AND THE FUTURE OF THE AFRICAN RACE IN THE UNITED STATES. By Hon. Rob-ert Dalo Owen. Philadelphia: J. B. Lippincott, & Co. For sale by Mrs. H. F. M. Brown, 288 Superior street, Cleveland, Ohio.

This is a very handsome and a very striking book. It would attract immediate attention, were it only known of it that it is written by such a man, and so widely known a writer, as Robert Dale Owen. It takes up the African Slavery question in this country, and discusses it legally, historically, and politically. And in the course of such a discussion, almost all topics of leading and vital importance to the country come in naturally for treatment. Questions are here discussed on which hang the destinies of the country.

Mr. Owen has enjoyed the best opportunities for fully qualifying himself to write such a book as this having been engaged for many months, as all our readers know, as Chairman of a Government ommission to examine into all reports upon the condition of the Freedmen of the United States. He traveled with that Commission into all the and reliable information which he then obtained was placed at his disposal by the Department, and from this he has drawn the material for his present work.

·This may, in brief, be termed a text-book on the whole subject. It treats of Emancipation, and treats fairly and reasonably of it, as a measure of National policy, essential to the preservation of the Constitution, indispensable to the reëstablishment of peace, and inseparable from the future maintenance, North and South, of domestic tranquility. It goes on to trace the connection of the white and black races in the past, and to set forth the duty of the one race to the other in the present; and it seeks to furnish a solution to the problem, how the two races are likely, both being perfectly free, to live together in the future whether, in the language of the preface," we shall have a race among us unwilling or unable to support itself-whether admixture of the races, both being free, is probable or desirable—whether, without admixture, the reciprocal social influence of the races on each other promises good or evil; what are the chances that a base prejudice of race shall diminish and disappear; and lastly, whether, in case the colored men shall outlive that prejudice, disgraceful to us and depressing to him, and shall be clothed by law with the same rights in search of which we sought this Western world, there will be anything in connection with his future in these United States to excite regret or inspire apprehension.

PETERSON'S MAGAZINE for October has its usual variety of excellent reading matter and elegant embellishments. It is for sale by A. Williams & Co., 100 Washington street.

HARPER'S MAGAZINEZ or October opens with a finely illustrated narrative, written by the popular author, J. Ross Browne, entitled "A Tour through Arizona." The description of the "Union Straw Works, at Foxboro', Mass," is quite interesting, and well illustrated. The other contents of this number are up to the usual standard of Harper. A. Williams & Co., have it for sale.

A Great Victory. The recent brilliant victory of Gen. Sheridan

over the rebel army under Early and Breckenridge, in the Shenandoah Valley, inspirits every lover of the Union. This is the way to destroy armed rebellion against the Government. Early was doing much for Lee, while he held the Valley, but Sheridan has by this glorious victory accomplished more for Grant. We expect now to see the latter avail himself of the full advantage which has been placed in his hands by this last triumph. The soldiers of the Union fought bravely, and drove the enemy for thirty miles, making their army a disorganized mass of fugitives, killing four generals and three thousand men, and taking as many more prisoners.

Announcements.

F. L. Wadsworth will attend the Yearly Meating of "Friends of Progress," at Richmond, Ind., Oct. 14th, 15th, and 16th. Address until that time, Box 67, Richmond, Ind. After that, till further notice, 274 Canal street, N. Y.

Mrs. C. Fannie Allen speaks in Belfast, Mo., Oct. 2d; in Camden, Oct. 9th; in S. Thomaston, Oct. 11.

James M. Allen will speak in Waldo, Knox, and Haucock Counties, Me., until further notice. Address Searsport, Me., care of M. Bailey.

Mrs. S. E. Warner, of Berlin, Wis., will lecture in Lynn, Mass., Oct. 30th; in Chelsea, Nov. 6th and 13th.

Lizzie Doten will speak in Chelsea, Nov. 20th

The friends of progress meet every Sunday evening at the Scientific and Progressive Lyceum, No. 138 Washington street. Brooklyn, N. Y.

U. Clark's Illness.

Uriah Clark has been prostrated with typhoid fever, for several weeks, in Janesville, Wis. At the last writing, Sept. 15th, he was convalescent, and wished us to say to the friends in Wisconsin and Illinois, where he had appointments, that he will report as soon as possible and fulfill his engagements. His address is in care of Dr. H. S. Brown, Milwaukee, Wis.

New Music.

W. S. Blanchard's spirited song, entitled "Liberty's Call; or, Hurrah for Abo and Andy," has been set to music by L. B. Starkweather, and published by Oliver Ditson & Co., 277 Washington street.

"Basket" Picnic.

There will be a two days' meeting of Spiritualists at Independence, Iowa, on Saturday and Sunday, Oct. 1st and 2d. Mrs. A. C. Wilhelm, M. D., and others are expected to address the audience. A pleasant and profitable time may be expected.

ALL SORTS OF PARAGRAPHS.

Dr. P. B. RANDOLPH has just been spending a pleasant week with a few of his very many friends in and near Boston. The Doctor looks as young, and is as full of life, hope and enthusiasm as ever. He is about to resume his travels shortly, and will spend some time in the Southern States, probably in Louisiana, whither he goes in company with his nephew, Frank A. Potter, Esq., of this city. Their main object in visiting the South is to inaugurate a movement for the secular education of the freedmen thereaway—a labor of love for which they are both eminently fitted by education and desire. We congratulate the friends of the freedmen South in being able to thus secure the services of two such gifted men as Mr. Potter and P. B. Randolph.

Bro. F. L. Wadsworth, writes us that the spiritual cause is alive in the West, despite the political excitement consequent upon the Presidential campaign. It is alive everywhere.

Gen. Fremont has withdrawn his name as a andidate for the Presidency, giving his reasons

The Commercial's special Washington dispatch ays, "A Virginian reports that he had conversed with an acquaintance from Richmond, who stated that Lee has positively but 40,000 troops, independent of Early's command."

One of the best substances for cleaning knives and forks is charcoal reduced to a fine powder, and applied in the same manner as brick-dust is used.

The Wheeler & Wilson lock-stitch Sewing Machine is considered by those who have used it, the most simple and practical of any in use.

"Henry, you ought to be ashamed to throw away that bread. You may want it some day." Well, mother, would I stand any better chance of getting it then, should I eat it up now?"

Henry Ward Beecher says: "I can pick out men in New York-great men, that count mildisturbed districts; and the large mass of fresh lions to their names—of whom, if you should take away their wealth, there would be nothing leftyou might hunt with a lighted candle, and you could not find them to all eternity." That 's true.

How common it is for people to use expressions which have a directly opposite meaning from that the words import. For instance, they say they shell peas when they unshell them; that they husk corn when they unhusk it; that they dust the furniture when they undust it, or take the dust from it; that they skin a calf when they unskin it; and that they scale fishes when they unscale them.

Why are pen-makers very bad persons? Because they make people steel pens and say they do write.

DR. H. A. TUCKER.-It will be seen by reference to his advertisement, that this well known Clairvoyant Physician, has arranged definite office hours in the various places where his crowds of patients flock after him, so that no disappointment in finding him need now occur.

Water kept in leaden vessels for only a day has been found to contract a sweetness of taste and become poisonous for internal use. And yet people continue to drink lead-pipe water. No wonder they have neuralgy. .

A Vienna letter states that in the aristocratic circles of that capital it is now considered most stylish for ladies not to wear crinoline in public assemblies. This change appears to be the result of an example set by the Empress of Austria. When the change first went into fashion it must have caused—so Digby thinks—a considerable bustle in certain quarters.

An English carrier-pigeon lately took a message from London to Exeter, 171 miles, in five hours and twenty minutes.

Fort Morgan, in Mobile Bay, recently captured by our naval forces, originally cost the United States Government, in its construction and armament, about \$1,500,000, and is capable of mounting 132 guns, and of garrisoning 700 men for seige operations.

ENGLAND NO LONGER A FIRST CLASS POWER. The London correspondent of the Philadelphia Inquirer, says Lord Palmerston has recently made some significant declarations in explaining the policy of the British Government. In discussing the affairs of America and Poland, he said England would go to war-would have gone to war several times during the last five years-if she dared. She dare not, he says. She has not the power. She has not the means. She has only an army for defensive purposes. And again, in treating of the Danish question, he said in substance: "The German armies were too strong for us. Our object is defence, not aggression. We can hold our coasts with the help of the volunteers, but we must never again venture on a battle-field in

Europe." This is really the effect of what the Premier did say, and almost the exact language he used. No other possible construction can be put upon it, and the result is that Lord Palmerston has distinctly and formally abdleated, on the part of Great Britain, her position and charactor as a first-class power.

General Confidence has command of the legions of the North, just now. The last great victory of the war, by Gen. Sherldan, will encourage enlistments fourfold.

London is now connected with Sidon and Jerusalem by telegraph. St. Petersburg and Boston will be soon, when a telegram dispatched from Jerusalem at noon, may reach us before noon of the same day.

The crop of cotton will be so profitable on the leased plantations at the South this year, that one lessee, formerly a newspaper correspondent, will and allow them a hearing before the world. He realize a profit of \$100,000 this season alone. The least we can say is that our newspaper friend is a committees and appointments of the Convention, lucky fellow. He possesses more sense (cents!) than all the rest of the newspaper correspondentsin the United States.

The ancient theatre of Ephesus has recently been examined and measured. Its diameter was six hundred feet, and it would accommodate seventy-five thousand spectators. It is memorable for the uproar described in Acts vi., when the Ephesians accused Paul and the Christians in this very building. It was also the scene of Apnolonius's miracles.

THE KINGDOM OF ITALY.-The kingdom of Italy, according to the last census, counts 21,777,334 inhabitants, and occupied the fifth place in Europe in point of population. If Venice and Rome were re-annexed to it, it would present an aggregate of 27,000,000, and be, after France, the most populous country in Europe in which a single language is exclusively spoken.

Some writer says: "I call every man intolerant from principle, who conceives no man can be a man of virtue and bity who does not believe exactly what he does, and unmercifully consigns to perdition all those who do not think like him-

The BANNER OF LIGHT is cheap at three dollars a year, and there are Spiritualists enough in America to sustain a dozen such papers.—Progressive Age.

You are quite right, friend Hull. And it will be sustained. The Spiritualists are waking up to the importance of sustaining their organs, since the demise of the Herald of Progress. We all have a mighty work before us to do, brother Hull, and a mighty opposition to contend with; but as our faith is based upon the immutable principles of Truth, Justice and Right, however much the storms of Prejudice and Bigotry may beat against our bark, we shall ride out the gale in safety, and fulfill our mission, we trust, acceptably to the Father of us all.

Fun should be cultivated as a fine art, for it is ltogether a fine thing. Whoever knew a funny altogether a fine thing. Whoever knew a funny man to be a bad one? On the contrary, is he not, nine times out of ten, generous, humane, social, and good?—Exchange.

Mr. Ames, of Falls Village, has completed one of his great wrought iron cannon, and will soon take it to Bridgeport for trial. The gun is fourteen feet long, weighs twenty thousand pounds, and it is expected will throw a hundred and fiftypound shell from seven to ten miles. Digby says he can't see what Mr. Ames was aiming at when he made such a gun. "Why, he aims to hit a seven-mile target," Jo Cose responded; "and as he is a very amiable man, he do n't wish his country's enemies to come too near."

Washington and Franklin were of Northampshire, England lineage. A foreign correspondent of the N. Y. Tribune recently rode through Stillgrove, Northamptonshire, and in the village church, read on the tombstone of President Washington's great grandfather, the brief inscription: "Lawrence Washington, Gent., 1564." He was the father of thirteen children.—Exchange.

Digby can trace his lineage to W(h)ales: he there was a large family of them, who were well he found persons here that seemed better entitled educated, because they were often seen in "schools."

Anonymous scribblers are still flinging their slime at Spiritualists through the columns of a city press that should have more sense than to allow such attacks a place there.

Cardinal Wiseman asserts that the Roman Catholics are steadily gaining ground on the Protestants in England.

An employe at the depot in New Haven drove away a boy who was playing around the cars. The boy's father threatened to prosecute him if he did it again. The next day the boy was run over by a freight train, and lost a leg.

The London Times in a recent editorial on the economic effects of the American war, shows that its influence has reached the remotest corners of

the earth. The cause of this war has influenced the remot est corners of the earth; but the effects are yet to be developed.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

We are under great obligations to our host of correspond who have of late sent us a vast amount of interesting matter for publication, much of which it is utterly impossible for our columns to absorb. If some of our able contributors should fall to see their lucubrations in print, they must not attribute it to any design on our part to reject them, for such is not the fact. Were our sheet double its present size—and it would be were we to be adequately remunerated for our labors by suffl clent patronage-we should even then lack for space to acodate all our friends.

"EFFIR."-Write to the Misses Bush. Principals of the Adelphian Institute, Norristown, Pa., and you will obtain all the information you desire upon the subject.

J. B. N., COLCHESTER, CT.—See Dr. Newton's advertise

F. L. W.-Would like a report of the meeting of the Friends

N. H. R., PORT HOPE -- Your question has been presented to the controlling spirit of our circle, and will be answered in due

Spiritual Basket Picnic.

The friends of the Harmonial Philosophy will hold a two days' meeting at Independence, Iowa, on Saturday and Sunday, Oct. 1st and 2d. A free platform will be sustained, each speaker being responsible only for his or her ideas.

A cordial invitation is extended to all. Arrangements will be made, so far as possible, to entertain all from a distance. Friends in the surrounding country will please remember the basket of provisions.

Come, friends; come one, come all, and let us have a Pentacostal feast, one that shall be remembered for the outpouring of the spirit of Truth. Speakers and test mediums from abroad will be in attendance. Per Order of Committee.

Brend for the Destitute Poor.

Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the destitute poor on tickets issued at the BANNER OF LIGHT office.

OFFICIAL REPORT

OF THE

"National Convention of Spiritualists," HELD IN

OHIOAGO, ILL., AUGUST 9th to 14th, 1864. [Reported by the Secretary, F. L. WADSWORTH.] SIXTH DAY.

BUNDAY MORNING, AUG. 14. Convention called to order by the President at 10 o'clock.

Judge A. G. W. Carter said he rose to a question of privilege. He understood that the protest offered by himself and others had been rejected by the Convention. He protested against such action, considering that he had an inalienable right to protest, and the Convention were under obligations to spread the protest on the record, respectfully withdrew, with Mrs. Carter, from all

and retired. Mr. U. Clark said it was not the protest, but the style of the protest that we objected to. It was false in assertion, and insulting in language.

The President announced the following named persons as a Committee to select a National Executive Committee of Thirteen: S. J. Finney, Dr. H. F. Gardner, W. Chase, Leo Miller and C. M. Plumb.

Warren Chase moved that the official report of the Convention be furnished the BANNER OF LIGHT and FRIEND OF PROGRESS for publica-

Mr. C. M. Plumb, in hehalf of the Committee on Publication, wished to know if the BANNER would publish the official report, as he understood they already had a reporter at the Convention.

Mr. Charles H. Crowell said the BANNER would publish an official report; but he thought that others were as well qualified to decide what was an official report as the Secretaries.

Mr. F. L. Wadsworth said he had always supposed that the official report of a Convention was the one furnished by the Secretaries, and signed by them and the President, and that no other was official, whether it was correct or not. There was a distinction between an official report and a fair report of the proceedings of the Convention.

Mr. C. M. Plumb moved as an amendment to Mr. Chase's motion, "that the whole matter of publication be referred to the Secretaries, and that they be requested to procure the publication of the official report in the BANNER OF LIGHT.'

The motion thus amended was unanimously adonted.

"Only Waiting"-a song of unusual sweetness and beauty, was appropriately sung by the Chicago Choir.

Mr. Wm. Huddleston, of Indiana, said he was self-delegated to this Convention, but as a nonresistant and "peace" man, he wished to say a few words. He spoke in opposition to the war and the action of the Convention in its favor.

The President, in consequence of the absence o Dr. Gardner from the Convention, appointed J. S. Loveland to fill his place on the Committee of Five to select a National Executive Committee. Mr. Loveland resigned, and

Mrs. Sarah A. Byrnes, of Massachusetts, was appointed in his stead.

Dr. Wm. White, of Michigan, spoke in favor of reform in educational systems, and in the relations of capital to labor, urging the importance of rising above mere physical conditions.

Mr. Ira Porter said he thought the Convention had made a great mistake in rejecting Judge Carter's protest. He wished always to preserve the right of protest as sacred to all parties.

Mr. Seth Paine moved a reconsideration of the vote rejecting the protest.

Mr. Daniel Shaffer supported the motion, and noned it would prevail.

Capt. Kilgore said in consequence of debility, he was away from the field of battle. He had called upon the Convention on his way home to seek rest, hoping that his spirit might be refreshed; but to shoulder straps than himself. Years ago he had taken a firm stand in favor of liberty and human rights. He fought for them on the battlefield, and he would plead for them and stand by them at home. He hoped the parties who wished to protest against the action of the Convention would be granted the right of protest. Capt. Kilgore spoke of the interest felt by officers and soldiers of the Army in the subject of Spiritualism, and beautifully portrayed his own experience and longings for spiritual life and associations, during his quiet hours in camp. The Secretaries regret their inability to make a full verbatim report of his remarks.

Mr. S. Van Nest opposed the motion to reconsider.

Leo Miller said he did not deny the right of protest, but objected to the acceptance of this because of its grossly insulting language, and its flagrant misrepresentation of fact. Most of the allegations are unqualifiedly false, and he hesitated not to pronounce it a tissue of lies. Let them bring in their protest couched in respectful language, and with a decent regard for the truth, and this Convention will not hesitate a moment to spread it upon the records. He was also in favor of peace, but would not purchase it at the price of Liberty and the Union. He had little confidence in the opposition's clamor for peace. Peace Democrats were War Democrats in the Mexican War
-a war that was all in the interest of Slavery and Slavery extension; but now when there is a war for the preservation of our national life, and all in the interest of freedom and free institutions, they would have us believe they were all "saints," Christ-like "non-resistants," "Peace Democrats." Be assured it is nothing but hypocritical cant. De assured to is nothing out hypocritical cant. The Peace Democracy which supports Vallandigham, murders in cold blood Union soldiers down in Coles county, and is continually finding fault with the Government, is a miserable spawn of Secession, and breeds only treason and blood-shed

Mr. Seth Paine favored the motion to reconsider, if for no other reason than to place the parties side by side. He would spread the protest on the records of the Convention. He believed that the character of Jesus shone all the brighter for being side by side with Judas. Mr. Charles Partridge favored the motion. He

was in favor of dealing equally with all, and saw no reason why we should reject the protest on the

ground of improper language, when the Convention sat under language uttered by some of the speakers as objectionable as the protest itself.

F. L. Wadsworth moved to lay the motion to reconsider on the table.

Adjourned till 2 P. M. AFTERNOON SESSION—SUNDAY. Convention called to order pursuant to adjourn-

ment by the President.

Mrs. A. C. Wilhelm was announced as the first Ars. A. C. William was announced a survey speaker for the afternoon. She gave way, for a limited time, to Mrs. E. G. Willard, of Uhicago, who read the following essay:

MRS. WILLARD'S ESSAY.

One of the speakers of this Convention has given us a text, which he would have us all remember, that "the demands of Nature are the commands of God." Perhaps the speaker did not so intend, but he did leave the impression upon my mind, and I knew upon the minds of others of his audience, that all the demands of our nature are from God, and therefore good, and ought to be obeyed. Now

I do not believe in the total depractly of human nature; neither do I believe in its total immaculate perfection in earth-life. This question would doubtless be decided by every individual, according to his or her idea of what nature is. We use language in a very vague and indefinite sense, and therefore we do not understand each other. Language is not arbitrary, it is natural, and no two voords have exactly the same meaning. Spirit "Woman's true condition, the uses and abuses words have exactly the same meaning. Spirit and nature do not mean the same thing. All that is spiritual is natural, but all that is natural is not spiritual. Now I see that many so-called Spiritualists are only naturalists; and I am sorry to say that some of them are only natural sensualists. They have not arisen above the natural, intellect-ual, phenomenal plane of Spiritualism. The speaker said he "did not mean that the de-

mand of the perverted appetite of the tobacco chewer was to be obeyed." Now I ask, are not our very natures, more or less, a perversion, in many ways, from all that is right and good? We know that it is the nature of the lion or the wolf know that it is the nature of the lion or the wolf to kill the lamb. This is right to the lion or the wolf, but it is not right to the lamb, nor to us, and we do not permit it; we guard and fold our lambs. The natural instincts of brutes are right to them, because they are not endowed with sufficient reason for individual cultivation, education and progress.

But with human nature to-day it is very different. We cannot and we must not excuse the vicious appetites, passions and demands of our nature on the ground of mental imbecility, or a lack of sense and reason. As intelligent beings, we ought to be ashamed of ourselves to seek to excuse the indulgence of our vices and call them rights, on the same ground that we apply to the brutes, on the ground of mental and moral imbecility. What do we mean—or rather, what does this audience understand by nature, as manifested in human beings? When we say that a man's hair is naturally black, we understand that it is not dyed black by human artifice. We un-derstand that a child is a natural idiot, when it is born so, and not made so by the abuse of his men-tal faculties. When a child is born with a curvature of the spine, or any other deformity, we say that it is a natural deformity—a deformity not produced by accident, or after natal misfortune.

Our nature, then, as generally understood, is in our organization; it is whatever is developed in us from outer natal conditions. It is whatever is us from outer natal conditions. It is whatever is born in us with our birth, and grows in us with our growth. Now the worst vices of humanity are organized into us. They are wrought, by natural forces, into our hysical, mental and moral constitutions; and they are developed in us with our physical, mental and moral growth. A vast number of our children are conceived, and generated, and born in the very worst kind of inquity, and therefore nice is natural to them.

quity, and therefore vice is natural to them.

The world is full of natural thieves, natural to bacco-chewers, natural drunkards, natural glut-tons, and natural libertines. Now it will not do to say that all the demands of such natures are the commands of God; if they are, God is only a very bad man and a very bad master. If we are to obey all the commands of such natures, we put ourselves on a level with the brutes—ay, we put ourselves upon a much worse, a much lower level—for the demands of such natures are un-

speakably lower than the brutes.
If all the commands of such natures are right and ought to be obeyed, then we ignore the very first principles of progression—we ignore our reason, we ignore our intelligence, we ignore our moral responsibility, and we ignore the power of our own free, will.

Of all the new viliable chieft is sent to the

Of all the most pitiable objects in creation, it is a man, or a woman, without a will—with no strength of purpose for good or evil. Such are always passively either good or bad, according to surrounding circumstances. But because men and women are naturally weak-minded, or weak in the will-power, shall we censure them? shall we blame them when they fall into vice, and curse them to the lowest depths of infamy? Nay; let us rather impart to them the strength of our own will; let us lut them up; let us surround them with our own will-power, as crutches to support their feeble steps through life. But let no man, with strength of purpose and with a glorious intellect an intellect that can understand the laws of life and health and spiritual elevation—seek to excuse gluttony, drunkenness, licentiousness and debauchery, by the (to me) false maxim that all the demands of our nature are the commands of

the demands of our mature are the commands of God, and therefore right, and to be obeyed.

I do not believe that "hatever is, is right;" but I do believe that whatever is, or ever was, or ever will be, is a necessity. All that is to-day, is a necessity from all that is past; all that will be tomorrow is a necessity from all that is to-day, and so on and on forever. The development of intellect, and the power and exercise of our own free will, from which comes our moral responsibility, are the most glorious necessities of the universe, and they shall redeem this beautiful earth from sin and shame and blood. sin and shame and blood.

A patriotic song was well sung by Mr. Harris,

Mrs. A. C. Wilhelm, M. D., of Philadelphia, then came forward and announced as her subject, "Woman's False and True Condition," "In every department of nature are unmistakable signs, that health is the true and natural condition of every living thing, and her laws conspire to one end, namely: to the establishment of perfect harmony; and there is nothing so completely qual-ified to enjoy and represent that condition as the human constitution," which is attainable through a knowledge of, and practical obedience to the laws of health.

laws of health. Of the several departments of knowledge deemed essential to the female mind, we know of deemed essential to the female mind, we know of none more descrying of attention, or embracing a larger sphere of practical usefulness, than the study of the human organism, based upon the well-founded sciences of "Anatomy, Physiology and Chemistry;" a proper understanding of which furnishes the key of solution to many truths here-tofore mystical, and opens the door of investiga-tion into the courses relations and laws of our tion into the causes, relations, and laws of our

being.
Notwithstanding the opposition of conservative Notwithstanding the opposition of conservative scientists, and the educated prejudices of our own sex, against any advancement in this direction, the demands of the age are claiming its truths in behalf of woman for the highest good of humanity. All credit is due the few noble, daring men who have stepped aside from the beaten tracks of a selfish despotism, ventured to take their sister woman by the hand, and aid her with weak advantages as would take a allevinte. with such advantages as would tend to alleviate suffering humanity; to open wide their college doors and bid her enter in, and fulfill the magnificent uses, before every aspiring nature; to bid her go forth, an honor to the profession, not only caacitated, but armed with a power to deal succ fully with the bodies and minds of her fellow creatures.

"We can see no limit to the power of woman to enter the chambers of knowledge; we can see no bound which should hedge in her genius, but we can see in the fine and ever revolving wheels of her nature so many levers or propeling powers that demand a mission, from fathers and mothers, guardians and society, from the very moment when she begins to manifest individuality of character;" and every institution, should be opened which will instruct, upon whatever plane of action her adaptations have determined ior her.

"Let it be as disgraceful for the daughters and sisters of life to have no occupation, as it is for man to fritter away the noble energies of man-hood—the drones of life—and woman can no more bear the absence of this speciality than can man, without injury to body and mind. Such are the dolls of the dressing-room, the glittering children of fashion, who wander along the highways, desolate, for want of an occupation, with aspirations that cannot be crushed out of existence; hence, when whether the control of the c when misdirected, they find an outlet into the paths of disease and crime." Such is woman's false condition to herself and the world. Again, she has been falsely educated as to the modes of labor. Sewing has been considered quite respect-able, while other branches of labor have been ignored, by the over fastidious, as belonging only to a certain class, whom we should call helps, but only recognize as servants. This distinction of only recognize as servants. This distinction of honor or dishonor should never exist or become associated with any form of labor so long as individuals possess morality and worth. Mothers, for the sake of your daughters—sisters, for the sake of younger sisters exposed to the vicissitudes of earthly changes, instill no longer such precepts of error. Labor is glorious, and ever elevated by the mental and notive power. Such false sentiments have crowded your needle market, and to-day there is found, in the city of Philadelphia, "twenty thousand of the sewing wo adeiphia, "twenty thousand of the sewing wo-men" working at almost starvation prices, ap-

earnest worker of humanity.

Need we longer ask for causes that adds to the number of the frail and erring sisterhood? Here they stand out in sad and painful realities: "a fulse education;" "the small remuneration of female labor," and "disease," and never can we look for section, will use strike out the cause.

Inbor," and "disease," and never can we look for reform, until we strike at the causes.

"Woman's true condition, the uses and abuses of the marriage law, its influences upon our children for good or evil, its high design when properly understood and fulfilled, were lastly discussed by the speaker, and listened to with deep attention by an highly appreciative audience.

Mr. J. H. W. Toohey, was introduced as the next regular speaker. Mr. Toohey had prepared an essay for the Convention, but time did not permit its full presentation. He spoke substantially

as follows: The world has its serious and its comic sides; and religion has its internal and its external—besides its inner and innermost depths. These natural divisions are oft forgotten, and logically confounded; so that mental confusion follows, to the great hurt of the science of life and the practical dismemberment of some portion or portions of the grand-man. But in keeping this easy and practical division in mind—the ideal and the actual balance each other—and suggest the order of de-velopment, in pointing out the characteristics of

individuals or society.

As an idealist he was sympathetic to and worshiped with the Hindoo, the Egyptian, the Jew, the Shipled with the filling to the Egyptana, the sew, the Christian and the Mahommetan, and every son and daughter of earth; but practically and dogmatically there were few to fellowship with. In aspiration he knelt with the humble dweller in the log-cabin, and cherished the desire, that prompts him to stand beside "the rapt scraph that address" in "the Inner Temple" of the infinite spirit promps and to stand beside "the rapt seraph that adores" in "the Inner Temple" of the infinite split. This was the transcendental, sympathetic, dreamy side of the reverent and venerative in Nature; and in passing from its ideal splendors to the things of earth and the developments of time, it often seemed like passing from one ex-treme to another. Yet such were the necessities of life and the needs of the individual, that such must continue to be for a time, the distance and the difference between the ideal and practical of

But to be more direct and definite. Marriage But to be more direct and definite. Marriage in Christendom is supposed to be a Sacrament, and the existing form of conjugal union, combines the moralism of law and the solemnities of religion; both of which are supposed to be the result of "Bible" teachings. And so general is this conclusion, that it is presented as convincing and conclusive proof of the efficacy of the Christian religion and the usclessness of any other. More: it is disreputable to think otherwise, because of its supposed injury to social order; and More: it is disreputable to think otherwise, because of its supposed injury to social order; and writers and speakers, in discussing marriage, appeal to the Bible—particularly the New Tostament, portions of it, in such a way as to justify a foregone conclusion. This, (in America in particular,) has silenced investigation; cut off inquiry, and for centuries made marriage exceptional to the searching spirit of reform. And onreflection, it is difficult to conceive how it could be otherwise, historically or practically, considering the popular notions held of Jesus and his ministry. But these assumptions, like much that belongs to the theologies of the schools, are built on the credulity of the believers, rather than of the statement or practice of Jesus. They asthe statement or practice of Jesus. They assert more for the master and his man, than they affirm of themselves. Let us learn of them.

1st. The three leading expositors of marriage in the New Testament, are Jesus, Paul and Peter. The first mystified, the second condemned; but the last practiced marriage. Jesus the idealist and revolutionist, preoccupied with "his mission," was too busy and too poor to marry. Paul, the Pharisee, with his "hachelor" conceit and poor opinion of women, would not marry; but Peter, the fisherman, having few aristocratic notions of a heavenly or an earthly character, found it both

natural and convenient to marry, and did so.
2d, These characteristics ante-date the advent
of "the Gospel," and are constitutional to the men. Jesus was an enthusiast and a Spiritualist men. Jesus was an enthusiast and a Spiritualist from his youth; Paul was "a Pharisee and the son of a Pharisee"—an extremist before and af-ter his conversion to "the Lord"; while Peter was a married man, and the father of children, ere he knew Jesus and became a fisher of men. Naturally enough the idiosyncrasics of these men with their educational and climatic casts of mind appears and reappears in their teachings on this

appears and reappears in their teachings on this subject, producing some diversity of opinion and confusion of doctrines.

3d. But the peculiaraties of the times, which helped to develop the infant sect of Christians, as well as the idiocrasy of the thinkers, had much to do, informing these controlling opinions—the first being an earnest looking for "wars, and rumors of wars," and the destruction of Jerusalem: the second, the then growing conviction that "the end of the world" was near, and "the kingdom of heaven at hand."

upon all earthly offices and relations, the terrors of time and eternity deepening the gloom of the pending calamity. What wonder, then, that Jesus should have separated the ideal from the actual, and left "the dead to bury the dead?" Or why manifest surprise when he ignores all earth-relations, by positively and oft repeating, his "king-dom was not of this world?" The error is ours, not his, in making him legislate for ALLtime, when it was clear, to his mind, that "the end of the world" was near and "the kingdom of heaven at

The consequences of that error, however, has not been confined to any one generation or century, for it has gone like a disorganizing element through the ages. It has separated the ideal from the actual, and divorced God from fellowship with Nature. It has given monstrous proportions and unnatural significance to elements of secondary importance insisting on the preparatives for death, rather than on the qualifications of health and life. It has borne false witness against conjugal harmony and natural marriage—authorizing the asceticism of the anchorite; the isolation of the hermit; the antisocialism of the nun, and the morbid sentimentalism of the monk. The perversion and sensuality of the Middle Ages—though reactional in character—comes from the same fundamental mistake; the modern culmination of which may be seen in the extreme differences and antagonistic positions of the Shaker, the Perfectionist and the Mormon of the Shaker, the Perfectionist and the Mormoni This is the logic of experience, and the rationale of history; both of which pronounce the theological conception of life, monster in an orderly universe. Facts and figures alike condemn the ecclesiasti-cism of the Roman and Protestant schools, for both have failed in educating man, in elevating woman and naturalizing marriage. Both legalize prosti have failed in educating man, in elevating woman, and naturalizing marriage. Both legalize prostitution, and sanction society-conditions, which make "irregular marriages" a necessity, and illegitimate children a possibility. Dr. Forbes, writing of the two religions in Ireland, asserts "the number of illegitimate children to be large in proportion as the Protestant element is large, and apply larger, it is small. The Scatch Commission. small where it is small. The Scotch Commission small where it is small. The Scotch Commissioners of 1861 more than insinuate, in their late Census Report, that "the great majority of Scottish marriages are "irregular"—that is, constituted without previous proclamation of the laws, and without religious ceremony. In Sweden, according to Lang, the historian, three out of every five children are illegitimate. C. L. Brace, the traveler, writing of the moral status of the Scandinavians, affirms that, "out of every one hundred children born into the world in Stockholm, nearly fifty are illegitimate—in the whole kingdom one in eleven."* Facts and figures might be multiplied, exposing the chaotic condition of Christen dom, but enough is here given to justify the strong language of the Rev. W. S. Balch, when he declares, "there is something sadly out of joint in the social relations of the world. Christianity has so far signally failed to produce that warm and generous sympathy which should induce its profes-sors to "bear one another's burdens; to feed the poor, clothe the naked, visit the sick, and provide for strangers." Mr. Tooliey concluded his remarks by saying:

In the presence of these facts, and by virtue of their significance, I ask for a more practical educa-tion for woman. More rights and equal responsibilities; more truth and less flattery; more equity and less law; more cooperation and less rivalry between the sexes; more freedom and less slavery in marriage; more home legislation and less Grandy intervention; more freedom to God, when the ability to harmonize marriage is not given; more individualism and less conventionalism; more

*In preparing a paper on "Natural vs. Theological Marriage," for the United States Convention, a large number of facts and figures were collected—with the authorities for the same—most of which are here omitted for want of room. I may yet publish them in a small volume.

J. H. W. T.

truthfulness to higher law and less fear of public opinion; more of everything that helps to make healthy, happy and noble, self-sustaining men and women, and less of everything tending to sickness, cowardice and slavery; for in this change of rela-tions, a scientific and a practical people will ac-complish what Christianity and theology has full-

ed to do—marry the ideal to the actual, and make Life the worthy gift of the Infinitely Wise. Mr. H. C. Wright said he had a proposition to make to the Convention, concerning the protest and its reception. If the Secretary would with-

and its reception. If the Secretary would with-draw his motion to lay the motion to reconsider on the table, he would proceed.

The motion to lay on the table was withdrawn. Mr. Wright resumed: If the Convention would adopt a statement of facts, embodying the history of those resolutions, and the method of discus-sions upon them, and place it side by side with the statements of the protesters, he would be willing that the protest should go on record; otherwise he objected to its reception, for he considered it un-

qualifiedly false in fact, perverse in spirit, uncour-teous and insulting in language.

Horace Dresser hoped the motion to reconsider would not prevail, He likened the protesters in the Convention to Southern representatives in the House and Senate, previous to their final se-

cession.

Mr. J. K. Baily rose to a privileged question.

Explained his relation to the protest as one of the signers thereof. Mr. U. Clark hoped the motion to reconsider

rould not prevail.

Benj. Todd moved the previous question, which

was carried.

A vote on the motion to reconsider the vote ta-bling the motion to receive the protest was then taken. A large majority voting not to reconsider —or against the reception of the protest. Mr. H. B. Storer, from the Committee on Resolutions, offered the following:

1st. Resolved. That the authority of each individual soul is absolute and final in deciding questions for himself or herself as to what is true or false in principle, and right or wrong in practice; therefore the individual, the Church, or the State that attempts to control the opinions or the prac-tices of any man or woman by an authority or power outside of his or her own soul, is guilty of

flagrant wrong.

2d. Resolved, That the hour has come to recognize the eternal unity of Science, Philosophy, and Religion; that Science, divorced from Religion, is atheistic; that Religion, divorced from Science and Philosophy, leads to fanaticism, superstition and bigotry, and can end only in error, darkness and crime.

and crime.

3d. Resolved, That the relations existing between capital and labor in our Republic, are unjust in the highest degree, and must be modified, or we shall ere long become an oligarchy, when the few will be nabobs, and the many paupers and slaves.

4th. Resolved, That the earth, like the air and light, belong in common to the children of men, and on the scale human, leang is alike dependent. and on it each human being is alike dependent. Each child, by virtue of its existence, has an equal and an inalienable right to so much of the earth's and an inalienable right to so much of the earth's surface as is necessary by proper culture to support and perfect its development, and none has a right to any more; therefore all laws authorizing and sustaining private property in land for the purpose of speculation, and which prevent men and women from possessing any land without paying for it, are as unjust as would be laws compelling them to pay for air and light, and ought to be at once and forever repealed.

The Resolved That—in the language of Mrs.

be at once and forever repeated.

5th. Resolved, That—in the language of Mrs.

Eliza W. Farnham—"Honor to WOMANHOOD,
reverence for MATERNITY, and the treatment
which springs from these sentiments as elements of the social system, are conditions of permanency

in any people, nation, or race."

6th. Resolved, That this Convention express its 6th. Resolved, That this Convention express is heartfelt sympathy with our brave sons and brothers who are now seeking by exposure to mutilation and death, in the camp and on the field, to defend the Republic and Free Institutions against rebels who seek by arms and blood to blot the United States from the map of the world, and we will do all we can to care for their loved ones at home, whose natural protectors are exposing their lives to defend freedom from earth's worst tyrants. lives to defend freedom from earth's worst tyrants.

7th. Resolved, That Spiritualism in theory, is belief in man's immortality and eternal progression, and that departed spirits from earth-life, can and do, under favorable conditions, communicate with mortals in the flesh, now, as well as in the days of Noah, Moses, and Daniel, and that inspiration is now vouchsafed to man and woman, as surely and effectually as in the days of Josus, Paul, and Peter.

8th. Resolved, That any people or class of people. who demand the attention of mankind, and challenge the faith and philosophy of ages, ought not only to be able to present valid reasons therefor, but also to present a clear and definite statement 7th. Resolved, That Spiritualism in theory, is be-

but also to present a clear and definite statement of a system of their own.

9th. Resolved, That to merely assail—to occupy a position of simple negation or cynical criticism, is unworthy of this age of progressive philosophy

and positive science.

10th. Resolved, That we recommend the "Chil-10th. Resolved, That we recommend the "Children's Progressive Lyceums" as the highest and most desirable method yet devised for the education of the children of the liberal people of this country, and that we believe that its adoption in the various localities of the whole country, would redound to the triumph of the greatest intellectual and religious revolution the world ever saw; and that we do appreciate the men who have for long years labored, under the most trying circular the same trying circular trying circu for long years, labored, under the most trying cir-cumstances, to advance the cause of truth and progress, and who have expended their time and money for that purpose, and made other and great sacrifices to attain the great end to which all true

sacrifices to attain the great end to which all true Spiritualists labor.

11th. Resolved, That this Convention utterly repudiate and disavow, on its part, all and every sentiment on this floor expressed, which in the least tends to create the impression that we are actuated by any unfriendly feeling toward any members representing any section, and that we most heartily and cordially extend the right hand of fellowship to every true friend of progress and reform, he he or every true friend of progress and reform, be he or she from the East, West, North, or South, be he or she from the continents of the Old World, or the islands of the sea; that we do appreciate the grand and untiring efforts of those men who have used their time and money, and jeopardized their all to sustain the great truths of Spiritualism. And we pray that God may not only bless them in their glorious enterprise, but we pledge them our cordial support and earnest endeavors to aid them in rolling forward the car of progress, and to that end we agree to go to our respective places of abode, and, wherever practical, to organize local societies under the resolution passed by this Convention, and see that delegates are elected to represent them in the next National Convention.

On motion the report of the Committee on Res-

olutions was received.

Mr. H. C. Wright moved the adoption of the Resolutions entire, as reported.

Mr. Charles Partridge said he was disappointed that so little of the fundamental teachings of Spiritualism had been brought before the Convention. He moved as a substitute to Mr. Wright's tion. He moved as a substitute to Mr. Wright's motion, that the Resolutions be taken up in order

and discussed. Lost.

Mr. H. C. Wright thought the Resolutions should he adopted as a general expression of the Convention; we had no time for discussion now.

Mr. Partridge thought Resolutions should not be adopted without discussion.

Arr. Farringe thought kesolutions should not be adopted without discussion.

The vote was then taken on Mr. Wright's motion to adopt, and carried by a large majority.

The Resolutions reported by the Special Committee, on the "Social Condition of the Country," were called up and adopted.

Mr. Leo Miller reported the following named persons to constitute the National Executive Committee: S. S. Jones, St. Charles, Ill., Chairman; Warren Chase, Mich.; Mrs. S. E. Warner, Berlin, Wis.; Selden J. Finney, Plato, P. O., Ohlo; Mary F. Davis, Orange, N. Y.; F. L. Wadsworth, Maine; H. B. Storer, Conn.; Dr. H. T. Child, Philadelphia, Pa.; Dr. H. F. Gardner, Boston, Mass.; Amanda M. Spence, New York; M. F. Shuey, Elkhart, Ind.; Mrs. M. M. Daulels, Independence, Iowa; Miles O. Mott, Brandon, Vt.

The report was received and adopted.

The report was received and adopted.

SUNDAY EVENING SESSION.

The Convention was called to order at eight clock, by the President.

Ira Porter offered the following protest:

Whereas, At an early stage of the Session of this Convention, a Special Committee on the State of the Union reported a series of resolutions intending to express the convictions of a majority of this Convention on the political issues of the

[CONTINUED ON EIGHTH PAGE.]

Message Department.

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

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

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

We ask the reader to receive no doctrine put

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The circle room will be open for visitors at two o'clock; services commence at, precisely three o'clock, after which time no one will be admitted. o'clock, after which the Donations are solicited.

MESSAGES TO BE PUBLISHED.

Tuesday, Sepl. 13.—Invocation; Questions and Answers; Gen. Wm. E. Jones, of Virginia, to his wife; Capt. Geo. Gordon, Co. I, 2d New Hampshire, to his friends; James McCauley, drummer-how in the 9th Penn. Reg., to his mother, in Tarrytown; Georgiana Corliss, to her mother, in Onelda, N. Y. Thursday, Sepl. 15.—Invocation; Questions and Answers; Rev. Wm. T. Flushing, to his family, in Montgomery, Ala.; G. T. Ayling, to his mother, Margaret Ayling, in Chester, La.; Richard Somers, of Manchester, Eng.; Patrick Magoun, to his wife: Alice Bragg, of St. Louis, Mo., to her husband, Thomas Bragg, at Nevada City.

Invocation.

Infinite Jehovah, like the breath of morning laden with the perfumes of sweetest flowers, comes the remembrance that we are thy children; that thou art our parent. Though we are called to walk through dark nights and gloomy places, still thou wilt be with us; thy strength shall he ours, and thou wilt ever shield us with thine arm still thou wilt be with us; thy strength shall he ours, and thou wilt ever shield us with thine arm of love, for so sure as thou hast given us the crown of immortality, so surely we know that thou wilt never forsake us. Therefore it is, oh Infinite Spirit, that we look to thee with confidence—that we turn to thee ever with the voice of praise, knowing that thou art not afar off, that thou wilt hear, wilt answer and wilt infinitely bless us. Oh, our Father, we feel that these thy children have not seen all of their dark hours; that their unborn future is full of woe. Oh, Spirit of the Universe, may they so feel thy nearness that they shall overcome their weakness and rely upon thee fully. Oh, our Father and our Mother, we would that it were our mission to lead them away from the present, to show them the glory, also, of the future, as well as the darkness. Oh, give us, Great Spirit of Love, to feel always that we are thy children. Give us to know that when shadows fall upon us they are filled with blessings. To thee this hour we commend the aspirations of these thy children. They ask for light—we know thou wilt bestow it upon them. They ask for wisdom—we know twill come. They ask to know they will come. They ask ask for wisdom-we know 't will come. They as to know the one right way—we know thou wilt lead their feet in the path of righteousness. We know that when they ask thee, oh Father of the Universe, to lead them, thou wilt send holy ones to guide them. And, therefore, unto thee, now and forever, we render deathless praises.

Questions and Answers.

SPIRIT.—We are now ready to consider any questions the friends may have to offer.

questions the friends may have to offer.

QUES.—We are informed by intelligent spirits that the inceptive life of spirits is a perfect type of earth-life, though enlarged, beautified, &c. That each one, gravitating to the society according with their own development morally and spiritually, immediately—so to say—takes up the thread of the earth-life to resume whatever purposes or calling was most congenial here. That the new life, though as seemingly real as the past earth-life in its manifold manifestations to the spirit-senses, is, nevertheless, but an ideal one, and so appears to those less, but an *ideal* one, and so appears to those spirits who have passed on to a higher stage, and have outgrown all desires, purposes and occupations that characterized in any manner the former

Now what is the nature of this higher life of Now what is the nature of this higher life of spirits who, having risen above all influences or attachments for materiality, can behold the stage of spirit-life through which they themselves have already passed, as an unreality in fact?—ideal, like our own experiences in dreaming, perhaps? Is this higher life ideal, also, to still more advanced spirits? or is it the "real reality," being purely spiritual, and therefore unencumbered by any fancies which are the offspring of materiality?

And what is the nature of the change from the "ideal world" to the real, the above hypothesis being correct? Is it similar to death? And does it occur when spirits graduate to the third sphere,

to ocur when spirits graduate to the third sphere, or, as some spirits have told us, the seventh circle of the second sphere; which change, they say, is analogous to the first death? Does the earth-life

analagous to the first death? Does the earth-life appear to the higher gradation of spirits, in like manner, an illusory world—or ideal?

Ans.—It is impossible for the disembodied spirit to fully portray the condition of his or her life, so that they will be clearly understood by those dwelling in the form. While you are confined in the tomb of materialism, it is absolutely impossible for you to understand clearly anything of your future assta. We know that from time to time future state. We know that from time to time many spirits have labored—and carnestly, too—to give you as much light upon the subject of a fu-ture state as they were able to, and of their own condition, each one offering as much as they were

able to offer.

It should be remembered that the condition It should be remembered that the condition through which this intelligence passes is by no means perfect. Therefore much allowance should be made for all communications received from time to time, coming from the land of disembodied spirits. All that through which spirit has passed is, to the present conception—in the present conception of the spirit—but ideal, unreal. Every returning spirit will tell you that you live in a world altogether unreal, and they attempt to prove it to you by the fact that those objects discerned by you through the material senses, are fast passing away; not one remains any great fast passing away; not one remains any great length of time. Now, to a certain extent, this is true. Your earth-life is to them unreal—an ideal true. Your earth-life is to them unrear—an mean condition to the spirit who has outlived its earthly proclivites, or has passed through those spheres, or degrees of life—if you see fit so to term them—

or degrees of life—if you see fit so to term them—that belong alone to the material world.

Much is said with regard to the different spheres, different circles in the spirit-world. When applied to spirit, the word sphere signifies compass of mind; not a locality, not a special dwelling-place—by no means—but a condition of mind, in which spirit lives, through which it acts. It is true all spirits do, by virtue of natural law, gravitate to their own plane. No one can and no one wishes, in the spirit-world, to occupy a position higher than its own condition demands. To occupy a higher position would make the indioccupy a higher position would make the indi-vidual exceedingly unhappy; quite as much so as if it were to fall to a lower one.

Q.—I would like some light upon an idea in regard to the amalgamation of the human races. I wish to ask whether a mixture or intermingling

wish to ask whether a mixture or intermingling of all types of the human race would improve the race in the same manner as it has been claimed that fruit can be engrafted?

A.—Much pains is taken with regard to the improvement of all things lower than the human; but little or no pains—at least with the majority—has been taken with regard to the improvement of the human races. Instead of studying the law of adaptation and applying its georgifur to nature of the human races. Instead of studying the law of adaptation, and applying it according to nature, you have been led by false funcies and the free lusts of your nature; and the result has been the presenting you with a picture certainly not very pleasant to look upon. Civil war is one of the results of this oversight of yours. Had you paid one half as much attention to improving the human races as you have paid to the lower orders, by this time war would have existed only in the past and the many order. past and the many evils that float upon society would have become extinct.

The amalgamation of the races, when properly understood and properly applied, is of great use to mankind. Man is gregarious by nature. Men naturally flock together like herds of buffaloes upon the western plains; cannot be content alone. Instinct prompts this; but reason goes a step further, and tells you to study the law, and when you have learned it, to apply it for her high-

est good. We know that the races are fast approaching to a new and more glorious era. They are beginning to learn that much depends upon themselves with regard to their spiritual and physical being. It has been said by a certain philosopher, and with some degree of truth, we think, "that we were what we made ourselves." He believed that it was in the power of the human to make itself either a God or a Devil. Although we cannot fully spacetion his idea, yet we know there is much of truth in it.

All the sorrow that is incident to human life comes in consequence of ignorance. You do not know the right way, so do not walk in it. But humanity—thanks be to the great God—is fast learning the right way, fast unfolding out of those conditions of ignorance it has so long dwelt in, into those of wisdom.

The present age has made rapid strides with regard to the laws pertaining to human life; but there is a longer step yet to be taken. And when you shall have passed to the spirit-world, and years hence in the future shall be able to look down upon this material world, you will say that the world has changed somewhat, that the great law is better understood and therefore better obeyed.

O.—I recollect reading about a trayeler in Afest good. We know that the races are fast ap-

-I recollect reading about a traveler in Africa who, it was said, had discovered a tribe of negroes that possessed a language that, in its grammatical beauties, exceeded those of the Greek, or the Hebrew, I believe it was. Now if this is so, I have thought or considered this an evidence that the negro race were, at some past time, a great nation, possessed of arts and sciences like the nations of the present day. I think—I have even been impressed with the iden—that because they possessed a language and arts superior to the tribes that surrounded them in Africa, those tribes combined against them and courseled them tribes combined against them and crushed them. If the spirit would be kind enough to investigate the subject, if it is not acquainted with it at this time, and discourse upon it at some future day, it will confer a favor not upon me only, but upon those who might wish to know if the negro is capable of invercement dies the white man. The pable of improvement like the white man. The question is not offered for discussion at the present moment, particularly, you will understand. It is a request as a favor to the spirit, that at some future time, when it has become acquainted with the subject, it may give us its ideas in regard to the matter.

the matter.

A.—It is our good fortune to be somewhat acquainted with the subject offered. The negro has not always occupied the position we find him occupying in the present. On the contrary, the race was once mighty, possessing arts and sciences superior in many respects to those you are blessed with in the present day. Many things conspired, however, to crush them, to render them, according to the conception of the white man, an inferior race. It has heen said, and, indeed, it is believed by many thousands, yea, by many millions, that your beautiful earth has been in existence but a little more than six thousand years. Now we do know that over one hundred thousand years ago the negro held a position grantl and beautiful in earth-life. held a position grant and beautiful in earth-life. This is not belief or speculation, but is absolute knowledge, that has been educed from sources not illusory by any means, but sound and real. So you know, then, that we entirely ignore the story of the creation of the world. It is to us but a fable, a priestly fable, deserving of no credence whatever

Q.—Could spirits impress the medium to speak a foreign language?
A.—That is done always when it is necessary.
We never tax the powers of our subject unneces-

Are there many spirit-friends gathered with A .- Many thousands. Sept 8.

Joseph Ball.

Stranger! [How do you do?] How do you do? I see you send papers to our place—Conway, Michigan? [Yes.]
If you haint any objection, I should like to send

a few ideas of my now down there. [We have not the least objection.] I have n't been in this 'ere spirit-world long enough to get a great deal of knowledge, but I've heen here long enough to get rid of some foolish ideas I had, and to get some new ones. [That's a good thing.] That's a good thing, surely, I knew something about comparable in this year, and a great deal.

good thing, surely. I knew something about coming back in this way; not a great deal.

I've left a wife and family here, brothers, and a sister; and I should like to, if you haint any objection, I should like to talk to them in my own way—scold them a little. [Say what you please, it's your story you're telling, not ours.] Yes.

Well, you see, stranger, the fact is, my folks and my wife do n't exactly hitch. She likes to go, and likes to dress, and likes a good many things, well, that they do n't; and she's pretry stubborn, and will have her own way, and they do n't like her.

Now I want to reconcile both parties, for there's no sense in their living so: 't aint pretty. I want no sense in their living so; 't aint pretty. I want them to feel that my wife has a right to do about as she pleases, providing she do n't tread on their toes. And I want her to feel, too, that something's due to them; that she must n't say to the children, "You sha'n't go to see your father's folks," because that makes trouble, you know. They do n't feel clever about it.

I've been in the spirit-world about three years and it's the prettiest three years I ever spent; 'tis, truly. There's no sickness to contend with, no mortgages to get rid of, and you don't want any more land than is necessary for you to have. On the whole, I think it's a pretty good country, and if I could only see my folks living about right, I think I should be happy as a king.

I'd like my sister Martha to sit down alone, and let me see what I can do with her in the way of writing through her hand. I don't know as

of writing through her hand. I don't know as I can write at all; I don't know about it, stranger, but I kind of think I could use her to write can write at all; I don't know about it, stranger, but I kind of think I could use her to write through. At any rate, I want her to sit down and see if I can come. Never mind what Mary does or says, anyway. What if she has spent the few hundred dollars I left when I died, 't won't be of any account a hundred years hence. There'll be some way provided to take care of the children. I can do something toward taking care of them myself—not a great deal, perhaps, but something, if the folks will only try to live harmoniously—that means happily. They've got to remember, on each side, that neither are perfectly right; that one is about as much in the right as the other, when they come to look at the thing disinterestedly. So they'd better pull in and call it an even thing. Stranger, I don't know as you are in the habit of receiving communications of this sort—kind of personal, you know; but then, when you can't

receiving communications of this sort—kind of personal, you know; but then, when you can't talk to your folks any other way, what then? [It's all right.]

Well, my name's Joseph Ball. I am from Conway, Michigan. You say your paper goes there? Yes, I know it does, for I 've seen it there myself. So I'm all right. [We'll send your message to your folks if you'll give us their address.] Well, stranger, I think your paper will go there about as soon as you could send it. [We can direct it to their address.] Right to their house? [Yes.] Well, I think it will go there. I'll ask them to write you, if they get it. How'll that do? [Well.] And if you don't get any answer, then you may send it. [To whom?] Send it to Mary Ball, Conway, Michigan. Good-afternoon. Sept. 8.

Lieut. Samuel Gilbrith.

Samuel Gilbrith, sir, First Lieutenant, in the Andrew Sharpshooters, 15th Massachusetts. By the kindness of the Lieutenant who preceded me; I am fortunate enough to be able to control your

I fell in action, about the 1st of July, and never found myself able to speak in this way until today. I am rather chary about making public speeches—don't feel exactly at home with this uniform on. But if you'll be kind enough to say that I should be very glad to make communica-tion with my own friends, privately, I shall be un-der obligations to you. Sept. 8.

Johnnie Goss.

Ha! that's all right, never mind. [All right, is it?] Beg your pardon. [What's the matter? Don't you know where you are?] Oh, yes, only I tumbled in a little carelessly, that's will.

I'm a little anxious to send a letter, fow words or so, to the folks that remain—that's, what I want

so, to the folks that remain—that's what I want

I was color-bearer in the 83d Indiana; got popped over at the battle of Konesaw, Georgia.

Please, sir, to say that little Johnnie Goss comes back here, informing the boys—particularly the boys of the regiment—that he's all right. If they've got any way by which he could go and talk to them, he'd like to. Aint much acquainted with this way of drilling, but suppose I shall do better as I get further along. Tell'em, too, that Joe and

I are together. He took the colors after I was shot, and fell about twenty minutes afterwards. We were going up the mountain, and the rebs gave us pretty sharp fire. Never mind. Tell the folks it's all right. And

about the money: If they haven't got it—but I think they have—if they haven't, take the usual way and it will come all right.

I was twenty years old, and not a bit afraid of a reb. Good-by, sir.

Sept. 8.

Lieut. Samuel Berry.

Lieut. Samuel Berry.

Samuel Berry, First Lieutenant, Company B, 35th Massachusetts. I died at Lincoln Hospital, Washington, on the 6th of July. I am anxious to be able to telegraph freely, back and forth, to friends I have left here, although most of them are prejudiced against these things. But, seeing as their friends can return from over the river, it may not be a bad idea for them to overcome their prejudices, and let us in.

I feel the effects of my last sickness pretty sensibly. I am told I shall be all over it at the second coming. I hope there 'll be no more tears shed over me, now that I am gone. They'd better shed tears over the folly of the nation, than over my death; better go to the Capital at Washington and shed a few tears there. There they are needed.

needed.

I'm ready to make any talk with my friends, if
they'll be kind enough to furnish me with a medium, as you call such folks as the one I'm talking through.

Sept. 8:

Mary Kennelly.

I don't know how it is, but I'm a sort of a miserable wretch, any way. [What's the matter?] Oh, there's much the matter.' I'm dead. I'm gone there's much the matter. I'm dead. I'm gone away, and I've no business to be dead. I ought to be here, on the earth, taking care of me children, meself, now. [It is unfortunate, but then you could n't be.] Faith I could be if I had any sense. [You must make the best of it.] I do n't know at all how to make the best of it. [Try and be contented.] Ah, that's good to talk about, The fact was, I took too much liquor, sometimes, and one day I got to taking fits, and I die in one. I suppose me husband's at sea, and the children are left without any one to care for them. What'll I do? Faith. I want something to do.

I do? Faith, I want something to do.

I lived on Napier street—15, Napier street.
[You'd better get some one on your side to tell you what to do.] Ah, can't some of you go there, and see what can be done for me children?

I been in the spirit-land since August. It's only a little time. [What was your number?] 15. I think it's that; I'm not sure, but I think

it's 15.

[What was your name?] Mary Kennelly. [Is n't it Connelly?] No, sir; it's not Connelly, but Konnelly. [How do you spell it?] I can't tell, sir. [Does it commence with K?] It does sir; there's a K in it. You'll inquire for Mary Kennelly, and they'll tell you she's dead. [Then we shall not find you there?] It's not me that I likes you to find, but some others. [Who are they?] All me children. [How many did you leave here?] Two. [Boys?] One is, and the other is n't. Oh, I tell you the truth; you need n't be at all afraid. [What age are your children?] Small, little ones. [Where are they now?] Faith, I don't know; upside down, some way, turned out and in; that's what troubles me, sir. [What do you want us to do for them?] Oh, I don't know. I want to get in the way of doing something for them meself. [Do you think your children get enough to cat?] Ah, may be they do, and may be they do not. I no business to be away, that's it. I should be here. [You can't help it.] I can't help it now, that's true. I'm sober, now; that's it. I'm sober.

We'll go.] What will you tell the folks? [If we'tll go.] What will you tell the folks? [If we'tll go.] What will you tell the folks? [If we tell them you are alive, and sent us there, they will laugh at us.] Laugh at you? Faith, I should think not. Maybe they'll send you to the priest. [What is his name?] McCarty. [Do you want us to see him?] Are you a Protestant? [Yes.] Of course, then he'll not mind you at all. [He won't be frightened, will he?] Not frightened, but he not mind you at all, sir. [We can talk to him, if he don't mind us.] Ah, very we'll, then, you can do so.

Somehow, sir, I got unbelieving in the spirit-[What was your name?] Mary Kennelly. [Is n't

von can do so.

min, it he don't limit has, All, very well, then, you can do so.

Somehow, sir, I got unbelieving in the spiritworld. [Don't you find any priests to confess to, in the spirit-world?] No, sir, not a priest; not a confessional, or anything of the sort. [There's plenty of priests gone to the spirit-world.] Ah, faith, I suppose so. They got a place by themselves. Maybe they're holding high mass, somewhere. [We should n't wonder. Does Father McCarty know you?] I suppose he know me like as he know any of the poor that go to his church. [Maybe he'il be willing to do something for your children.] Ah, he'll say, "Very well, we can't take care of all the poor." He'll say this and that. It's the poor that can take care of him. [That's a fact.] Ah, well, maybe it will alway be so. You go and see him, anyway. Maybe you'il get a blessing, if no more. [That's be you'll get a blessing, if no more. [worth something.] Don't forget me place.

Lilian Rogers.

Lilian Rogers, sir, of Castleton, New Jersey. I lived here eleven years; died in May, 1864, of diptheria and fever.

I have a father in the spirit-land, who was wounded at Bull Run, and died shortly after. I have a brother in the army, and a mother at home. I have also a sister in the spirit-land, who died

when she was an infant.

I was very sick when seven years of age, with

lung fever; never had any other serious sickness until my last.

My father sends love, and says to my brother George, "When you know you're right, be strong."

And to my mother, "There is no death." Goodday.

Invocation.

Soul of the dewdrop and mighty rolling worlds Soul of the dewdrop and mighty rolling worlds peopling space, thy loving smile beams in upon us through the darkness of the external world, and falls lovingly around us like softest sunshine, assuring us of thy protection, talking to our soulife of things beautiful and grand. Our Father and our Mother, there is no need that we commend ourselves to thee, for thou art the power by which we are ever protected; and if thy love rounds the dewdrop and great world rolling in which we are ever protected; and it thy love rounds the dewdrop and great world rolling in space, surely, surely thou wilt not fail to care for us. Though kingdoms pass away, and mortal governments are no more, yet thy love remains the same, thy power outworks newer and grander things at all times, under all conditions. Oh, thy surely mighty in power is monifesting itself things at an times, under an conditions. On, thy spirit, mighty in power, is manifesting itself through every human life, calling upon the souls to know thy laws and thee, through all things. Oh, Wondrous Spirit, we can trust ourselves with thee. We can lean upon thee even though darkness be around and above us. We know thou wilt lead us out of the present darkness, into future light. So unto thee, oh, nameless Power, we render all honor and praise, now and in the future light. Sept. 12. ture. Amen.

Questions and Answers.

SPIRIT.-In accordance with your custom, we are now ready to receive any inquiries from the audience, if they have any to propound.

audience, if they have any to propound.

QUES.—Please explain how memory acts—especially the philosophy of its action?

ANS.—Memory is a something that is eternal with the spirit. All the experiences through which the spirit has passed, it retains in memory. Although it may not be able to project that into its outer life, yet it is held in reserve, and can be called up under proper conditions. It only wants the proper external conditions to renew any portion of those experiences through which the spirit has passed.

-Will you please explain how spirit retains

A.—The soul may be likened unto a plate, having an innumerable number of surfaces. Each surface is presented to the outer, and also to the inner life, for the soul or spirit, or inner man or woman, if you please, is ever passing through ex-periences that belong both to spirit-life and the insterial world. You cannot say with truth that you have never lived in the soul-world, never experienced any of the realities of the spirit-land for the soul is constantly passing through experi-ences spiritual and material, and retaining them all, on some one of the innumerable surfaces of

If the soul could forget, then it could not be immortal, for it must be remembered that all the ex-

perlences through which soul passes make up its own being. It grows through these experiences, and can no more afford to part with any portion of them than it can afford to part with any of its inherent qualities. It is said that God lives through all life, and truly said too; and if he does, all things have negmented by his presence, sustained by him. all life, and truly said too; and if he does, all things are permeated by his presence, sustained by him. Therefore do not consider that we speak failed, when we declare to you that all things are, in a certain sense, immortal. Even the crude elements that go to make up your material world are all moving by virtue of this same immortal principle, moving by virtue of this same immortal principle, all permeated by it, and therefore must be, in a certain degree, immortal also. We do not mean the form, for forms are constantly passing away, constantly crumbling into dust, because they belong only to external life; but the internal life, the power, the grand presence by which all these things are held and sustained in their proper place, is in itself immortal.

Memory is one of the attributes of the Infinite conferred mon soul by virtue of its relation to the

pose that it could sink into oblivion at will. These outer senses are under the control of human laws that are an outgrowth of material life, and therefore they are limited. The soul can only project a certain amount of its own being through these crude senses, but the soul itself is possessed of wisdom almost infinite. And yet how very small a portion is projected into external life; so small that sometimes it would seem that there was no improved the reaching the could be seen that there was no immortality, no God-image behind the external.
Q.-Why can aged persons more easily recall the incidents of their childhood than those of yes-

terday?
A.—In the order of Nature, it seems to be a law terday?

A.—In the order of Nature, it seems to be a law for certain individuals who have passed the meridian of mortal life, to turn back vividly to the experiences of their childhood. We say it is law with certain individuals, and by it they easily retrace, or pass over, we should say, the present into the past. Some persons when they are passing through the change you call death, are vividly transported into the past. They see, realize and live virtually over again the scenes of early life. This is all done by virtue of the law of their own physical being. Each person has a law peculiar to themselves, and by which they can be led on from universe to universe. This is why ne two are alike. Each one may be compared to a world within itself. This mighty power, or principle, which is itself dependent upon all outside things, has a pivot upon which it turns, a centre around which it revolves, and that is its God, and that God is certainly not yours, not mine. It has been said by an ancient philosopher, that every individual had a God of his own. What a grand truth underlies that assertion. He furthermore said that however much he wished to worship God, he was obliged to worship the God within him; could not worship the God outside his own being. When he bowed before his Maker, it was his spirit that lived within himself. Oh, if mortals could but fully understand this truth, instead of searching through the great universe of this of searching through the great universe of this material world for God, they would turn within, and have little trouble in finding him. Sept. 12.

Tom Morgan.

I should like to make a brief communication to I should like to make a brief communication to General Joseph Morgan, if you have no objection. [We have none.] He is a near relative of mine. I was Tom Morgan. I lived here in Boston, died a few years since, and used to keep the "Ben Franklin," down in Morton place.

Now what I want to say to Joe is this: Joe, did n't you tell me, about sixteen years ago, if ever old England interfered with these United States, this lederal Government you was ready to lay

this Federal Government, you was ready to lay down your life in defence of it? Now how in the down your life in defence of it? Now how in the name af God is it that you can take up arms against the Federal Government, unless you have changed very much in your feelings since then? What are you thinking about? Are you fighting for a position? Because, if you are, you may get the position of street scavenger, or something of the sort, for the course you are taking now. But if you're lighting because you think it's right for you to do so, then I've not a word to say: but I or to the lighting because you think it's right for you to do so, then I've not a word to say; but I don't think you think it's right. At any rate, I want you to come up to the gate, and talk with me. I aint clear into the city; maybe I'm sentinel at the gate. I want you to tell me what in the name of God you're doing as you are for? Then I'll tell you why I've come across the bridge to ask you to talk with me. Good-day. Sept. 12.

Richard Isallis.

I was wounded before Petersburg, and died at the Lincoln Hospital, Washington. I was from the 11th Vermont, Heavy Artillery. I am as green as the mountains of my native State at this business. But I've got this to console me, that all

of 'em were once as green as myself—did n't any of 'em know how to come back and talk.

I don't feel very spunky here, don't know as I could march a great way to-day, but I should like to go into old Vermont with a good nice medium, and talk to my folks; but suppose I must wait for the maying of the waters or for the wagen, before the moving of the waters, or for the wagon, before I can get into it and ride. I'm kind of happy in these new parts; but I suppose I should have felt a little better if I had n't gone out before I saw the rebellion crushed. I'd liked to have seen that all dead before I died, then I'd have gone out without much regret. But it's no use to feel bad about anything now; all you've got to do is to go ahead.

I've not seen a great deal of life on either side, I've not seen a great deal of life on either side, but I've learned one thing since going to the spirit-world, and that is, that it's a pretty sure thing that we've got to continue on—well, I suppose from the beginning of time—though some folks don't believe it ever had a beginning—but it's pretty certain, anyway, that we've got to live through all eternity. It's pretty certain, too, that there aint many churches up in this new country, so I don't suppose religion amongs to much anyso I don't suppose religion amounts to much, any-

I want the folks to know I feel sorry. I could n't I want the folks to know I feel sorry I could n't be with 'em when I died, but I died like a soldier, and I was n't afraid to go. Oh, my name—Richard Isallis, 11th Vermont, Heavy Artillery. [How old were you?] Thirty-two. [Where did you live?] In Chelsea—not out here. [Have you a father living?] No, sir—yes, living, not in the way you mean. [Is your mother living here?] Yes; well, kind of tied up in religion; I don't know about getting round there; going to try, anyway.

Well, I should think, if I didn't know, that I was back again in the hospital. [Do you feel bad?] Well, rather so; so bad that I do n't care to stay a great while here. [You'll feel better the next time you come.] Hope I shall. There has to be a first time, do n't there? [Yes. We're glad you are able to come at all.] So am I. Sept. 12.

Phil, (a colored boy.)

How are you, Massa? [How do you do?] I got here. I want to send a summons to Capt'n Parker. Yes'r; he's in the 169th New York. Well, sir, I was first owned by Colonel Burrows, of Georgia. I got away from him, went to Vir-ginia, and Capt'n Parker took me to wait on him. ginia, and Capt'n Parker took me to wait on him. In the first battle we had after Capt'n Parker took me to wait on him, I was killed. [You did n't have very good luck, did you?] Yes'r; good luck. [Do you call getting shot good luck?] Yes. sir. [Did you suffer much when dying?] No, sir; I went out pretty easy. [Do you like where you are living now?] Yes'r. [What do you find to do there?] Oh, sir, I "flukes" around—do most anything—do most anything. It's not much we have to do, anyway, in the spirit-land. [Who do you see there?] Why, sir, I sees everybody. [Do you see General Washington?] I don'o, sir; I do n't know him. I's hear about him, but I not see him, because I not know him. him, because I not know him...

him, because I not know him.

Well, sir, what I want to do is to let Capt'n Parker know I come back. Capt'n Parker say,
"My boy, when you got across to the other side, come back, if you can, and let me hear from you."
[Is Captain Parker a Spiritualist?] I don'o, sir; he's something. I don'o what he thinks about folks coming back. [He told you to come?] Yes'r; he said that to me. [Could you read?] Hey? [Could you read?] No, sir, I could n't read. [When did Captain Parker say this?] After I was wounded, and I lays me down this? After I was wounded, and I lays me down when he was going, he says, "Well, my boy, when you get across to the other side, come back, if you are he was going to the other side, come back, if you are her to make a from you."

when you get across to the other side, come back, if you can, and let me hear from you."

And do n't you forget to say it's Phil. [How old were you?] I don'o, sir; I expect I's bout twelve—don'o, though. [Where were you shot?] Massa, a ball went through the hand and the lungs. [Did you live any time after you were shot?] Oh, yes'r; about an hour. [Did you suffer much pain?] Yes'r, considerable. [Did they take good care of you?] Yes'r; I did n't need give you.

Massa, tell him I come because he asks me to. [He will be glad to hear from you, we have no doubt.] I's only been with him two or three days. [You did not know him very well then?] Yes, Massa, I did, for he was very kind to me. [Did he give you plenty to cat?] Yes'r; yes'r. He's Capt'n Parker; of the 169th New York Regiment. Yes'r; because I asked soon after he took me to wait on him, what regiment he belonged to. [Do you remember the Colonel's name?] No, sir; don't. [The Major's name?]

things are held and sustained in their proper place, is in itself immortal.

Memory is one of the attributes of the Infinite conferred upon soul by virtue of its relation to the Infinite, and it would be folly for any one to suppose that it could sink into oblivion at will. These outer senses are under the control of human laws that are an outgrowth of material life, and therefore they are limited. The soul can only projecta certain amount of its own being through these crude senses, but the soul itself is possessed of wisdom almost infinite. And yet how very small a portion is projected into external life; so small that sometimes it would seem that there was no were in the spirit-land?] Yes'r; think I would.
Well, sir, I go now. [Come again sometime.]
Yes; maybe the Captain tells me to come again.
Maybe I will. [We will send Captain Parker
your letter.]

Annie E. Cramer.

It is two years and a half since I died in Savannah, Georgia. I was in ill-health, and went there with the hope of recovering my health; but while I was there the war broke out, and I grew sicker, and I was waiting for some favorable op-portunity to return home. But that never came, I have a mother and sisters in New York. My I have a mother and sisters in New York. My father has died since the breaking out of the rebellion. Oh, if I could only have died at home, I should have been satisfied to go; but it was impossible for my dearest friends to reach me, and I could not go to them.

It has been said that my husband went voluntarily into the Confederate service. It is not go.

tarily into the Confederate service. It is not so. He was impressed into the service very much against his will. So his folks here at the North

against his will. So his locks here at the North may know, be sure, he never went into that service of his own will.

I hope it may be possible for me to reach him with some word. He has heard that all his friends at the North are lost to him, because he has been in the Confederate service. It is not so; they have only been misinformed, and need only to be informed of the truth to be restored as friends to him.

I was twenty-four years of age; had been sick,

I suppose in all, perhaps sixteen or eighteen months. You will please say that the feeble communication comes from Annie E. Cramer, to Geo. Cramer, or Elizabeth Phelps, Mary Phelps, or Al-

Craner; or Elizabeth Phelps, Mary Phelps, or Alexander.

If I was stronger I would communicate more; but I do not feel I shall do justice to myselif if I stay longer. I would tell my mother that I had every comfort, and nothing was lacking to make me happy, except the absence of my friends.

Sept. 12.

Little Crow.

Little Crow.

Little Crow comes from the hunting grounds of the Great Spirit, and would speak with Big Eagle, whom you white men hold in prison at Davenport, Iowa. Will the white man send his letter to Big Eagle, who is in prison in Davenport, Iowa? [Gertainly.] (A gentleman present from that section of the country, said, "I would like to take his letter home with me.") Do so, white man. Will the white man carry it to Big Eagle himself? [GENT.—"I will, personally."] Big Eagle, the Great Father (the President) will send white men to talk to you, to ask if you will

Big Eagle, the Great Father (the President) will send white men to talk to you, to ask if you will speak peace with my people. Tell the Great Father you will talk peace to my people. Big Eagle, put up your knife, wet your powder, that he need have no fear of you. The Great Spirit hath sent Little Crow to talk to you, for he would have you gain your liberty.

Big Eagle, go forth, for the Great Spirit wills it. Tell the Great Father's emissaries that you will speak peace to my people. And when you have done this, the white man will turn the key and let you out of prison. Then go forth into the forest alone, and sit down; and when the winds whisper to you, Little Crow will whisper

winds whisper to you, Little Crow will whisper too, and tell you how to live in peace with the white men. Little Crow comes talking to you from across the River of Death. Hear him, for the Great Spirit will smile on you if you do, and will frown on you if you do not will frown on you if you do not.

White man, carry Little Crow's letter, and see you fail not.

Sept. 12.

Allen Kenney.

By thunder! these redskins have the faculty of building a fire wherever they go. Well, he's given me hot quarters. [He is powerful.] Yes, he's powerful, if he was only as friendly as he is powerful. [He seems to he now.] Yes; but he is as wily as the Devil. [He talked peace.] Oh, yes; the rebels talk peace, sometimes. [His advice to Big Eagle was all we could ask.] Yes—oh, yes.

yes. Well, I'm Allen Kenney, from Michigan, [What part?] Hey? [What part of the State?] Derby, sir; ever there? [No.] That is to say, I hailed from Derby; and I should like to have you say to my folks I'm living. I'm pretty sort of comfortable in the spirit-world. Taint cold there; it's a little warm just now, since that Indian left. dian left.

I've got four boys; two on 'em' are fighting for the Union, two of 'em are at home. I want the two that are at home to go to war. I want 'em to go, and I'll take care of the old woman. They go, and I is take care of the old woman. They need n't have any fear on her account, for I can take care of her. [Were you in the army?] I was not, I wish I had been; but never mind, I'll do something for this ere shaky Government of yours in another way now. I did'nt have a chance, sir, to go into the ranks to fight. I died just before folks entered the ranks. But never mind. mind.

mind.

(Turning aside, as though listening to another spirit, he said): "Hold on there, redskin, and I'll hear what you've got to say." (Then turning to a gentleman from Iowa, who was in the audience, said): "He wants you to take that letter"—(aside to the other spirit, "Yes, I hear")—"wants you to take that letter to his warrior—to where his warrior is confined, and read it to him yourself, and make him understand it. In pay for which warrior is confined, and read it to him yourself, and make him understand it. In pay for which he 'll guard you during all your natural life.' That's pretty good pay. I'm not sure but that I'd undertake the thing myself, if I was here, for such pay. [Indians are good friends.] If you only secure their friendship. But if you happen to get the 't other thing it's not quite so comfortable for you, you know. [You must take care and not got the other thing. The best way is to take pains to secure their friendship.] I don't know but what it is, I don't like to think of the injury they've done us, for I get kind of riled up when I but what it is. I do n't like to think of the injury they 've done us, for I get kind of riled up when I do. [The Indians are good when well used.] It is kind of hard work to use some folks well. [If we only knew how to treat all others well, we should never be treated badly ourselves.] Yes, that's true. If we only knew how to treat our Southern brethren well, we should n't be cutting each other was as we rea doing new. You're each other up as we are doing now. You're right; you're right, stranger. Well, redskins, I

suppose, are about as good as we are.
Well I've said what I wanted to to the boys.
Now the next thing is to make them go to war.
Next time I come I shall know better how to

(Aside to another spirit): "Yes, yes, redskin, (Aside to another spirit): "Yes, yes, redskin, he'll do what you want him to." [The gentleman here said, "Ask him to go with me?"] (Aside to the spirit): "Do you hear that? Oh, you don't. Well, he says he wants you to go with him." (Then turning to the gentleman again, the spirit controlling said): "He says he'll follow your footsteps." That means that he'll be close on your heels. Well, you'll have a pretty good attendant. Ho's pretty good looking. [Chairman: Tell him to come and see us often, will you?] (Aside): "Do you hear that? Oh, you do? Like that invitation?" He nods to it, so I suppose he does. Aint so much interested here—he's got something to do with that gentleman from Iowa. something to do with that gentleman from Iowa.

Well, good-day to you, stranger. I hope the sun will rise bright for you when you get ready to come on this ere side. That's the best wish I can Sept. 12.

LECTURERS' APPOINTMENTS.

(Wodesire to keep this List perfectly reliable, and in order to do so it is necessary that Speakers notify us promptly of their appointments to iccture. Lecture Committees will please inform us of any change in the regular appointments, as printed. As we publish the appointments of Lecturers gratultously, we hope they will reciprocate by calling the attention

of their hearers to the Banner of Light.

Mrs. S. E. Warrer will speak in Boston, Oct. 2 and 9; in Williamshic, Conn., Oct. 16 and 23. Will receive calls for November. Will also speak week evenings, if desired. Address, care of Dr. II. F. Gardner, Pavillon, 51 Tremont street, Boston.

Miss Martha L. Beckwith, trance speaker, will fecture in Quincy, Oct. 2 and 9; in Springfield, Oct. 16 and 23; in Philadelphia during November; in Taunton during January; in Springfield during February; in Worcester during March; in Lowell during April. Address at New Haven, care of George Beckwith.

J.H. RANDALI, will speak 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.

MIAUE.

II. P. FAIRFIELD, tranco speaker, will lecture in Portland, Mo., Oct. 23 and 30. 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 Sabbath of March. Address, Locke's Mills, Me.

Mas. E. M. Woldort will speak the first Sunday of each month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

18AAO P. GREENLEAF Will speak in Glenburn, Me., Oct. 2, Gov. 6, and Dec. 4; in Exeter, Oct. 9, Nov. 13, and Dec. 11; in Bucksport, Oct. 16, 23 and 30, Nov. 20 and 21, and Dec. 18 and 5. Address, Exeter Mills, Me.

20. Aduress, Exeter Mills, Me.

N. Frank White will speak in Marshfield, Oct. 2 and 9; in Boston, Oct. 16; in Maden, Oct. 23 and 30; in Taunton, Nov. 6 and 13; in Chelsea, Nov. 20 and 27; in Quincy, Dec. 4 and 11; in Toy, N. Y., during January; in Springfield during March. Address, Quincy, Mass. audress, Quincy, Mass. Miss Lizzik Doten will speak in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston, Mass.

MRS. SARAH A. BYRNES WIll speak in Princeton, Oct. 9 and 23; in Portland, Nov. 6 and 13; in Plymouth, 10cc. 18 and 25.
L. Judo Pardere will lecture in Malden, Oct. 2 and 9; in Lynn, Oct. 16 and 23. Will re-pond for November. CHARLES A. HAYDEN will speak in Taunton during October; in Foxboro' during November; in Worcester during December; in Lowell during January and May; in Chelsea during February.

MRS. M. S. TOWNSEND speaks in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above. J. M. Prebles will speak in Rockford, Ill., the first two Sundays 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 lecture in Davenport, Ill., Oct. 9; in Denington, Oct. 23. Miss Susie M. Johnson will lecture in Rockland, Mc., Oct. 23 and 30; in Plymouth, Mass., Nov. 6 and 13; in Taunton, Nov. 20 and 27. Address, Bradley, Mc., care of A. B. Emery. Walkers Chask will lecture in Elkhart, Ind., Oct. 16, 23 and 30; in Sturgls, Mich., Nov. 6; the remainder of November and the mouth of December will be spent on the route to Washington, for which engagements can be made soon: will lecture in Washington, D. C., during January, and from there make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light

of Light

Mrs. Augusta A. Currier will speak in Haverhill, Mass., during October; in Philadelphia during December; in Worcester during January; in Lowell during February. Address, box 815, Lowell, Mass.

Walter little lectures every week in the "Electro Therapeutic and Medical Institute," No. 244 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend unerals. See advertisement. Address as above. Mas. E. A. Burss, of Springdeld, Mass., will speak in Chelsea during October; LyTroy, N. Y., during November. Miss. S. M. Beck will speak in Burns, LaCrosse Co., Wis., Oct. 16.

Oct. 16.

Miss. Alginda Willielm, M. D., inspirational speaker, will lecture in Belvidere, Ill., and Elkhart, 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 11. 11. Marsh, 141 Wells st., Chicago, Ill. J. L. POTTER, trauce speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice. Mrs. J.Knnie S. Rube, trance speaker, will lecture in Som-ers, Conn., Oct. 16 and 23. Address, Taunton, Mass.

Mis. A. P. Brown will speak in Damyllic, Vt. every other Sunday until further notice. Is at liberty to speak on weekday evenings, if wanted.

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

for the Banner of Light; also attend funerals,
J. G. Fish will speak in Orand Rapids, Mich., during November; in Providence, 'R. I., during January and March; in Worcester, Mass., during February; in Van Buren and Allegan Countles, Mich., during April, May and June. Address, Ganges, Allegan Co., Mich., or according to appointments.
W. K. Ripelsy will speak in Stockport, N. Y., during October; in Somers, Conn., during December; in Stafford, Jan. I and 8; in Plymouth, Jan. 15 and '22. Address as above, or Snow's Falls, Me.

Falls, Mc.

Mrs. Susie A. Hutchinson will speak in Eden Mills, Vt.,
Oct. 2 and 23; in Stowe, Oct. 9; in South Hardwick, Oct. 16;
in Montpeller, Nov. 6; in Portland, Mc., Nov. 20 and 27.

Miss. Emma Houston will lecture in Worcester, Mass., during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. II.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

dress, Woodstock, Vt.
Miss Lizzie Camery, Ypsilanti, Mich., will be in Brecksville, Richfield, Hinckley, Chagrin Falls, O., the last two weeks
september and during October, visiting other places during
the week, if desired; in Uncinnati during November.

DE. AND MRS. L. K. GOOMER will lecture and heal in Eight. Ill., Oct. 2; in St. Charles, Oct. 9 and 16; in Eddy's Schoolhouse, Oct. 11 and 12; in Quincy during December. Address, St. Charles, Ill. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Loby.

FATHER E. F. MARTIN will lecture, by spirit-influence, at the Indian Spring Grove, West Townsend, Mass., every Sunday, at 5 o'clock P. M., when the weather is pleasant. W. F. JAMIESON, 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 residence of Lecturers and Mediums, at the low price of four cents per line for each insertion. 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 lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]

Dr. H. F. Cardner, l'avillon, 57 Tremont street, Boston, will answer calls to lecture.

miss, C. Augusta Firch will make engagements for the fall and whiter to lecture and attend funerals. Address, P. O. drawer 6505, Chicago, Ill. sep3-6w* drawer 6505, Chicago, Ill. sop3—6w*
Mrs. S. M. Brok, impressional and inspirational speaker,
Lacrosse, Wis. sep3—8w* Lacrosse, Wis.

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

sepi0—3m^a

Mrs. A. B. Manley, No. 6 Emery street, Springfield. Mass. north of the depot. seni7—sw* Miss. N. J. Willis, tranco speaker, 24% Winter street, Bos ton, Mass. TRA II. CURTIS speaks upon questions of government. Address, Hartford, Conn. nov21—ly* HENRY C. GORDON, medium, 66 West 14th street, corner 6th sychuc, New York.

avenue, New York.

Miss. Sarah A. Byrnes, formerly Miss Sarah A. Magoon, rance speaker, will answer calls to lecture. Address, No. 87

Spring street, East Cambridge, Mass.

Mass. Susie A. Hutchinson, Milford, N. H. ap23-6m*

Miss Lizzie M. A. Carlett, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers.

GRO. A. PEIRGE, Auburn, Mo., trance speaker, will answer calls to lecture and attend funerals,
Miss JENNIE LORD, musical medium, care Erastus Stebblins,
Chicopec, Mass. Chicopec, Mass. sep24—3m
C.W. WARNER Intends visiting New England soon, and will answer calls to lecture there, and on the route. Address, Bridgeport, Crawford Co., Wis. sep24—2w*
Dudley Willits, New Boston, Ill. sep24—6w*

Miss. C. Fannie Allen's address will be Stockton, Me., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. 1/16 J. L. POTTRE, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, lies Molnes, Lowa, care of Lewis Lucas, Esq. aug?1—3m° Mrs. II. F. M. Brown may be addressed at Cleveland, O. †

MRS. C. A. Pulsipher, of Oncida, Knox Co., Ill., will answer calls to lecture, or speak on funeral occasions. jy9-3m* Alise A. P. Mudgert will answer calls to lecture, and attend funerals. Address, Montpeller, Vt., care of L. L. Tanner.

139-4m

MRS. Annie Lord Chamberlain, musical medium. Address.
40 Russell street, Charlestown, care Col. C. H. Wing. June
HENRY GEORGE, trance and inspirational speaker, will answer calls to lecture, or attend funerals. Address at No. 11
Kneeland street, Boston. aug6-3me Mus. Frances Lord Bond, care of Mrs. J. A. Kellogg, Amherst, Mass.

A. B. Whiting, Albion, Mich. Jy9 Miss L. T. Whittier will answer calls to ecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. Water, Walworth Co., Wis.

REV. STEPHEN SPEAR, Braintree, Vt., offers his services, as lecturer, to those who will pay his expenses.

Moars Hell, Kalamazon, Mich. L. H. WILLIS, 1294 East 20th st., New York. SAMUEL H. PAIST, the blind medium, will answer calls to lecture and sit for tests. Address, Henry T. Child, M. D., \$34 Race street, Philadelphia, Pa. may 28-

Street, Philadelphia, Pa. may28-†
Det. JAMES COOPER, of Bellefontaine, O., will answer calls to Speak on Sundays, or give courses of lectures, as usual. †
MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5-†
L. JUDD PARDEE, Boston, Mass., at the "Boston Hotel." †
MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B.
Hatch.

J. S. LOVELAND, Willimantic, Conn. apli-H. B. STORER, Foxboro', or 4 Warren st., Boston. Jel8—1 MRS. LAURA CUPPY, Dayton, Ohio. mari2—1 REV. ADIN BALLOU, lecturer, Hopedale, Mass. apll-t

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50 School Street, next door East of Parker House.

[CONTINUED FROM FIFTH PAGE.] day and the duty of Spiritualists, growing out of those Isaues; and,
Whereus, Judge Carter, of Oblo, and other-having declared that they believed the subject o those Resolutions unprofitable for discussion an-

those itesolutions unprofitable for discussion andeelsion in this Convention; and,

Whereas, They were overruled by a majority of this Convention, and the said Resolutions were discussed and adopted, and,

Whereas, The said Judge Carter and others, feeling themselves aggrieved by the aforesaid action of the Convention, entered their profes, against such action and desired its reception, and that it be spread upon the record of the Convention; and,

Whereas, This Convention, by a majority vote.

Whereas, This Convention, by a majority vote,

Whereas, This Convention, by a majority vote, refuses to receive the said protest; and, Whereas, The undersigned has been educated in the school of the Spiritual Philosophy, to have trust and confidence in the full, candid, free expression of thought upon all subjects, and was therefore in favor of receiving and discussing the aforesaid resolutions, and being also in favor of free expression, deem the action of the Convention in refusing to receive the said protest, and spreading it upon the records, inconsistent with the spirit with which it acted towards the Resolutions aforesaid; and not only inconsistent, but illiberal, oppressive, and unjust, and not in harmony with the teachings of the Spiritual Philosophy; he therefore enters his protest against the exclusion of the aforesaid protest from the records of this Convention, and desires that this, his personal protest, he placed upon the records of this Convention.

On motion the protest was received.

On motion the protest was received. W. F. Jamieson rose to a question of privilege. He did not approve the style of the protest presented by Judge Carter and others. He wished the Convention to understand that he withdrew himself from any association with the protest referred to. He offered the following, which the Convention received:

I do hereby protest against the introduction of party politics into our National Convention of Spiritualists, and against the ratification of the nomination of any candidate for any office in any State, or the United States, thereby turning our Spiritual National Convention into a political meeting. (Signed) W. F. JAMIESON. Mr. Leo Miller offered the following resolution which was unanimously adopted

Resolved, That this Convention express its sincere thanks to the President, Mr. S. S. Jones, for the promptness and fidelity with which he has presided over our deliberations, and the impartiality with which he has performed the duties of his office in the various emergencies incident to his position his position.

Also the following was offered by Mr. Miller, and adopted:

Resolved, That this Convention express its thanks to the Chicago press for the fullness, fair-ness and fidelity of the reports it has given of its

ness and fidelity of the reports it has given of its proceedings.

Resolved, That this Convention also express its gratitude and thanks to the Spiritualists and friends of Progress in Chicago for the kindness and liberality with which they prepared for the Convention, and have entertained its members that are present from other and distant parts of the country. Also to the Chicago and Cincinnati Choirs, and persons who have contributed by their musical talent so much to the interest of the various sessions of the Convention. Also to the members of the Committee who called and made arrangements for the holding of the Convention.

Mr. S. J. Finney was introduced to the audience Mr. S. J. Finney was introduced to the audience

Mr. S. J. Finney was introduced to the audience by the President as the first regular speaker for the evening. Mr. Finney said:

At this late hour I shall claim your attention but a few minutes, and those few minutes I devote to the consideration of my country, its resources and its career. The subject is immense, but my speech must be brief and fragmentary.

I love my country, and its representative humanities. Bounded on the north by the great lakes, on the east by the Atlantic, on the south by the Gulf, on the west by the Pacific, and overhead by the eternal expanse of Light, Liberty and Law, it embraces within this ample empire every variety of climate, soil and production; and, above all, representative specimens of every type of the genus home, and every shade of social, political and religious opinions, each struggling for the mastery of Anglo-American civilization, and as a consequence developing the grandest intellectual, political and religious contest the world ever saw. On this ample field, also, for the last great battle, on this ample field, also, for the last great battle, are gathered the minions of Slavery, and the soldiers of eternal Liberty. The strength of the republic is being tested by fire. Physicians tell us that if a patient be so sick and diseased that sentime the soldiers of the results of the that if a patient be so sick and diseased that sen-sation itself seems so deadened as to render him quiet and half unconscious of his danger, his case is nearly hopeless; but if he be never so sick, and yet groans lustily with pain, and tosses and writhes in agony, of him there is an almost certainty of recovery. So there is great hope of our bleeding republic. Its sense of danger is not deadened, but more alive than ever. The national life awoke to consciousness of danger with the report of the first gun fired at Sumter. Up to that time, national for consciousness of danger with the report of the first gun fired at Sumter. Up to that time, national doctors had stupefied us with the opiates of "Compromise" and "Conciliation." These cobwebs were blown away by the breath of gunpowder, were blown away-by the breath of gunpowder, and now this intense national agony attests the depth and vital power of the national life. And all this suffering comes as the legitimate fruits of our national sins. For decades we had bought and sold Christian nothers, with newborn babes on their exhausted breasts; we had hunted down God's image with army and navy; we had prostituted our virgin soil with the footprints of slave labor; and, to can the climax we had bantized labor; and, to cap the climax, we had baptized these infamous villanies, set them down to the sacramental tables of the Church, and blasphemed sacramental tables of the Church, and blasphemed God and Justice by calling slavery itself a "divine institution." This scourge of grim fire awoke us to our crimes. Nothing less severe could have done it. Four-fifths of the public sentiment had been debauched. We are just awakening to the consciousness of our degradation. And all these loud complaints are only indications that the crisis of disease is passed, and fresher blood, purified in this flavy favor is nouring through the arteries of

the republic.
All nations and tribes are pouring their representatives into our country. Our geography itself is cosmopolitan; and hence it invites all the energy of the control of the c gies of the whole race of man to fill and vitalize it. Unity and variety is the great fact of our national physique. With vastness and unity of empire, physique. With vastness and unity of empire, there is that infinite diversity of contents which appeals to every faculty and energy of every type of man. There is no other such sublime spectation. cle on earth. Every other nation is fragmentary and partial. Ours alone is cosmopolitan. And and partial. Ours alone is cosmopolitan. And when I look over the career of civilization, it seems to me as if all the streams thereof were converging into the heart of the Anglo-American Republic. It is so. And this fact indicates the vast importance of our nationality, and the infinite consequence of this great contest. Here is the perfect mold and pattern of a whole-hearted civilization. Shall we allow traitors to dash in pieces this sublime model? Shall we sit supinely down. this sublime model? Shall we sit supinely down, and for fear of temporarily desolated homes, allow oligarchs to destroy, every prospect of the future home of the Angel of Liberty? No. Let us rather offer up the whole freedom-loving North, than consent to yield a single point in the contest. With the failure of our great effort at self-government, goes down the hopes of the world. The ruin of our Republic is the ruin of liberty. Let us be true to this manifest providence of history, which has committed to our trust the grandest possibilities of Politics—Religious Democracy. Let us, then, say with our own American Poet, Holmes: this sublime model? Shall we sit supinely down. then, say with our own American Poet, Holmes:

this flery fever, is pouring through the arteries of

"Oh, treason, black treason! thou blot on the sun, There are battles with fate that can never be won, That star-flowing banner must never be furled, For its blossoms of light are the hope of the world."

D. H. Hamilton, of Maine, was introduced, and recited a poem of his own composition which was well received by the audience.

Music by the Chicago Choir.

A young lady, whose name the Secretary did not learn, offered a beautiful prayer.

Mrs. S. L. Chappell said she had never seen so much of real manhood and womanhood as since she came to Chicago. Truly. Sniritanlism is the

she came to Chicago. Truly, Spiritualism is the cultivation of the soul. We had stood side by side in sympathy of heart, warring in the methods of the head, which was evidence of a true apprecia-tion of duties and rights in this respect. She con-sidered the men and women who stood outside of policy striving for principle, the noblest and best

of the age.

Mrs. Chappell continued her discourse for a half-hour, and was frequently applauded by the audience for her utterances. Another beautiful song by the Chicago Choir.

VENTION OF SPIRITUALISTS IN CHICAGO, SUNDAY EVENING, AUG. 14TH, BY MISS LIZZIE DOTEN, UNDER THE INSPIRATION OF ROBERT

Syno each has ta'en the trump by turns, A while to blow it, I trust ye'll list to Robbio Burns, Auld Scotha's poet. It surely is na out of place In such a meetin', Although I canna' show my face, To gie ye greetin'.

I read the question in each e'e,
And warm heart throbbin'—
"What bond is there 'twixt us and thee,
Guid rhymin' Robin?"
I answer—we belong indeed

To ane anither,

And human hopes and human need,

Hae drawn me hither,

Your earnest words, your warm debate, Sae loudly called me, That Heaven itsel' was na so great That it could hauld me. I lose na chance for doin' well,
Where'er I find it,
And though the cry came straight frae Hell,
I sure should mind it.

But not alone frae Heaven aboon* Ha'e I descended,
Leal,† loyal hearts wi' yours in tune,
My steps attended;
And while ye thought to lay your plans
Sae wise and clever,
The power to move was in our hands—
You were the lever.

We listened to your strong debate
About your nation,
And that for which ye sought o' late—
"Organization."
Ye weel may think that we were all
Much interested,
For we ha'e got some capital
Therein invested.

This land has welcomed the oppressed,
Frae ilka quarter,
And furnished hames, baith East and West,
To all who sought her.
Full mony a son o' Scotia's pride,
Wi' Highland Mary's,
Ha'e found a hame and ingle side,
On Western prairies.

I bid all prejudice begone,
And envy ranklin';
And bless ye for your Washington
And noble Franklin.
I stretch to ye the friendly hand,
Wi' all your follies,
And gi'e ye greetin' frae the land
O' Bruce and Wallace.

Full well I know you're sair distressed, And flercely riven,
And that the cry o' your oppressed
Gaes up to heaven.
A mill-stone round your neck is tied,
Which sinks ye slowly,
Until ye stand on Freedom's side,
And help the lowly.

The jealous line 'twixt black and white-Mind how ye draw that—
A man may be, though black as night,
A man for a' that.
While thus ye judge, I 've little faith
Ye'll treat him fairly,
And much I fear, that 'twixt ye baith,
He'll suffer sairly.

The man, who in his country's need,
Does naught to save her,
His empty words, without one deed,
Are clish-ma-claver.

Are cusar-ma-claver.;
I'd rather hear, through some lone glen,
The free winds whistle,
And wad na' gi'e for all such men,
Ane guid Scotch thistle.

Then bravely fight, if fight ye must,
Wi' firm endeavor,
Nor let your trusty claymores rust
Like cowards, never!
Peace shall be sounded, sune or late,
Frae ilka steeple;
And here will be the Church and State
For all God's people.

Then, when this victory is won, Your next salvation,

You'll surely find depends upon "Organization."
Then turn to Nature for your light, Sae close beside ye, And she will gi'e ye rules o' right, To safely guide ye.

When simmer trips wi' golden shoon, O'er hill and valley, Upon the banks o' bonnie Doon The birdles rally;
And sun, and air, and dew, and light,
Unite together,
To ope the eyes o' daisies bright,
And blaw the heather—

Sae, when ye bring leal, loving hearts,
Wi' all their forces,
Ye'll see a glorious simmer start
Frae heavenly sources; Ye'll gather mony a worthy thought, Frae ilka bosom, And that sweet flower for which ye sought, Will sweetly blossom.

And now fareweel! I must awa' To heaven above ye,
But leave a blessing for ye a',
Frae those who love ye,
And while each heart for Freedom yearns, Wi' high endeavor, Ye'll find a friend in Robbie Burns,

Baith now and ever. Following this, Mr. M. A. Leavitt, of the Chica go Finance Committee, reported as follows: REPORT OF FINANCE COMMITTEE. REPORT OF FINANCE CONVENTION, 4821,45
Total amount of money received during the Convention, 4821,45

Expenses of two halls, and general attendance of the same. 367,75 Expenses of Boston Committee, as per agreement with the Chicago Committee,
Bills of expenses approved and paid by Chicago Reception Committee, for board of invited female guests,
Paid Secretaries, 302,00 \$783,00

841,3 Mrs. M. Buffum read extracts from an essay which she desired the Secretaries not to publish. The President then briefly addressed the Con-

rention, as follows:

Ladies and Gentlemen—My esteemed brothers and sisters, it is with deep and heartfelt emotions that I arise to acknowledge the very high compliment you have paid me. It is a compliment I ment you have paid me. It is a compliment I shall ever bear with me, blooming green and freshly in life's memory, as a precious memonto of the high, unexpected and unsolicited honor conferred upon me by this first great National, ay, World's Convention of Spiritualists. My position as your President, as I have already said, was unsought and unexpected. But the task was ay, world a Convention of spirituans. S. by position as your President, as I have already said, was unsought and unexpected. But the task was conferred by you to my hands, and to the best of my humble ability I have discharged the duties of the office. And I may be permitted to say that the many and constantly repeated expressions of satisfaction from the members of the Convention from every part of the nation, represented upon this floor, as well as the Canadas, has constantly strengthened my hand, and sustained and supported me in the discharge of the no common duties that devolved upon the Chair. And those kind words are deeply impressed upon life's memory, never to be effaced. I deeply regret that it was not in my power to recognize all, and give each all the time in this Convention they could desire. That was simply impossible. I have done the best in my power. Where I have erred, it was an error of the head, and not of the heart. In the heat of debate words are often spoken but to be deeply regretted in calm and quiet moments to be deeply regretted in calm and quiet moments of sober reflection. Therefore, so far as I am indi-

'Aboon''—above.
'Leal''—true.
'Clish-ma-claver''—nonsense.
'Bhoon''—shoes.

Miss Lizzle Doten came forward and delivered a poem, as follows, purporting to come from Robert Burns, the favored poet of Scotland.

THE POET'S GREETING,
A POEM DELIVERED BEFORETHE NATIONAL CONVENTION OF SPIRITUALISTS IN OHICAGO, SUNDAY EVENING, AUG. 14TH, BY MISS LIZZE DOTEN, UNDER THE INSPIRATION OF ROBERT SPIRITUALISTS IN GROUP ROBERT SPIRITUALISTS IN CHICAGO, SUNDAY EVENING, AUG. 14TH, BY MISS LIZZE BOTEN, UNDER THE INSPIRATION OF ROBERT spirit, at least—in another National Convention, wiser, better and consequently happier, and hetter prepared to discharge the great and mighty work that may come before that Convention, for the elevation of human character and the unfoldment of the higher faculties of our nature. Again I tender each and every one my kindest thanks for your courtesy, and a parting salutation of sincere, kind and fraternal regard.

On motion of Leo Miller, the Convention then

On motion of Leo Miller, the Convention then ndjourned " sinc die."

REMARKS.

The Secretaries have labored under some disadvantage in making this report of the First National Convention of Spiritualists, in consequence of being deprived of full phonographic reports of the speeches made by the several speakers in dobates and otherwise, by the refusal of Mrs. M. Buffum, one of the Secretaries, to furnish such reports to the Secretaries for reference. We trust that none will feel offended because all that they said does not appear in the report. We have endeavored not to misrepresent any one.

We have felt constrained, while recording the business and discussional remarks, to omit some that were objectionably sectional and personal; also to omit reference to disorderly interruptions that occurred on several occasions. Altogether we consider the Convention one of great good; and embodying, as it did, so many diverse opinions, and the extreme and intermediate degrees of intelligence and superstition found among Spiritualists, it was as harmonious and orderly as should have been expected.

It was not deemed best to publish entire a list of the names of persons recorded as members of the Convention. The whole number was 662. From different States as follows: Maine, 4; New Hampshire, 2; Vermont, 6; Massachusetts, 29; Rhode Island, 7; Connecticut, 3; New York, 26; New Jersey, 1; Pennsylvania, 7; Maryland, 1; Kentucky, 2; Tennessee, 1; Ohio, 63; Indiana, 74; Illinois, 277; Missouri, 9; Michigan, 74; Wisconsin, 67; Iowa, 27; California, 1; Washington, D. C., 3; Canada West, 4.

It will be observed that a National Executive Committee were appointed, and elected by the Convention, who will, no doubt, in due time announce another National Convention, where, it is hoped, we may meet and with increased power and wisdom, consider questions of vital importance and interest to Spiritualists and all lovers of humanity.

Respectfully,
S. S. Jones, President, St. Charles, Ill. F. L. WADSWORTH, H. B. STORER, MRS. L. M. PATTERSON, MRs. M. BUFFUM,

Announcement.

Amouncement.

At an informal meeting of the National Executive Committee, appointed by the First National Convention of Spiritualists, held in Chicago, Ill., Aug. 9th to 14th 1864, F. L. Wadsworth was appointed Secretary of said Committee.

Signed by the following members of "National Executive Committee of Spiritualists": S. S. Jones, Chairman, Illinois; Warron Chase, Michigan; Mary F. Davis, New Jersey; S. J. Finney, Ohio; Mrs. S. E. Warner, Wisconsin; H. B. Storer, Connecticut; Milo O. Mott, Vermont; H. F. Gardner, Massachusetts; Henry T. Chilid, M. D., Pennsylvania; M. F. Shuey, Indiana.

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 of 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 Hinshaw, Greensboro'; or Dr. Hill, Knightstown, Ind.

Obituaries.

Departed for the heaven-life, on the 24th of August, the infant spirit of Cora Loomis, aged I year and 3 days.

nant spirit of Cora Loomis, aged I year and 3 days.
Imbued with the principles of our blessed, consoling Spiritual Philosophy, her loving parents mourn not as for the lost.
They trace the likeness of her loving soul
And outward form in all things sweet and fair;
Aspiring upward to the spirit-goal,
They know not of the sorrow of despair.
Nor deem her lost to sight, whose smile is seen,
A link of soul-love, earth and heaven between.

She blooms amid the roses of the shrine;
The heart-land of the Beautiful and True
Owns the sweet blossom, that on soil divine
Shall grow in angel stature; blent anew
With the dear ones of earth; in bands of love,
A ministering spirit from above. Cora Wilburn.
Pleasant Valley, near Lasalle, Illinois.

Passed to the Summer-Land, from Fort McHenry, Baltimore, Md., private Horace R. Pearsons, in the 38th year of his age. Ho was buried in his native town, Woburn, Mass., and passed away firm in the faith of a blissful immortality beyond the grave, leaving a wife and son, with a large circle of relatives and friends, to mourn his departure.

BOSTON.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street,) every Sunday, (commencing Oct. 2), at 2M and 7M r. M. Admission, len 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. NOTICES OF MEETINGS.

GOSPEL OF CHARITY WIII meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free, THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street. Dr. C. H. RINES.

CHARLSTOWN.—The Spiritualists of Charlestown hold meetings at City Hall. every Sunday afternoon and evening, at the usual hours. The public are invited. Speaker engaged:—Mrs. M. S. Townsend during October.

Min. M. S. Townsend during October.

CHELSEA.—The Spiritualists of Chelsea have hired 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
speaker has been engaged:—Mrs. E. A. Bilss during 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:—Neilie J. Temple during October, November and
December; Chas. A. Hayden during January.

December; Chas. A. Hayden during January. QUINOT: —Meetings every Sunday in Rodgers 'Chapel. Services in the forenoon at 10%, and in the atternoon at 2% o'clock, Speakers engaged: —Miss Martha L. Beckwith, 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. TAUNTON, MASA.—Spiritualists hold meetings in City Hall regularly at 2 and 7% P. M. Speakers engaged:—Charles A. Hayden during October; N. Frank Wilte, Nov. 6 and 13% Miss Susie M. Johnson, Nov. 20 and 27; N. S. Greenleaf during December; Miss Mattle L. Beckwith during January; Mrs. Anna M. Middlebrook during February; Miss Emma Houston, March 5 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speak-ers engaged:—N. S. Greenleaf, Oct. 16 and 23; Miss Susie M. Johnson, Nov. 6 and 13; Mrs. S. A. Byrnes, Dec. 18 and 25; W. K. Ripley, Jan. 15 and 22; Chas. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.

Miss Martha L. Beckwith, May 6 and 13.

OLD TOWN, Mr.—The Spiritualists of Old-Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 1½ o'clock. Speakers engaged:—H. B. Storer, Oct. 2; Wm. Lloyd Garrison, Oct. 9; Rev. Adin Bailou, Oct. 16; H. P. Fairfield, Oct. 23 and 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Susie A. Hutchinson, Nov. 20 and 27; W. K. Ripley, Feb. 19 and 26.

NEW YORK.—Ebblit Hall, near the corner of Thirty-third NEW YORK.—Ebblit Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, por

and evening, at 10% and 7% o'clock. Fred. L. II. Willis, pormanent speaker.

The Friends of Progress and Spiritualists of New York hold their meetings at Dodworth's Hall, No. 806 Broadway, every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 p. m.

The Friends of Progress will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. Speakers engaged:—Mrs. Laura Cuppy, of Dayton, O., during October; Mrs. Augusta A. Currier during November; Mrs. E. A. Billso, of Springfield, Mass., during December.

WABHINGTON, D. C.—Spiritualist Meetings are held overy Sunday, in Smeed's Hall, 481 9th street, commencing Oct. 2. Speakers engaged:—Thomas Gales Forster during October; Mrs. F. O. Hyzer during November and March; Warren Chase during January.

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The instrument known as the Cabinet Organ is quite as great an improvement upon the Melodeon, introduced some twenty years ago, or its successor, the Harmonium, as a Concert Grand Plano-Forte of to-day is over the imperfect planos in vogue a quarter of a century since. The Melodeon lost favor from a lack of capacity for expression. Its music was monotonous to a degree annoying to cultivated cars. The Harmonium was an improvement upon the Melodeon, but still falled to satisfy to the extent demanded by its use in chapels, school-rooms, or halls, as a support to choral singing. Within a couple of years Messrs. Mason & Hamilin, who have always taken the load in this country as manufacturers of reed instruments, have succeeded in largely overcoming the defects noticed in instruments of this class. An important modification introduced is the Automatic Bellows-Swell, by which the performer is enabled to produce the softest tones, or to awaken a volume of tone second only to, and in point of musical quality fully as fine as that derived from superior church organs. The favorable testimony of nearly every organist or planist of note in this country, together with that of certain distinguished for elgn authorities, has forestailed our appreciative comments upon the excellence and value of these carefully made instruments.—New York World.

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MASON & HAMLIN. Oct.1.

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PHOTOGRAPHS OF BLIJAH, THE PROPHET. PHUJUUMATID UP BLIGHH, HID FRUTHEL.

DR. C. D. GRISWOLD, of Cleveland, Ohlo, has recently published Photographs of Elijah, The Phoplished From an Oil Painting executed from sketches and descriptions of several mediums, and verified by some of our best Seers as a correct likenets. They can be had at the following rates:

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Rooms at No. 6 Suffolk Place, BOSTON. DR. LISTER, only Astrologer and Botanic Physician in the State, 25 Lowell street, Boston, Mass. Terms—Oral, a few questions answered, 50 cents; a reading through life, 41,60; a written nativity way years to come, 81,00; a full nativity, ladies, 83,00; gents, 85,00; a minute written nativity all through life, ladies, 85,00; gents, 41,00. Time of birth necessary.

MADAME GALE, Clairvoyant and Test Medium, has removed to 18 Lowell St., where she will give sittings daily. Circles overy Wednesday at 7%. 1w*-Oct. 1

SCROFULA AND OTHER INHERITED DISEASES. CONSUMPTION, Dropsy, Spermatorrhaea, Diabetes, Dip-theria, Rheumatism of every planse, PRESCRIBED FOR AND CURED, on receiving a positive Diagnosis. Oct. 1.—2w WM. R. PRINCE, Flushing, N. Y.

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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. 3wf—Sept. 24. BOOKS!

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