VOL. XVI.

BOSTON,

SATURDAY, OCTOBER 8,

Literary Department. MADEMOISELLE MARIANI.

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

CHAPTER XIX.

Where Young Girls have much Difficulty to Pay for their Ribbons.

- Mademoiselle Mariani was in transports over the beautiful dreams of youth, and the accounts of the kitchen never troubled her; yet she could not help thinking that the money for household expenses would fail sometime. She had learned to draw in crayons, from the traditions of Rosalba; and she resolved one day to draw some pictures and sell them. She worked every day for one week. When Horace called, she would hastily wash her pretty hands and run into the sa-

"What were you doing?" said he to her one day. as he observed some red and blue spots on her hands.

"Be assured," said she, "I was not painting my face. I have commenced a picture in crayons."

"Paint me your portrait, then," said he. "No; I will paint yours, if you wish; or I'd

rather paint neither yours or mine." "Why not?"

"Because I should paint them so illy. There are two persons in the world who are never seen as they are."

At the end of eight days Luciani had finished, with great delicacy of touch, two fancy heads, striking in contrast—Reverie and Curiosity. Although ambiguous in design, they were charm-

Hector was much pleased to see his sister

"Will you give me those two heads?" said he to her one day.

" No," she replied. "Why not?"

"Because, I wish to sell them." "Sell them!" he exclaimed.

"Yes; for I almost despair when I see how much money it is necessary to have in order to meet the demands of the creditors, every day. I am ashamed of my dresses, woven as they are with gold and silver. You see I can paint two heads a week; which, at fifty francs a head, will make one hundred francs. Will you oblige me by taking these drawings to Suse's or Giroux's, to sell them for me."

"Never!" said Hector. "Are you mad? Never will I consent to have your beautiful hands earn money. I blush to look at your work, for it accuses me of idleness. Content yourself. for I ex some money from Venice in a few days."

Hector did not expect money from Venice, but he hoped to win some at play.

"Brother, I have had enough of this life of exhibition. Iam too often seen at the Champs-Elysées and at the theatre. I am too often exhibited in society. You do not know how much more pleasant it is for me to remain at home, happy with my

"Do not be alarmed," said her brother, "my father's fortune shall be your dowry."

work, and forgetful of everything."

"You and mamma are both reckless," said Ma-"Am I not at home, myself? Do you think that

I am going to remain a soldier during peace? I have friends in the bank; and if they refuse to give me a place, I will take the bank by storm. A position there is better than crayon draw-"Then you will not try to sell mine?"

"No; I will buy them, if you wish." "Let us speak of the subject no more, said Ma-

riani with impatience. When she was alone, she rang for her maid and ordered her to go and sell her drawings at any

price she could obtain. An hour after the servant returned with the

"Mademoiselle, I have had poor luck with these

drawings. In the first house I went to they offered to sell me two thousand like yours, Mademoiselle. It appears that all the young girls are painting these things, and playing the piano. In the second house, they said to me: These are very pretty drawings; but to sell them for fifty francs, it will be necessary to give frames with

"Very well," said Luciani, without being discouraged. "I will now paint portraits."

CHAPTER XX. Trayon Portraits.

Madame Mariani, radiant in her satin, her furs, her feathers, her ear-rings and her bracelets, returned from her promenade at the Champs-Elysees-an exhibition which she never missed.

Everything could crumble around her without disturbing her, if there only remained two hours for her promenade. With a triumphant look from the window of her chariot, ornamented with a coat of arms, at an expense of six hundred francs per month, she would say to herself:

"It is I who am always beautiful and always courageous!"

She was the happiest woman in the world when

she overheard the loungers say: "That is Madame Mariani passing."

Women at forty imagine they have found the secret of the Fountain of Youth, and can remain young in spite of the ravages of time.

Madame Mariani had not yet written on her mirror these words of the poet: "At forty years even, woman has in her heart only forty springs —but after forty years she has forty winters."

"Why are you melancholy?" said she to her daughter, while glancing at the mirror.

of her two crayon pictures.

wish to earn my dresses, at least. Since people do not wish fancy sketches, I will paint por-

"What are you thinking of, my dear Luciani? For what will folks take us to be? Adven-

"Do you think, mamma, our creditors, who make us so many visits, have a very high opinion of

"What matters it to me! All I care for is the

world's opinion." "The world, mamma, is everybody,"

"You may paint portraits for amusement, but I do not wish you to paint for money." Mademoiselle Mariani related the history of

Rosalba—a Vonetian, whose famous crayon drawngs made her the lion of Paris, adding: She went into the best society, and dined at

the court—which privilege did not hinder her from making them pay dear for her portraits. Let me tempt fortune—my hands will not be any the ed her resolutely. "She is perhaps right," thought Madame Mari-

At the Sacre-Cœur, Luciani became acquainted with a young girl from the Faubourg Saint-Germain, by the name of Mademoiselle Helene de Vermoncey. They were pleased with each other at first sight, and a natural attachment grow up between them; one would have thought they were sisters. They read each other like an open book. Since the Sacre-Cour they did not let two days pass without seeing, or writing to each other.

"I will commence with a portrait of Helene," thought Mademoiselle Mariani; "that will bring me good luck."

She wrote to her friend, who came for a sitting nt once.

The portrait was charming. Luciani did not hesitate to confide in Helene that she had decided to paint portraits, and dispose of them for money. Helene induced several Duchesses to sit for their portraits. One wished to try her beauty in her robe of white satin or black velvet, hair dressed à la Sévigné, or with a crown of thorns; another liked her face best in profile; another complained because she had forgotten her dog; still another wished to play with her fan; one thought she was too nale: another too red.

Horace, perceiving Luciani's vexation, was surprised that her patience kept the mastery of her temper, for she had not told him that she painted for money; so he counselled her to send the ladies to the woods, or to the concert, or to some tedious lecture.

Luciani committed a grave mistake, for she painted these ladies as they were, and not as they wished to appear. Thus the poor girl lost much ime to no profit. After two months' these ladies, the Marchioness de - gave to her cating look, "because I do not visit her any as payment, a coral bracelet, saying that she did | more!" not wish to offend her by giving her money, and the Princess de - sent her a bouquet-one of the twenty bouquets that she had herself received the day of her fete-with a little note in which she promised to speak of her talent at Court. The other two ladies did not wish to take their nortraits; one, under pretext that M. X. found her prettier in the original, and the other that her dress-maker thought her too illy dressed.

Luciani wept bitterly.

CHAPTER XXI. Mademoiselle de Montducaton.

Mademoiselle Mariani resolved that she would

never paint another portrait. "I do not wish even to paint my own," said she

to her brother who had asked for it. "Why?" he inquired.

Because I am more woman yet than artist,

and fear I should make myself more beautiful than I am." One morning when Luciani was alone in her

chamber—that chamber that during three months she had transformed into a studio—Mademoiselle Elanore announced a young lady who desired her portrait painted. "Tell the lady I have thrown my crayons into the fire."

"But the lady says nothing shall hinder her

from having her portrait painted by Mademoiselle." "Let her enter," said Mariani.

Mademoiselle de Montducaton entered noisily. Mariani recognized in her one of those ladies

whom history styles the prodigal child. "Madame," said Mademoiselle Montducaton, I have been told that no one but Vidal, Giraud.

and yourself can draw my portrait in crayons." And without any more ceremony the lady seated herself on a fauteuil, leaving on the arm, threequarters of her dress.

"Madame," said Luciani, with dignity, "I do not wish to paint another portrait."

"Oh, you will paint mine! I love only crayon drawings. They are gay, sweet, melting as a peach. If I had your talent, I would paint my portrait every day. I beg of you to oblige me. I shall not question your price; money is of no account with me. I do not hoard up, God be praised. Do you wish a thousand francs? Do you wish a louis each time the clock strikes, like M. Diog de la Pena?"

"Madame," said Luciani, blushing, "I have given you no carrie to address me thus."

"What? A Duchess—one of your friendscounselled me to come to you if I wished a good portrait. I tell you I will pay you as liberally as the best artists; there is nothing in that to be

"She is right," thought Mademoiselle Mariani; I will smother my pride."

She resolutely took up her box of crayons and arranged her casel.

With her gilly airs Mademoiselle de Montducaton concealed her curiosity. If Luciani had been

Luciani recounted to her mother the misfortune | less excited she would very quick have perceived | that the lady came only to get a closer look at her. "I have already told you," said she, "that I It was not the painter who studied her model, but the model who studied the painter.

Before Mariani had scarcely commenced her task, her maid announced in a low voice that M. Horace wished to enter. "No," said Luciani, "say to him I will see him

n the saloon." Mademoiselle de Montducaton overheard it. "I pray you," said she to the young girl, "ask M. Horace to come and see my position, for he is

one of my friends. There was a time when I saw

him every day." Mademoiselle Mariani, thus abashed, knew not what to think. She passed her hand across her forehead as if to demand an explanation. In the meantime, Horace, who was waiting without, pushed open the door and demanded audience. But scarcely had he saluted Luciani e'er he recoiled even to the door-way as he recognized Olympe indolently reclining on the fauteuil of the young girl. He returned, however, and approach-

" You here?" said he with smothered indigna-

"Yes, I am here," she replied with the coldness of an adder. "I was waiting for you."

"Ah, well! This shall be our last meeting," said Horace. As he uttered these words, Mademoiselle Mari-

ani, paler than death, disappeared like a shadow. The door closed on Horace and Olympe. "I wish you to understand," said Horace, "I

am not going to waste my time in a discussion "Who spoke of discussion? Mademoiselle Mariani paints portraits; I have come to ask for

mine; I shall finish by asking for yours. Is there anything more simple?" Horace acknowledged that he was in the wrong, and left the room to seek for Luciani. He found her leaning against the mantel in the saloon, looking as beautiful and sombre as the statue of

Jealousy. "Luciani," said he, as he strove to take her hand, but which she withdrew with a convulsive movement. "Luciani, I have never mentioned

vour name before Olympe." "What matters it now," said Luciani in a sarcastic tone; "you had already subjected me to all kinds of humiliation, and it only remained for you to degrade me still further by making me submit

to the friendship of your mistress." At that instant Mademoiselle Olympe appeared at the door of the saloon, and with the most unconcerned air in the world, made a polite bow.

"When shall we have mnother sitting?" said she with a deriding smile. Receiving no answer, she whirled round and

disappeared. "She came here," said Horace, with a sup

"I know the reason very well," said Mariani, who could contain her anger no longer; "it is because you have lost at play and have no more "You are perhaps right," said Horace. "It is

true, I have no more money, but it is certain, also, that I have no more love for her. What am I saying! I have never loved her." Horace used all his eloquence to induce Luci-

ani to pardon him which she smilingly consented to do, saying, "It is not your eloquence that convinces me,

but the love I have for you." More than once, Mariani had bravely imposed silence on her heart, and resolved to forget Horace, and turn to God for protection. But, as soon

as she saw his face, her resolution vanquished.

CHAPTER XXII. The Theory of Marriage at a Test.

Madame Mariani counted much on the eligible marriage of her daughter; her creditors were impatient, and laid their claims before a Justice of the Peace. They menaced her with scandal: She was finally obliged to resort to that creditor of evil days, the Mont-de-Prite. Her waiting-maid sold her diamonds for her, one morning, that she might give a dinner-party in the evening. Her dressmaker refused to deliver an indispensible dress without security, and she gave her a necklace of pearls, valued at five thousand francs.

Each hour the crisis drew nearer. At length, the Baron presented himself. Madame Mariani received him with her sweetest expression and most caressing smile. Strange woman! she could not comprehend that love was the life and soul of woman. She believed when her daughter had two millions, and loaned her twenty thousand a year, everybody would be happy, her daughter as well as herself, and the Baron as a matter of course.

"Ah, well! Monsieur d'Humerolles," said she to the Baron, "have you come to explain your mysterious conduct?" "There is no mystery, Madame; I love Mad-

emoiselle Luciani." 'And have you come to ask her hand of me?"

"Yes-and no-Madame!" he replied.

"Yes and no!" she echoed. Madame Mariani felt her heart grow faint: she

seemed to see her two millions fall into an abyss. "I will explain myself, Madame. I am not absolute master of my actions; I have a family which has some claim to my fortune; I have a brother who has five little children and who counts on me for assistance, for he has only a short time to live, and is nearly ruined at the Bourse. Now, I am a little nearer happiness out of matrimony; and besides, this living on the goods of others is a akin to poaching. Perhaps I deceive myself. Since I have loved Mademoiselle Luciani, my whole heart has been hers. I am a cautious man. If I open my house to Mademoiselle, your daughter, I may raise, perhaps, a storm over my head. She is beautiful as the day, but sometimes she is And she placed her hand softly on Horace's heart, plied Horace.

love only through weakness. Who knows if I the enemy, and then devoured by the flames?" shall be loved in return?" "My daughter, Monsieur, will love her husband,

and him only." "To speak to you frankly, I believe she will also love M. Horace de -

"What an idea! Horace is a friend of my son's, who comes here only to rail against love." "Yes; but people outside say he comes here too often. I cannot blame Mademoiselle, your daughter, for he is but twenty-five, whilst I am fifty. I

do not wish to make a leap in the dark," "What! is this, then, the end of all the beautiful dreams with which you have amused me for a year?" anxiously asked the Madame.

"I have studied, listened and waited. To-day I still love and shall always, but the word marringe frightens me:" responded the Baron. What is that you say, sir?" "Do not be offended, Madame; I have consid-

ered a plan which will answer all purposes. Let us set out for London, without saying anything to any one: I will espouse Mademoiselle Luciani in | dear Luciani?" holy wedlock."

Madame Mariani, in her indignation, interrupted the lover, but he prayed her to hear him to the watches us, draw my horoscope, while looking

return to Paris and wed Mademoiselle Luciani, if I shall die of my love for you, as my father died she has been true to me in London, without hav- of his love for Venice!" ing regretted M. Horace."

bargain and not a marriage." "Mon Dieu! Madame; good bargains make

good marriages. Before giving up my name and ever!" my fortune, I certainly have the right to make my provisos. "Monsieur! if you truly loved Luciani, you

would not be so precise. You gave me your word

six months ago, but you can now recall it, for I shall retain it no longer." "No; Madame," said the Baron rising, "I will not take back my word. If Mademoiselle Luciani does not love M. Horace, she will readily understand me; if she does loves him, she will then

"Adieu. sir: I shall not tell my daughter the outrageous conditions you wish to impose upon her. Neither shall I tell my son, for he would de-

your service the day you wish to set out for Lon-

mand of you satisfaction for this insult." Madame Mariani proceeded to her daughter's chamber. Concealing her anger, she said to her in

an indifferent manner: Luciani, the Baron has just been here and asked your hand of me, but I refused him."

'Oh! thank you, mamma.' Luciani could not conceal her joy.

'My child, do you love Horace!" "No, mamma, I love no one; but the B

less than anyone." "My dear daughter, do not let your sympathy favor Horace; for to-day we are on the verge of ruin, to-morrow we shall be lost."

"Lost! never!" said Luciani, carrying her hand to her heart. "My father will watch over us!"

CHAPTER XXIII.

The Heart and the Soul. In the saloon of Madame Mariani, every one had noticed a finely executed portrait, painted by the last of the Schiavoni's, in 1847. It was the portrait of the father of Luciani; the features indicated severity, energy and cheerfulness of character. At first sight, one would recognize in it one of those revolutionary heroes who conquer or

One day as Horace stood intently gazing at this

portrait, Luciani said to him, "Look well at that face-it is my conscience! It makes me blush, as though I stood before my father, when a bad thought crosses my mind. Since I have known you, I have many times knelt before it in repentance, supplicating him with my tears."

"He was a brave man!" said Horace, "I should have liked to have known him."

"Yes; but if he had lived, you would not have met me at Baden. He was a man of learning, always ardent in study, and if I mistake not, took no pleasure in feasts. When he had a leisure hour, he would take me in a gondola, and row toward the Lido. But his mind was always engrossed with one great thought: 'Venice! Venice! Venice!' 'Do you see,' he would say to me when we were returning, 'all these churches and palaces which are washed by the waves? It is Venice, the beautiful! It is the fairest spot in the world! But it is the land of shades, for in Venice to-day there are no Venetians!' And growing excited, he would strike his forehead, and then dashing away his tears, he would repeat a verse-forgotten here, but still shouted at Venice. I did not comprehend why he went. But since he was killed for his dear Venice. I understand it all." Mademoiselle Mariani worshiped her father.

Although she loved her mother, she could not anprove of the adventurous life she had led for the last ten years. Had Madame Mariani been à little less romantic, she would have been able, with what her husband left her, to live in Venice, or even at Paris, in a quiet way, with the love of her children, in an atmosphere tempered by domestic Luciani did not understand happiness from its

four cardinal points. She was born for the joys of the heart; she thanked God for having made her beautiful, but she did not believe that God intended she should run all over the world to exhibit a specimen of the perfect work of Nature. She was even bashful with her beauty-a rare and admirable trait in one's character.

world. By-and-by, when some fair one would

share your heart, you will not be able to find it."

sombre as night. I shall not give myself to this adding, "Is it not like a city, to be ravaged by "Herculaneum and Pompeii!" said Horace, smil-

ing. "Be assured, love for you fills my head and heart." "Ah! we are more serious in Italy," replied Luciani, sadly; "we watch over our hearts as the ancient vestal over the sacred fire, for our souls are in them. At Paris, you pass over these matters' lightly; you are too much invaded by folly and ambition; but we Italians believe only in our

hearts, and when they are blighted, we die." Luciani attered these last words with an expres-

sion of sadness. "How much you resembled your father then,"

said Horace. "Yes," replied she, "our souls are akin. My brother resembles my mother. His aspirations are too unsubstantial; he loves noise, fetes, adventure. He is a Parisian like you; he never finds time to pass an hour by himself; thus he does not

know himself." "Do you imagine that you know yourself, my

"Yes, I do, my dear Horace; and if you wish it, I will here, before the image of my father who into your eyes. In one year, perhaps in six "After a year and a day, I swear, Madame, to months, from to-morrow, you will forget me, and

"And you say you are not romantic?" replied "Monsieur!" said Madame Mariani, "this is a Horace, who did not wish their passion to partake of so serious a character. "Be assured I; will love you to-morrow, six months, a year, and for-

"Forever!" murmured Luciani, with a melancholy smile. "Tell me, Horace, how much time forever' embraces in Paris."

"My dear Luciani, it will be necessary for me to consult the dictionary of the Academy before answering you."

"Oh, you are evasive. Is this all the answer you have for me? The dictionary of the Academy! You are not contented unless you turn so serious a subject into jest. You would think understand me still better. Adieu. I shall be at | yourself lost if you did not abuse a good sentiment by a bad display of wit."

"You are right, Luciani: I will close the dictionary, and open my arms to you." . And Horace pressed Luciani to his heart.

"I know very well why you embrace me, Horace; it is because you wish to go. And I will not detain you, for I remember the proverb. 'In love, despotism breaks more chains than liberty.'

'I should not wish to go," said Horace, "did I not recollect I have a gaming debt to pay this morning; besides, I believe I hear Madame Mariani coming."

"Yes, I had forgotten; we were going out this morning to the lecture. Adieu, I will run and lress. Tell my mother you came to see her."

And Mademoiselle Mariani left him with mingled feelings of happiness and unhappiness. But happiness without fear is seldom ever realized on Remaining alone an instant in the saloon, Hor-

ace, without intending to do so, bent his gaze earnestly on the portrait of Luciani's father, whose scrutinizing eyes interrogated his soul. He remembered that Luciani had said her father was her conscience, and felt himself turn pale. "What have I done to his daughter?" said he with emo-

CHAPTER XXIV.

How Rector fills the Role of Destiny. Although Madam Mariani was forty, she had not yet abdicated. She reaped with a feverish hand the after-grass of love whose penetrating perfumes mounted to her head. If she went into society, or rode to the woods, or gave a fete, it was ostensibly for her daughter, but in reality it was for herself. Thus she did not perceive what was visible to every one else, the love of Mademoiselle Mariani for Horace. Like all those who have traversed the paradise of love, she believed in culling the bitter fruits of experience; but she

did not see the paleness of her daughter. One day when Madame Mariani had gone out without her daughter, Horace found Luciani weeping at the piano. He took her hands and kissed her forehead.

"I weep for reasons I can never explain." Luciani had just read, with feelings of poignaney, a letter of her mother's, which betrayed her

"My dear Luciani, why do you weep?"

"Oh, my God!" cried she, falling on her knees, are wathen both cursed?" Thus far she had only remarked her mother's mprudence in certain familiarities in her conversation with the gentleman whom she met, but she

never suspected the faults of her mother which that fatal letter had revealed. "Horace! Horace!" she exclaimed, "your love cast me into an abyss; but within an hour I have

been made more wretched than ever!" "Luciani, explain yourself!" exclaimed Horace. "I cannot," said Luciani, "it is a secret which does not belong to me."

Mariani raised her beautiful eyes still wet with

tears, and took his hands, saying: "If you love me do not leave me here."

"What has happened?"-"Nothing; but, I pray you, let us go away!" "Go away? and where do you wish to go?"

"What matters it to me, provided I am forgotten, or can forget?"

"You are romantic, Luciani." "You should not reproach me, Horace. If I act strange, it is owing to the strength of my love. Do not believe that I am influenced by a mere

whim." To an indifferent remark made by Horace, Lu-'You do not understand the human heart." said Luciani to Horace; "you live too much for the ciani exclaimed: .

"Ah, Horace, you do not love me!"

"Luciani, I love you with my whole soul!" re-

"You love me, but you will not devote to me a single hour of your ilfel. If you truly loved me I should be your wife." "You are right; but what can I do? You know

I have quarreled with my father; and with my name and your beauty, what would be said by those who saw us go to the altar, knowing that neither of us possessed a sou?" "Love does not stop for such considerations!

Horace, you do not love me!" "I will prove to you that I love you, in the

course of time." "Time!" exclaimed Luciani. "Beware, Horace!

When you are ready to give me your name I shall be dead!" "Dead!" echoed Horace, as he regarded Lucia-

ni with the air of a man who believes not in the fatal predictions of despairing women.

"Ah, Horace, you laugh! I know what you are saying to yourself. You may thluk you know

women, but you do not know me." 'That may be, for I am not altogether of the opinion of the moralist who says, 'All women are

the same."

"Will you take me away?" said Luciani. "Is that your ultimatum?"

"It is my refuge. I can no longer endure my present position! I wish to live for you and with you. If it is necessary, I will willingly work like a servant to redeem our fortunes, if shared only with you!"

"No, my dear Luciani, these beautiful, white hands were never made to work. Do the lilies work? Does not the good God give dew to the roses? I am not yet so abandoned by heaven that I cannot make you happy, whatever be the sacrifices!"

Thus saying, Horace walked hastily across the saloon, transported by a sudden idea, although it was one of his gloomy days, he having lost at

"After all," said he to himself, "why should I not set out with her? I have three or four bills of a thousand francs let; it is enough to live two months at Naples. In tv o months I will write to my father that I am going to wed an Italian of high rank. I will reform my course of life, and play no more. I will envelop myself in Luciani's love. What greater happiness is there than the possession of the love of an honest woman?"

He came back to Luciani, saying:
"Ah, well! I will take you away; but it must be at once. Put on your bonnet and shawl."

"Oh, I thank you, Horace!" said Luciani, throwing herself into the young man's arms. "Grant me five minutes to write to my mother and fill a traveling bag."

She then ran to her chamber. A moment after she left, Hector, whom they had not expected, entered the saloon. "Hallo! is it you?" said he to Horace, as he en-

tered. "What are you doing here?" "Nothing. I was passing on the street, and just stopped in. I was told your mother was out, and

that your sister was painting in her chamber." "This is singular," thought Hector. "He begins to come here a little too often." Looking fixedly at Horace, he said:

"Had you something to say to my sister?" "No; but now that you have come, we will go out together."

Horace took his hat with one hand, and his friend's arm with the other.

"I have a thousand and one curious things to

"Why not tell them to me here?" "You know I like to talk best when we are

walking." At that instant Luciani entered by the further door. Hector perceived her in the glass, and turn-

ed round. "What a dress!" said he, "and a traveling bag!

What mystery is this?" Hector sang these last words. "It is nothing to sing about," said Luciani,

blushing; "I will tell you to-morrow." "No; I wish you to tell me to-day." "Why do you insist upon it?" said Horace, wishing to draw Hectoraway. "I learned by her maid, that Mademoiselle Mariani was going with

her to carry some assistance to a house on Mt. Saint Genevieve." Oh, if it is charity that conceals itself, I have not a word more," said Hector to Horace. "But

let me embrace my sister." He embraced Luciani, and then went out with his friend. Luciani returned to her room and began to weep.

"Oh, my God!" said she, "I was so happy in the thought of breathing the fresh air again, far from this Parisian atmosphere, which almost kills me!" She thought of her mother, but did not dare accuse her, though she had not a word in her de-

[TO BE CONTINUED.]

REASON AND INSTINCT.

The spider makes a web, and the honey-bee a comb, which man cannot do. Give a man, with his reason, a body like a spider or a bee, but without their instinct, and can he make a web, or a honey-comb, just as readily as he could create a Universe?

Reason is a gift of God, and instinct is a gift of God. The powers man possesses are not selfcreated, no more than the powers possessed by the brutes are created by them.

Place a spider on a point or on a buoy in the middle of a pond, and, provided there be a tree growing near the margin of that pond, many hours will not elapse before that spider will have formed a bridge on which to transport himself from the point on which he stands, to that tree, and thus make his escape from his perilous location. The bridge, too, he will build from materials in his own body, which is not larger than a small pea. He makes the bridge without stirring from the spot on which he stands, and fixes it to the tree, even at a distance of a hundred yards. The bridge is a web he spins from his own body; and, when finished, it is so attenuated as to be invisible to the eye. The buoyancy of the air alone stretches the web from the spider's body to the tree. Notwithstanding its extreme diminutiveness, it bears the weight of the spider's body just as safely as a stone bridge built by an architect bears the body of a man, or a loaded wagon. Can man build a bridge like this, and with materials found in his own body? Then is a spidor a more consummate architect than man!

So with the bee. He builds his house and forms its cells of the pollen and honey which he extracts from flowers, and divides it into apartments for containing the honey, and his future progeny, and the quantity of honey necessary for the sustenance of the parent family during the ensuing winter. The bee makes all the chambers of the right size, and of a uniformity of shape, not as man is obliged to make the apartments he occupies-with a rule, square and plummet. The bee makes them with no other instrument than his own body, and no rule but his instinct. In all this instinct as far surpasses reason as the effulgence of the sun the twinkling of the glow-worm.

Written for the Banner of Light. A TRIBUTE

To the memory of Gen. James S. Wadsworth, of Genesce, who was killed at the battle of Spottsylvania.

BY BELLE BUSH.

From a beautiful home by the Genesce, From an Eden of love outspread, A hero went To the warrior's tent, With a kingly and martial tread.

From the cherished ones of a household band, With a whispered, fond adieu, He went with a heart That would own no art,

Strong in the hour of his country's need, And true to the cause of right, This lofty aim.

Like an oriflamme Burned with a steady light.

Save to be strong and true.

And over the soul of the hero bold It shone with a spell-like power, That eased the smart Of the painful dart That comes with the parting hour.

To the home of his hope and love, Yet not a fear Of the contest near Could the strength of his purpose move:

And though he felt he might ne'er return

Not wealth could stay him, nor love, nor ease.

But he turned from each syren's song, For he heard the cry Of sweet Liberty, And his spirit was brave and strong.

So he marshaled a host, and sped away To the blood-red field of war, Where his only light Through the terrible night. Was the flame of sweet Freedom's star.

Thus far from his home, by the river's side, From its visions of joy outspread. The hero went To the warrior's tent, .

With a kingly and martial tread. And forth to the combat for Freedom's sake He sprang at the first command, And firmly he stood,

The chief of a valiant band. And many a deed of valor marked His path in the battle storm. Where, like an oak, Mid the din and smoke,

Stood firmly his noble form.

Mid scenes of blood,

And long he bore in the strife a part, Nor faltered till rest was won: And the cry went forth From South to North-"The work of a chief is done."

Then back to his home by the Genesce, The warrior returned one day; With heart a-flame, To join in the fearful fray.

Not with the martial or kingly tread-Not with a flashing eye, Whose kindling spell, Hath a power to tell How nobly a man may die!

Not thus, not thus did the chief return To the visions of home outspread; But he came, alasi O'er the joys that pass

With the stillness of the dead. And then there was heard by the river's side, With the songs that the wild waves say, A voice of grief For the noble chief

Who had passed from his home away. And the smothered sigh, and the dropping tear,

That speak of the loved one gone, Came with the knell Of the tolling bell,

As the funeral train moved on. By the loving hands he was wont to clasp, Ere the light of his eye had fled, He was borne to rest, And a nation's breast

Mourned for the noble dead. To his beautiful home by the Genesee. To its visions of joy outspread-He will come no more As he came of yore,

With a kingly and martial tread. To a fairer home in a land of love, Just over the River of Death, The hero has gone,

And the heaven is won We sing of, with faltering breath.

There he will meet, and with rapture greet The friends of his early youth: Where the soul's high aim Like an oriflamme, Leads on to immortal truth.

Then shall we weep for the noble dead, Whose guerdon of fame is won? Nay, let us say With a cheerful lay. "The work of a chief is done!" delphian Institute, Norristown, Pa., 1864.

Boiling Water.—Anything will cook as soon in water boiling with the greatest fury. Water under the pressure of the atmosphere and at the level of the sea, boils at two hundred and twelve degrees Fahrenheit, and as long as it is open to the air, no fire, however fierce, will heat it a single degree above this temperature. If the vessel be closed with an air-tight cover so to increase the pressure on the surface of the liquid, it may be heated to any degree whatever. As the pressure increases with the temperature, the strength of the boiler must be increased in proportion. If the vessel be raised above the surface of the earth, the water will boil at a lower temperature than two hundred and twelve degrees Fahrenheit, as BOILING WATER.-Anything will cook as soon two hundred and twelve degrees Fahrenheit, as the pressure of the atmosphere is decreased by raising the vessel.

WHAT IS HEAT LIGHTNING?—The flashes of lightning often observed on a summer evening, unaccompanied by thunder, and popularly known as "heat lightning," are merely the light from discharges of electricity from an ordinary thunder cloud, beneath the horizon of the observer reflected from clouds, or perhaps from the air itself, as in the case of twilight. Mr. Brooks, one of the directors of the telegraph line between Pittsburgh and Philadelphia, informs us that, on one occasion, to satisfy himself on this point, he asked for information from a distant operator during the appearance of flashes of this kind in the distant horizon, and fearned that they proceeded from a thunder storm then raging fifty miles eastward of his place of observation.—Prof. Henry. WHAT IS HEAT LIGHTNING?—The flashes of

Children's Department.

BY MRS. LOVE M. WILLIS.

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

SUSAN SMITH;

WHO MADE US TO DIFFER?

"Mother, I don't love everybody, and I shan't ry," said Amy Mead, as she came in from school. Our teacher preached a great long sermon about loving each other, and I was tired to death and wanted to come home; and he kept looking toward me as if he expected I would do just as he said; and I sha n't-I sha n't even try!"

"Softly, softly, now," said Mrs. Mead; "let me hear what has caused this great excitement, and made you call your teacher's pleasant conversa. tions a sermon, and caused you to feel so very auxious to be at home."

"Well, I s'pose it all happened from this: There's a little girl goes to school that we don't like to play with. You would not like her, mamma. She is n't neat at all. She has a poor, miserable dress and such slouchy shoes! and you know you say every little girl can have their shoes neatly tied. but her's ain't tied at all; and then her hair is all frizzled up, and you would laugh to see her sunbonuet. It's made out of horrid old check and has no strings, and every breath of wind blows it off. But she's got real pretty eyes-only they look sad; but, you know, we don't like to have her play with us, she looks so. And to-day, as I started to go home at noon, she ran along beside me, and I did n't like it. You know, mamma, you do n't like to have me associate with everybody. I don't think you'd like her appearance at all; she's horrid!"

Here Amy's voice lowered a little. She felt she was not quite truthful, and that her mother would know she was not, so she paused.

"Who do I not like to have you associate with?" "Oh, I know what you mean! You have always told me to choose good companions, and, mamma, I don't see how Susan Smith can be good, she looks so. If you only could see her!"

"Well, perhaps I shall; but how came you to have a lecture?" asked her mother.

"Well, that's the worst of it. You see, the teacher saw Susan run, and I did n't know he was so near, and I gave her a nudge, and—and—"
"And what?" said Mrs. Mead.

"And told her-to go along, I wished to walk alone."

"Did you tell her the truth?" "Why, no, not exactly, for I ran and caught up with Emma; but then, you know, I must make some excuse."

'Excuse for the nudge, I suppose?". "Oh, mamma! I know that was not ladylike, and I felt ashamed of it. And then to think Mr. Emery should see me, when he had just given me the

premium for politeness!" "What did he say about it in his lecture or sermon, as you call it?"

"He was too good," replied Amy, "to say just what he thought; but he talked about our all being children of one Father. He said the Father in Heaven loved all his children—the poor as well as the rich—and if we wished to show our love to God, we must love one another. But, mother, I don't think he loves everybody, and I wanted to ask him whether he loved old drunken Jo."

"He would probably have told you that he hoped he should never treat him rudely, and thus prove himself no better than Jo. But is Susan very ill-behaved girl?"

"Oh, not only she's so stupid! Why, if you'll believe me, she can't read only in short sen-

"And she 's studied a great deal?" "Oh, no! she never went to school in her life

"I suppose she has had good opportunities to go any time she chose?"

"I'm sure I don't know; but every girl has. You know, mamma, you said yourself that everybody could have a good education where there were free schools."

"Perhaps she wishes to have one. But you have really made me wish to see this horrid girl." "Oh do n't, mamma, repeat what I said to her, for she is not ugly, only she dresses so, and she has such a way of twisting round, and—and she's so stupid."

"I am going out for a short walk, and if you know where Susan lives, suppose we go and see

"Oh, you wouldn't want to call on her! She lives in the little old house up the hill. It's half tumbling down."

"What! up by Cherry Lane, in that pretty place?"

"Pretty place! What do you mean?" "Did you never notice the grand view from there, and admire the little brown house nestled mong the trees and peeping out of the lilacs that have so kindly tried to cover its deformity by showing their own beautiful mantles? I used to wonder that no one lived there, even though it was a miserable dwelling. I thought the last time I was there, that it was the best place to grow good in that I ever saw, because it seemed to show the value of all the good and beautiful things that God has given the earth; and make fine houses and ornamental grounds seem only half as good as the beautiful valley and the grand mountains and the fine old forest. But I forgot that I was talking to a tired school-girl. Come let us have our hats, and we will try the hill."

It was a lovely autumn day, and the trees had just begun to put on their beautiful garments of many colors, as if the brightness of the whole summer fields had been cast upon them, to show how beautiful is the change from the life of nature to its death. They passed by the schoolhouse, and by the pine grove, and began to climb the long hill beyond. Amy was very silent, for she knew she had not shown that day the loving heart that her mother wished her to possess. They walked slowly, and Mrs. Mead gathered the purple asters and the yellow golden-rod, and the bright red leaves of the maple, and made a beautiful bouquet; but Amy, who dearly loved flowers and loved to gather them, did not pick one. It was because her heart was not like the flowers, for only those love flowers who have in their hearts the same love of blessing and making beautiful everything that is about them. One may admire flowers, and love to see them, because of their gay colors, or their beautiful forms; but to love them one must be like them, and seek to reveal God's beauty continually.

After a time they arrived at the little old brown house, nestled among the lilacs like a bird's nest. Mrs. Mead knocked gently on the door. "Come in," said a feeble voice, and they entered a room that served as kitchen, parlor and sleeping room.

woman, that proved to be Mrs. Smith, Busan's mother. There was nothing comfortable in the room. A few poor chairs, a table with a broken leg, some ragged rugs on the floor, and a few dishes on a shelf, constituted the principal furniture of the apartment.

"I am sorry Susan is not in," said Mrs. Smith. "She has gone to try and gather a few cranberries in the meadow, to sell to buy her a readingbook, for, poor child, she has none, and she wants to learn to read, and it is not easy for her, while she depends on a book borrowed at school. She's a dear, good child, and does all she can for me; but it is hard for her to keep the house tidy, and wait on me, and get her own food, and go to school. We are very poor, ma'am, but we do the best we can, and better days are coming, I hope, by-and-by."

"How long have you lived here?" asked Mrs. Mead.

"Oh, not long; only since August. We lived in a place where there was no school, and all the companions Susan had were very rude people, and I wanted her to come where she could be with good people. I am sorry I can't fix her up better, but I am not well enough to work, and such little girls forget sometimes to comb their hair, and make themselves look neat and tidy, and I've been too ill to think much of it; besides, I am almost blind. I hurt my eyes sewing. But

I am afraid I tire you with my complaints."
"Oh no," said Mrs. Mead. "Here is a little girl that has thought people could always do as they pleased. I am sure she is interested in hearing of you."

"I can see that she has a sunny face," said Mrs. Smith, "and I am sure she will be a good friend to my Susan."

Amy looked first at the ceiling, and then at the ragged rug, and then at the faded counterpane on the bed; but she was thinking all the time of the rude push she had given Susan that day.

"Susan, poor child," continued Mrs. Smith, has had no one to teach her, and she has some disagrecable ways, I dare say, for she has been with disagreeable people; but she is the dearest child that ever a mother knew. She is so afraid that I sha'n't be comfortable that she seldom thinks of herself. I sent her to the village the other day to buy her something for a better bonnet, and I thought I could make it when the sun shone the brightest; but she got instead some tea and sugar. Who would have thought of such a child's thinking of it? I asked her how she happened to, and she said she saw some one else buying some, and she thought how nice it would be for me. Oh, she is a dear, good child."

Much more Mrs. Smith said, and after expressing much sympathy and a wish to help her, Mrs.

Mead left with Amy. They walked quietly some distance, and neither of them spoke. After a time Amy said:

"Mother, there's my other hat, that I don't need. Could n't Susan have it?" "Certainly," replied her mother.

"And then there's my reading-book, that I do n't need any more. I should like to have her have that; and if you please, inamma, I will give her mother that gold dollar I was going to buy something with for myself."

"Oh yes, Amy; those are the sweetest words I have heard to-day, because they show you have still some love in your heart."

"But then, mamma, I did n't know that Susan's mother was so poor, and I did n't think she had so hard a time."

"But you thought," said Mrs. Mead, "that she wished to be careless, and did not care to make herself look nicely. Let us not judge others until we know something of them."

Amy saw the beautiful flowers by the roadside again, and ran to gather them. Already the love in her heart began to express itself, and she felt the gladness of it. The beautiful asters looked up to her face, like so many eyes of beauty, and the golden-rod raised its clusters of flowers as if to shed its golden wealth upon her.

low. I should think they would be all alike, growing so close together; but I love one just as like to have them different. Some of the girls say that they hate yellow flowers; but I should think they 'd love them, if God made them so."

"I was thinking, too," said Mrs. Mead. "Shall I tell my thoughts? I was thinking why we had a nice pleasant home and a plenty of food and clothes, while poor Mrs. Smith had to wonder where the next day's bread would come from; and I was thinking if a dear Father in Heaven cared for all his children, what was the reason that their lots were so different."

"I wish I knew," said Amy, "for I felt real vexed when I was there that she had so hard a

time." "I concluded," said Mrs. Mead, "that it was necessary for the beauty of God's universe that there should be no two precisely alike, and that the differences in people, and in their conditions, helped make us all wiser and better. This morning I had a very selfish girl in my home, who was not willing to please any one but herself; and Mr. Emery had a very selfish pupil, who had very little love in her heart for a sad girl; but to-night I think I see a beautiful flower of love blooming in that same little girl's heart, and it sprang up and blossomed because the dear Father in Heaven, wishing us all to become better, made some as teachers for us. Mrs. Smith has taught me patience, and Susan has taught you love. But there comes Mr. Emery, and see what a beautiful bunch of fringed gentian he has."

"I thought I should meet you," said he. "I gathered these for Amy; they are lovely flowers, they bloom so late; and I wanted to tell her a little story I once heard about this sweet September blossom.'

'Oh, do," said Amy; " your stories are always so good."

'There was once a good fairy mother, who had two lovely children. She cared for them tenderly, and loved them as good mothers do. To each she gave beautiful gifts, and prepared the lovliest garments for them to wear. As they became older, and had grown as tall as the stamens of the clematis, they showed themselves very unlike in disposition. The eldest, called Bramblina, showed berself selfish and proud; while the younger, whose name was Gentiana, was loving and gentle. It was a great grief to the good mother fairy to find one of her children showing so unamiable and unlovely a temper, but she trusted that time would change her.

One day the two sisters were walking out together, when Gentiana said, 'Let us go and open the reschuds for the children to smell of."

'Oh, how silly,' said Bramblina; 'you are always doing something for somebody. As for myself, I wish to go and wash myself in the dew drop to make me fair.'

'But, sister,' said Gentiana, 'how sorry the dear none in bloom. But if you wish not to do that, by-and-by I will go; but come with me now and | you," we would invoke the angels to visit them

On a bed in one cornersyan a pale, and looking put the bloom on the apricot, that the dear little ones may remember what a beautiful day this is. Oh, fle, Gentlana; you are full of whims. I

wish to rock myself to sleep in a blue bell." 'But, Bramblina, it is not time to sleep yet; let

us go and give some beauty to the earth. 'I prefer to keep the beauty, myself, replied

the selfish sister. And thus to every wish she gave a petulant and selfish reply. But Gentiana went on her missions of love, and opened the blossoms and kissed the

fruits and perfumed the buds; and she was ever saying, 'how pleased the little ones will be.' Bramblina, however, sought her own selfish pleasure and slept, and wakened and tried to find something to add to her own beauty or her com-

It chanced that the visit of the great fairy king came on this very day, and he was accustomed to listen one night in the summer to the latest wish of his subjects, and fulfill them. As this happened only once in a year, every fairy would gladly have known of his coming, so that they might make some beautiful wish; but he preferred that his

visit should be secret. When Gentiana came home at evening she was weary but very happy, for she had spent the day in loving deeds. Bramblina was also weary, but it was from seeking her own selfish pleasure, They went soon to bed in a marygold, for it was a warm night and they needed no covering. The king sat, also, between the petals close by, so that he could hear the last wish of these children.

'Oh, how tired I am,' said Bramblina; 'I think it has been a dreadful day.'

'Yes,' replied her sister, 'you are tired, for I see you have no color in your cheeks; but it has been a charming day, and oh, if you could have seen those little ones gather the roses, and fill their baskets with apricots.'

What do I want to see them for—the disagreeable things. I wish I was a thorn to prick them; so that they would run away and never trouble me more with their noise.'

Oh, what a sad, sad wish, said Gentiana; 'I wish I was a beautiful blossom that came when other flowers were dying, and that could hold the beauty of the summer sky, and show the world that, spring or autumn, there is ever a spirit of beauty that rules all things. But let us go to

The king heard these wishes, and recorded them on the petal of a white everlasting.

There came up in the spring two plants. One grew large and powerful, and had great thorns all over it, so that all children dreaded to come near it. The other no one noticed until other flewers had mostly faded, and then it had so fair a blossom that all poets loved it, and maidens gathered it to give to their lovers, and children said, it is God's autumn smile; and they called it the Gentian. But the other plant they named the Bramble, and they both represent the wishes of the fairy children-one the loving, unselfish wish; the other the unkind, cruel one."

"Oh, Mr. Emery," said Amy, "I feel very sure you made that story up; but I think it very nice. And now I am going to tell you one that is not made up, but true every word." [TO BE CONTINUED.]

ANSWER TO ENIGMA BY EVA R .- "Trust in God, and try to do right,"

Correspondence.

Spiritualism --- Hospitals --- Panorama illustrating Progressive Development --- Mr. and Mrs. W. P. Anderson ---Greenwood Cemetery, etc.

Wherever I roam, dear BANNER, thy folds are proudly waving in the passing breeze, giving hope and comfort to all who behold it, and the many names inscribed thereon lend it significance and beauty, and will ever impress the mind with inspirations sublimely beautiful and infinite, imparting that filial and fraternal feeling which all "Mamma, I'm thinking what makes one flower lovers of harmony possess. Therefore, deem it purple, and another flower blue, and another yel- not strange that so many of us should wish to hold communion through its columns in rhymes chimes and chats; we who are nearing that lovewell as another. I suppose God thought we'd lit sphere of infinitude, where we hope to hold an eternity of soul-love communings. But, like all children, we note the way-marks, the little incidents of everyday life. Some of these long-to-beremembered incidents occurred at our Grand National Convention, where talent and inspiration shone in resplendent brilliancy. The discussion, pro and con, on Organization, was animating and spirited. The strongest argument in favor was this: That we might have a financial basis for operations; that we might be known by the world as an ecclesiastical body, or religious society, and thereby become a power in the earth, so that we could extend our charities and benevolence whenever we pleased. Healing mediums, then, would be allowed to go among our wounded soldiers, with balm of healing in their magnetic hands for the lacerated and bleeding forms, administering words of consolation to the despond-

> If I have been rightly informed, even the word Spiritualism" must not be spoken in the hospitals. I received this from a lady who has been a nurse in one of the hospitals for a number of months. She adds that their medicines were dealt out by perfect rule, and the nurses ordered to comply strictly to the orders of the physician. Even to apply mustard paste to the feet, if it was not in the doctor's directions, was positively forbidden. And we, as Spiritualists, numbering millions, sit with folded hands, as far as mediumistic power is concerned, because what? Because we are afraid of being bound! No wonder that we who have been bound by creeds and dogmas, and have escaped from their blighting, soul-chilling influence, should dread the bonds of such an organization. But to unite in one grand brotherhood, for the amelioration and elevation of the inhabitants of our earth, would not only insure happiness to ourselves as a body, but would tell in the scale of Progress, up the steeps, to a diviner life; and thus we could have schools or lyceums for our children, where love and wisdom could be inculcated instead of wrath and fear.

But Destiny, which holds all things, will unfold a course for us to pursue, not only in organization, but in everything connected with our existence; and, while we wait and work for the good time coming, may we in patience possess our souls, exercising charity and good will to all, because all differences existing arise from a difference in the organization of individuals, surrounded as all are, by a variety of circumstances and influences before birth, as well as in after life, hereditary bias giving marked characteristics.

Who would blame an individual, or ignore his rights? Not I; but for those who have wronged me most, a prayer ever arises to the Infinite Mind that the bright wings of love may overshadow them, and angels pure and lovely lead them beside still waters, until peace and happiness be repets will be when they go to gather roses and find stored. And to those from whom we have received so many encouraging words, and a "God bless

with inspiration deep and true, a love-lense, which all aspiring minds sooner or later attain.

And to all our many friends in the West, please in the Queen City of my own native State, to who has completed his panorama illustrating the forms of matter to an angel in the spheres. The painting far surpasses my former expectations: but the scene illustrating the departure of a beloved mother from her mortal form, and the weeping son and daughters is so real in its effect, that the beholder is at once taken back to his own paternal home, where a fond mother took her farewell leave of all terrestrial scenes. The angels, bending lovingly over her, are waiting to escort her home. A trance medium witnesses her departure with calm and holy resignation. There this comes home with sensations of grief, love and beauty. The painting, I know, will command respect and attention, when brought before the public. At present it is being exhibited only to a class of students, who come each ensuing week, hundreds of miles, to learn the art of healing the sick without medicine and without price.

He may not remain here longer than the first of October or November next, staying merely to give his classes instructions; so that those wishing to learn his art would do well to avail themselves of the opportunity without delay.

The shades of darkness are receding before the light of truth; and who would not wish to bask in its rays at morn's first rosy dawn? The car of progress is also moving, and in all probability will take him and the panorama over broad prairies beyond the confines of city life, into smaller cities, towns and villages, where people are so philanthropic that they are ready to drink in truths deep and mighty. But wherever we turn, hallowed associations must be left behind, only to be treas ured in the sacred heart of divinest memories.

Our new-found, valued acquaintances, W. P. Anderson, the spirit-artist, and his genial, amiable lady, will long occupy that sacred shrine of remembrance. Their time is all occupied in taking pictures. They are very exclusive because of the unceasing demand upon their time and strength for spirit portraits. The time expired last month in which they were willing to receive orders. They have a number of very valuable likenesses to finish, which will take a year or two to accomplish. But they are devoted to their sacred art, which was given them by spirit power, and they are expecting to continue in it as long as life and strength exist sufficient for the task. They are as loving and harmonious a couple as I ever saw, thus attracting a high order of invisibles to their own penceful home. One thing more respecting them: While yet children, they saw each other grown up to manhood and womanhood, and were impressed with the belief that they were to be united. So, in after years, when they first met, they recognized each other, and mentally exclaimed-"there is my husband," and "there is my wife." They needed no long months or years of courtship, for they felt they were as well acquainted then as they are to-day. This is, indeed, true marriage-true life-companionship-and, to use an old phrase, "a match made in heaven."

I would like to give your readers a description of Greenwood Cemetery, but will only say here, that it is the most beautiful place I ever saw. Its plats of green, its environed walks, its marble monuments, sepulchres, evergreens, flowers, &c., render it not only a place of resort for the resident of the city, but is suggestive of the beautiful home of the spirit, away from the turmoil and cares of earth. When first I beheld its splendor. I thought it a pity that so many thousands should have been expended over the perishable of earth. This, however, was but a passing thought. Was it not well to give employment to the laboring class, or to give the artist and sculptor occasion to cultivate and display the admirable productions of art and genius? Even so. And we know that the cultivation of this faculty of our mind is refining to the spirit, and, consequently, not to be neglected. We visited the Potter's Field, where the graves are side by side, in perfect range, extending over acres of ground, reminding us of fields of corn and potatoes on our western prairies, but planted to bloom in spheres supernal, where gold makes not the difference in honors conferred. There the poor are appreciated according to their moral worth, and I opine that many will have pearls of true greatness, when compared with those who proudly ride over them in this money-loving world.

But I must close, with the hope that angels of earth and of the spheres will assist the BANNER in its unfoldment to the uttermost parts of the

And now, to all, adieu for the present. With a deep, spiritual love for all that is lovely on earth or in the spheres, I remain, fraternally, F. A. LOGAN.

244 Fulton street, Brooklyn, N. Y.

Notes from Saratoga, by a Spiritualist.

Feeling assured, Mr. Editor, that you will feel yourself entirely at liberty to reject my communications if they appear too frequently, and understanding, also, that when in your judgment no paper to articles sent to you, it is your duty to reject them, I venture to write, with the consciousness that no harm can come from it, except the loss of my own time, which may, perhaps, be of but small account.

It is not easy for one who has given much attention to the subject of Spiritualism, to avoid being something of an observer of human character. If, also, he is earnest and active in the exercise of the prerogatives which are essential to free and exalted manhood, by giving full expres sions to his convictions he may find himself rather compelled to be an observer than a participant in the social circle that surrounds him. I have seen those who claim more than ordinary piety-those who make religion their almost constant theme and in mournful strains deplore the sin and wickedness of those around them-be so indignant at the introduction of the subject that they would leave the room. I have heard them, also, in the most positive manner declare that it was of the devil, and as such they should treat it.

I cannot fully account for the manner in which Spiritualism is received. If it is of the devil all things must be, for all things can be made injurious to mankind. There can be no higher power than God, and all things must exist by His will. Where can we draw the line when we attempt to specify what is and what is not of God? Every thing is useful in its place; every thing is hurtful when out of place. When we understand rightly to apply all things, all things will contribute to our good. God never made anything perfect, else all things would not be progressive. If Spiritualism is imperfect, it is no evidence that it is not of God. Surely the Church is not perfect, and yet it is claimed to be of God by those who reject Spiralism is the philosophy of the soul, and the being | not the same spirits that have ever cukindled the

spiritually minded the life of the soul. To cultivate the affections, to be true and faithful to each other, to look with charity upon the faults and allow me to say that I find myself safely moored imperfections of others, and remove, as far as possible, the stumbling blocks in their way, is the spend some time with my only brother, Walter, true province of Spiritualism. There was never before a time when true men were more strongly progressive development of man, from the lowest | called upon than the present. The age, and our nation are in the throes of political and moral revolution. The events of a single day accomplish more for humanity than a century in some other times of the world's history. To fear to speak the truth now is criminal cowardice. The spirit of universal freedom, and yet of individual responsibility and action, should now be seen and felt. To bend our efforts only to the accumulation of money, is far below what is now required of every true man. If prejudice, instead of reason, is the prominent feature of Christian peoare other scenes as impressive and beautiful, but ple, Spiritualists should exhibit a nobler and a higher purpose. It is not easy to discuss the great questions of the day without coming in contact somewhat with partizan feeling. This I fear will be the rock on which we shall split. Yet calmness, candor and earnestness are now requisite, and all except the passionate and thoughtless will feel that a weighty duty is incumbent upon them.

It may not be wise to have even the trammels of sectarian bondage thrown off too suddenly and too entirely. Millions of men are governed by no higher law than that of fear, but the higher law should now be more fully understood. To accord to others all we ask for ourselves, and to recognize merit, only, as the test of worth, is good doctrine if not good law. Every desire and action to remove the hindrances in the way of man's progression, can hardly be laid to the devil, or other evil influence. To make men more happy by improving their external condition, and by inducing them to study and examine into spiritual things,

ought not to make them obnoxious to orthodoxy. Such, however, is human imperfection and human weakness. Who of us can claim perfection, or even any different action under the same circumstances? Who of us cannot repeat a story of our wrongs? How many, since this cruel war has raged, can tell of injuries by the hand of his fellow man? The form of one of my own gifted sons now slumbers in an early grave; the other is languishing in a Southern prison. From the crossing of the Rapidan with Grant, until the 17th of June, before Petersburg, it was almost one constant battle, and constant hardship and exposure: and since then, in the stockade prison at Andersonville, and now in a condition of extreme suffering in Charleston, S. C., he, with other brave and true men, are paying the penalty of endeavoring to sustain the blessings of a government that they believe best suited to promote the happiness of mankind. How many hearts have bled, and how many weary, painful hours have been spent, as well by those at home as those in the fieldand how long, oh how long, before this wicked rebellion will come to an end? When are we to have peace, and how are we to obtain it? God speed the right. Yours, fraternally,

Saratoga Springs, N. Y. P. THOMPSON.

The Davenports and the Cause at the

We have just had a visit from the Davenports

in Elbridge. Or rather a visit from Ira Davenport and his daughter Elizabeth and her husband, Mr. Colie, accompanied by a Mrs. Mitchell, a clairvoyant Healing Medium. They were on their way from New York to Buffalo. They gave us four scances. Saturday, Sunday, Monday and Tuesday nights. Left Wednesday last for Penn Yan. They left good evidence of man's existence beyond the tomb, i. e., to all invertigating minds. There is a class, however, that will cry humbug and denounce without investigating, though they do it against the best evidences of their senses, sight excepted. As these physical manifestations must be produced in the dark, or negative state of the atmosphere, it is next to impossible to convince the skeptical portion of community of their genuineness without the cabinet, and even then some will doubt or attribute it to some hocus-pocus trick, as they all know that Blitz, the juggler, is very adroit in his profession. The Davenports should never exhibit except in private circles without their cabinet, when the most determined skeptics are allowed the privilege of tying the mediums to their seats-arms, hands, feet and legs, securely, so that they know they cannot stir or move about in the least; and then, after searching the cabinet to see that there is nothing visible within that can make a noise, except the instruments, and not even the mediums mouths, as they are allowed to be muffled or bandaged; and then to leave the cabinet, closing the doors after them; and this cabinet in the same lighted room as the audience. If then these instruments are immediately played upon and hands are seen passing by the aperture or opening between the doors, this is evidence, or ought to be, to eyes and ears both, that the mediums do not make the sounds, or present the hands. The person who will not admit this, though he does not admit the idea of spirits, cannot be convinced by any amount of evidence. He may as well be given over to the buffettings of Satan for the destruction of the flesh, as Paul has it, first as last, that he may learn not to blaspheme. For this is to blaspheme against the Holy Ghost, which is in every good can be accomplished by giving space in your man. How many belonging to the different sects are guilty of this very sin. And these same individuals whom only Jesus pronounced hypocrites in his day, will denounce every investigation of these wonderful phenomena. They deplore the idea that the youth of our day are allowed to attend such deceptive jugglers, as they see fit to

The writer of this is denounced as one who is corrupting the morals of the rising generation by giving countenance to these exhibitions, and every epithet heaped upon him as a wicked disorganizer. And all for what? Why, simply because he wishes to investigate and ascertain what man is: what he is physically, mentally, morally, normally and abnormally; what his powers, capacities and susceptibilities are; how matter and mind are related; what laws govern and control them. Is not this important to know? Why, this is enough to employ the mind of man to good advantage forever. And this science of man is denounced as a piece of jugglery, by the same persons who have never devoted a week's time to the subject.

Our worthy friend, the Professor of the Munro Collegiate Institute in this place, who is of an enquiring mind, ready to investigate and look into those laws relating to matter and mind, and who, by the way, is a member of the Presbyterian Church, and his wife a member of the Baptist, are consured for giving countenance to the spiritual phenomena! "Oh, it will injure the Academy," say the alarmists. Why will the study of the science of man, we would ask, injure the Academy? Is it an institution devoted to bigotry and intolerance? We happen to know that the founder, Nathan Manro, who donated to it over twenty thousand dollars, was no bigot, but a liberal minded man. And who are those who would shut out itualism on account of its imperfections. Spiritu- scientific investigation, but intolerants? Are they

fires of persecution in all past ages? Such are they who would quench the spirit of investigation. Let such hide their heads. If they will not advance with the age in which they live, let them not stand in the way, but crawl into their shells, and become mere oysters; but let scientific investigation be free and untrammeled.

Yes, the world moves. The earth revolves, though the Pope may ignore the fact. We have Popes all about us. Even here, in this little, quiet village of Elbridge, they manifest their intolerance. They seem not to know that the science of man is yet to be introduced into our institutions of learning. But the time is even at the door; media are being prepared; they are numerous.

The Davenport Family is an instrument in the hands of Nature's God, that will rock this Continent theologically, from centre to circumference. It will do so on the sea, and across the big waters. Phe crowned heads of Europe will not fail to greet them as harbingers from the invisible spheres. We bid them God-speed on their mission. We have many others left of a similar organization and mission; and while we are blessed with media of this sort, let us thank God that some can be spared to bless and redeem the Old World.

Yours truly, ASHLEY CLARK. Aug. 24th.

Wanderings and Thinkings.

NOTES OF PROGRESS. Since my return from the East, dear BANNER I have been partially over my old field of labor for the last three years in "that obscure part of the State of Michigan," and by comparing many points now with what they were then, I feel that the labor bestowed on them has not been in vain First let me notice

WATSON. People live there, though it is an "obscure place," and good ones, too. Two-and-a-half years since, I commenced labor there, though but two real Spiritualists were to be found in the community. Once a month since, I have spoken there to full audiences; and last Sunday closed their second Annual Grove Meeting, interesting and well attended. The number of those who are regular attendants at our meetings, and esteemed as Spiritualists, is over fifty heads of families, besides many young people, with several mediums of excellent promise. They have a good choir, and sustain all the meetings they can have, and would

sustain more if speakers could be had. KALAMAZOO.

I commenced in this beautiful little Garden City, nearly a year ago, with the watchword, "Perseverance" ringing in my soul—a strong echo from the bright land immortal—and was heartily responded to by the few firm and true friends in the place. Congregations have been small, but very attentive. A debate last spring with Mr. Stephenson, Adventist, resulted favorably. Mrs. Frank Read and Mr. A. B. Whiting, whose

inspirational powers are of a superior order, have done much to advance the cause.

Harry Slade, the well known healing medium has and is still rendering permanent and valuable aid in the way of tests and funds, so that in terested audiences are now by this means—and the ladies' social circle—freely fed, from one-half to three-fourths of the time, on glowing truths, fresh from the golden fount of inspiration.

GUN PLAINS. Still active, with permanent speaking one-half

the time, by that good and efficient laborer, Bro. E. Whippic, always loved, and always appre-

The land of peaches, blackberries, grapes, cool, wholesome, lake breezes, and good health.

My coming to this place, four years ago, was under spirit-direction. Though thought to be out of the way, and a new country, still the results have been most happy and satisfactory, My friends thought at the move I was going to play a lone hand and fail. But, thanks to my good, faithful circle, hearts turned up trumps, and I have had a full hand of them ever since. Never has a speaker and his family been better cared for than we, by the friends here and elsewhere on are not large, there is still much interest felt in the cause, and speakers are in great request, and well sustained and appreciated. From my past experience, of one thing I am satisfied, and that is: though local in my labors, and consequently not popular as a speaker, I have done more good in this than in any other way I could have devoted my time and energies. The local speaker has an opportunity to enforce by his personal influence, his precepts and teachings on the stand, and thus make the impression more permanent than he could by itinerating.

Should this article, already too lengthy, prove of sufficient value to give to your readers, you may expect more of my "Wanderings and Thinkings, in the future. J. G. FISH.

The National Convention of Spiritualists.

The following letter from Henry T. Child, M. D. of Philadelphia, was intended to be read before the late Convention of Spiritualists at Chicago, with several other similar letters, but in the crowd of other matter which pressed upon the time of the Convention, no opportunity occurred for pre-

PHILADELPHIA, July 15, 1864.

DR. GARDNER: Dear Sir—Your circular inviting me to be present at the National Convention, which is to meet at Chicago on the 9th of next month, was duly received, and I assure you it would have given me pleasure to accept it, and to meet with my friends and the Spiritualists who meet with my friends and the Spiritualists who assemble on that occasion. For as iron sharp-eneth iron, so does the countenance of a man his friend." But arduous and responsible cares among the brave defenders of our country—the sick and wounded soldiers—as well as professional engagements at home, will prevent that gratification. Permit me, therefore, to occupy a few moments in

presenting some thoughts to the friends assem-bled in the Convention.

As Spiritualists and progressive men and women, we staud to-day in a very responsible posi-tion before the world. Let us not shrink from our posts, and seek to hide our light under the bed of popular case and applause, or the bushel of self-interest, but be ever ready to proclaim the glad tidings which have been so freely given to us. An ancient inspired writer declared that "no man can see God and live"—in other words, that

mankind cannot discover and carry out the divine and eternal principles, which are the highest and truest expressions of God, without suffering or even forfeiting their lives—becoming martyrs.

Our fathers perceived certain divine principles,

on which they sought to establish our government and which they enunciated in the immortal Declaration of Independence, and these principles stood forth symbolized by "a mighty rock"; and they and their children have rested under its "shadow" in the "weary land" of this life, and a glorious

and free nation seemed to be springing up before the admiring gaze of the world. But the rock, though an emblem, was not that of the purest and most divine and progressive principle that man has discovered. There were elements in it which tended to cleave it asunder, and free nation seemed to be springing up before the admiring gaze of the world.

But the rock, though an emblem, was not that of the purest and most divine and progressive principle that man has discovered. There were elements in it which tended to cleave it asunder, and to-day it has fallen and is crushing its victims by thousands. The Delliah of American Slavery had fondled the Samson of aristocratic and arbitrary lust and power in our midst, until its locks had grown so long that they seemed to cover the

whole land. And though his eyes have long been put out, he has been groping about, and now in his death struggles is shaking the very pillars of the temple of our Government, and the people are falling beneath its rulus, Still all is not lost. On the contrary, there never was a time when there was a breader field for labor, or a richer soil for culture, than is presented to-day. Now are we called upon to plant the great and eternal principles of Truth and Justice, as revealed to us, no longer as a rock which may be cleft in twain, but as a tree having the power of life and growth in itself, and which shall take deep root in the pro-gressive soil of humanity, and send forth its triple branches of Liberty, Equality and Fraternity, un-der the cooling shade of whose wide-spreading arms not only this but all nations shall find rest,

peace and prosperity.

Liberty, the boon for which aspiring humanity has ever sought and prayed, but which has been too little understood, too often crippled in its flight by the shears of conservatism and error—of igby the shears of conservatism and error—of ignorance and a false theology on the one hand, and carried forward into licentiousness on the other—will never be understood aright until harmonious men and women come to realize it physically, mentally, and morally. Then will the declaration that he is a freeman whom "true development makes free," be understood and appreciated. Equality, not of physical, mental or moral power—for such is in contradistinction to Nature's divine law of individuality—but of accountability to ourselves and to the God within us which binds us to all mankind, regulated entirely, as are all

to ourselves and to the God within us which binds us to all mankind, regulated entirely, as are all our rights, by our capacities.

Fraternity, which, while it sees a brother in every human being, and would respect the rights of all, finds its loftiest expression in building bulwarks around the erring and fallen, in giving strength to the weak, hope to the disconsolate, and bringing each nearer to themselves and consequently nearer to God.

requestly nearer to God.

Planting ourselves upon these eternal principles, let us be prepared to water them with our blood—and may you, my brothers and sisters now assembled in country brothers and sisters now assembled in country brothers. cil, be able to send forth such seeds of truth as shall free the millions of hungry souls, and enable them to see more clearly the high and noble posi-tion toward which humanity as individuals, and as a whole, is rapidly progressing:

'If we have whispered, let us whisper no longer, But speak as the tempest does, sterner and longer." Very respectfully,
HENRY T. CHILD, M. D.,
634 Race street.

Written for the Banner of Light. INSPIRATIONAL POEM.

BY J. M. ALLEN. (Controlling Spirit, Achsa W. Sprague.) 'Mong the thorns and roses,

Coming thick and fast

O'er your pathway earthly-Roses only last! 'Mong the loving friendships, Floating on life's wave, Cherish every loved one, For thy soul 't will save From the blighting sorrows Of a loveless life, Bitterness and anger, Pain, and woe, and strife. Love the God above you! Love the angels bright! Love the little children! It will fill with light Every heart in sadness, Every soul in gloom; Every woe 't will banish, Every sin consume. Lovingly and sweetly Glide along forever; Bringing gladness always,

VERMONT CONVENTION OF SPIRITUALISTS.

Reported for the Banner of Lig t.

Causing sorrow never.

Your readers will doubtless expect to hear something through your columns of our Annual Convention.

No one can hope to please all, and in making a eport it is almost, and perhaps entirely, impossiible to do justice to the public speakers. The rich tones of voice, the graceful gesture and the living, breathing thought, cannot be committed to aper. These the audience alone possess; and a skeleton only of the ideas can be given to your readers, with the hope that their fertile and charitable minds will reclothe and vivify the thoughts. and timely overlook many omissions that time and space compels.

On Friday morning, Sept. 2d, in accordance with the call, a goodly number, from various parts of the State, assembled at the Village Hall in Montpolier, beneath the dome of the Capitol, which forms the pedestal of the Goddess of Liberty, and organized the Convention by calling Mrs. Marenda B. Randall, M. D., to preside, and appointing Thomas Middleton and Dr. George Dutton, re-Townsend, Mr. Scott and Newman Weeks, a Committee on Resolutions.

Committee on Resolutions.

The morning was spent in conference, during which some interesting experiences were related. Brothers Russell, Emery, Randall and Shepherd all testified to the remedial power of spirit influence upon the physical body.

Mrs. Townsend spoke of the law of attraction in society, viz: "Like attracts like"—which, if free to act, would regulate all social systems. Warfare exists, and let us take hold of these principles calmly and in earnest.

Bro. Middleton related an incident, quite appropos, in the life of King Charles of Sweden, who abdicated his throne and sought happiness in seclusion. Then he spent some time in endenvoring to make twelve clocks keep perfect time, but after all his skill was exhausted the clocks would not agree. "Fool that I am," he exclaimed, "who cannot make twelve clocks run alike, yet think to make all men agree." He returned to his throne, and continued in the exercise of his

his throne, and continued in the exercise of his

Mrs. Slocum thought we should not rashly separate, referring chiefly to the marriage relation, but endeavor to make ourselves better by seeking The law of harmothe good of our companions. Mr. Bent and Mrs. Tanner were the principal

speakers of the afternoon session. Mrs. Tanner spoke of Charity in connection with Spiritualism. Spiritualism is universal—taking in the high, low, rich and poor; the practice of charity will tend to advance it, and the human family are destined to embrace it.

human family are destined to embrace it.

The theme of Mr. Bent was, "The Religious Demands of the Present Age, and their Supply."

The demands of the past are not now satisfactory, though they were true to the highest idea of antiquity. The demands of the present are for that vital religion which comes by scientific research and the realms of higher existence. Science has always been denounced as infield, yet it. ence has always been denounced as infidel, yet it has marched on in triumph. Man needs educa-tion, a knowledge of his physical condition, and a better development of his spiritual nature, that he may walk in obedience to the inner light of his own soul, speaking its highest truths, which is the highest revelation.

Ignorance is the cause of inharmony and evils.

There is no escape from the penalty of transgres-

sion. Vicarious atonement is immoral, granting indulgences and paying with the blood of an innocent reformer. The great fault of popular religious teachers is that they are following the dead We behold in the advent of the new dispensa-

Saturday morning, after an hour spent in con-ference, Mrs. Townsond offered an invocation, and Mr. Greenleaf presented the subject and discourso of "The Children's Progressive Lyceum." Its object is to deduce and bring out the divine energies of the child-to tench him that goodness is his inheritance, and not total depravity—to throw away the dead carcass of Christianity and revivo away the dead carcass of Christianity and revive the spirit, which can never be outgrown. To teach the law of retribution—less law and more logic—more faith in God and humanity and less in institutions. When we educate our children we shall have harmony. Cull the flowers of beauty scattered rudely by the wayside. If you are satisfied to be tied up to the crib of antiquity, cat there all your life, but give me the living inspiration.

Mrs. Townsend.—The most potent speech that I could make now is to keep silent, for my heart is full. When I compare the teachings of Christian—

full. When I compare the teachings of Christianity with the practices of professors, I am led to ask where the Christians are. The signs, viz. healing the sick, touching deadly things with impunity, &c., do not follow those that profess to believe. The soul and body must be kept together with feed—but they are presed by modeled. er with food—but the poor are passed by unaided.
We are naturally attracted toward some and repelled from others, and we might do anything better than attempt to control this law. Our social institutions will crumble; there is an unrest everywhere. Perhaps your heart may be laid up-on the anvil. People do n't like to believe that suffering makes one better, but all birth to higher conditions is attended with pain. Every law true to an individual, is true to the nation, and true to the world. When we are willing each should think for himself, war will cease.

Saturday Afternoon.—Invocation by Mrs. Brown, followed by a discourse from J. H. Randall, on "Man, Reason; Woman, Intuition." A poem was then given by Mrs. Townsend, closing as follows:

"He firm, be strong, he brave, be true, Nor let your courage fail; Truth's power shall triumph over wrong, Nor let its power prevail."

Saturday Evening.—Mrs. A. A. Currier addressed the audience upon the theme of "The Revival of Faith, or the Mission of Spiritualism." After de scribing the life and character of Jesus in such language and terms as would put to shame the efforts of many ministers, she adds, "he was, indeed, wonderfully fit to be the herald of a new religion." His system of ethics embraced no axioms altogether new, but the "religion of Jesus, full of majestic splendor, will ever stand fadeless and eternal."

and eternal."

The divine doctrines taught by Jesus, and con-The divine doctrines taught by Jesus, and consecrated by his life's blood, were set in powerful contrast with the doctrines of the present, as exemplified by the lives of professing Christians. The glory of Jerusalem has departed; the gate called beautiful is riven. The Pope of Rome waves his sceptre over the seven hills, and apes the dignity of St. Peter. Men put their saviours to death and canonize their ashes to-morrow. The Church has proved recreant to her first love, and is, therefore, infidel. Spiritualism comes to restore primitive Christianity; universal order is its essence. It tramples not upon the Bible, but studies it in the impartial light of reason for the truth that it contains. It embraces all truth, and throws that it contains. It embraces all truth, and throws nothing true and beautiful in our institutions

Sunday Morning.—Mrs. E. M. Wolcott improvised some poetry, closing as follows:

"Then let all power descend to carth,
Oh! Father, great and good,
And banish Error in its path,
Till Thou be understood."

She then spoke in favor of organization, and uttered a prophecy similar to one given at Rockingham one year ago, viz., that the Church will turn against us, and carnage and bloodshed reign in the religious and social elements of society, as now in the political. And unless we work, and proclaim the truth from the house-tops, gird on the armor, and be ready for the warfare, we shall be crushed out as a people.

Mrs. M. S. Townsend followed. The grandest eloquence that ever stirred the human soul, was

Mrs. M. S. Townsend followed. The grandest eloquence that ever stirred the human soul, was the truth simply and carnestly spoken. We want something done that shall make us better men and women. Orators and sages fail to move the heart, and this it is that needs training to-day. The cause of our troubles lies deeper and darker than slavery; 'tis ignorance of laws divine If we attempt to organize upon any basis save attraction and passive obedience to the higher law and demands of our being, we shall fail. Gold, as now related to us, is a curse. We need to learn how to related to us, is a curse. We need to learn how to use it. 'Tis better to feed the hungry than draw up articles of faith. The true nature of love we need to know, and then we shall be all free lovers—God is free; God is love. If God loves he preserves. When we truly love we shall preserve and not destroy.

Afternoon.—Mrs. Currier.—"I shall discourse of things spiritual—of the soul, and the action of its sublime faculties in the higher realms of exis-

The spiritual is a world of sight, sound and real here are two modes spirit realms take cognizance of external objects. One is the external, and the other more interior; the latter is nearly akin to earthly clairvoyance. Ordinarily, spirits cannot discern terrestrial objects. The primum mobile of all motion and volidate is the set. tion is the will.

If all were in their natural spheres there would be no such thing as drudgery. Many now labor for the means of sustenance, but the true incen-tive to labor is the two-fold desire of happiness and progress. In the Spirit-World every child of God shall find both occupation and recompense.

The following resolutions passed the Conven-

tion Sunday evening, eliciting some spirited re-marks from Mrs. Townsend, Mr. and Mrs. V. P. Slocum, D. Tarbell, Dr. Dutton and others: Resolved, That we, as Spiritualists of Vermont, feeling it important that a paper giving an expression of our views as men and women working for the reformation and progression of numanity in every condition, should be sustained, do give the BANNER OF LIGHT our earnest sup-

ort, by our united efforts to extend its circula-Resolved, That man has but one true, infallible guide, and that guide he can find nowhere except in his own soul.

Resolved, That Spiritualists, to make any adresolved, That Spirituinists, to make any advancement in Progress, must throw aside all irrational dogmas and creeds and the Bible as being the only book of inspiration to us.

Resolved, That we will discountenance slavery

in every form.

Resolved, That as Spiritualists, we will, by our lives and conversation, countenance and approve

every phase of the Temperance reform.

Resolved, That true Spiritualism embraces within its mission every phase of Reform and all earnest and true seekers of truth and right should never shrink from the investigation of all subjects tending to the amelioration of the condition of the Human Race.

Resolved, That as consistent Spiritualists we

should strive to make our daily walk a living and powerful testimony in refutation of the many scandals that are heaped upon us by our opposers.

Resolved, That we, as Spiritualists, in Convention assembled, do most solemnly protest against the evil influences of free lust that prevails to such an alarming extent among the people at

Resolved. That while we repudiate the absurd doctrine of vicarious atonement as taught by mod-ern Theology, we accept the pure life and beauti-ful precepts of Jesus of Nazareth, as recorded in the New Testament, as a perfect standard of morality; and regard those only as true Christians who by their lives and conversation strive to attain the high standard of excellence that charac-

terized him.

Resolved, That we publicly express our sorrow and disappointment in losing from our midst the visible presence of our beloved sister and co-laborer Calista P. Works, and that we extend to her bereaved husband our earnest sympathy, hoping that he may never feel that she has left him, or will cease her noble work of love among mortals; that he may thus continue to meet and work with us for the elevation and progression of

humanity.
W. W. Russell, Thos. Middleton, and D. P. Wilder, were appointed a Committee with power to locate and make full arrangements for our next

annual Convention, on the last Friday, Saturday and Sunday, of August, next. Geo. Dutton, M. D., was chosen corresponding Secretary.

The friends were kindly received by the people of Montpelier and many expressed a private wish that the next Convention might be held at the same place.

same place.

In love and fraternal regard, I remain, yours for the Truth, GEO. DUTTON, M. D. Sce'y.

Rulland, Vt., Sept. 13th 1864.

What Is, and What Is To Bc.

Our enemies have failen, have failen; the seed,
The little seed they laughed at in the dark
ling risen and cleft the soil, and grown a bulk
Of spanless girth, that lays on every side
A thesagnid arms and rushes to the sun.

Our enemies have failen, but this shall grow
A night of summer from the heat, a breadth
of autumn, dropping fruits of power; and rolled
With music in the glowing breeze of time,
The tops shall strike from star to star, the fangs
Sindl move the stony bases of the world. TENNYSON.

Whoever has watched, with interior eye, the course of events, the ebb and flow in the great tide of our National Life, must needs concede that more than mere mortal agencies are engaged in this contest of ours; that far more is involved than the physical success or failure of the North or the South. It is time we realized the fact that nations, as well as individuals, are directed and controlled by powers above and beyond human ordering; and that not until these higher purposes are served and the desired objects attained, will the struggle cease. We do not mean by this, be it understood, that the victory of one party or one side over the other, by force of arms, is the beall and the end-all. This is but the prologue; and the end of this, even, we have not reached. Nay, the politico-military fight is not yet over. Before it is, we expect it will become more bitter and bloody, more savage and deadly than ever.

Respecting our difficulties, men generally feel as though we had fallen upon evil times; they bemoan and lament the seemingly ill luck which has overtaken us. As in the beginning, so today, our rulers and leaders little comprehend the real magnitude of this conflict, the necessity of its continuance, or the significance of its fulfill-

The nation is undergoing the pains and blessings of maternity. The unseen physicians of our country-Washington, Franklin, Jefferson, Paine and others, spirits fitted by nature and of enlarged experience, are anxiously waiting in attendance. The inevitable tendency of our political, religious and social states is to secession or disintegration. It comes in due season, and we gather as we have sowed. Commensurate with the cause will be the effect. The present is but one result, the outcropping of that nearest to the surface. Others' are to follow, which from their nature take deeper root in the soil of man's feelings and actions.

The papers of to-day are full of the probable and immediate overthrow of the Southern cause. but the miraculous elasticity of its backbone—the great anomaly of the age-convinces us it is not quite so nigh as we might suppose or could wish. It comes, however, at its appointed time. Comes when other rebellions, children of this, are born,

To-day the American nation is receiving its needed discipline; is getting sifted, educated, chastened. It is being tried in the furnace of God's affliction, to come forth purified and redeemed, humbly kissing the rod and acknowledging the right and justice of Him whose right it is to reign. But think not America is to suffer alone. The flat has gone forth to all. Other countries are to have their upheavals corresponding to ours. The Old World is to be convulsed. Their seas of trouble and of blood will

" Follow fast and follow faster."

Their passage through the Red Sea draws nigh. The retributive and distributive Justice of Heaven will soon rock Europe to its centre. Thrones which to-day are regarded as immovable as earth itself, will bend and break before the impending storm. The tread of the innumerable host of the skies no nation can withstand. In this day of judgment and adversity will they be seechingly look to this land, which they now so affect to despise, for succor and strength. And America, magnanimous then as the spirit of her Washington, will not withhold the necessary aid. The light of her example will serve to pilot them, "a cloud by day and a pillar of fire by night."

Though we appear to be simply drifting, fear not, there is guidance above. Beyond, the skies are clear. The future is refulgent with hope and peace. America! a happy and glorious destiny awaits thee. When duly prepared we shall enter in and possess our Promised Land.

Washington, D. C., Sept. 17, 1864. PENN.

Affairs in Brooklyn, N. Y .--- Jennie Lord's Seances, etc.

A few words in regard to our movements here may prove of interest to the readers of the BAN-NER. Quite a revival has taken place in consequence of Dr. Fitzgibbon having established a Scientific and Progressive Lyceum," at 138 Washington street, with a view of affording opportunities for a scientific investigation of the various phases of spiritual manifestations. Free circles are held every Sunday evening, at 71 o'clock, and not only are they well attended, but many ladies and gentlemen who have hitherto held aloof and scoffed at us have become deeply interested, and attend with the greatest regularity. Some remarkable manifestations have occurred at these circles, (some through the doctor himself.) which have not been surpassed anywhere. Through the week, evening pay circles are held, in order to sustain the establishment. the profits of which, and the donations of friends, are its present means of support. At the present time the excitement is very great, as you will perceive by referring to several of the New York and Brooklyn papers, in consequence of Miss Jennie Lord and Mrs. Ferris giving séances in the lecture room of the Lyceum. On Friday evening I had the pleasure of being present, when both ladies gave séances. Miss Lord gave hers first, at one end of the lecture room. The most beautiful music was given us, accompanying the singing of the doctor's daughter, and other friends: this was followed by selections from various operas, some church music and miscellaneous pieces. The bell-ringing of the chimes, (a new set of which has been presented to Miss Lord here,) cannot be surpassed, or, indeed, equalled by any human power, After this music, the celebrated Indian chief, Black Hawk, danced a war dance, shaking the whole house during his performance, which he accompanied with a tambourine, beaten upon the head of Dr. F.'s eldest daughter. Our invisible friends next passed a glass of water, some candies, and other articles, round the audience, holding the water to the lips, placing the candies in the mouths and on the laps of the ladies, and closed the scance by lifting Miss Lord (seated in her chair) in the air, and placing her on

Mrs. Ferris's scance was also very remarkable and convincing. It was partly musical, and she was controlled by various spirits, who held conversations with the audience. One remarkable fact was that her hands were held by some gentleman whilst the music was played and the instruments carried round, and spirit hands were continually touching persons in different parts of the room. Spirit lights were produced, visible at one time to a portion of the audience, and at another to the other portion-the lights never being visible to all present at the same time. The spirit now called up a gentleman, who proved to be Mr. A. Maverick, of the New York Evening Post, to hold the medium's hands, and whilst so held a solid iron ring was placed on the table, and in a powerfully possesses them. Let us remember ellent tests have been given.

the test was admitted by all present.

The Eddy family, from Vermont, will visit us in a few days, under an engagement with Dr. Fitzgibbon. They are said to give manifestations of a more wonderful character than the Davenport Boys, and will no doubt create a great

I understand the doctor will visit Boston, Philadelphia, Baltimore, Washington, etc., with the Eddys and Mrs. Ferris, and deliver a course of public lectures, accompanied with their manifestations, some time during the winter.

Our friends from a distance visiting New York will do well to pay us a visit, where they will find that the cause of Progress is advancing among us as rapidly as anywhere, and be received with that affectionate regard that prevails throughout our harmonious system. L. A. W. Brooklyn, N. Y., Sept. 26, 1864.

This Paper is issued every Monday, for the

veek ending at date.

Banner of Tight.

BOSTON, SATURDAY, OCTOBER 8, 1864.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page. ___ LUTHER COLBY. - - - EDITOR.

Spiritualism 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 entholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

Communicating One's Self.

Some of our modern critics, of the sub-acid rather than the cheerful school, take unbounded pains to impress it upon others that men too readily run into the habit of communicating themselves, whether by tongue or pen, and that the habit is one unqualifiedly mischievous, if not positively vicious. We conceive they state the case too strongly, and therefore wrongly. They have in their minds, without doubt, an idea—not very clearly conceived, either-that people are in general inclined to communicate before they have received and accumulated—that they talk more than they know-that they give out more than they feel; and from this view, not solidly based to begin with, they argue that it is better that men should communicate of themselves but little or nothing, but spend their lives chiefly in acquiring and storing, and hoarding.

But here is just where the mistake lies at the utset. There can be no genuine spiritual growth and enrichment, unless what is received is given off, also. With this habit is intimately connected the power of absorbing and assimilating what is our own throughout the realms of the whole universe. The instant we shut off the stream, and from its being a divine current running always through our nature, attempt to turn it to account by making it work some private wheel of our own, the spiritual force of that current is gone. and we have nothing left but a muddy canal for it, populated with the slimy tenants of conceit and selfishness, and shadowed all along its banks by such weeds as love to grow in dank and un-

healthy places. There is a noble, because nobly-suggestive article on this very topic of communication, in the October number of the Atlantic Monthly; and we truly can say to our thousands of readers, it is well worth their perusal. It is from the pen of Rev. Mr. Wasson, of whom Theodore Parker said, men five or six. The gloves could not be told or wrote, rather, that he expected more from him from the fluest importations from Paris. har man in Massachusatta shall make room for but a single extract:

"Every human soul has the absolute soul, has the whole truth, significance, and virtue of the universe, as its lawful and native resource. Therefore says Jesus, 'The kingdom of heaven is within you;' therefore Antonius, 'Look inwards, within is the fountain of truth;' therefore Eckart,' within is the fountain of truth;' therefore Eckart,
'Ye have all truth potentially within you.' All
ideasof truth dwell in every soul, but in every soul they
are at first wrapped in deep sleep—in an infinite
depth of sleep; while the base increase of brutish
life is like chloroform, or the fumes of some benumbing drug, to sleep thom over more and more
in oblivion. But to awaken truth thus sleeping
in the soul is the highest use of discipline, the nolets the of culture and the most aminest service. blest aim of culture, and the most eminent service which man can render to man. The scheme of our life is providentially arranged to that end; and our life is providentially arranged to that end; and the thousand shocks, agitations, and moving influences of our experience, the supreme invitations of love, the venom of calumny, and all toil, trial, sudden bereavement, doubt, danger, vicissitude, joy, are hands that shake, and voices that assail the lethargy of our deepest powers. Now, it is in the power of truth divinely awakened in the state of the west forms of the series of one soul to assist its awakening in another. For as one sout to assist us anakening in another. For as nothing so quickly arouses us from slumber as hearing ourselves called upon by name, so is it with this celestial inhabitant; whoever by virtue of elder brotherhood can rightly name him, shall cause his spirit to be stirred and his slumber to be broken."

The nearer we approach in our conceptions to what is really divine, the more unselfish we become ourselves, and the more freely we impart all that it is ours to give. And this very same act, or habit, of imparting is a great help in harmonizing faculties of our own which lack just this practice to bring them in harmony, so that they shall operate with still a larger success for the enrichment and development of the nature. What we crave, that we must do. If we feel that we have that which it would be a relief to communicate then we must obey the impression. Perhaps some soul is even now waiting to hear itself called from the deeps of its lethargy by name; and if it responds to our call, we are made happy as well as greater, by exerting the mysterious power which

acts upon ourselves as well as upon the slumberer. None of us need be alarmed, even in this day when there is so general a habit of communication, or at least of talk, that too much will be said, or that time enough will not be afforded for individu al growth. That may be the last cause for danger. ar less comes to the surface than is experienced and known. We think there is a great deal more inward pain experienced from inability to utter what is worthy of being uttered, and what a great multitude of other souls is waiting in patience to hear uttered, than the world at large can have any conception of. We are too apt to give out enough about our common and inconsequential life; the interior and higher life is kept down and often smothered. How many actions are inexplicable otherwise than by referring them to this forcible suppression of the ability to communicate in any other way. How many characters take shapes which defy either analysis or description, merely because they have no regular, natural, and healthy means of giving forth to others what so

few moments was actually put on his arm. The ap- with humility that but a little of the all that we plause was unbounded, and the truthfulness of are can be communicated by any of the modes or powers over which we hold control.

> As men are continually seeking and waiting for some one man fuller of the divine energy than themselves, to communicate himself to them, or to impress himself upon them as a die is impressed upon coin, so it lies with certain few and chosen individuals to perpetuate their power on the earth by availing themselves of this ready condition of receptivity. Such men we call our great men. And yet it is not because of their strong wills or larger force of character, but rather because they are more simple and receptive themselves, permitting nothing to come between them and the great source of spiritual power. When they merely stand up and proclaim what they saw and what had been given them to know, straightway all who hear them declare that they had long seen and known as much themselves. And doubtless they had. But they never put faith in their intuitions, but rather borrowed of somebody else. They believed in everything but what they were inwardly urged to believe in, and hence were paupers until the simple and truthful souls came to give them back what had always been their own-

The Great Victory.

The actual results of Sheridan's brilliant and complete victory in the Shenandoah Valley are not so apparent even now as they will soon be when regarded in connection with Gen. Grant's further operations below Richmond. But the connection between the two movements is very close. By Early's defeat and the demoralization of his army, Lynchburg is uncovered, and Richmond placed in immediate danger; for from Lynchburg, should Sheridan seize upon it, a movement could be made directly against the James River Canal and the Danville Road leading Southwest from Richmond, and, with Grant's cooperation from the Weldon Road, and the establishment of a force moving down from Fredericksburg on the North to the Virginia Central Road at Hanover Junction, the rebel capital will be besieged on all sides and it will be a necessity with Lee to evacuate as soon as he can find his way out.

In such a case, he must either run or fight. or perhaps fight, anyway. Grant would ask nothing better than to have Lee come out into the open field and try the issue with him by arms. From what the Richmond papers say, we should not be surprised to find, in the end, that that is just what the rebel general is making up his mind to do. We hear already of a proposed," movement" on Lee's part; but whether up in the direction of the Shenandoah, or Southward upon Grant, we are not yet able to state. Early's command was all used up in the recent fight in the Valley. He is already known to have lost ten thousand five hundred men. This is by far the most decisive victory in Virginia, if not in the war. It is but one of the battles that are to be fought for the possession of Richmond.

American Gloves.

We need go abroad for gloves no longer, since there are manufactories in our own country where they are turned out in large numbers. In fact, very few of the gloves which bear a reputed Parisian maker's stamp ever saw Paris, or the Atlantic ocean that lies on this side of it. Besides manufactories of gloves in Connecticut, Philadelphia and Massachusetts, there is a town in Fulton County, N. Y., named very fitly Gloversville, whose inhabitants are absorbed in making gloves. All kinds are made there, from the heavier to the softest of kids. For the latter, sheepskins are imported from the Cape of Good Hope and from England, whose skins are of a fibre as elastic and fine as any that we call real kid, and which very few good judges can tell from kid. These skins come over merely salted; they are then cleaned of their wool and all animal matter, soaked and washed, oiled, and softened with alkalies, and then stretched, cut and stitched. This occupation engrosses the labor of the people of the entire village. Men earn twelve dollars a week, and wo-

Peace Rumors.

We have been having the benefit-if it is thatof any number of peace rumors from the South, for a week or two past, but nothing tangible seems to come of them. The most interesting of them all, however, is that which would make it out that leading citizens of Georgia—such as Gov. Brown, Vice-President Stephens and Hon. Herschell V. Johnson-are ready to confer at Atlanta, if not directly with Washington, on the subject of peace. But these stories are of not much more value than as they go to show that the people of Georgia are weary of the war, and would not like to see their State made desolate by its ravages as Virginia has been. We do not doubt that Sherman's victory at Atlanta has seriously impressed it upon the public mind of that State at least, that resistance to the authority of the United States is futile and wicked, and should be abandoned at the earliest moment. Whenever Georgia asks for the protection of the Government against Davis's tyranny, she will have it in full.

The Fall in Gold.

We have had a famous tumble-down in gold, of late, for which we are heartly glad. The speculators have got hurt, far and near. Those men who held large stocks of coffee and tea, sugar, molasses, flour, coal, cotton cloths, dress goods, and other commodities of life, found themselves unable to withstand the pressure of such a sudden fall in prices, and had to succumb. They were buried in the ruins of the very structures they have been so long erecting. Nobody cares for their losses. It is not a regular business they follow, but gambling; and they gamble with the necessities, and comforts, and even the lives of the people, caring for no other result than that they may grow rich themselves. The destruction of the fortunes which this class of men may rear for themselves, made as they are from the needs of the many, is but too welcome an event to call forth any one's sympathy.

J. V. Mansfield in New York.

Owing to the earnest solicitations of friends in New York, who have been urging Mr. Mansfield to visit that city before he makes his contemplated tour to Europe, he informs us that he has consented to do so, and accordingly will spend the winter months in that city. For a few weeks, however previous to his going there, he will receive calls r answer sealed letters at his residence, No. 153 Chestnut street, Chelsea. He wishes us to say that his terms for answering scaled letters are \$5, and no letters should be sent unless accompanied with that sum.

Charles H. Foster.

Since our announcement of the return of Mr. Foster to this city, his rooms have been thronged by all classes anxious to communicate with their loved ones across the river of Death. Many ex-

Steamer Katahdin.

This noble vessel, which plys on the "outside route" from Boston to Banger, touching at Rockland, Camden, Belfast, Searsport and Bucksport on the way, is a very staunch and well-built boat, and gildes through the water with the steadiness and ease of some of the larger ocean steamers. She was built expressly for "Sanford's independent line," and since she has been on the route a very largely increased business has been done in conveying passengers and freight to and from the East. A voyage of sixteen or eighteen hours gives one an opportunity to test the ability of the stewart to supply the cravings of an appetite which is sure to have a keener relish than ever; and he is just as sure of finding the tables loaded with all the substantials for a good breakfast, dinner or supper. The steamer leaves so as to make the passage up and down the Penobscot River during daylight, thus affording an opportunity of witnessing the fine scenery of that noble river. Those who would like a comfortable trin upon the water should try this route and our word for it, they will feel refreshed and benefitted thereby.

Lower Prices.

We rejoice every day to find that the prices of commodities are falling, and that the people at large are in a fair way to obtain the wherewith to live on during the coming winter, which they were not quite in the way of before. As gold advanced, prices very naturally went up also; but it was soon found that they got ahead of gold altogether, the ratio between them being anything but reasonable. There was no sense or justice in such exorbitant charges for common articles, which were readily produced and entered at once into general consumption; but the speculators bought up whatever they could lay their hands on-flour, potatoes, butter, corn, coal, and many other articles in common demand, and combined to keep them at high prices as long as they could. Some of these men now find they have held on a little too long; and it furnishes everybody with satisfaction to know that they have suddenly hung themselves by the same rope by which they expected to suspend others.

October.

Here we are at the threshold of delicious October again! It hardly seems a year since we last enjoyed the reviving atmosphere of this most truly spiritual of all the months of the year, but time passes swiftly in these days of unusual excitement. We can do no less than urge all our readers who are able, to be out doors as much as possible during the brief term of this beautiful month, and regale thomselves and recreate their spirits among the influences that abound on the hillsides, over the rail fences and stone walls, and n the gorgeous woods. November is biting and chilly; this present month is the very fullness and ripeness of the year, and should be enjoyed in the open air, among such scenes of dreaminess and splendor as no other month of the year af-

Health of Louis Napolcon.

There is much anxiety, not to say alarm, in European circles about the health of the Emperor Louis Napoleon. He is attacked latterly with sciatica, a complaint which provokes the most wearisome lassitude of his whole system, physical and mental, and incapacitates him for the transaction of even the slightest amount of business. The inquiry is often put, what shape would European politics be likely to take, in case of the sudden decease of the Emperor? He has shown himself to be the first politician of them all, and his leading and directing influence would be greatly missed among the herd of lesser minds that scintillate here and there. England stands to-day, by Palmerston's admission, a second-rate power. The question naturally arises, what power in Europe shall therefore aspire to be the first?

"The Devil's Work."

The Crisis still adheres to its belief that Spiritualism is the work of the devil. Well, let us briefly state what Spiritualism does: It heals the sick when drugs will not. It feeds the hungry when the rich close their doors against the poor applicants. It makes the passage of the spirit from its tenement of clay, calm and even joyful. It teaches of a beautiful country beyond this "vale of tears." It teaches, too, of immortality; that those of our friends who have passed on, can and do return to bless us with their presence, and assure us that God is love. When ignorance, fostered by creedists, ceases to influence mankind, then our beautiful Philosophy will shine with diamond brightness-and that time is rapidly approaching.

Mexican Matters in France.

On receiving the statements of recent proceed ings in Mexico, the more intelligent and influential portion of French merchants are dissatisfied with the shape matters are taking, and do not hesitate to express that dissatisfaction in their own way. A Paris writer for a Liverpool paper says that "no description can give an idea of the disappointment experienced by French commerce at the sorry result obtained after the immense expenditures made by the Government in the expedition to Mexico." They regard the news from Mexico as every day " more humiliating and distressing to those men of business who have ventured their capital upon the strength of promises so largely distributed by Maximilian and his sup-

Lyceum Hall Meetings.

Mrs. S. E. Warner, who is very popular as lecturer in the West, speaks again at Lyceum Hall in this city next Sunday. At the National Convention of Spiritualists recently held at Chicago, she was chosen to deliver one of the regular ad dresses, and some of our returned delegates pro nounce her speech one of the very best made during that Convention. She speaks in Willimantic Conn., the two remaining Sundays in this month: so our friends here will not have another opportunity to hear her.

Mrs. Hatch in Pennsylvania.

A correspondent informs us that Mrs. Cora L V. Hatch recently "delivered three lectures in Meadville, Pa., to large and intelligent audiences. It was the first time a trance speaker ever visited this place for the purpose of lecturing, and the great interest awakened shows that the neonle are longing for spiritual food. She also spoke at Thermansville, Pa., Sept. 18th." She is now speaking in Seymour, N. Y., and is to lecture in this city during next month.

Meetings in Washington D. C.

The Spiritualists in Washington have commenced their regular meetings again in Smeed's Hall, 481 9th street. Thomas Gales Forster, one of the ablest lecturers in the field, speaks for them during October, to be followed by Mrs. F. O. Hyzer, and other able advocates of the Spiritual phiWritten for the Banner of Light. TO MOTHER.

BY MRS. M. E. CLARKE.

I know the Spring's sweet coming, mother, Will but renew your grief; Almost in agony you'll mark Each tender, bursting leaf. There is a voice you'll long to hear, Whose tones in music fell, And a graceful form, which now "is not," Will oft beside you seem to walk The streets of fair Grinnell.

When the soft twilight comes, mother, Oft through the wavering gloom, I start with eager joy to feel His presence in my room. And when with aching heart I sing

The songs he loved so well. His voice with mine goes floating up, And I mourn not near the grave which decks The slopes of fair Grinnell.

Oh, it was hard to lay him, mother, In his bright youth to rest; To mark the blue-eyed violets ope O'er his unanswering breast. We deemed him gone, apart from us, In other worlds to dwell;

Oh, mother he is over near! Our loved one brings us hopes to cheer-He comes where shines through evening clear, The white spires of Grinnell. Greene, Iowa, April 26, 1864.

New Publications.

THE HAUNTED TOWER. By Mrs. Henry Wood. This is the latest production from the pen of this popular authoress. All her previous works have been sought for and read with avidity. This is an exciting novel, which carries the reader's attention to the end with a fascination that will not let one drop it until its contents have been completely devoured. Mrs. Wood is so well and favorably known that a word hardly need be said to induce people to read her works. A. Williams & Co., 100 Washington street, have it for sale.

THE ATLANTIC MONTHLY for November contains its usual excellent variety of literary food. The terms of this magazine have been raised on account of the high price of paper and the constant advance of material and labor in all departments of printing, to \$4,00 per year; and it is richly worth it. In the next number, Col. Higginson will begin a series of papers describing the traits and adventures of his pioneer colored regiment-the First South Carolina. They will bear the title of "Leaves from an Officer's Journal." Published by Ticknor & Fields, 135 Washington street, Boston.

THE CONTINENTAL MONTHLY for November presents a fine table of contents, from the pens of some of its ablest contributors. "Some Uses of a Civil War," and "American Women," are worth the reader's closest attention; "Our Great America" is an ably written article; besides these there are many other interesting papers, which make this an excellent number. John F. Trow. 50 Greene street, New York, publisher.

THE NATIONAL QUARTERLY REVIEW; edited by Edward I. Sears, LL. D. June and September, 1864: Vol. IX. Contents: Chemistry-its histor, progress and utility; Vico's philosophy of history; Elizabeth and her Courtiers; Do the lower animals reason? William Pitt and His Times; Spinoza and his philosophy; Commencements of Colleges, Universities, etc.; Emigration as influenced by the war; Notices and Criticisms. For sale by A. Williams & Co.

TRUMPET OF FREEDOM. Published by Oliver Ditson & Co., 277 Washington street, Boston. This is a collection of about fifty of the most popular and patriotic songs of the day, new and old; just the thing to send to our brave soldiers, or for the family.

Miss L. T. Whittier.

In a note from Miss Whittier, the lecturer on Health and Dress Reform, she informs us that she has retired from the lecturing field for the present, on account of the severe injury which she received by being thrown from a carriage some time ago, and from the effects of which she has not yet recovered. She is at present stopping at "Our Home," Dansville, N. Y. She closes her letter as follows:

"As my physicians do not wish me to read or write, I take this short method of answering the invitations of my friends. When I shall be able to again add my feeble efforts to help on the much needed health reform, it is impossible to tell; but be assured when that time comes, and my nerves have regained their wonted strength, and my spirit been made doubly strong by this discipline, I shall joyfully do and suffer whatever is presented to my inner consciousness as right and necesed to my inner consciousness as right and necesaccount, if rightly viewed from a philosophical standpoint."

Appointments.

Mrs. E. A. Bliss speaks in Chelsea during this month; Mrs. Townsend speaks in Charlestown next Sunday; L. Judd Pardeelin Malden; Miss Beckwith in Quincy; N. Frank White in Marshfield; Mrs. Currier in Haverhill; Emma Houston in Worcester: Miss Nellie J. Temple in Lowell. S. J. Finney will lecture in Sturgis, Mich., in

the Free Church, on each Sunday during the month of October. Mrs. A. P. Brown, inspirational speaker, will

ecture at St. John's Church, Derby Line, Vt., on Sunday, Oct. 9th, at 101 A. M. and 1 P. M. Mrs. N. J. Willis speaks in Malden, Oct. 16; in

Lynn, Nov. 6 and 13.

The Union Sociables.

The fourth season of the Union Sociables will commence in Lyceum Hall, fifty-seven Tremont street, on Tuesday evening, Oct. 18th, and continue every Tuesday evening through the dancing season. Tickets admitting a gentleman and ladies, seventy-five cents. Dancing to commence at eight o'clock precisely, closing at twelve o'clock.

THANKLESS TOIL .- When the brain and heart. THANKLESS TOIL—When the brain and heart grow weary of laboring for what so few seem to appreciate, there is a strong inclination to rest from thankless toil. If the beautiful flowers of love were allowed to grow in the hearts of man-kind, instead of bitter hate, this suicidal world rould soon become a paradise indeed.—Progres ive Age.

We fully coincide with our cotemporary that the heart will grow weary of laboring for those who do not seem to appreciate one's services. But we should toil on, notwithstanding, for we have the consolation of knowing that the beautiful flowers of love spoken of by the writer, will blossom for us in the spirit-world, if, while working for humanity, we partake of but a small share of their fragrance here.

The greatest abuse of the faculties God has given us is their disuse. True.

ALL SORTS OF PARAGRAPHS.

The BANNER of the present week is a choice number. The reader will find in its columns a great variety of matter-enough to suit all tastes, we opine. The Spirit Messages upon our sixth page are especially interesting. Mrs. L. M. Willis's story to children cannot be excelledit goes right home to the heart. Then the reader may turn to a fine Poem by Belle Bush, and of course admire it. And on our eighth page we have placed one of Mrs. Hatch's inspirational discourses, entitled "THE SUMMER-LAND AND ITS CHARACTERISTICS." A full melange of other interesting matters may be found scattered over its

We shall publish in our next issue a carefully prepared essay from the pen of our talented correspondent "***," entitled "SPIRIT INTER-COURSE-ITS REVELATIONS:" setting forth the philosophical and religious aspects of Spiritual-

A report of the Vermont Convention of Spiritualists will be found on our third page.

Postmaster-General Blair has resigned his seat in the Cabinet, and President Lincoln has appointed Ex-Governor Dennison, of Ohio, to fill

THE SAYINGS OF JASPER CLAYTON.—I know there are three things that remain uninjured by the "Fall"-the songs of birds, the beauty of flowers, and the smiles of little children. For God always leaves us something to remind us that Paradise shall be regained.

Tam unfit for the duties of life until I have taken my graduating ticket in the college of a true woman's heart.

Not one moment of enjoyment can be transitory, for the impression which it leaves is eternal; and what is done with diligence and effort, communicates a hidden force, of which we cannot say how far its influence may extend.

A writer in the Atlantic says, in substance, that he must assume it as the judgment of common sense that there neither is nor is likely to be any educational mortar wherein a fool may be so brayed that he shall come forth a wise man.

Some people whine terribly because of the large tax on wine.

At a recent trial of the Ames rifle gun at Bridgeport, a shell, weighing one hundred and seven pounds, with a charge of twenty-five pounds of powder, went a distance of seven and one-half miles in thirty seconds.

The new double-turretted monitor at the Charlestown navy yard is nearly ready for sea; meaning, we suppose, to be looked at-nothing more.

Government has increased the price of stamped envelopes. The increase on the letter size is about seventeen per cent.

As the sun bleaches some surfaces into whiteness, but turns and blackens others, so the sweet shining of truth illumines some countenances with belief, but some it darkens into a scowl of hate and denial.

HENS.-Linseed meal is found to be a great promoter of egg-laying. Mixed with scalded meal or shorts, or with sour milk, it is readily enten, and is a good substitute for animal food and insects.

The modern Phenomena of Spiritualism is represented by opposers as being puerile, ridiculous and silly in the extreme; yet we know of nothing in modern Spiritualism which is not a duplicate of ancient manifestations as recorded in the Bible. We know of no phase of mediumship but that can be found in the Bible; and certain we are that every argument brought to bear against modern Spiritualism, is equally potent against the mani-festations recorded in that book.—Progressive Age.

A stout heart will keep the body vigorous, the health good, and chase away the blues; while despondency will wreck not only fortune, but mind and body also.

Who can read the following beautiful lines and not feel that they contain truth as well as poetry

- A smile upon some kindred face,
 When human hearts with grief are bowed,
 Is like the golden ruys that chase
 The durkness from the Summer's cloud.
 It lifts and thrills, and brings a cheer
 To glid with joy the saddest hours;
 It sparkles on the soul as clear
 As dews that sleep on fainting flowers.

More than four thousand men are now employ-

ed at the Charlestown Navy Yard, and their earnings are a quarter of a million dollars per month. A bachelor by the name of Somerset said that

he must always remain a poor, miserable bachelor, for how could be prevail upon any modest young lady to turn a Somerset?

Peter the Great, when at Saardam, wished to hear a rather famous preacher. The latter consented to preach before the Czar. Having ascended the pulpit, he said, with solemnity and dignity, "Think well, speak well, and act well. Amen." Luther's counsel to a candidate was contained in these words: "Go boldly into the pulpit, open your mouth like a man, and be

A Western editor is responsible for the following illustration of juvenile piety: "Pray, God, bless father, and mother, and Anna. By jinks! I must scrabble quick to get into bed before Mary does."

A question by a lawyer to a "rough" in court-"Did you strike the officer in his official capacity?" Rough-" Not much. I slogged him in the

What a beautiful example for all of us is the resolution of the old lady, who, from a crabbed and anxious body became quite the opposite When asked what had induced the change, she replied: "To tell you the truth, I have been all my life striving for a contented mind, and have finally concluded to sit down contented without

A hundred factory girls from England, whose passage money had been paid by the Lawrence Mill Companies, recently arrived in Lawrence.

The wool crop of Ohio, the present year, is estimated at fifteen million dollars.

Ten negro regiments have been enlisted in Tennessee since the Government gave its consent to the experiments

A lady has computed that if the women of America would dispense with the extra twelve inch tall piece to their dresses, a saving of \$1,000. 000 would be effected. Criuoline has been abolish ed at the opera in Paris under penalty of fine.

A citizen who was asked one hundred and twenty-five dollars for an overcoat on Friday, joined the "Wear-out-your-last-year's-winter-coat Sóciety" next day. Everybody should imitate "A Citizen" in this respect at least. The regular tailors are getting to be worse than the "Shoddy-

Elizabeth H. Whittier, of Amesbury, the only sister of the poet, and herself a poet of some repute, died recently, after being an invalid for some years.

It is estimated that at least one-third of the newspapers published in the United States four years ago have suspended publication.

"They're always giving things different resigna-tions from what they used to have" said Mrs. Parting ton to Ike. "In my opinion what they call the new ralgia is catamount to old rheumatiz."

When will the enormous advance in the price of paper recedo? That is the question uppermost in the minds of printers at this time.

BE BENEVOLENT.

That man may last, but never lives,
Who much receives yet nothing gives—
Whom none can love and none can thank—
Creation's blot, creation's blank!

A Missouri paper says that the Digger Indians are never known to smile. They must be grave

Gen. Sheridan is a native of Ohio, not Massachusetts, as stated by many papers. He was born in 1831, and graduated at West Point in 1853.

There are now building for the through broadguage routes from New York to St. Louis (1200 miles) 150 locomotives, 5000 freight cars, and elegant passenger cars in proportion.

The sum of \$29,000,000 of the recent loan of \$32-000,000 has already been delivered to subscribers.

NEW TELEGRAPH LINE.—A new telegraph line is to be constructed, by the American Telegraph Company, from Boston, connecting with the Fitch-burg line at South Acton, and following the Marlburg line at South Acton, and following the Mariboro' branch railroad to Mariboro' depot, and from thence along the old county road to this city. The line is expected to be in working order about the middle of December.—Worcester Spy.

A lady in Berkshire, N. Y., presented her husband with their twenty-first child last week. The babies are all living. So says an exchange.

Correspondence in Brief.

Evidence of the reality of spirit communion Evidence of the reality of spirit communion cannot be made too plain, or be too easily obtained by the great mass of the people. Notwithstanding the almost innumerable tests and proofs given from the spirit-world, and the efforts of lecturers and the press, there is still a lamentable state of ignorance upon the subject in almost every community. Good test mediums are comparatively scarce, while lecturers and Spiritualist publications in many localities are almost or entirely unknown. What resource, then, is there left to reach the masses but to collect such evidence as exists in the form of well authenticated dence as exists in the form of well authenticated tests, and the various phenomena, (covering all or most of the different phases,) giving names, dates, and proofs of authenticity, all demonstrating beyond a reasonable doubt the truth of modern Spiritualism, and publish the same in a cheap pambllet for general distribution?

yout a reasonable doubt the truth of modern spiritualism, and publish the same in a cheap pamphlet for general distribution?

Such a document in the hands of earnest Spiritualists would reach the minds of thousands now inaccessible, and thereby accomplish a vast amount of good, which can be effected in no other way. With the hosts of mediums and lecturers, books and papers, there has not yet appeared a work, published in a cheap, popular form, devoted to the simple purpose of giving an historical sketch of numerous cases, embracing all the departments from which evidence of spirit intercourse may be derived.

Many of your readers will remember the publication of "Slavery as it Is," in a similar form some twenty-five years ago, which forever silenced the cavils of those who question the alleged facts. Spiritualism has a parallel case to establish, and no intelligent believer can doubt but that the most overwhelming proofs can be presented by

most overwhelming proofs can be presented by the same method, which will forever remove all the same method, which will forever remove all question from the minds of all candid readers. Will some competent person commence the work at once, and prosecute it to a speedy accomplishment? I make these suggestions, hoping that others who think likewise will make it known through your columns, for if there is a manifest demand, there will be a sure supply.

Yours for truth, G. ADAMS.

Franklin Mass.

Franklin, Mass.

"My Religion" Once More.

My DEAR BANNER—I should not put in a claim for any share in the quoted parts of the article bearing the above title, were it not portioned out among others. One entire column at the close was from a paper prepared for and published in your pages some three or four years since, entitled "A Few Words on an Old Theme," over the signature of A. C. S., the signature I was then

Now having killed that little bird I may as well kill another with the same stone. When those initials were no longer used, for an indefinite time the name "Katie Gray" became attached to my fragmentary thoughts, although not designedly on my part excepting in the first instance. As the name Katie carries with it an air of frolic and sprightlines not comporting with the gravity of a staid elderly person like myself, Deacon Gray said I might as well use my real name, as the world would not care anyway, and so from that time your humble contributor has been plain. A. C. GRAY.

*The compiler of "My Religion" says he omitted the names of the authors from whose works he quoted, for reasons of a spiritual nature—nothing more, nothing less.—[EDITOR BANKEL.

From a Friend in Maryland.

Enclosed find three dollars, dear BANNER, onehalf of which please accept in aid of your free circles, and the other half in support of publish-ing the BANNER. Although I do not subscribe for the BANNER. Atthough 7 do not subscribe for the BANNER through your office, yet I receive three copies through your agent in Baltimore. I sincerely regret the suspension of the Herald of Progress, and trust the BANNER will not be obliged to share the same fate, for want of pecuonliged to share the same late, for want of pecuniary aid, but hope all those who appreciate the beautiful truths it teaches, will rally to its support. As for myself, I would rather pay five times the amount of the present subscription than be without it. Should you be compelled to advance the price again, give notice, and I will do my share.

Wishing you God-speed, I remain,

Truly yours,

Cumberland, Md., Sept. 22, 1864.

Hilnols.

Dr. L. K. Coonley writes as follows: "We have given a short course of lectures in Dekall, Ill., to good sized and inquiring audiences, and much interest there in the Spiritual Philoso-phy is being manifested."

To Correspondents.

[We cannot engage to return rejected manuscripts.] A. C., Washington, D. C.—We have no room for the kind of matter you designate. We should be happy to hear from you, however, whenever you may feel impressed to write. We shall print your article on Mexico.

"FRANK."-Never mind. It is all right. Put your question about "querist" in a more explicit form.

G. A. P., AUBURN, ME .- Persevere, friend, in the good cause. Better times are coming.

Obituaries.

On the morning of the 17th of Sept., the spirit of Philo Clark

On the morning of the 17th of Sept., the spirit of I'hilo Clark was freed by the Death-Angel, aged 88 years 5 months.

During a painful liness his faith in Spiritualism seemed to brighten, and his love of its truths were manifested through his earnest enquiries concerning the realities of the Higher Life. His helief was his staff and support. Mr. Clark's was one of the twenty ploneer families who removed from North Hadley, Mass., in 1837, to Walworth Co., Wis., and has been identified with its growth and prosperity for years. His life has ever been characterized by acts of benevolence and kindness by which many hearts have been made happler and better.

Mrs. C., who is now left in the sunset of age, with more than half her family upon the other side of the river of Life, has been remarkably sustained by her trust in the loved once' return to her, and those remaining with her who have been drawn nearer to the truths of spirit communion through his death.

death.
The services of Mrs. Thankie Clark Bantle, a daughter, were also performed with his, who passed away one year ago, whose death aroused an investigation of Spiritualism, which has resulted in a deep and shiding faith and comfort to both Mr. and Mrs. Clark. The services were performed by the writer at the request of the deceased.

Jeffersonville, Ind., Sept., 18, 1864.

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.

Bread 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.

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street,) every Sunday, (commencing Oct. 2,) at 24 and 74 r. st. Admission, len cents. Lectures engaged:—Mrs. S. E. Warner, Oct. 9; N. Frank White, Oct. 19; J. S. Loveland, Oct. 23 and 30; Corn L. V. Hatch 'during November. GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free.

THE SPIRITUAL PREEDOM will bereafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sabbath School every Sunday, at 1% r. M. All Interested are invited to attend. C. L. Veazie, Superintendent.

DR. C. II. RINES. CHARLESTOWN.—The Spiritualists of Charlestown hold meet-lags at City Hall. every Sunday afternoon and evening at the usual hours. The public are invited. Speaker engaged:— Mrs. M. S. Townsend during October.

CHELSRA.—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 speakers have been engaged:—Mrs. E. A. Bilss during October; Miss Lizzle Doten, Nov. 20 and 27; N. Frank White, Dec. 18 and 25.

and 15.

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:—Nellie J. Temple during October, November and
December; Chas. A. Hayden during January; Mrs. Frances
Lord Bond during June.

QUINOX.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. Speakers engaged:—Miss Martia L. Beckwith, Oct. 2 and 3; Mrs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 11.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 75 r. n. Speakers engaged:—Charles A. Hayden during October; N. Frank Wilte, Nov. 6 and 137 Miss Susio, 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.

March 5 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speakers ers engaget :—N. S. Greenleaf, Oot. 16 and 23; Miss Suefe M. Johnson, Nov. 6 and 13; Miss. 8. A. Byrnes, Dec. 18 and 25; W. K. Ripley, Jan. 15 and 25; Chas. A. Hayden, April 2 and 2; Miss Martha L. Beckwith, May 6 and 13. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

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

day, atternoon and evening, in the Universatis Current.

Portland, Me.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 7% o'clock. Speakers engaged:—Wm. Lloyd Garrison, Oct. 9; Rev. Adin Baillou, Oct. 18; 11. P. Fairfield, Oct. 23 and 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Surie A. Hutchinson, Nov. 20 and 27; W. K. Ripley, Feb. 19 and 28. New York.—Ebbitt 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, permanent speaker.

manent 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 r. x.

The Friends of Proguess 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.

BROOKLYN, N. Y.—The Friends of Progress meet every Sunday ovening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y.

Washington street, Brooklyn, N. Y.

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 Itali, corner of Minth 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. Bliss, of Springfield, Mass., during December.

WASHINGTON, D. C.—Spiritualist Meetings are held every 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; Warron Chase during January.

ADVERTISEMENTS.

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

PIANO AND SINGING!

THE LABOR OF YEARS ACCOMPLISHED IN WEEKS! Independent Performers in One Quarter's Tuition:

MRS. PAGE, Inventor and Teacher of an entirely new and unapproachably expeditious method for learners to become masters of the use of the Plano, or accomplished Singers, as the pupils may desire, is now in Boston, at 246 Washington Street, over Chickering's, Room No. 4.

Madame Anna Bisnop, and other disinterested artistes, have given MRS. PAIGE'S system their most cordial approbation.
Oct. 8. 3m° SOCIABLES!

THE "SPIRITUAL FREEDOM" will give a series of SOCIABLES at No. 534 Washington street, commencing Thursday Evening, Oct. 6th. Doors open at 7 o'clock; dancing at 8; will close at 12 o'clock. Tickets of admission can be obtained at 72 Essex street, Mt. Tuttle's; at 160 Harrison Avenue, of C. II. Bines; Mrs. Verale, 288 Tremont street; and Mr. Baker, 30 Rowe street; in Chelsea of Mrs. Finley, opposite the City Hall; of Thomas Gordon, in Roxbury, 30 Adams street; and also at the door. It is hoped that all who love the amusement of dancing will give us a call. Single tickets 25 cents; or, 88 for the course for two persons—84 for one.

Oct. 8.—1w*, DR. C. II. RINES, MANAGER.

MUSICAL CIRCLES. MRS. ANNIE LORD CHAMBERLAIN will commence a series of CIRCLES at the house of Col. C. II. Wing, No 40 Russell street, Charlestown, on Thursbary, Oct. 20th, at o'clock, p. M., and continue every evening (Sundays excepted) Tickets admitting a gent and lady, \$1,00. Single tickets for ladies, 50 cents, to be obtained at this office.

ADELPHIAN INSTITUTE.

DOARDING AND DAY SCHOOL FOR YOUNG LADIES, will commence its Winter Session on TURSDAY, Oct. 25th, continuing five months. A Teacher of Gymmastics will give instruction in the new system of Parlor Exercises. The location is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norristown Montgomery Co., Pa. †—Oct. 8. MADAME GALE, Clairvoyant and Test Medium, has removed to 18 Lowell St., where she will give sittings daily. Circles every Wednesday at 1%. 1w*-Oct. 8

MRS. A. G. POOLE, Trance Medium, No. 181 Washington St., cor. Hollis Pl., Roxbury. Circles every Wednesday at 8 o'clock, P. M. 2w*-Oct. 8.

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

BOOKS! DELA MARSH, at No. 14 BROMFIELD STREET, keeps constantly for sale a full supply of all the Spiritual and Reoffmatory Works, at publishers 'prices.

The ALL ORDERS PROMFILY ATTEMBED TO.

Aug. 20.

SCROFULA AND OTHER INHERITED DISEASES, CONSUMPTION, Dropsy, Spermaterrhea, Diabetes, Dip-theria, Rheumatism of every phase, PRESCRIBED FOR AND

URED, on receiving a positive Diagnosis.
Oct. 1.—2w WM. R. PRINCE, Flushing, N. Y. DOMESTIC WINES. GRAPE and CURRANT, of my own manufacture, warrant ed rune, 4 years old. Price, \$2,50 per gallon. C. S. MID DLEBROOK, Box 778, Bridgeport, Conn. 2ws—Oct. 1.

DIARRHŒA CORDIAL. THOSE desirous of precuring a superior article for the cure of Diarrheea-for children as well as adults-can do so by forwarding \$2.00 by letter to DR. J. T. GILMAN PIKE, Room No. 2,) Hancock House, Boston. tff-Oct. l.

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

EVERY ONE'S BOOK. ^

THE HARBINGER OF HEALTH, CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. By ANDREW JACKSON

It was a mind and body. By Andrew Sackson Davis.

How to repel disease, regain health, live as one ought, treat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system-go-through the world with the least wear and tearghind in the truest conditions of harmony—this is what is distinctly taught in this volume, both by prescriptions and principles.

There are to be found more than three hundred prescriptions for more than one fundard found of Diskase. Such a mass of information, coming through such a source, makes this book one of independent of the prescriptions and tought to be found in every household in the land.

land.

A handsome 12mo., of 432 pp. Price, \$1.25; postage, 20 cents.

For sale at this Office.

Nov. 23.

AND STANDARD WORKS ON SPIRITUALISM.

ALSO, PAMPHLETS, NEWSPAPERS, ETC.,

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,

ALL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the BANNER OF LIGHT.

Subscriptions taken for the BANNER OF LIGHT at 17s. per annum. Sample copies always on hand.

DR. H. A. TUCKER. CLAIRVOYANT PHYSICIAN.

Office Hours:
WEDNESDAYS. Boston-Marlboro Hotel, 227 Washingon street, from 10 A. M., to 4 P. M.
THURSDAYS. TANYON-13 Porter street, from 1 to 5 P. M.
FRIDAYS. PROVIDENCE—Corner Broad and Eddy streets, THUISDAYS. TABNYON—13 POTTER STREET, FROM 1 to 5 P. M.
FRIIDAYS. PROVIDENCE—CORRE Broad and Eddy streets,
from 1 to 6 P. M.
SATURIDAYS. N. BRIDGEWATER and F., STOUGHTON—The
let and 3d of each month. BROOKLYS, N. Y.—The last in each
month, from 12 to 6 F. M.
MONDAYS. E. ATTLEBORO—Commencing Sept. 12th, 1864,
once in two weeks, from 12 to 6 F. M. WALFOLE and SOUTH
DEDHAM—Every alternate week.
TUESDAYS. N. ATTLEBORO—Commencing Sept. 12th, once
in two weeks, from 3 to 6 F. M.
ATTLEBORO FALLS—Each altermate week, from 5 to 7 F. M.
SUNDAYS, TUESDAYS and FRIDAYS—At his residence,
FOXNOIO, from 8 to 11 A. M.
Eff—All advice graits after the first examination.
MEDICINE INVAMABLY CASH.

15—Oct. 1.

DR. J. R. NEWTON, Practical Physician for Curing the Sick, WASHINGTON BUILDING,

CORNER OF CLINTON AND MAIN STREETS,

Oct. 1.-tf ROCHESTER, N. Y.

PHOTOGRAPHS OF ELIJAH, THE PROPHET. PHUIUMATID UF BLIGAH, THE TRUTHED.

PR. C. D. GRISWOLD, of Cleveland, Ohio, has recently published Photographs of ELIJAH, THE PROPIERT, taken from an Oil Painting executed from sketches and descriptions of several mediums, and verified by some of our best keers as a correct likeness. They can be had at the following rates: Small size, mounted on cardiboard, 3½ by 5 inches, plain, 60 cents. Same size colored in oil, 91.09.

Large size, mounted on cardiboard, 8 by 11 inches, plain, 81.50.

Same size, colored in oil, 92.50.

Small pictures sent by mail. Large size by express. Buitable frames with giass, furnished when ordered for large picture for one dollar extra. Address, Dic. C. D. GRISWOLD,

Oct. 1. Cleveland, Ohio.

FOOTFALLS

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

VV formerly Member of Congress, and American Minister to Naples.

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

CONTENTS. PREFACE.—List of Authors Cited.

BOOK I.—PRELIMINAUY. Statement of the Subject Cited;
The Impossible; The Miraculous; The Improbable.

BOOK II.—TOUCHING CENTAIN PHASES IN SLEEP. Sleep in

General Character of the Phenomena; Narratives; Summing Up.

BOOK IV.—OF APPEARANCES COMMONLY CALLED APPARITIONS. Touching Hallucination; Apparitions of the Living; Apparitions of the Dead.
BOOK V.—INDIGATIONS OF PERSONAL INTERFERENCES. Retribution; Guardianship.
BOOK VI.—THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addonda to Tenth Thousand; Appendix; ludger.

Index.
Price \$1,50, postage free. For sale at this office. June 11. JUST PUBLISHED. MYSTERIES

LIFE, DEATH AND FUTURITY. Illustrated from the Best and Latest Authorities,

BY HORACE WELBY, Author of Predictions Realized," "Signs Before Death," etc. THE aim of the writer is to render his book acceptable to a wide number of readers, therefore he has endeavored to make it attractive by the notes and comments of expositors of our own time, as well as from those sacred treasures of learning, and those studies of Scripture, which strongly reveal to us the relation of God to man. The most reverential regard for things sacred has been fostered throughout the work; and altiough the stores of classic thought and fancy have been exceptionally resorted to for embellishment and illustration, these have been employed as subsidiary to the Spirit and the Truth.

CONTENTS:
Life and Time; Nature of the Soul; Spiritual Life; Mental Phenomena; Bellef and Skeptleian; What is Superstition? Fremature interment; Phenomena of Death; Sin and Punishment; The Crucifixion of our Lord; The End of the World Foretold; Man after Death; The Intermediate State; The Crucifixian Resurrection; The Future States; The Recognition of each other by the Blessed; Adversaria; The Pilgrim's Progress; Appendix.

gress; Appendix.
[137 - 1'rice \$1,50; postage free. For Sale at this office.
April 23. THE WONDERFUL STORY OF RAVALETTE;

TOM CLARK AND HIS WIFE.

THEIR DOUBLE DREAMS AND HIS WIFE,
THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT
BEFEL THEM THEREIN; OIL, THE ROSIGRUEICLAN'S STORT.
By DE. P. B. RANDOLPH, author of "Pre-Adamite Man,"
"Dealings with the Dead," etc., etc.
The author, in his introductory, says, "In giving what follows' to the world, no one can be more alive to the fact that this is the latter half of the nineteenth century, and that the present is empinatically the era of the grandest Utilitarianism, Rovolution, Matter-of-Paet, and Doubl, that the world ever knew, than is the editor of the following extraordinary tale. He has no apologies to make for offering it—no excuses, even as a novelist, for departing from the beaten track of 'War, Love, Murder and Revenge;' 'Politics, Passion, and Prussio Acid,' which constitute the staple of the modern novel."
Price \$1,25, postage free. For sale at this office. May 28.

EVIDENCES

OF -MODERN SPIRITUALISM. BEING a Debate held at Decatur, Michigan, March 12th, 13th and 14th, 1861, between Mr. A. B. Whiting and Rev. Joseph Jones, upon the question: "Resolved, That the origin of Modern Spiritual Phenomena is entirely Hypothetical, and therefore, the Revelations from that source are not at all

reliable."
This discussion created great interest in Decatur, and vicinity, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the abjest lecturers in the spiritual ranks. This pamphlet of one hundred and fourteen pages, is just such a document as our friends should circulate among skepties.

keptics.
Price 40 cents, postage free. For sale at this office.

THIRD EDITION. THE LILY-WREATH

SPIRITUAL COMMUNICATIONS RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP OF MRS, J. 8. ADAMS. BY A. B. CHILD, M D.

Go and whisper to the children of earth, and tell them that that they term the fleeting vision, is but the soul's reality.— FLORA:

THE little buds that have in love been given, are now gathered and twined in "Love's" "Lily Wreath." No thought of self-approval prompts the hand that scatters them to uncrowned brows. He gives, from "Love's bright bower, buds that have daily opened fragrant to his soul. Let them fall gently on the brow of many forms that come to angel-gardien, gathering Hope's bright wreaths. Even from spirit-echoes, even from angel-pens, there come imperfect breathings, that call for Charity's soft manile to rest thereon. They have been whispered in love, they have been breathed from happy homes, where carth's children shall abide. To each and all, Love whispers, "Come," and the buds thou hast gathered from the "Lily-Wreath," bear with thee on the breath of pure affection; and brighter, softer gariands shall crown thee, undying, to deck thy brow forever.

Price \$1, postage 16 cents. For sale at this office. Ap'l 23.

LOVE AND MOCK LOVE: OR, HOW TO MARRY TO CONJUGAL SATISFACTION. By George Stearns. This is the name of what the Hoston Investigator calls "A very handsome little work," and of which the Hoston Cultivator says—"A more unique, racy and practical essay has not often been written." Its leading topics

Price 25 cents; gilt edition 40 cents; postage 5 cents. For ale at this office.

PRE-ADAMITE MAN;

THE STORY OF THE HUMAN RACE, from 35,000 to 100,-000 years ago. By GRIFFIN LEE, of Texas. (P. B. Randolph.)
INTRODUCTORY.—Adam-not the first man; Men bullt cities in Asia thirty-five thousand years ago; Luke Burke and the credibility of History; The Fate of Genius; The New York Tribune and Leonard Horner on Egyptian Pottery 13,500 years old; How we know that the Egyptians made Pottery 1,500 years before Adam's date; The Artesian Well borings of the French Engineers in the Egyptian Detair; Discovery of the Colossal statue of Ilhampses II., and what followed it; Syncellus and the Chiddean Chronology, stretching back 36,000 years; Chinese Kings 16,000 years ago; Tr-Ak-Ku, the original Chinaman, created 129,000 years ago; Irice 8,125, postage 20 cents. For sale at this office, May 14.

A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

An Original Book! JUST PUBLISHED,

MAN AND HIS RELATIONS: ILLUSTRATING THE INVLUENCE OF THE

MIND ON THE BODY;

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE ELE-

MENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD. BY PROF. S. B. BRITTAN, M. D.

BY PROF. S. B. BRITTAN, M. D.

FOR fifteen years the author has been employed in researches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital, and Mental Phenomena, as exhibited in Man and the Animal World. It is, however, especially devoted to Man-to the constitution and immortal exitence of the Bool; its present Relations to the Blody; to the external forms and internal principles of Nature, and to the realm of Universal Intelligence.

The curious mental phenomena that hover along the horizon of our present existence—which the learned have either regarded as illusions of the senses, or hallucinations of the mind, while they have nursed the superstitions of the ignorant—are here carefully classified and explained with peculiar aptness and great copiousness of illustration; with singular independence of thought, and rare philosophical ability. In the language of one of our ablest literary reviewers, The author has a hoppy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind.

Dr. Brittan grasped in his musterly classification the great est WONDERS OF THE MENTAL WORLD!

In this respect his remarkable book is a COLLECTION OF RANE CUIPOSITIES, and must attract universal attention. At the same time, the student of Vital Chemistry, Physiology and Medicine; the Divine and the Moralist, the Alexandreal Physical Philosopher, and the Political Reformer, will find it replete with prodound and profitable instruction.

TABLE OF CONTENTS:

TABLE OF CONTENTS:

The Tenant and the House: Electro-Physiological Discoveries: Circulation of the Animal Fluids; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and involuntary Faculities; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovating Powers of the Human Mind; Mental and Vital Powers of Resistance; Evils of Excessive Procreation; Mental Electrotyping on Vital Surfaces; Influence of objects and Ideas upon the Mind and the Morals; Relations of Mind to Personal Beauty; Relations of Mind to the Character of Offspring; Tho Senses and their Functions: Psychometric Perception; Philosophy of Faschnation; Animal and Human Magnetism; Magnetism as a Therspentic Agent; Importance of Magnetism in Surgery; The Phantom Creation; Psychological Hallucinations; Mental Telegraphing; The Faculty of Abstraction; Philosophy of Sleep; Psychological Mysteries of Sleep; Inspirations of the Night; Somnambulism and Somniloquism; The Cintroyant Vision; The Law of Prophecy; Apparitions of the Living; States Resembling Death; Philosophy of Inspiration; Rationale of Worship; Natural Exidences of Immortality.

**Done elegant volume, 800, thied lakit paper—extra velutors of the extra Relations and the States Resembling Death; States Resembling Pagnetism and Som Pagnetism Relations.

CF One elegant volume, 8vo., tinted lakt paper—extra vel-lum cloth bev. boards—with Steel Engraved Portrait. Prico \$3.50, postage free. For sale at this office. Aug 20.

IMPORTANT TO REFORMERS. JUST PUBLISHED, THE HYMNS OF PROGRESS:

BEING a Compilation, Original and Select, of Hymns, Songs, and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School,

BY LEVI K. COONLEY. the age in Church, Grove, Hall, Lyceum and School,

BY LEVI K. COONLEY.

This very neat and most excellent collection should be incovery family whose feelings are the least interested in the development of the times. It is without the music, but largely adapted to tunes in popular use. Where unusual music is required, reference is given so that it can be obtained.

In the "Reasons for publishing this aid to Melody," the author says: "In traveling for the last seven years in various sections of our country, and attending Progressive Meetings, the want of more general singing to produce a oneness of feeling has been very apparent. When offering, in such places, the works having the music attached, the reply often comes: "We are not acquainted with music; give us a book of Hymns and Bongs without music, adapted to familiar tunes and well-known metres, of convenient size and comparatively low in price, and we should like it better." On the other hand, many of the Leaders of Choirs say they prefer the words separate from the music, and in large-sized type; that they choose to select for themselves the innuse adapted to the words to be used; that very frequently the words to be sung, as they wish, are in one part of the book and the nusic in another, so that two books become necessary. This work is issued to meet, in part, these deficiencies."

Select Readings at the commencement and closing of meetings is a common practice, and gives a variety of exercises that caunot well be dispensed with in the present demands of society.

When any of the words have been taken from copyrighted.

When any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be obtained, so as to give a wide-extended notice of such publicamade to where the music or work containing it can be obtained, so as to give a wide-extended notice of such publication.

Nothing is given in the Hymrs of Progress that can give offence to any true Reference in whatever department he or she may feel it a duty to labor. The first one hundred pages are nearly all occupied with the Hymrs adapted to Tunes in common use throughout the country, and the rest of the work is classified as follows:

It Must be Born Again—Being Hymrs and Songs concerning the change from earth to spirit-life, in various metres.

Miscellamy—Heing selections adapted to a great variety of subjects and occusions, in various metres.

Must. Blossoms and Fruit—Designed for the use of Lyceums, Schools and Festivities, in various metres.

Songs—Offerings of the Affections.

Union Pearls—Bongs, patriotic and sympathetic, of our country and its defenders.

Select Readings—For opening and closing meetings, and for private or social gatherings.

EFF Wm. White & Co., Publishers. 12 mo., 224 pages, large type; cloth bound in various colors. Price 75 cents, postage 12 cents. For sale wholesale and rotall at this office. Jo 25.

THE HISTORY
OF THE
SUPERNATURAL IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWITT.

"There are two courses of Nature—the ordinary and the ex

traordinary."—Buller's Analogy.
"Thou caust not call that madness of which thou art proved to know nothing."—Tertuilian.

CONTENTS OF VOLUME I.

An Apology for Faith in the Mineteenth Century; Spiritualists before the American Development; Manifestations of the Supernatural in Germany—continued; Manifestations of the Supernatural in Germany—continued; The Supernatural in Switzerland and France; The Supernatural in the Bible; The Supernatural of the Apocrypha; The Supernatural in the Bible; The Supernatural in Assyria, Chalder and Persia; The Supernatural in Auctent Egypt; The Supernatural in Ancient India and China; The Supernatural in Ancient India and China; The Supernatural in Ancient Remeit India and China; The Supernatural in Ancient Rome; The same Faith continues in all these Nations to the Present Time; The Supernatural amongst the Larly Fathers; Supernatural of the Nee-Viatonists; The Supernatural of the Nee-Viatonists; The Supernatural of the Ree-Viatonists; The Supernatural of the Re CONTENTS OF VOLUME I.

CONTENTS OF VOLUME II.

Magic in its Relation to the Supernatural; The Supernatural in the Greek and other Eastern Churches; Supernaturalism in the Waldensian Church; The Supernaturalism in the Waldensian Church; The Supernatural amongst the So-called Heretics and Mysiles of the Middle Ages; The Spiritualism of Luther and the Early Reformers; The Supernatural and the Church of England and of General Opinion; The Miracles in the Church of England and of General Opinion; The Miracles in the Church and the Church of England—condition of the Church and the Church of England—condition; Opposition to New Facts; The Philadelphian Brethren; Spiritualism amongst the Dissenters; George Fox and the Friends; Madame Guyon and Fencion; The Prophets of the Cevennes; The Wesleys, Whitefield, and Fletcher of Madeley; Hohme, Swedenborg, and Irving; The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellaneous Mat CONTENTS OF VOLUME II.

ers; Conclusion. Two volumes. Price \$3,00. For sale at this office. June 11 A BOOK FOR THE CENTURY! WOMAN AND HER ERA!

BY MRS. ELIZA W. FARNHAM. Two Volumes, 12mo., nearly 800 pages.

This Remarkable and Powerful Work comprehends an exhaustive treatment of the Woman Question. The argument embraces the following divisions: THE ORGANIC.
THE ESTHETIC,
THE HISTORIC.

Also, the testimony of Popular Sentiment and Common Observation; with a clear Analysis of Woman's Nature and Experiences; Her Affectional Qualities, Intellectual Methods, Artistic Powers, Capabilities in Evil, Woman in the Kingdom of Uses, Maternity, Spiritual Development, The Ideal Woman, Era of the Feminine, &c., &c., &c., The following are specimens of the notices already extended this work by the press:

"A remarkable, original, powerful work."-Buffalo Courier. "One of the most remarkable productions of the age."-N. P. Dispatch. One of the most valuable books of the century."-Daily "A book which is likely to attract no little attention."-

"Unlike any of the works on Woman that has proceded it, broader, deeper and more comprehensive."—New Corenant. "A very thoughtful and suggestive work."—Rius. News. "It has profoundly impressed us, both in regard to the gran-leur of its object, and the ability of its author."—Liberalor. "Mrs. Farmam writes perspicuously and invitingly."—Chicago Journal.

TF Price, plain muslin, \$3,00; extra gilt, \$4,00. For sale at this office. THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. BY GEORGE STEARNS. "The Truth

OR, JESUS AND IIIS GOSPEL BEFORE PAUL AND CHRISTIANITY. BY GRONGE STEARNS. "The Truth shall make you free."

PART I.—What the Church has had to do with Jesus.

PART II.—What Reason has to do with the Gospel of Jesus.

"The author of the above work, after stating the pretensions and character of the modern Christian Church, proceeds to be, such a Christian it is claimed by his worshipers, and that the system of doctrines and of ecclesiasticism, commenty chiled Christianity, did not originate with him, but with Paul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doctrines; is a superdoous mistuke of Christendom. He further argues that Jesus himself taught rational and truthful doctrines; but that his blographers, though sincere and honest men, yet lacked ability fully to comprehend his teachings, and hence could record only their own imperfect apprehensions of his meaning; that he was a pre-eminent example of humanity, and a medium of Celestial Revelations and Angelle Influences; and that the leading characteristics of his doctrine were—one (tod the Father of all Goodness—Nature the Method of Divipo Beneficence—and Heaven the Fruit of Virtue.

"The author displays much ability, research, insight and incensional control important part of them beyond refutation."—
A. E. Newton, in the N. E. Spiritualist.

"We think the author has succeeded in establishing a very important point."—Heradi of Propress.

Price \$1; postage 20 cents. For sale at this office. July 9.

Message Department.

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

Mrs. J. H. Conant,
while in an abnormal condition called the trance.
The Messages with no names attached, were given,
as per dates, by the Spirit-guides of the circle—all
reported verbatim.
These Messages indicate that spirits carry with
them the characteristics of their earth-life to that
beyond—whether for good or evil. But those who

leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no dectrine put forth by Spirits in these columns that does not comport with his or her reason. All express as

much of truth as they perceive—no more.

The Circle Room.

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

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 19.—Invocation; Questions and Answers;
Annie Rolando, to her mother and husband; Dennis Driscoll,
to his friend, Tom Cronan; George W. Benson, to friends in
Concord, N. H.; Jimmle Kearney, to his mother, Lydla Kearney, living near Brandy Station, Va.; A. Wallace Thaxter, of
Boston, to B. P. Shillaber.

Tuesday, Sept. 20.—Invocation; Questions and Answers;
Ellhu Campbell, to his son, Ellhu, in Huntsville, Ala.; flarvey Taylor, to friends in Somerville, Mass.; George L. Jellison,
to friends, in Easport, Mc.; Hugh McLaughlin, to his brother
James: Annie Horthorne, to her mother, in St. Louis, Mo.,
and father in Texas.

Thursday, Sept. 22.—Invocation; Questions and Answers;
Geo. Pearce, to friends in Springfield, Mass.; Prince, a slave,
owned by Gen. Bragg; Joe Frazer, to Geo. W. Frazer, teamster in New York City; Geo. L. Allen, of South Boston, Mass.;
Alloc Lucas, of Janesvillo, Ky., to her mother; Bessle Anderson, to her mother, Elizabeth Mary, in New York City.

Monday, Sept. 28.—Invocation; Questions and Answers;
Thomas Callioun, to friends in Monigomery, Ala.; David
Morse, lat Mass. Battery, who died at Coal Harbor, Va.; Jno.
Place, to friends in Portsmouth, N. H.; Laura Spencer Richards, to her step-mother, in Chicago, Ilh.; Nanule Fuller, of
Chelsea, Mass.

Tuesday, Sept. 27.—Invocation; Questions and Answers;

Chelsea, Mass.

Tuesday, Sept. 27.—Invocation: Questions and Answers:
Patrick Herron, to his brother, Jim, in the Army: Elizabeth
Dumas, of Princeton, N.-J., to her brother, Stephen, at the
South; Tom Harris, of Booneville, Ky., to friends, in that
place.

Invocation. Spirit of Nature, in behalf of those who have

need, we praise thee for the gift of this autumn day, with its crown of tears, each one of which prophesies of sunshine and plenty. Each one is whispering to the husbandman that he has not labored in vain; that the harvest will soon smile, giving plenty to the children of earth. Infinite Jehovah, Presence around which the soul revolves, upon which it ever relies, and to which it ever turns, we offer thee our praises for the gift of intercommunion with mortals. We praise thee that the inhabitants of the Universe beyond the that the inhabitants of the Universe beyond the realm of mortality can return on the wings of thought, and shower down their thoughts to humanity. We praise thee, oh Spirit of the present hour, for these great gifts that are being given out broadcast on the earth-plane and in the spiritland. We praise thee for all those great, glowing thoughts, telling us that we, too, are endowed with power from the Infinite Source of Power. We would ask that Infinite Source of Power to fold closely within its embrace the Ohief Magistrate of this sorrowing people. Oh, thou Prince of Powers, thou knowest he has need; thou knowest that his mantle has need of strength; thou knowest that his knowest he has need; thou knowest that his mantle has need of strength; thou knowest that his hands are weak, and that his feet are almost palsied in the way; thou knowest, oh Father, that thy servant feels his weakness and turns to thee for strength. We know that he will not ask in vain; but in our sympathy for him we find ourselves blending our prayer with his, asking for more light, asking that his feet may be strengthened, and his vision also. May he perceive the motives of all those men with whom he has to deal. May his ears be deaf to the calls of such as would sell the nation's soul for a farthing. May deal. May his ears be deaf to the calls of such as would sell the nation's soul for a farthing. May justice, as it is known in the spirit-world, rest ever in his soul, and while he turns to thee asking for light, my thy servant be ready and willing to receive it from any and all sources. Turn his feet ever into the right way; and while he seeks to know thee better, may he rely upon thy aid and feel that he has only to trust thee, and thou wilt mide him as fall through this meant transle and guide him safely through this present trouble, and land him at last on Freedom's shores, and surround him with millions who shall lift their thanks to him for delivering them from bondage. Spirit of Undying Love, when the shadow of the coming month falls around him may be draw nearer unto thee. May he lean with confidence upon thee, and feel that thy strength is his strength also. Oh, Soul of a Washington, guide him unto all truth. Teach him what truth is as it is understood

present with pleasure. Oh, ye missionaries, who go up and down the earth ministering to the necessities of the weak and downfallen, be especially near to the orphan and the widow. Fold them closely to thy bosom of love, and teach them that their loved ones are

by thee. Teach him what wisdom is with thee, that in the future he may look back upon the

with them still.

Give to these thy children who have gathered here to ask for more light from thee, our Father, all that their necessities demand. And unto thee, oh Spirit of the Past, the Present, the never-ending Future, we will give all honor, and glory, for-ever and forever. Sept. 13.

Questions and Answers.

SPIRIT.—We are now ready to give our opinion concerning any subject the friends may offer.

QUES.—Could not a spiritual development be attained through dreams alone during the slum-bers of the night?

bers of the night?

Ans.—No, certainly not. That is but one of the innumerable avenues through which soul passes in its progress onward. Surely, all the experiences of soul-life could not, by any possibility, be obtained through that one source.

Q.—Are there animals in the spirit-world? If there are, how can any spirit be ignorant of it? Recently a well known medium, under impression realied to this invarient realies.

Recently a well known medium, under impression, replied to this inquiry, "There are no animals; or if there are, they are on another plane."

A.—It is our opinion that the spirit-world proper is not the residence of animal life. It should be remembered that a large proportion of those who pass out of the body still remain on the earth's surface for an indefinite period. It may be months, may be years, may be centuries; but they remain on the earth's surface as long as they are attracted there. Therefore it is they have their animals—have their horse, dog, and all the various animals that are found upon the surface of the earth.

the earth.
Q.—Where is the spirit-world to the clevated spirit?

A .- Would you understand us if we should tell you that it was located about fifty-two thousand miles beyond the atmosphere of the earth?

miles beyond the atmosphere of the earth?
Q.—Locally?
A.—Yes, locally; and yet this same world in which you live is also a spirit-world.
Q.—Is it not the spirit-world?
A.—No, not properly speaking. It is the spirit-world to some individuals. But to those who gravitate beyond it, it is not the spirit-world to them. It is the spirit-world to you, to me in the present, to many thousand others.
Q.—Can a spirit successfully daguerreotype itself to friends in earth-life.
A.—Certainly, it can be done.
Q.—Has it ever been done?
A.—Yes, many times.

Yes, many times.

O.—How is it done? -By virtue of natural law, which governs all

things.
Q.—The spirit has an elemental body, has n't it?

A.—It has. Q.—How, then, can it daguerreotype itself?
A.—Under proper conditions this can and has been done many times. But we would here remark, that the science is yet in its infancy. We would here remark that you know but little of the power which needs to be more fully developed in order to bring this new science to perfection. But judging from the past, in connection with what you have in the present, we feel certain that the

time is not far distant when this thing can be easily done; and do oftlimes, with confidence, assure our friends that the time will come when this sci-ence will be generally known and made use of.

Q.—What laws govern the spirit-world as com-pared with what we consider divine laws? A.—The same divine laws that govern you as an individual, govern the spirit-world. We know

Q.—Is the propagation of the race carried on in spirit-life?

A.—No, not in the sense in which you under-stand it. It is our belief that all the inhabitants of the spirit-world are such as exist without the physical form—who once existed in physical form. It is also our belief that Nature has an infinite number of stepping-stones for the spirit, in its passage through life; that no spirit can at-tain perfection until it has stepped upon each one

tain perfection until it has stepped upon each one and received the consequent experiences.

Q.—I did not know but there might be outbirths of a higher order in the spirit-world. Suppose, for instance, had I been a great lover of children when on the earth, how would that desire be gratified upon entering spirit-life?

A.—In a certain sense there are spiritual births, but not in the sense in which it is generally understood. For instance, an individual enters the spirit-world possessed of a large love for little ones. That love has never, perhaps, been gratified here in earth-life. Circumstances have been adverse to it, and it has failed to realize its wishes here in earth-life. Now that spirit gravitates es here in earth-life. Now that spirit gravitates to a condition where it can realize its wishes— where some one or more little ones of the spiritworld will be given that person, and the love al-together natural and divine—for nature and divinity go hand in hand together—shall come with Q.—If the spirit still retains its form in spirit-

life, are not some organs useless?

A.—All those portions of organic life that have served their time when the spirit was encased in the physical form here, are dispensed with by nature, and new ones are given, adapted to the new conditions of life into which the spirit has

Q.—Is the course the abolitionists have been pursuing, in relation to this war, a wise one?

A.—In many respects they have acted wisely, because they have but outlived that internal feelbecause they have but outlived that internal feeling that was struggling to be thrown upon the surface of life. They have felt in their inmost souls that it was wrong to hold any individual in slavery; therefore they have done all they could to reform this great national evil, and to carry into outer life their ideas.

Q.—Will this war terminate in justice to the

A.—It is our opinion that it will.

Q.—How soon?
A.—That question we are not disposed to answer, even if we could. Q .- You are not sure that you can answer it,

are you? A.—No, we are not sure that we can; but you know that coming events cast their shadows be-fore them; and if we are close calculators we can judge with a fair degree of accuracy in regard

to this matter.
Q.—Do you know of the war as you would if you were in your body?

A.—Far better. We now see over a larger surface, and understand somewhat of those things

that are not seen, that are not felt, not realized by human senses. Q.—Do you approve of the present course of President Lincoln.

A.—We cannot say that every step he has taken meets our approval, but in the main we are satisfied with the course he has taken in relation to

this civil war. -Shall we have him again for President the next four years?

next four years?

A.—That is a question we shall decline to answer. However, at the same time we shall inform you that we could answer it if we thought hest.

Q.—It is understood by many that persons living in earth-life can be of service to their friends ing in earth-ine can need solve to their friends in spirit-life. If this is true, how can it be done?

A.—You can serve them in every act, every thought, but more particularly by holding special correspondence with them, by interchanging word, and thought with your spirit-friends. Do not suppose because they have passed through the change of death, that they are in any degree higher than you are in earth-life, for many times they are far lower than you are, and stand in great need of

A.—We do not know.
Q.—Can you describe his looks?
A.—That we are not able to do. He is an old man, and yet a child in the spirit-world.
Q.—It may be a test if you will give your views.
What were your religious views before you passed to the constitutional?

A.—It is our purpose to respect the wishes of all with whom we deal. If the spirit desires us to give what you ask, we certainly will do so. If he does not, we certainly are in duty bound to withhold the information you desire. Sept. 13.

Gen. William E. Jones.

Mr. Chairman, I am unwilling to intrude. [No Mr. Chairman, I am unwilling to intrude. [No intrusion; you are quite welcome.] I am also unwilling to trouble you with unnecessary questions, but I would like to ask a few before proceeding, if you do not object. [Proceed.] What are your facilities for transmitting such intelligence as this across the lines? [It depends somewhat upon the direction and the locality. In some directions the difficulties are greater than in

some directions the difficulties are greater than in others. The difficulties are great in all such things. We are told that our papers frequently get across the lines in some way, and in your case I think the chances are favorable.] I have seen them in camp myself.

camp myself.

I have a family South that I should be very glad to correspond with. It is but just about three months since I parted with my own body, and I hardly know how to act in this new life, for I find myself endowed with powers that are now to me entirely, and also entertaining ideas that are not, in respects like those entertained when here. I find I am subject to conditions of deep sadness. I know not why; perhaps the condition of my friends on the earth reaches and affects me. [That has much to do with it.] I have been told that it is so. If such is the case, perhaps I shall [That has much to do with it.] I have been told that it is so. If such is the case, perhaps I shall feel better by coming here and opening correspondence with them. [You will obtain happiness in this way.] Well, certainly that would be worth trying very hard to obtain. [Many who come to us in trouble, say they are very much relieved when they go from here.]

I am from Virginia, sir, a State that is theroughly antagonistic in sentiment to the sentiment that exists here, I believe. I am exceedingly anxious to send some word to my wife, [What part

ious to send some word to my wife. [What part of Virginia is she in?] I cannot tell now. I've not been able to do anything toward reaching them since my death. I feel quite sure that she's somewhere in the State. You see, sir, that I am not at ease—I am not satisfied with my change. Bear it I must, I know; but if I should say I was satisfied with it, I should say that which was not

Perhaps I should be more successful by requesting an individual who used to be a friend of mine at the North, to do what he can toward forwarding my letter to my family. His name is Price—Rob-ert Price. I believe he is a Colonel in one of your regiments. Well I, William E. Jones, General, commanding in Virginia, ask of Robert Price—that is, if he has the least bit of friendship left for me, and I cannot but think that he has, even though we were arrayed against each other—that he will do whatever he may be able to toward forwarding this communication to my wife. I think he can ascertain her whereabouts, if he tries to. I am told that I shall throw off the gloom sur-

rounding me, and do better when I come again. I am anxious that she should give me a chance to

talk with her.

I shall also be glad to talk with my friend, Owen Johnson. He is somewhat spiritually inclined; I cannot tell how much. I believe he's favorable to this thing. And with any other friend who may be desirous of opening communication with me, I should be pleased to speak. I have changed. My views are not what they once were I cannot say I should be as I did were I were, I cannot say I should do as I did were I on the earth again; presume I should not. Good-Sept. 13.

Capt. George Gordon.

Tell my folks who are living in Manchester, New Hampshire, that I am safe across the river, and would be very glad to have a good, old-fashioned chat with them, if they will appoint a time, place, and furnish a substitute for what I 've lost. I shall do my best to give them some insight into this new world. Now, as I have nothing more to say, I'll fall back and let some one else take the front. George Gordon, Captain in Co. I, 2d New Hamp-

James McCauley.

James McCauley, drummer boy in the 9th Pennsylvania. I was killed in action, about the 6th or 7th of June last June.

7th of June—last June.

I'm from Tarrytown, and would like to say just a word or so to my mother. She's heen told I was wounded and laid a long time on the field. I don't know how long I lived after I was shot, but it was only a short time.

[Did n't you suffer any?] No, sir; none at all.

The first thought I had was on this ere new side. I did n't have time to think I was hurt before I found out I was on the other side. I was shot through the heart.

had was on this ere new side. I did n't have time to think I was hurt before I found out I was on the other side. I was shot through the heart.

Well, tell my mother not to mourn for me. Tell her to keep little Joe out of the ranks; not let him go, cause if he does he'll get killed. Tell her my father is down in Georgia. [A prisoner?] Yes, sir; he's going to—well, he's looking out for an exchange; it's sometime a-coming, though. Tell her that grandfather in the spirit-land says, "keep up a good heart, and things will soon look brighter." Be sure and keep Joe at home. He can't do much good, anyway, and he'll do something at home; better keep him with you. And if you can get any kind of a body for me to speak through, I want you to let me talk at home. I don't like to come here, perched up where nobody knows me, and talk, when I've got nothing to do but send a few words to my mother.

I was twelve years old, in my thirteenth year. [A young soldier.] Oh, yes. Well, I was drummer—I was first capt'n's boy; then I got a chance as drummer-boy, for I always takes a-liking to it. Ah, I made lots of money, and I lost it all, too.

Ah, I made lots of money, and I lost it all, too.
[How do you like your new home?] Ah, I like
it, first rate; only it's the kind of getting back
again that I don't like. You have to wait for a
pass and a transport, just as much as if you were

pass and a transport, just as much as if you were on land in the army. [How many are there waiting, now?] Ah, sir, a bigger army than General Grant has got. [Have they all got to come here?] Ah, sir, I suppose they 'd all like to.

I'm much obliged, sir; that's all I got. [You are welcome. Come again.] For the same charge? [Yes, any time you like; or any others.] Well, sir, I take up with it.

Sept. 13.

Georgiana Corliss.

I've a mother in the West, I should like to send a short letter to. [We will send it for you.] I've a brother, also, in the army.

My name was Georgiana Corliss. I was born in Oneida, New York State. My mother is there. I died in Chicago. It's only fourteen days since. I propose to be bearer of despatches containing intellerace of my death myself.

I propose to be bearer of despatches containing intelligence of my death, myself.

The friends in Chicago did not know where my mother lived; did not know I had any friends out of the State. Consequently no tidings have reached my mother, yet, of my death. I wish to tell her that I died in Chicago, of—well, say of fever—that will do. No: they say I must tell the truth. Well, say I died by poison. It says somewhere in the Bible that the suicide shall not enter the kingdom of heaven. I do n't know where that kingdom is; perhaps I shall never enter the kingdom of heaven. I'm sure of one thing; that I died by my own hands, because I did not care to live any longer on the earth. And I'm sure of to live any longer on the earth. And I'm sure of another thing; that I'm in some sort of a world; they say it is the spirit-world. [You will soon be happy.] I don't doubt it; the assertions of the Church to the contrary notwithstanding. [Do all you can to make yourself happy, and you will soon be so.]

lower than you are, and stand in great need of light.

Q.—Then we are to conduct ourselves as if we were teaching little children?

A.—And as if you were never alone.

Q.—Is the opportunity for improvement as good after death as before?

A.—In certain directions it is better; in certain other directions it is not as good. That which demands for its aid certain experiences of earth-life, cannot be as easily obtained after the spirit has passed out of the body.

Q.—If I understand you aright, persons living on the earth can best benofit their friends in spirit-life by seeking them out and offering such aid as they may think they are in need of.

A.—You are right. You have correct ideas of it. A near relative of the lady who has just questioned us desires to say, had he improved the opportunities afforded him while on the earth, he should not now have been begging for light.

Q.—Will you tell us what one it is?

A.—We do not know.

O.—Can you describe his looks?

Charlen to the contrary notwithstanding. [Do all you can to make yourself happy, and you will soon be so.]

My brother Levi, who is in the army, I wish to tell him that I can fully understand why he went into the army as he did. Perhaps no one else understands it but myself, and I, for one, give him my sympathy. Tell him if he can find one of these persons where he is, who are willing to vacate their bodies for a while, for others to use, I shall be very glad to come and talk with him. And if the friends I left in Chicago would like to talk with me, and are not afraid that I shall bring any evil upon them, I shall be very glad to talk with them. There are plenty who furnish the mens in that city, if they will only go and see them. Good-day. [Did you give your age?] No; is it necessary? [Not unless you choose to do so.] I was twenty-one in March—the 7th day of last March.

Sept. 13.

Holy Spirit! life of the wild rose and the hu-

Nature's heart on this glorious autumn day. Spirit of the Universe, we would roll away the stone from the sepulchre of these human hearts. We would take away their doubts, their fears, and show them that hereafter that they have heard so much concerning but know so little of. Thou who art our Father, on whose presence we ever rely amid the tempest and in the sunshine, where flowers bloom and where there is naught but a desert waste, to thee, and thee alone, we dedicate our utterances. We know that our strength is weakness without thee. We know that our life is death without thee. We know that our immortality is feet and without thee. weakness without thee. We know that our life is death without thee. We know that our immortality is of no avail, unless thou art ever with us. In the new home with which we are as yet imperfectly acquainted, we see thy smile and engly thy presence more fully than when we walked the cold shore of mortality. Oh, our Father, with increased knowledge of thy laws, we can well utter glad songs of thanksgiving to thy name. We can well look with complacence upon the dark scenes of human carnage that are now being dark scenes of human carnage that are now being enacted, for we turn to thee confidently, knowing that thou wilt bring peace and harmony out of all this discord; that no night is so long that it is not followed by day; no storm so mighty, that sunshine cannot succeed it. We perceive there are sorrowing hearts gathered here, oh spirit of the meek and lowly; we would fold ourselves closely in the mantle of our enfrancised condition, and sing a song of undying love to them. We would wipe away their tears and take them and lead them up the highway of mortality, and at last open gently to their vision the gates of the Eternal City, to which they sooner or later must come. Our Father, in unison with the petitions of these human hearts, we lift our thanks to thee. We praise thee for all things; all that ever have been, all that are, or ever can be, for we know that thou art a God all merciful and full of love that Justice is one of thy divine attributes, and that thou art seeking to establish Justice upon the earth. Though it comes through war and bloodshed and dark scenes of human woe, yet its glad, sunny face will soon be seen mid the tempest, and the sorrowing sons and daughters of the earth shall gladly sit down beneath its rule, knowing that thou hast sent it. Oh Father, Spirit, to thee this hour, as on all other occasions, we ender deathless praises.

Questions and Answers.

SPIRIT.—According to your custom we are now ready to give our opinion concerning any subject the friends may offer.

the friends may offer.

QUES.—B. L. F., of Pennsylvania, sends the following: Will you be kind enough to ask the controlling spirit at your circle to give his opinion in
regard to a private circle held in this town, (Tamaqua.) The spirits manifesting there, claim to
he happy in consequence of having been converted before death according to Methodism. They
tell us that none can be happy unless converted
before death. Those manifesting themselves, that
do not claim to have been converted, announce
themselves as inhabitants of Hell, without any
hope of ever being released therefrom.

hope of ever being released therefrom.

Ans.—It should be remembered that there are as many benighted disembodied spirits as there are

dividual who has placed his questions under lock and key for the inspection of disembodied spirits; but I know there are many of his own kindred who have that power, and under favorable condi-tions doubtless will use it.

Q.-How is it that the disembodied spirit reclothes itself with flesh from the atmosphere of the physical body?

A.—The atmosphere may be said to be the father and mother of all life existing on the surface of the earth. It holds within its interior life all that s necessary to propagate any sort of external ife, it matters not what that life is, from the gnat flitting in the sunshine, to the beautifully formed

uman structure. Now if the atmosphere is possessed of this power, it were very rational to suppose that there is a law by which the soul that is unclothed by death can re-clothe itself from that atmosphere; may can re-clothe itself from that atmosphere; may extract from that atmosphere certain elements by which to re-materially clothe itself, provided it has a knowledge of the law governing conditions. Law rules everywhere; and the soul has only to make itself acquainted with that law to do this. For instance, do I wish to clothe my unclothed spirit hand with a covering of flesh that shall be perceptible to your vision, I should first seek to make myself acquainted with the laws governing atmospheric life. Having done so, I should ascertain what portion of the law was necessary to the extracting of certain chemical conditions from your atmosphere with which to form or clothe the

your atmosphere with which to form or clothe the hand in question. It should also be remembered that law, all law, It should also be remembered that law, all law, whether in the natural or divine, is very exacting. And if you have made yourself acquainted with a very small portion of natural law, you must expect your power to be limited. Therefore all these manifestations called physical, are of short duration. Inasmuch as our knowledge of this law is as yet limited, so the power is limited.

Q.—Why cannot the manifestation spoken of be made as well in light as in darkness?

A.—It is impossible when the atmosphere is under the active condition that light engenders, that

A.—It is impossible when the atmosphere is under the active condition that light engenders, that positive state to produce the necessary quiet, or negative condition, that is needed to produce physical manifestations. All the little particles that go to make up that which you call space, are in active motion. They are rapidly passing and re-passing each other, full of activity, full of that positive force that we do not need in the performing of these physical manifestations.

ing of these physical manifestations. Now when the atmosphere of your earth is dark as night, it is in a condition of comparative rest and from that condition we are able to extract all the necessary power that we need in forming these material bodies. Sept. 15.

Rev. Wm. T. Flushing. It is impossible for the spirit who has not passed through death to realize the intense anxiety that the freed spirit feels to return and make commu-nication to friends it has left on earth.

Before my change, I thought I knew what anx-Before my change, I thought I know what analyte was to commune with or to know somewhat concerning the condition of those who were near and dear to me, who had passed beyond the veil; but that was like a simple wish when compared to the intense anxiety that now fills my whole

being, that seems to possess me entirely, to commune with those I have left on the earth.

About two years and a-half ago I entered the Army as Chaplain of the 7th Virginia Regiment. Ariny as Chaplain of the 7th Virginia Regiment.

I felt I might be of service to both North and
South. I do not remember that I ever withheld
what little aid I might be able to render from any
who had need, and I do not feel any regrets concerning the course I took, for I but followed the cerning the course 1 took, for 1 but followed the dictates of my conscience. I was satisfied then; I am satisfied now. But in parting with the things of earth, I parted with a dear wife and two little children, who are illy able to meet the storms of this political tempest. I cannot cannot feel entirely at rest in thy spirit-home while they are suffering, while they are deprived of a home, and may ever be deprived of one, for aught I know, while dwelling in the flesh. Perhaps in my intense anxiety for those I have left on the earth, it may be that I have forgotten the duties of this new condition. But as we are all watched over by a loving and merciful God, I hope to be for-

I was a clergyman of the Universalist profession. When here I believed in the universal salvation of all mankind. I could not believe otherwise. I never had a doubt with regard to the final restoration of all things in the spiritual line. However far the soul wandered from God, I was certain that sooner or later it would return to that

God; and I feel so now.

I should be very glad, yes, more than glad, I should be rejoiced, could I know it was in my power to send even one cheering word from this beautiful spirit-world to my sorrowing family. I died away from them, having been taken sick in camp; was not able to be carried to my home, and so passed on away from all that was near and dear to me. I am exceedingly anxious to enlighten my friends in regard to the spirit-world. I thought I was somewhat conversant with spiritual mat-ters when here, but find we overlook the great things in the gospel, in our our anxiety to master all the minor ones. We seem to think when here that the more mystery we can surround the gospel with, the better it is for ourselves—that the pet with, the better it is for ourselves—that the more converts we shall make. But all religion, I now flud, that is worth anything, is that which is simple in itself, which a wayfaring man, though he be a fool, may understand.

My family are at present occupying quarters at Montgomery, with friends. If I have any friend on Northern soil who can aid me in sending my message to those I have living at the South, I will endeavor to repay the kindness—if not in a mate-rial way, I certainly will in a spiritual way.

I was thirty-seven years of age. I entered the ministry seven, near eight years ago. I have left two children. I cannot but be anxious concerning their welfare. My name, oh, I had well-nigh forgotten that—William T. Flushing. Oh, I do earnestly pray that the few broken sentences I have been able to utter here, may find their way to those who know me. I am thankful, sir, for your kindness. [You are welcome.] Sept. 15.

G. T. Ayling.

I fell overboard from the Ram Tonnessee. My I fell overboard from the Ram Tennessee. By had passed to the land of soins, that I went father is Commander Ayling. He knows all about the set things, and sent me here, too—wished if I had the power to come back and talk, that I'd come to this place and make some communication to my mother. She don't believe these things. She's not any faith in folks coming back, but my father has; and he wished I would come here and make some communication to my mother. She don't believe these things. and make some communication to my mother. She, she is n't a Yankee, and she's a secesh; so is my father; but he's—he 's a believer in dead folks coming back; and he said if I should come here I must see to it that the paper containing my letter was got to him. I do n't know how to do it. I do n't know how, sir. I—I can ask folks here what I shall the late I have passed on; that they have need of his care, and so sure as he fails to do his duty to his children, so sure the wongeance of an offended Deity will fall upon him. All these things are reckoned in the great account of life. Not one is forgotten. what I shall do, but I do n't know myself, I do n't

My mother's in Chester, Louisiana, but I can't

those dwelling in the body; as many who still feel that it is a necessity to join themselves to some Church, that they must be within the influence of some religious dogma. They have been educated in that sphere of mentality all their lives, thorefore you should not be surprised to find such persons dwelling in the same sphere in the spirit-world. No sound mind can for a moment entertain the idea that our Divine Father and Mother—that Spirit whom we all adore—could ever so far forget or wander from justice, as to elect a certain portion of human life to salvation, and condemn the remaining portion to eternal misery. We say no sound mind can for a moment believe this, for all minds who do entertain it are not sound certainly upon that question. We have no knowledge concerning the case referred to, therefore our answer must be of a general character. For the edification of the friend who has questioned us, we will here say that we will endeavor to assertain further at a future scance.

Q—The same gentleman also says: "Two of my friends to whom I have frequently loaned the BANNER OF LIGHT, solicit answers from the controlling spirit at your circle to sealed questions which they have locked up in their desks or trunks; and they then ask if I will ascertain if it is possible for the controlling spirit to perform many things. Now with regard to this case, I will here say that I, as an individual, have not the powers of the disembodied spirit to perform many things. Now with regard to this case, I will here say that I, as an individual, have not the power to come into rapport or communion with the individual who has placed his questions under lock and key for the inspection of disembodied spirits, but I, I know their as new idea to you, and see if you can't find your father.] Well, I don't care; the all the I got my father, levels and they for the inspection of disembodied spirits of the controlling spirit to perform many of his own kinded and key for the inspection of disembodied spirits in the proper into rapport or will go down to New Orleans, and see if I can find him. By golly! [It's a new idea to you, aint it?] Yes; I most—since you told me that—most forgot everything. [We did n't tell you this to make you feel bad.] I aint agoing to feel bad, but my mother will

to make you feel bad.] I aint agoing to feel bad, but my mother will.

I was to tell how old I was, and, what time of day it was when I fell overboard, and whether my body was found. Oh dear me! Well, I was nine years old, and it was just after dinner that I fell overboard, and was drowned. [How happened it that you were drowned?] How happened it? I was getting into the boat with one of the officers, who was going ashore. [Could n't they save you?] They did n't; I fell under the Ram, someway; I don't know how; I got drowned, anyway, and got to They did n't; I fell under the Ram, someway; I don't know how; I got drowned, anyway, and got to the spirit-land. [Do you like your new home pretty well?] No. [Aint you got used to it?] No, sir; aint got used to anything. [You soon will.] No I won't, not if I find my father's captured, unless he's pretty well off. If he is, then I do n't care. [Nobody will harm him.] Well, I'm going down there to see. Do n't you forget to send my letter to my mother, if he is captured. Yes, and then if I find out where he is, and come and tell you, will you send my letter to him. [Yes.] Well, then, I'll come. [Try and come next Monday.

will you send my letter to him. [Yes.] Well, then, I'll come. [Try and come next Monday, will you?] Yes, I will.
Well, I'm glad I was n't there. I'd a been tooked, would n't!? [Yes, you'd"a been tooked."] I'd a got away. [How?] I'd a run away somehow. [Your father would n't.] No, he would n't run if he knew you'd shoot him right off. He never run for nobody; but I would.
Well, I'll go, I guess; I'm kind of— [Tired, are you?] No, I aint tired; I'm cross. [Don't let that piece of news disturb you. You'll find your father all right.] If I don't, then I sha'n't feel as well as I do now, will I? [No; but you will.] I'm going to drown myself again now.

Richard Somers.

Good-day, sir. I'd been in this country nine years when your war broke out. I am an Englishman by birth; name, Richard Somers. I am from Manchester, England. I have a mother in that place, two brothers, and a sister. Early in the breaking out of your rebellion, I, finding my occupation was in rather a hard way—I was a weaver—I enlisted, and went to serve under your Uncle Sam. I enlisted in the 81st Indiana, was wounded in action, and died in the hospital at Washington, in June, somewhere about the 7th

Washington, in June, somewhere about the 7th or 8th of June.

Now if you have n't the least objection in the world, I should like to have you publish a statement, saying that Richard Somers would be glad to find the way on old England's shores, as I have found it here, to come and speak. I've also met my father, who died about sixteen years since, and I've a younger brother in the spirit-world,

I wrote to my folks shortly after entering the army, and I wrote once afterwards, and unless they have heard, by some of the usual means, of

my death, I presume they don't know it.

I would like that my friend and comrade, Johnnie Price—somewhere in Illinois I believe he belonged—I would like that he forward my effects, together with a notice of my death, to my brother Charles, in Manchester, England. I should be very glad if he would do it; and if he's a mind to give me the chance to talk to him, I'll tall him more cheut it. Good do. tell him more about it. Good-day.

Patrick Magoun.

Patrick Magoun.

Patrick Magoun.

Patrick Magoun.sir. [Patrick, how do you do?]

Purty well, purty well. Well, sir, I got somebody round these parts that I'd like to send a

little something to. [Did you belong in Boston?]

In Boston? Belong here? No, sir; I belong in

Glencoe, Tipperary County, Ireland. I was born

there, but I stepped out in another place, intirely.

No, sir, on the battle-field, fighting for your folks,

and myself, too. No, sir, I was a volunteer, and

did my best to serve you in this war. And

now all I ask is to make some kind of a talk with

the friends. I you can do that, certainly.]

the friends. [You can do that, certainly.]
In the first place, I'd like to have my wife, Ellen Magoun—that's her name—I'd like to have her know something about this coming back, so I can got a chance to talk with her, and tell her about the money and things; well, a good many things what she ought to know about. Now, sir, I'm from the 11th New Hampshire,

Now, sir, I'm from the 11th New Hampshire, and I take it you say this is Boston, that this is Massachusetts. [Yes, sir.] Faith, sir, I don't know at all what to do. [Say what you like.] Yes, sir; but I come back here to make some sort of a communication to my friends, and find when I get here I can't do much at all. We can say I get here I can't do much at all. We can say what we please, if we don't say anything what's not true. Ah, it's all right, I suppose.

Well, see here: I suppose my wife would not see my letter as soon as Tim Leary would. [We don't know about that.] Well, I don't know. Tim Leary is a good reader, and he's a kindwell, I don't know, something after those things. Well, I'll ask, if he sees my letter in the paper, that he'll take it to my wife and read it to her. Maybe I ask too much, do I? [Oh no; say what you want to.]

Maybe I ask too much, do I? [On no; say while you want to.]
Well, sir, what I want to say to my wife is this, that I'd like to come and talk at home. I do n't know about this coming here. It's all very well, so far as it goes, but that's not a great way, you know. Ah, I should be very grateful for that, and so I am; but I'd like to go a little further, if I could

Well, I want Tim Leary to know I'm gone, that I'm dead and at the same time alive, that I'm pretty well off in the spirit-land, that I can

come and talk. And I want him to know that there is, I suppose something like a hundred and nine or ten dollars what's coming to me, and I want him to see about getting it for my wife.

She's sick herself, and needs it badly. Goodmorning to you.

Alice Bragg.

Eleven years ago the man I called husband left me to seek his fortune in California. For two me to seek his lortune in California. For two years after leaving me he sent remittances to support me and his two children. They were then very young. But since that time he has ceased to correspond and ceased to aid. I supposed he had passed to the land of souls, until I went thither myself. I then learned that he was living in Newt City not reach the with an available. I wish to inform him that I have passed on;

I was Alice Bragg. My husband's name, Thomas Bragg. My maiden name, Alice Miller. Sept. 15.

LECTURERS' APPOINTMENTS.

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

odair, we hope they will receptocate by caning to attention of their hearers to the Banken of Light?

Mrs. S. E. Warken will speak in Boston, Oct. 9; in Willimantic, Conn., Oct. 16 and 23; in Lynn. Mass., Oct. 30; in Chelses, Nov. 6 and 13. Will receive calls for the last two Sundays in November. Will also speak week evenings, if desired, Address, care of Dr. H. F. Gardner, Pavillon, 57 Tremont street. Boston.

Miss Mariia I. Beckwith, trance speaker, will lecture in Quincy, Miss., Oct. 9; in Springfield, Oct. 16 and 23; in Phladelphia 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.

F. L. WADSWORTH will attend the Yearly Meeting of the "Friends of Progress." at Richmond, Ind., Oct. 14, 15 and 16. Address until that time, box 67, Richmond, Ind. After that, till further notice, 274 Canal street, New York.

J. H. RANDALL will speak in Middle Granville, N. Y., Oct. 9 and 16. Address accordingly. He will visit and speak in towns on the Penobscot the coming winter.

on the Penobacot the coming winter.

H. P. FAIRFIELD, tranco speaker, will lecture in Portland, Me., Oct. 23 and 30. Will answer calls to lecture and attend funerals. Address, Greenwich Village, Mass.

Hiss Sarah A. Nurr will speak in Locko's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locko's Mills, Me.

Mrs. E. M. Wolgort will speak the first Sunday of each month in Lelcester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

ISAAO P. GREENLEAR will speak in Exeter. Me., Oct. 9. Nov. 18AAO F. GREKRIEAR WIII speak in Exeter, Mo., Oct. 9, Nov. 13, and Dec. 11: in Bucksport, Oct. 16, 23 and 30, Nov. 20 and 27, and Doc. 18 and 25; in Glenburn, Nov. 6, and Dec. 4. Address, Exeter Mills, Me.

dress, Exeter Mills, Me.

N. Frank Whitze will speak in Marshfield, Oct. 9; in Boston, Oct. 18; in Maden, Oct. 23 and 30; in Taunton, Nov. 6 and 13; in Lynn, Nov. 20 and 27; in Quincy, Dec. 4 and 11; in Chelsea, Dec. 18 and 25; in Troy, N. Y., during January; in Springfield during March. Address, Quincy, Mass.

Miss Lizzir Doten will speak in Philadelphia, Pa., during October; In Chelsea, Nov. 20 and 27. Address, Pavillon, 57 Tre-mont street, Boston, Mass. MES. SARAH A. BYRNES WIII speak in Princeton. Oct. 9 and 21; in Portland. Nov. 6 and 13; in Malden, Nov. 20 and 21; in Lynn, Dec. 4 and 11; in Plymouth, Dec. 18 and 25.

L. Jupp Pander will lecture in Malden, Oct. 9; in Lynn, Oct. 16 and 23. Will respond for November. Mas. Frances Lond Bond will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass. Charles A. Havden will speak in Taunton during October; in Foxboro' during November; in Worcester during December; in Lowell during January and May; in Chelsea during February.

Mas. M. S. Townsend speaks in Charlestown during October; in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above. J. M. Preniks 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 WILLIFS Will lecture in Davenport, Ill., Oct. 9; in Denington, Oct. 23. Defington, OCI. 23.

Miss Susie M. Johnson will lecture in Rockland, Me., Oct.

3 and 30; in Plymouth, Mass., Nov. 6 and 13; in Taunton,

Nov. 20 and 27. Address, Bradley, Me., care of A. B. Emery. WARREN Chase will lecture in Elkhart, Ind., Oct. 16, 23 and 30; in Sturgls, Mich., Nov. 6; the remainder of November and the month of December will be spent on the route to Washington, for which engagements can be made soon; will lecture in Washington, Dr. 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.

MRS. AUGUSTA A. CURRIER will speak in Haverhill, Mass., during October; in Philadelphia during December; in Worcoster during January; in Lowell during February. Address, box bib, Lowell, Mass.

Walter Hype lectures every week in the "Electro Thera-poulle and Medical Institute," No. 244 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend funerals. See advertisement. Address as above. Mas. E. A. Buiss, of Springfield, Mass., will speak in Chelsea during October; in Troy, N. Y., during November.

Mas. S. M. Beck will speak in Burns, LaCrosse Co., Wis., Oct. 16.

Oct. 16.

Mils. Alcinda Willielm, M. D., inspirational speaker, will fecture 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. POTTRI, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice. Mns. JENNIE S. RUDD, trance speaker, will lecture in Som-ers, Conn., Oct. 16 and 23. Address, Taunton, Mass.

Mns. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted. day ovenings, it wanted.

JAMES M. ALLEN Will speak in Waldo, Knox and Hancock
Counties, Me., until further notice. Address, Scarsport, Mc.,
care of M. Balley. He will receive subscriptions for the Banner of Light; also attend funerals.

MRS. C. FANNIE ALLEN will speak in Camden, Me., Oct. 9; in South Thomaston, Oct. 11.

in South Thomaston, Oct. 11.

J. G. Fish will speak in Grand Rapids, Mich., during November; in Providence, R. I., during January and March; in Worcestor, Mass., during February; in Van Buren and Allegan Counties, Mich., during April, May and June. Address, Uanges, Allegan Co., Mich., or according to appointments.

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

Falls, Me.

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

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

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

Miss Lizzie Capter, Worldand Mich. 2011 he for Table

areas, woodstock, vt.
Miss Lizzie Carlley, Xpsilanti, Mich., will be in Brecksville, Richfield, Hinckley, Chagrin Falls, O., the last two weeks
of September and during October, visiting other places during
the week, if desired; in Cincinnati during November. DR. AND MRS. L. K. COONLEY will lecture and heal in St. Charles, 111., Oct. 9 and 16; in Eddy's School-house, Oct. 11 and 12; in Dekath, Oct. 23; in Dixon, Oct. 30; in Fulton, Nov. 7; in Quincy during December. Address, St. Charles, 111. Will Arnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light.

FATHER E. F. MARTIN will lecture, by spirit-infinence, at the indian Spring Grove, West Townsend, Mass., every Sunday, at o'clock r. 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.

[Under 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. GARDNER, Pavilion, 57 Tremont street, Boston, will answer calls to lecture.

appli—t answer calls to lecture.

Miss. C. Augusta Fitch will make engagements for the fall and winter to lecture and attend funerals. Address, P. O. drawer 6505, Chicago, Ill.

sep3—6w* drawer 6909, Unicago, III.

MRS. S. M. Beck, impressional and inspirational speaker
Lacrosse, Wis.

scp3-8w* Lacrosse, Wis.

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

Mrs. A. B. Manley, No. 6 Emery street, Springfield. Mass., north of the depot. sep17—6w* Mrs. N. J. Willis, trance speaker, 24% Winter street, Boston, Mass. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Coun. novil—ly*

dress, Hartford, Coun. nov21—1y*
Henny C. Gondon, medium, 66 West 14th street, corner 6th avonue, Now York.

Mes, Sarah A. Byrnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87
Byring street, East Cambridge, Mass. mari2—1m*
Mis. Susie A. Hutchinson, Milford, N. H. ap23—6m* MES. SUSIE A. HUTCHINSON, MINORG, R. 11.

MES. LOVINA HEATH, tranco speaker, Lockport, N. Y.

oct8-3m*

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

aug 27-t GEO. A. PEHICE, Auburn, Me., trance speaker, will answe calls to lecture and attend funerals. aug/0-6in*

Cans to recure and attend universes. augge-om-Miss Jennis Lord, musical medium, care Erastus Stebbins, Chicopee, Miss. sep24—3m C. W. Wainer intends visiting New England soon, and will amswer calls to lecture there, and on the route. Address Bridgeport, Crawford Co., Wis.

Dudler Willits, New Boston, Ill. / sep24—6w*

MRS. 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. jyl6; J. L. POTTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Des Moines, lowa, care of Lewis Lucas, Esq. aug27—3m* owa, care of Lewis Lucas, Esq. aug27—3m*
Mns. H. F. M. Brown may be addressed at Cleveland, O. † Mrs. C. A. Pulsipher, of Onelda, Knox Co., Ill., will answer

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

jy9-3m* Jy9-3m*
MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address
40 Russell street, Charlestown, care Col. C. H. Wing. jun4
HENEY-GROREE, trance and inspirational speaker, will answer calls to lecture, or attend funerals. Address at No. 11
Kneeland street, Boston. MES. FRANCES LORD BOND, care of Mrs. J. A. Kellog, Amberst, Mass.

A. B. WHITING, Albion, Mich. Miss L. T. Whittier will answer calls to ecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. water, waiworth Co., Wis.
REV. STEPHEN SPEAR, Braintree, Vt., offers be services, as lecturer, to those who will pay his expenses.

Moses Hull, Kalamazoo, Mich.
F. L. H. Willis, 1294 East 20th st., New York.

SAMER, H. Pares to the control of the

SAMUEL H. PAIST, the blind medium, will answer calls to lecture and sit for tests. Address, Henry T. Child, M. D., 634 Rage street, Philadelphia, Pa. may28-†

DR. JAMES COOPER, of Beliefontaine, 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 Pardez, Boston, Mass., at the "Boston Hotel." † MRS. SOPHIA L. CHAPPELL, Battle Creek, Mich. RHY. ADIN BALLOU, lecturer, Hopedale, Mass. apll-t

New Books.

SECOND EDITION! RAPID SALE! THE BOOK $\overline{ ext{OF}}$ THE AGE. CLARK'S PLAIN GUIDE -10-SPIRITUALISM 1

TEXT BOOK, REFERENCE BOOK, HAND-BOOK, COM-PLETE COMPEND, THOROUGH GUIDE FOR ALL WHO WOULD KNOW SPIRITUALISM IN ITS HUNDRED PHASES, FORMS, AND APPLICATIONS.

BY URIAH CLARK.

BY URIAH OLARK.

"ACCELLENT * * * * both the informed and uninformed should read it." William Howitt, London (England)
Spiritual Magazine.
No book from the spiritual press has ever elicited such universal interest and approbation as the "Plain Guide to Spiritualism." There is no dissenting voice, either from the press or the people. The first large edition soid rapidly, and the second edition will be exhausted as soon as the third can be brought out. The best critics on both sides of the Atlantic are agreed in pronouncing this one of the most readable, thorough, interesting and instructive books of the age, and most felicitously adapted to all classes. To every Spiritualist and every spiritual family it is an indispensable sort of New Testament to this modern dispensation, though the author crects no standards of authority or infallibility.

It is as a handbook for constant use, for centre tables, onferences, circles, conventions, the arena of discussion and public rostrums; a reform book to which to turn on all occasions of need; a text-book for believers, friends, neighbors, skeptics, inquirers, editors, ministers, authors; an aid to the weak in faith, the doubtful, the unfortunate, the fallen, the despondent, the afflicted; a complete compend for writers, speakers, seekers; an indispensable companion to lecturers and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons; theoretical, practical, searching, frank, free, fearless; offensive to none but the persistently blind and limituated; liberal and charitable to all; safe to be put into the hands of all; chaste, eloquent and attractive style, distinct in the presentation of principles and pointed in their application, and overwhelming with arguments and facts in proof of Spiritualism. The author has had a large experience in the ministry, and in the editorial and spiritual lecturing field, having been among the cardiest pioneer champions, visiting all the Northern, Eastern, Middle and Border

years. It is the first and only book going over the whole ground.

Among the varied contents of this volume are numerous pointed quotations from ancient and modern authors on spiritual intercourse, Spiritualism in olden times, modern rise and progress, startling statistics, glorious triumplis, what presses and pulpt say, they are startled, the world's demand, the spiritual theory, various manifestations, mediums, vast array of facts given, the various phases of Spiritualist belief, theories, science, philosophy, reforms, the Bible array of facts; all the popular objections, theories, slanders, etc., met: "Free Love," Affinity, marriage, social questions thoroughly yet delicately handled; ninety-live questions to religionists and skeptics, the philosophy explained; how many kinds of mediums there are; how to form circles, develop mediumship, and enjoy spiritual communion; a chapter of quotations from numerous spiritual authors, writers and speakers; shall we organize forms, ordinances, etc.; how to advance the cause, iccturers, mediums, conferences, circles, libraries, Sunday Schools; warnings, impostors; appeal to Spiritualists; the crises of the age; wars, revolutions, revelations, signs alarming yet hopeful; various practical hints and cautions; need of personal and general reform; touching incidents and aneedotes; hopes, encouragements, inspirations, consolations; stirring appeals, great issues involved, startling revolutions and momentous events impending; the coming Pentecost; the heavens opened; the end of the war; celestial message.

300 arge pages, superior type, cloth, \$1,25; postage, 15 cents,

sage.
300 large pages, superior type, cloth, \$1,25; postage, l5 cents, 130 large pages, superior type, cloth, \$1,25; postage, l5 cents, 130 Address the Publishers, 130 WHITE & CO., Jan. 9. tf 158 Washington St., Boston, Mass.

JUST PUBLISHED.

"PECULIAR." A New American Novel.

BY EPES SARGENT.

THIS WORK, having passed through Eleven Editions in as many weeks in this country, is now announced for repub-lication in London. "The Atlantic Monthly says of it: "Everybody is reading or The Atlantic Monthly says of it: "Everybody is reading or meaning to read it."

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

The Universalist Quarterly says: "It is not possible within our limits to speak of the work as it deserves. It is not fletion, but fact."

The New York Tribune says: "For variety of incident, naturainess and torce of description, and intense dramatic effect, no caudid judge will deny it the possession of eminent merit."

The celebrated Prof. Newman, of London, writes: "The variety and novelty of character seems to me admirable. The

merit."

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

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

tic."
The New York Evening Post says: "This novel has remarkable power—the power of truth outspoken, with the voice of a man who is in earnest."

John G. Saxe says, in the Albany Argus: "The story is one of great power, and will be found extremely entertaining."

In addition to these features of rare attraction, we need intermind our readers that this work is bold and strong for Spiritualism. The eminent author leaves no doubt as to his views. Everky Spiritualist Silioula READ 17.

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

One beautiful 12mo., 604 pages, cloth bound. Price, \$1.75

vo family.

One beautiful 12mo., 504 pages, cloth bound. Price, \$1.75

For Sent by mail on receipt of price.

Fustage free. For sale at this office. March 20 March 26.

THE BATTLE RECORD OF THE AMERICAN REBELLION. BY HORACE E. DRESSER, A. M.

THE BATTLE RECORD is the most valuable work of reference issued since the beginning of the Rebellion—all the important events of the Rebellion in 1866, 1861 and 1862, naval military, evil and legislative are here recorded with their dates alphabetically, so that the date of the occurrence of any event may be ascertained in a moment by reference to the letter of the alphabet under which it would naturally be classed. Not only can the dates of Battles and Skirmishes be thus easily ascertained, but also those of all

Military and Naval Movements, The Occupation or Evacuation of Important Localities,
The Capture of Vessels by Privateers,
The Passage of Important War Acts by Congress.
The Secession of the different States,

The Holding of Conventions, &c. The work is invaluable to Editors, Authors, Historians, Whiters, and to all who are interested in the Rebellion, or who have occasion in conversing or writing to make reference to the date of any event.

80 pages. Price 25 cents; postage 2 cents. For sale at this office.

STUDIES

RELIGIOUS HISTORY AND CRITICISM,

RELIGIOUS HISTORY AND CRITICISM,

BY M. ERNEST RENAN,

MEMBER of the Institute of France, author of "The Life
of Jesus." Authorized translation from the original
French, by O. B. Frothlingham, l'astor of the Third Unitarian
Church in New York. With a Biographical Introduction.

This work is very interesting, and all those who read the
"Life of Jesus," by Renan, will desire to peruse there pages,
written by the same great author, and translated into English
by one of the finest scholars and nost prominent, liberal
elergymen in this country. The great interest excited by Renan's "Life of Jesus," induced the translation of this volume
of Essays, which is already meeting with a rapid sale. A
giance at the following table of contents will give an idea of
the variety of subjects treated upon:

CONTENTS:—Translator's Preface; M. Ernest Renan; Author's Preface; The Religions of Antiquity; History of the People of Israel; The Part of the Semitic People in the History of
Civilization; The Critical Historians of Civist; Mahomet and
the Origins of Islamism; John Calvin; Channing; M. Feuer
bach and the New Hegellan School; The Future of Religion
in Modern Society.

Price \$2,50, postage free. For sale at this office. May 28. DRS. TRALL AND JACKSON'S

"Pathology of the Reproductive Organs."

"Pathology of the Reproductive Organs,"

This is really a scientific work of great practical value.

All other works on the subjects discussed in this volume, that have fallen under our observation, are addressed mainly to a prurient taste, and are positively peractious."—Chicago Tribune. "This volume is full of scientific information of incalculable benefit in the cure of disease."—New Bedford Bercury. "It is unquestionably the most complete, the most valuable work of its kind yet published."—The New Yorker. "It offers judicious advice to suffering humanity, which will save thousands from complicating their amiletions by resorting to quack doctors and emperical treatment."—Boston Journal. "It is theonly work in existence containing directions which will positively cure that distressing disease, termed Spermatorthea, and other sexual diseases, which cause so much misery to the human family."—Boston Express.

Price, \$4; postage, 37 cents. For sale at this Office. Ag. 8.

INTELLECTUAL FREEDOM;

Emancipation from Mental and Physical Bondage. Emancipation from mental and Physical Bondago.

By CHARLES 8. WOODRUFF, M. D., author of "Legallized Prostitution," etc. This little book of one hundred
and eighteen pages is the earnest testimony of an inquiring
spirit, in favor of a more perfect emancipation from intellectual
bondage, as well, too, as from the servitude under which
the body of man labors. If it shall assist even one truth-seeking mind in taking another step forward into the light, it will
have answered a good purpose.

Price 50 cents. For sale at this office.

June 4.

"I STILL LIVE."

A PORM FOR THE TIMES, BY MISS A. W. SPRAOUE.

THE above is the title of a beautiful POEM, by Miss Spraoue, and is the last written by her which has been published in pamphlet form. It makes a volume of 22 pages, and was published by the lamented author just before her departure for the better land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of Liberty. For sale at this Office. Price, 10 cents; postage free. May 28.

A B C OF LIFE.

BY A. B. CHILD, M. D. THIS BOOK, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

Price, 25 cents. For sale at this Office tf Dec. 12. Acw Books.

SECOND EDITION OF A SPLENDID VOLUME,

ENTITLED. POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN. THE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and intrinsic merit of the Poems are admired by all intelligent and liberal minds. There had long been an earnest call for the republication in book form of the Poems given by the spirit of Poe and others, which could not be longer unheeded, hence their appearance in this splendid volume. Every Spiritualist in the land should have a copy.

Table of Contents:

PART II.

PART I. A Word to the World (Prefa-lory);
The Born of the North, The Burial of Webster, The Prayer of the Sorrowing,

The Burial of Webster,
The Prayer of the Sorrowing,
The Song of Truth,
The Embarkation,
Kepler's Vision,
Love and Latin,
The Burial of Webster,
The Parting of Sigurd and
Gerda,
The Meeting of Sigurd and
Gerda.

The Spirit-Chini, Lay only in inc.)
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Ma-

The Spirit-Child, [By "Jennle,]
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, (By Marian, 1)
Little Johnny,
'titralic's "Snirit-Song.

Her Spirit-Child, [By "JenLittle Johnny,
'titralic's "Snirit-Song.

Her Cradic or Coulin, [Poe,]
The Streets of Baltimore,

The Orallo or Coulin, [Poe,]
The Streets of Baltimore, rian.)
Little Johnny,
Birdie's "Spirit-Song,
My Spirit-liome, [A. W.
Sprague.]
I Still Live, [A. W. Sprague.]

The Cradic of Coffin, [Poe.]
The Streets of Baltimore,
[Poe.]
The Mysteries of Godliness,
A Lecture.
Farewell to Earth, [Poe.]

The BOOKSELLERS throughout the Loyal States and the British North American Provinces are hereby notified that the Publishers are ready to receive orders at the usual discount to the Trude.

Retail price of the full gilt edition, \$1,75; postage free. Retail price of the edition in cictit, \$1,25; postage, is cents.

Published by WILLIAM WHITE & Co., 158 Washington street, Bostom.

April 2.

A New Poetle Work. BLOSSOMS OF OUR SPRING. BY HUDSON AND EMMA TUTTLE. Just Published.

IN this elegant volume of two hundred and twenty-eight pages, will be found some of the finest Poems in the language. All lovers of beautiful poetic thought will find a rich treat in their perusal. The spiritual hurmony which pervades most of them will find a response in the hearts of believers in the Spiritual Philosophy.

TABLE OF CONTENTS: America: a National Poem.
Vision of Death.
The Course of Empire.
A Visit to the Ocean.
The Snow.
Pet. oulou. odings. Bodings.
Weary.
The Second Wife.
Heaven.
Nutting.
I've Been Thinking.
The Destitute.
Sleighing.
Weep.
Strange.
Love.

Love. How She Came.

Everallyn. Joan D'Arc. Commissioned.

A Hope. Spirit-Voices. A Dream. A pream.
Light.
The Three Patriots.
Memories.
Why Dost thou Love Me? An Indian Legend of the Al An Indian Legend of leghanies.
The Old Bachelor.
Bridal Musings.
Lele.
The Dying Robin.
Death of the Year.
Lights and Shadows.
My Home.
On the Sea.
An Invocation.
The Undeceived.
Life's Passion Story.

Published by WM. WHITE & CO., 158 Washington street 30ston, Mass. Price, in cloth, \$1; postage, 20 cents. For sale at this Office. March 26.

THIRD EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

BY HUDSON TUTTLE. Carefully revised and corrected by the author.

CONTENTS:

PAR I. CHAPTER I—A General Survey of Matter. Chapter II—The Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter IV—The Theory of the Earth, from the Gascous Ocean to the Cambrian. Part II. Chapter V—Life and Organization. Chapter IV—Plan of Organic Beings, Chapter VII—Influence of Conditions. Chapter VIII—Dawn of Life. Chapter IX—The History of Life through the Silurian Formation. Chapter X—The Old Red Sandstone Series. Chapter XI—Carboniferous or Coal Formation. Chapter XII—Yenden and Trias Periods. Chapter XIII—Oolfic: Lilas; Wealden. Chapter XIV—The Creaceous or Chaits Period. Chapter XV—The Tertlary, Chapter XVI—A Chapter of Inferences. Chapter XVII—Origin of Man. Part III. Chapter XVIII—The Human Brain. Chapter XIX—Structure and Functions of the Brain and Nervous System, Studied with Reference to the Origin of Thought. Chapter XX—The Source of Thought, Studied from a Philosophical Standpoint. Chapter XXI—Revisopher of the Theory of Development, as herein advanced; Conclusions; Facts followed from their Source to their Legitimate Results. Appendix—An Explanation of some of the Laws of Nature, their Effects, &c.

Price, §1.25; postage, 18 cents. For sale at this Office. ce, \$1.25; postage, 18 cents. For sale at this Office.

SECOND EDITION-JUST PUBLISHED. Second Volume of the Arcana of Nature.

OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE, AND OF THE SPIRIT-WORLD. By Hupson Tuttle. Heaven, the home of the Immortal spirit, is originated and sustained by natural laws. tained by natural laws.

The publishers of this interesting and valuable work take pleasure in announcing to their friends and patrons, and the world, that the second edition of the second volume is now ready for delivery.

CONTENTS:

CONTENT

world, that the second edition of the second volume is now ready for delivery.

CONTENTS:
Chapter I—Evidences of Man's Immortality, Drawn from History; Spiritualism of the Nations. Chapter II—Proofs of Immortality, Drawn from History, concluded. Chapter III—Evidences of Man's Immortality, Derived from Modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter V—Onsideration of Spiritual Phenomena and their Distinction from such as are not Spiritual, but Dependent on Similar Laws. Chapter VI—Space Ether. Chapter VII—Philosophy of the Imponderable Agents in their Relation to Spirit, Chapter VIII—Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter VII—The Imponderable Agents as Manifested in Living Belings. Chapter X—Spiritual Elements. Chapter XI—Animal Magnetism. Chapter XII—Animal Magnetism. Chapter XIII—Philosophy of Change and Death, Concluded. Chapter XIV—Philosophy of Change and Death, concluded. Chapter XV—Spirit, its Origin, Faculties and Power. Chapter XVII—Philosophy of the Spirit-World. Chapter Chapter XVII—Philosophy of the Spirit-World. Chapter Chapter XVII—Philosophy of the Spirit-World. Chapter XVIII—Spirit-Life. Published by WILLIAM WHITE & CO., 188 Washington street, Boston. Price \$1,25; postage 18 cents. The usual discount made to the trade. For sale at this office.

JUST OUT.

JUST OUT. Spiritual Sunday School Manual! for Sunday Schools, Homes, Circles, Confer ences, the Closet, etc.; An Easy Plan for Forming and Conducting Sunday Schools.

By the Author of the "Plain Guide to Spiritualism."

By the Author of the "Plain Guide to Spiritualism."

THE great demand for some book for starting and conducting
Spiritual Sunday Schools, and for the use of the young at
home, is at last met by this Manual. The style and plan are so
plain and easy, children themselves can form schools or classes,
and yet the book is entirely free from the silly and the stale,
the dogmatic and the sectarian. The old as well as the young
cannot fall to find this book attractive and exceedingly suggestive. Teachers and pupils are put on the same level. No tasks
are imposed; no "catechism" spirit is manifest; no dogmas
are taught, and yet the beautiful sentiments of Spiritualism
are presented in the most simple and attractive style. The
book contain a brief Introduction—How to use this Manual—a
series of rich, original Readings, Responses, &c., for opening
and closing schools—Lessons and Questions on every practical
and important subject, the lessons and questions being separate, many of the questions with no answers—Gems of Wisdom from ancient and modern authors—Infant Lessons and
Questions—a variety of Little Spiritual Stories, most touching
and exquisite, and a choice, new collection of the innest Spiritual Songs and Hymns, with familiar tunes.

One hundred and forty-four compact pages. Sent by mail
free for 30 cents. Liberal discount to the Trade and to Sunday
Schools.

chools.

Address Publishers, WM. WHITE & CO.
BANNER OF LIGHT OFFICE,
April 23. 158 Washington street, Boston, Mass. SIXTEENTII EDITION.

SCENES BEYOND THE GRAVE. TRANCE OF MARIETTA DAVIS, FROM NOTES BY

REVEREND J. L. SCOTT.

Tills very interesting book has already reached its sixteenth edition, which is sufficient evidence that it is a work of merit. The following is a list of its Contents:

Introductory Statement: Man at Death; City of Peace; Pügrim's Address; The Glory of the Cross; The Child's Narration; Artistic Order of Infant Paradise; The Paradisleal Nursery; Infants Received by the Saviour; Infants Restored to Harmony; Christ Revealed as Suffering on the Cross; The City Viewed from a Superior Piain; Seenes of Revolving and Living Thought; The Form of the Saviour in the Cloud of Night; The Piantom Sphere; Address of the False Philosopher: The Pandemonium-Mock Worship; Marietta Arises to the Sphere of Harmony; Centre Dome of Infant Paradise; Marietta's Unituress Revealed by Contrast; Song of Infants before their Chief Guardian; The Forlorn and Doomed Being; The Babe of Bethelehem; Justice and Mercy; The Betrayal; Crucities inflicted upon Jesus; Apollyon; The Tribunal; The Dream; Jesus led out to be Crucified; Judas Repenting; Calvary; The Last Struggle: The Tomb; The Resurrection The Ascension; The Resuce; The Return.

**P Price \$1, postpaid. For sale at this office. April 23. REVEREND J. L. SCOTT. Price \$1, postpaid. For sale at this office. April 23.

THE KORAN;

THE ALCORAN OF MOHAMMED, TRANSLATED into English immediately from the original Arabic. Br George Sale, Gent., to which is prefixed The Life of Mohammed; or, the History of

that Doctrine Which was begun, carried on, and finally established by him in Arabia, and which has subjugated nearly as large a portion of the globe as the religion of Jeaus has set at liberty.

Price \$1,25; postage 20 cents. For sale at this office. tf \$.13 Miscelluneous.

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

GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE 1. All Positive Fevers: as the inflammatory, Billious, Rheu-Typhold, Typhus, Congestive, matter, Internittent, Bearlet, the chill which precedes fevers and other diseases.

2. All Positive Nervous Diseases: Reuralgia, Headache, Gout, St. Vitus Jones, Lockjaw, Fits, Peliganter, Lockjaw, Fits, Peliganter, Convulsions, Sleep-lessness. lessness.

3. Positive Female Diseases:
as all Menstrual Derangements,
Languor, Stupor, Depression,
ortion; also, the Vomiting,
Nausca, Cramps and Painui
Urination of Pregnancy.

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

Circulars with fuller liese

Circulars with fuller lists and particulars sent free to any

address.

Mailed, postpaid, on receipt of the price.

PRICE 81,00 per package.

Call on, or address, AMANDA M. SPENCE, No. 97 St.

MARKS PLACE, New York City.

Sept. 17.

FEMALE STRENGTHENING CORDIAL. THIS MEDICINE is of long tried efficacy for correcting all disorders incidental to the feminine sex. That the afflicted may feel assured that this Cordial is truly valuable and worthy their confidence—not one of those secret compounds purposed to destroy healthy action—I add a few testimonials from physicians, whom all favoring the Eelectic and Reformed Practice of Medicine respect.

or Alculcine respect.

DR. WILLARD C. GEORGE, formerly Professor in the Worcester Medical College, and President of the Ectectic Medical Soclety, Mass., speaks of it in the following terms:

"I have used the Female Strengthening Cordial, similar to
that prepared by Dr. Geo. W. Swett, 166 Hanover street, and
I regard it as one of the best medicines for Female Compilaints
that can be found "
DR. J. Kura Andrews ""

Dr. J. King, Author of "Woman: Her Diseases and their freatment," says: "This medicine appears to exert a specific influence on the Uterus. It is a valuable agent in all derangements of the Fo-male Reproductive Organs."

DR. E. SMITH, President of the New York Association of Botanic Physicians, says: "No female, if in delicate health, should omit the timely use of this valuable Cordial. I owe much of my success in mid-wifery to the use of this Medicine."

MOTHERS AND MARRIED LADIES:
The following from Dr. Far is well worthy your notice:
"As a general remedy for Female Complaints, this 'Cordial'
is a very valuable one, but by the Profession it is esteemed
more highly for its good results during Confinement in relieving the great suffering attendant upon childbirth. I acknowledge with Dr. Smith that much of my success in midwifery is
due to the use of this medicine. It strengthens both mother
and child. In such edges I follow the directions of Prof. King,
by allowing my patients to use it a few weeks previous to confinement, as by the energy it aparts to the uterino nervous system the labor will be very much facilitated, and removes the
cramps which many females are liable to. No woman, if she
know the great value of the Strengthening Cordial, would fail
to use it. MOTHERS AND MARRIED LADIES:

I have received numerous testimonials from different parts of the country where used. Knowing the good it is capable of doing, I will warrant every bottle of my "Cordial" to be satisfetory in its results.

The following symptoms indicate those affections in which

The following symptoms indicate those affections in which the Female Strengthening Cordial has proved invaluable:
Indisposition to Exertion, Wakefulness, Uncasiness,
Depression of Spirits, Trembling, Loss of Power, Pain in the Back, Alternate Chilis, and Flushing of heart,
Dragging Sensation at the Lower Part of the Body,
Ifeatacle, Languor, Aching Along the Thighs,
Incatacle, Languor, Aching Along the Thighs,
Derangement of the Stomach and Bowels, Difficult Breathing,
Hysteria, &c., &c.
It is a specific remedy in all Utorine Disease, Chlorosis, or
Green Sickness, Irregularity, Palmiliness, Profuse or
Suppression of Customary Discharges, Loucorrides or Whites, Scirrhus or Ulcerated State of the Uterus,
Sterility, &c., &c.
No better Tonic can possibly be put up than this, and none

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

Price for Single Bottles, \$1,00; Six Bottles for \$5,00. Should your Druggist not have it, send directly to us, and when six bottles are ordered, we will settle Express charges.

The sure and get that prepared at the NEW ENGLAND BOTANIC DEPOT, 106 HANDVER STREET, BOSTON.

April 23.—6m GEO. W. SWETT, PROPRIETOR.

STONINGTON LINE! Summer Arrangement! Inland Route! NEW YORK, VIA GROTON! Cars leave Station of Boston and Providence Raliroad for

Steamer "COMMONWEAL/PH,"

"PLYMOUTH ROOK,"
CAPT, J. C. Gerr, TUESDAYS, THURSDAYS and SATURDAYS, at 5.30 o'clock, r. w., landing in New York at Pler No.
18 North River, (foot of Cortland: street) connecting with all
Raliroad and Steamboat lines for the North, South and West.
Tickets furnished and Baggage checked to New York, Philadelphia, Pittsburg, Pa., Baltimore, Md., Washington, D.C., Dunkirk and Buffalo, R. Y., and the West. Passengers for Philadelphia, Baltimore and Washington, make connections with the
Ralilroad without Charge or Transfer at New York, Breakfast
can be obtained on board the boat at New York, in season for
passengers taking the cars for the above places. Returning, one
of the above boats leave Pier 18, New York, at 5 r. M. Freight
taken at lowest rates. Steamers' Berths and State Rooms
obtained at 76 WASHINGTON STREET, and at the BOSTON
AND PROVIDENCE R. R. STATION, Pleasant street, foot of
the Common. JOHN O. PRESHEREY, Agent,
Boston, July 23.

DRUNKARD, STOP!

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

inspiration, for she could not have known how I got the prescription:

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

From a grateful friend,

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

IFN M.—It can be given without the knowledge of the
patient. Address, C. CLINTON BEERS, Electrician and
Practical Physician, 31 Essex street, Boston. 4w*—Sept. 17.

A MAN OF A THOUSAND.

A MAN OF A THOUSAND.

A Consumptive Cured.

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

The writer will please state the name of the paper they tee this advertisement in.

Address,

Sept. 24—19 cow 225 North Second st., Philadelphia, Pa.

THE WHEELER & WILSON Highest Premium

A COCK STURGED

SEWING MACHINE The Most Simple and Practical SEWING MACHINE Office 228 Washington Street, Boston. 8w—Sept. 17. AT THE OLD STAND,

NO. 654 WASHINGTON STREET, may be procured every variety of pure and fresh Medicinal Roots, Herbs, Olfs, Extracts, Patent and Popular Medicines, together with all articles usually found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clairvoyants, and those who buy to sell again.

Aug. 20. tf OCTAVIUS KING.

VERMONT BOOK STORE. ** O. B. SCOTT, EDEN MILLS, VERNORT. Books of all .**

**S • Ninds constantly on hand and for sale on most reasonable terms. A supply of new and popular works as soon as issued. Also, for sale, any of the works advertised in the, "Banuer of Light."

June 11.

BOOKS IN BRANDON, VERMONT. REEF CONSTANTLY FOR SALE all Spiritual and Reformatory Works which are advertised in the Banner of LIGHT.

MILO O. MOTT.

March 1s. LIGHT. March 18.

MISS L. HASTINGS, TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, (Italian Method,) and FRENCH and LATIN LANGUAGE, will visit pupils at their residences, or receive them at her own, \$\frac{3}{4}\$ Lowell street, Boston. Terms reasonable. \$(f-June 18.)

Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, is now open as heretofore for the successful treatment of diseases of

every class, under Ira Mann's personal supervision Patients will be attended at their homes as heretofore; those desiring board at the Institute will please send notice two or three days in advance, that rooms may be prepared for them. tar OFFICE Houns from 9 A. M. to 5 P. M.

Those requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address plainly written, and state sex and age.

A liberal discount made to the trade.

If Aug. 20.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN,

No. 6 Pine Street, Boston,
CONTINUES to heal the sick by laying on of hands, as
Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. She is continually
benefiting suffering humanity. Examinations free. Call and
see for yourselves. All medicines furnished by her wholly
composed of roots and herbs from the garden of Nature.
P. S.—Mrs. C. having so much business to attend to she will
not be able to examine locks of hair by letter. tf—Aug. 20.

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

OVER JOSEPH T. BROWN, APOTHECARY. MRS. LATHAM will treat diseases of Body, Mind and Spirit with Vitalizing Manipulations and Magnetic Remedies.

CHARLES H. FOSTER. TEST MEDIUM.

HAS RETURNED TO THIS CITY AND TAKEN Rooms at No. 6 Suffolk Place, BOSTON.

MRS. FRANCES, PHYSICIAN and BUSINESS M. CLAINCES, FHYSICIAN and BUSINESS THE CLAINCY AND CLAINCY AND CLAINCY AND CLAIR THE COLOR OF THE CONTROL OF THE COLOR OF

DR. WILLIAM B. WHITE, Sympathetic, Clair-Yoyant, Magnetic and Electric Physician, cures all dis-eases that are curable. Xervous and disagreeable feelings removed. Advice free; operations, 61.00. No. 4 Jervensow Place, (leading from South Bennet street), Boston. Sept. 10. M. C. GAY, Medical and Business Clairvoyant, Sept. 17. 4w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Aug. 21.

MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass. Aug. 13.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and fature life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculities should be restrained, and what cultivated. Seven years experience warrants them in saying that they can do what they advertise without full, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT SPHICTLY AS SUCH. For Written Delineation of Character, 31.00.

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

Address, MR. AND MRS. A. B. SEVERANCE,

er one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
ug. 20. tf Whitewater, Walworth Co., Wisconsin.

PSYCHOMETRY. BY sending me an AUTOGRAPH or a LOOK OF HAIR, I will describe Diseases and Delineate Character, give Instruction for Business and Marriage Life. Terms \$1.00. Address, J. B. MILLER, Forksville, Lake Co., Illinois. 8w*-Oct. 1.

MRS. M. TOWN, Magnetic Physician and Medical Clairvoyant, 100 Bleecker street, New York. Charges moderate. The poor considered. Twe-Sept. 22.

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

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

by its own ments it into a rapid sant and recommendations among those afflicted.

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

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

SCENES IN THE SUMMER LAND!

NO. 1.—THE PORTICO OF THE SAGE. BY HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the liome of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the guit of darkness, he has published it in the popular Carre DK Visits form. Single copies 25 cents, sent free of postage. Large size photograph, 31; large size colored, 33. Usual discount to the Trade. For sale at this office. June 25.

PROGRESSIVE PUBLICATIONS.

WESTERN DEPOT, No. 356 STATE STREET, corner Harrison street, Chicago, Ill. Agency for the "Banner of Light," AND ALL

LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODIOALS. A fine assortment of STATIONERY, NOTIONS, PHO-TOURAPHS, &c., will be kept constantly on hand.

Address, TALLMADGE & CO.,
April 30. Box 2222 Chicago, Ili.

DYNAMIC INSTITUTE.

DYNAMIC INSTITUTE.

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

DR. PEISONS,
DR. PEISONS,
The Residence on Marshall, second door south of Division street. P. O. Box 1215.

Consultations free. Examination \$1,00.

Milwaukee, Aug., 20, 1864.

Aug. 20.

THE EYE, THE EYE.

DR. E. KNIGHT

HAS discovered a new treatment for the Eye, by which he is curing some of the worst cases of Bilindness and Deafness ever known, without instruments or palm.

CANCERS 1—DR. KNIGHTS'S new treatment for Cancers surpasses all others now in use; it cures without knife, plaster or pain, and heals without a sear.

Every kind of disease treated with great success. Humors of every kind eradicated from the system. No charge for consultation. Office 239 Tremont street, Boston.

3m—Sept. 10.

EMANCIPATION PROCLAMATION: AN AGENCY FOR THE THOUSAND! 137 Men, Women and disabled Soldiers desiring an Agency, will please address, for further particulars, MRS. F. A. LOGAN, Station D, New York City.

July 9.

5000 AGENTS WANTED ! A GOOD, reliable AGENTS WANTED!

A GOOD, reliable AGENT wanted in every county to take
the entire control of some of the ness and Most PropritaBLE ARTICLES ever presented to the public. The right MAN or
WOMAN can make money easily. For Circular, with full description, address JACOB LEWIS, 82 Nassau street. New
York. Box 3391.

Aug. 20:

Walter Hyde's Specialty
CONSISTS in Teaching the Art of Healing by the Laying on of Hands, and the principles attending Mediumistic Development. Send for Circular. Address, 244 FULTON ST., BROOKLYN, NEW YORK.

PR. LISTER, only strologer and Botanic Physician in the State, 25 Lowell street, Boston, Mass. Terms—Oral, a few questions answered, 50 cents; a reading through life, \$1,00; a written nativity two years to come, \$1,00; a full nativity, ladies, \$3,00; gents, \$5,00; a minute written nativity all through life, ladies, \$5,00; gents, \$1,00. Time of birth necessary.

Dirth necessary.

MR. L. JOHNSON, Dentist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass.

Lug. 20.

Written for the Banner of Light.

THY GPHRET-HOME, DEFAR CARRESE.

LINES TO MRS. C. V. MCL., OF WASHINGTON, D. C., BY EDGAR C. DAYTON, THROUGH THOMAS GALES FORSTEIL

Far, far in the regions where light never wanes, And the song of rejoicing ne'er ceaseth its strains; Where Truth sits in grandeur, enveloped in Love, Rests contentment and peace-bright gifts from above.

Where the song of affection is heard far and near, Where echoes no sigh, and glimmers no tear; Where the loveliest scenes those regions illume, And the sweetest of flowers shed forth their perfume:

Where the healthiest airs forever prevail, As the breezes of heaven their sweetness exhale, Is the home of thy spirit, when earth's left be hind.

Where the storms of confusion fetter the mind. Here thy soul, disenthralled, shall revel in good, And bask forever in the bosom of God. Then haste, dearest Carrie, in your search after Truth:

'Tis limitless in power, unmeasured in worth; And as you progress in the pathway of Love, Dayton will pilot you to mansions above.

The Recture Room.

THE SUMMER-LAND AND ITS CHARACTERISTICS.

A Lecture Delivered by Mrs. Cora L. V. Hatch, at Clinton Hall, New York City, on Sunday Afternoon, November 15th, 1863.

[Reported for the Banner of Light,1

INVOCATION.

Our Father, whose light and life are always around us, and whose name and knowledge are our richest portion; who art everything which the mind can comprehend; whom we feel to be superior because embodied in all the numberless exhibitions of greatness and power in the material world. There who art all mind, all soul and re-splendent with the glories of truth; who art found not in any visible form, not in any substance of material mold, but pervadest all substance and dwellest in every form, and art their life and existence; who art the source of our strength, the soul of our activity, the beginning and end of all our of our activity, the beginning and end of all our joys and sorrows, oh God, we adore and worship thee, though of thee we only know that as far as the reverberations of time can go, the promptings of the heart and the deep feelings of the mind are the atmosphere in which thou dwellest, and through which thou speakest to thy children—soul communing with soul, and mind with mind—and thus alone do we gather our knowledge of thy heavenly attributes. Oh God, we praise thee, not for material blessings—for these thou asketh not praise nor thanksgiving—our earthly joys are but the consequences of natural laws—not for life, the unsought-for endowment of thy Providence, which thou hast given that we may fulfill thy inwhich thou hast given that we may fulfill thy in-scrutable purposes; we praise thee, oh Father, not for customary blessings, nor usual favors which humanity shares in common with all animate creation—but for the gifts of human thought and intelligence, for the consciousness of thought and intelligence, for the consciousness of understanding and the discernment of the future, and the power to know the right and the wrong according to thy will—for those stirrings, graspings of the spirit which make all material things to fade into insignificance before the glorious splendors of thy reflected Divinity. God, we praise thee that through these dark surroundings of despair and sorrow to which the human family are liable, still there shines the ineffable consciousness of thine everlasting Presence, the unfading hope in thy Power and thy Love, and thus they lead us ever nearer unto thee. Accept our praise—the grateful thoughts, the thankful movements of our souls, for every good and perfect gift of mind and heart wherewith thou last so bounteously endowed us. Lead us to higher gift of mind and heart wherewith thou hast so bounteously endowed us. Lend us to higher achievements of knowledge, to a larger comprehension of thy wondrous laws—conduct us upward and onward through eternity to loftier heights of comprehensive reason. We thank thee for religion, that stream which waters the arid desert of the Universe with its sweet and beautiful presence—for all things belonging to heart, spirit, intelligence—for the conception of life, the knowledge of death, and the hope of eternal progression—for these palpable traces of thy presence which -for these palpable traces of thy presence which are revealed in the inspirations of every heart which thou art near—for those images of immor-tal life which come as companions with every shape of suffering and hereavement—for the joys shape of suffering and bereavement—for the Joys of prosperity which uplift the heart in gratitude to thee—for the visitations of adversity which bring the virtues of forbearance and humility in their train. Make us to know thou art God indeed, and at last bring us into the glorious company of those countless myriads of souls which shall sing of thy love and walk in thy presence

forevermore. Amen. "The Summer-Land and its Characteristics," is

"The Summer-Land and its Characteristics," is our present theme.

The leading idea expressed in the term Summer-Land is one of joy, gladness, sunshine; and yet it is not in that manner that we are to speak of it to-day. We shall speak of it as perhaps it has not often been spoken of before. For ages and ages has mankind been in quest of some state or place which may realize its ideal of a happier condition than falls to the lot of the vast majority of mortals. They have pursued it in vain over of mortals. They have pursued it, in vain, over all the domain of actual objective existence, until, receding into the realm of pure, transcendental

imagination, it finally became lost in the hazy and gorgeous visions of a theology. Let us first examine the earliest phase of this delusion. The compound, "Summer-Land," in-cludes the idea of first, that genson of the year when the sun, having passed the vernal equinox, pours its rays upon successive portions of the earth, producing a marked and reviving increase earth, producing a marked and reviving increase of light, heat and vegetation; and, secondly, of the solid portion of the earth's surface, and especially of those parts of it which are in a fit state for human habitation and increase. But in every point of view it can properly apply only to what belongs to this material earth of ours; and, therefore, the word "Summer-Land," strictly signifies only some region of the earth where there is perpendicular summer. Now it is true that in the counpetual summer. Now it is true that in the countries embraced within the tropics, this season prevails during the greater part of the year, and vegetation and verdure are perpetually renewed; but even here periods of darkness and commotion, vegetation and vertiure are perpetually renewed; but even here periods of darkness and commotion, known as the rainy seasons, occur to interrupt this brilliant uniformity; and all other natural causes of affliction—death, sickness, every form of calamity are as prevalent as in less favored climes. Nevertheless, the history of man, from the remotest antiquity, testifies that every nation and community, in its turn, has indulged in dreams respecting the presumed existence of some such earthly seat of unfading youth, and untiring and uncheckered enjoyment. They have entertained no doubt that some such region was somewhere to be found, though it was presumed to be of very difficult access, and situated in an undiscovered or unexplored quarter of the globe. There they imagined, and expected one day to find, a race of beings revelling in undisturbed happiness amid a boundless profusion of the choicest of Nature's gifts. There were no storms, no earthquakes, no plagues in the animal or vegetable worlds to break upon an existence of absolute repose and unalloyed pleasure.

This idea originated in the minds of the northern races, and they assigned these blissful habitations to the western borders of Asia, as being free from

This idea originated in the minds of the northern races, and they assigned these blissful habitations to the western borders of Asia, as being free from the discomforts of snow and ice, and the plagues of ever-recurring and destructive inundations. The Greeks, on the other hand, placed their imaginary Paradise among the Hyperboreans, or extreme northern people. Thus we see that all nations supposed that by journeying far enough from their own latitudes they might find some land favored above their own, where the peculiar inconveniences of their respective climates and inconveniences of their respective climates and dwelling-places were unknown; and that the He-

brews were far from being the only people who entertained the vision of a Promised Land. But it may be said that only one mortal ever lived who cherished the conviction that he had

actually discovered the longed for abodes of earthly happiness, and this was the Genoese navigator who found a new world for Castile and Leon. The daring Columbus, it is well known, supposed when he landed in the West Indies, and even after he had sighted the Continent of America, after he had sighted the Continent of America, that he had only succeeded in reaching the eastern verge of Asia—the very region that is where fable and tradition had placed the "Summer-Land." He lived and died in this persuasion, and for long years afterwards a succession of vallant adventurers from every European country braved every peril and endured every hardship in the endeavor to penetrate the primitive wilderness and ascend the mighty river beyond which they fondly believed glittered the golden towers and waved the spicy forests of Utopia.

But, alas, since the Great Admiral, every pilgrim in search of this undiscovered bourne has been doomed to hopeless and too evident defeat. Many have deserted their happy homes and set out on this desperate quest, with sanguine anticipation of reaching the Fountain of Youth or the region of boundless wealth, and have met instead with all the agonies of failure, desertion and death. At length the progress of science and the extenwith all the agonies of failure, descriton and death. At length the progress of science and the extension of geographical knowledge chased forever the vision from the surface of the earth—but it was only that it might ascend into a higher and less palpable sphere of influence. Still, mankind, as it toiled along the dusty highways, beheld far off the phantoms of unfading pleasure. But now the Summer-Land was placed in a country beyond the world of mortals and Christian Mahometan and Summer-Land was piaced in a country beyond in world of mortals, and Christian, Mahometan, and Pagan were fain to wait till death should release them for its discovery. There should be no sighing, nor sorrow, no death, nor calamity, nor bereavement, no winter, nor storm, nor darkness; and there was to be found the full fruition of entermort for which the believer had variety sighed joyment for which the believer had vainly sighed on earth. There, the Mahometan was to be trans-ported to beds of unfading flowers, and the com-pany of ever-youthful Houris—but whether on pany of ever-youthul Houris—but whether on some distant planet, or in some intermediate state of being, is more than we can tell; there, the Jew was to pass the period of his Millennium, when the New Jerusalem should descend like a bride from heaven, to be the habitation, in perpet-ual glory, of the sons of Israel gathered together from their captivity in every region of the earth.

from their captivity in every region of the earth.

The Christian idea of the happiness of a future state is compounded of both these, and is as vague and unsubstantial as is possible to conceive. In general terms it may be stated as follows: Inasmuch as it is clearly proved that the earth is a failure, humanity a failure, all life a failure, therefore there must be some place wherein those members of the human family, who, by a special arrangement, not very clearly to be understood, have been, through Jesus, saved from the consequences of their errors, may be sent to receive the rewards and favors which are to be bestowed upon them. Now, the earth had been originally designed as an abode of perfect happiness; but by some lamentable, stupendous mistake man had fallen from his primal condition of innocence and felicity, and, consequently, sin was introduced into fallen from his primal condition of innocence and felicity, and, consequently, sin was introduced into the world, and through sin, death, together with a host of minor evils. Afterwards, as the means of preserving humanity from the dreadful sentence to which they had thus become liable, a plan was resorted to, according to which those who would accept of and perform certain prescribed conditions, became entitled to final salvation and eternal happiness, through the atoning blood of the Son of God. Those who did not choose to avail themselves of the offered terms (it being uncertain what would become of such as lived and died in utter ignorance of them,) were of course excluded from the hope of pardon; and it is supposed that from the hope of pardon; and it is supposed that these recusants would include a very large majority of the nominal adherents to the doctrines in

question.

The fortunate remnant were destined to inhabit the splendid city—the New Jerusalem, whose plan is accurately laid down by an inspired authority, and whose public buildings, mode of government, ceremonies, &c., are described with corresponding minuteness. The walls of this city were to be of brass—where manufactured, by what skillful workmen cast, molded, or carved, is not explained—but of veritable metal. Its streets were to be paved with pure gold—an item of the description probably not the least attractive to unregenerated minds—while all the structures, furniture, dresses and ornaments were to present a perfect blaze of and ornaments were to present a perfect blaze of jewelry, diamonds, rubies, topazes, and emeralds figuring in the catalogue with a profusion which might excite the envy of the Great Mogul himself. In the midst of all this dazzling array, on a throne whose brightness makes it dim and pale by comparison, sits the King of all, whom the chief perparison, sits the King of all, whom the chief personages among his elect, together with the hierarchies of angels, surround, worshiping and sounding his praises in one continued anthem of rejoicing melody. Now where all these solid materials were to be obtained is not stated; otherwise the account is sufficiently comprehensive and complete to actife the rest erround output to

account is sufficiently comprehensive and complete to satisfy the most craving curiosity.

All nations, raised above the lowest condition of the savage, have some idea of future felicity corresponding to one or the other of those we have described; but the most singular representation, all things considered, which we have yet met with is that which has been recently put forth by a mild philosopher belonging to the most advanced school of modern progression. His picture was probably intended to be entirely different from popular ideas on this head, yet it possesses so many features in common with current theological notions, that it is impossible to avoid the conclusion that it is in some respects a copy. He tells you there is a land—at the distance of sixty miles, more or less, from the surface of our globe—composed of absolute material substance. He does not inform us how of modern progression. His picture was probably intended to be entirely different from popular ideas on this head, yet it possesses so many features in common with current theological notions, that it is impossible to avoid the conclusion that it is in some respects a copy. He tells you there is a land—at the distance of sixty miles, more or less, from the surface of our globe—composed of absolute material substance. He does not inform us how material substance. He does not inform us now this portion of territory has come to be exempt from the operation of the law of gravitation; he does not even explain the nature of the substance in question, though he leaves us no doubt that it is as actual as the solid earth on which he treads to-day. But this country is charmingly diversi-fled with continents and islands, mountains and valleys, lakes, rivers and forests; there we shall meet with houses, trees, flowers, and in short, all manner of objects, exactly like those belonging to the earth. The inhabitants pursue various fa-miliar occupations, are engaged in manufacturing, building, etc., very much as on this visible, diurnal sphere—and yet this is the land of spirits, the summer-land—according to the latest revelation of clairvoyance and philosophy combined!

It must be remarked, however, that all the denizens of this Elysium are not equally favored in their situation and circumstances, for all of them have not availed themselves of our philosopher's have not availed themselves of our philosopher's voluminous efforts for their enlightenment, and not a few, unfortunately, had left this lower ball before it had been blessed by his presence. Accordingly it would seem that certain tracts in the promised land, which are to be inhabited by the less developed spirits, are in a condition something like that of New England—rather rocky, and cold, and sterile, and where foliage and verdure ree somewhat search if not altogether waying are somewhat scanty, if not altogether wanting. All departed souls are to enter this land, in some part or another, and work their way up to the highest conditions and the most desirable "loca-tions," as they best may. Now we have to notice in this description the same obvious anomaly in this description the same obvious anomaly which we have remarked upon older theories. The objects are described as being positive, substantial, palpable to the senses; the flowers have odors and colors; the fruits flavor, the sun warms and ripens them, though whether it is the same sun round which our planet revolves is not certain; and yet it is not explained how this large expanse of inhabited country has escaped the force of the inherent laws of matter everywhere else panse of inhabited country has escaped the force of the inherent laws of matter everywhere else, and how the necessary multiplication of animals and vegetables is to take place in a world where decay and death are no longer known. The truth, however, probably is, that the fertile imagination of the dreaming "seer," lying in a state of passive receptivity, became influenced by various fragmentary ideas belonging to the Christian and Mahometan notions of the future state, and these being rather loosely combined and dressed up to bear a semblance of originality, were passed upon the throng of admiring and unquestioning disciples as genuine revelations of an actual state of existence, under the attractive title of the Sumof existence, under the attractive title of the Sum-mer-Land. It is merely a different form of the same fantastic vision which has animated believers in the various religions throughout countless ages, and wherever the human species exist. But while the followers of Mahomet, the Christian theologian and the Hindoo devotee are all, sincorely and in the native simplicity of their bearts, pictur ing just such visions of future happiness as suit with their best and highest conceptions, respectively, the modern progressive philosopher only succeeds in confounding together the leading features of their descriptions, and thereby in productions is unsurpassed.

ing a more perplexing, inconsistent and anomalous scheme than any of them.

Let us analyze a little further. We are fold by the head prophet of the New Dispensation, that the "Summer-Land" is lighted by the sun. Now it can hardly be seriously intended to assert that absolutely the same material sunshine, the same quality of heat and light as that which sustains you here, illumes and warms the land in question. But if it be not the same, it must be something entirely and essentially different, t. e., it is not sunshine at all, and the term conveys no information and is only calculated to mislead. But just here is the fundamental mistake of all those visions and the control of t is the fundamental mistake of all those vision-aries. They are unable to conceive that the life of the disembodied spirit can be any life at all, un-less it is a kind of attenuated likeness, a shadowy reflection of the life on earth, with a faint nimbus of sickly sentimentality thrown around it. There never was a greater mistake. No such resem-blance exists. The conception of a "Summer-Land" and all its fuscinating details, are the pro-duct of a mere earthy inagination acting on duct of a mere earthly imagination, acting on mere sensual experience, and are as frail and baseless as the "cloud-cast towers and gorgeous palaces" of a poet's dream. Can the soul, when re-leased from the encumbrance of its fleshy tab ernacle, stand in need of nourishment by actual fruits and vegetables? Can it seek enjoyment in the odors of flowers, and refreshing ablutions in running streams? Are thoughts fed on appleblossoms? Does mind derive nourishment from sunbeams? Must we picture the future abode of the importal suits as a more reproduction of the immortal spirit as a mere reproduction of earthly scenes? Must we, in a word, become Ma-hometans or Christians, in order to arrive at a just conception of our home beyond the tomb? Mus we confine the thoughts and aspirations of the enwe confine the thoughts and aspirations of the en-franchised soul within geographical limits? (As well might the philosopher claim that the state-ment of a mathematical proposition must bear a resemblance to simple physical forms.) No; the idea is false, from the nature of the mind, of re-ligion, of God himself.

You cannot take with you beyond the grave your physical structures. You cannot retain in your heavenly labitations a single atom of the

your heavenly habitations a single atom of the substance which surrounds and supports your exsubstance which surrounds and supports your existence here; not the smallest sparkle of an insect's wing—not the faintest breath of flowery perfume, shall salute your senses in that far-oil land. The mind lives upon thoughts; the spirit dwells in the world of spirit, without consciousness of physical surroundings. Such is the difference between mind and matter. Yet many even among so-called Spiritualists, will not understand you if you tell them of an existence which is without anything analogous to material influences. The mind requires no place, no time, no light, no darkness, no sun, no moon, no earth, no water, no air. It is absolute thought, and the soul in its secret space requires no bodily investment, no garment, aside from that thought. There is need to it of no sight, no smell, nor hearing, nor touch; but it possesses an ever-present and omnipotent faculty, as absolute existence. To be absolute is to be independent of all human appetites and occupations, of all the conditions of materiality. The spirits gather flowers in the spiritland! If flowers, they must have their seasons of growth, maturity and decay, else they cannot be really flowers. No; the immortal world possesses no flowers. It is only the lack of an elevated spiritual insight and comprohension which lends men to furnish their imaginary heavens with objects such as these. But are you willing to be deceived by such trivin! tox of fance, as a child is istence here; not the smallest sparkle of an inspiritual insight and comprehension which leads men to furnish their imaginary heavens with objects such as these. But are you willing to be deceived by such trivial toys of fancy, as a child is soothed with sugar-plums, there will be something for you to do beside plucking blossoms and fruits from amaranthine bowers. Your happiness and misery, your conquests and enjoyments, then, will be wholly within yourselves. You will build no structures but the palaces of thought. The light of your day will be the radiance of the soul's illuminations, and your existence, its life, activity and purposes will all be self-centered and self-sustained. If you are good you will be happy, and your rich rewards will be found in your own inmost consciousness. Nor will you need the ministering aid of angels on your path of beneficence and joy. There are actually no such beings as angels. That idea was long ago exploded. They are but fancied embodliments of the spirit's own thoughts and purposes, by which others are led to be and to do good. There is no heaven but the consciousness of virtue, no hell but in the soul which is eaten by remorse. Remember, then, this: the mind is not matter, neither can it be likened to any form of material existence. It requires not fruits nor flowers shores member, then, this: the mind is not matter, neither can it be likened to any form of material existence. It requires not fruits, nor flowers, shores nor rivers, upon which to move; no ocean breezes, no sunshine, save that which belongs to the light of knowledge. Give ear to no deluding fantasies. Remember the realm of mind is within and not without you, and that thought may commune directly with thought, mind with mind, soul with soul. All the genus the spirit is destined to acquire in the other world are those which are laid up in the treasure-house of eternal wisdom and up in the treasure-house of eternal wisdom and

To thee, Oh God, whose life and beauty are over all our existence, we render thanks for thy protecting care, for that Divine Power of everlasting love which encompasseth on every side with thy perfections and maketh us the children of a Heavenly Father. We praise thee for no blessings of our daily material life, for no splender of heavity in the visible creating around us. dor of beauty in the visible creation around us, for no enjoyments of sense and time; but we praise thee for glad consciousness of independent reasoning, life and intelligence, which render us akin to thee and bring us ever nearer to thy pres-ence; for that conception of thy attributes which is the crowning glory of the soul, and by which it is enabled to anticipate even here on earth the in-finite career which awaits it in the promised world

ing to the world of mind, and having no relation to what you see about you, here. Nothing can be like earth which is not of earth. The spirit-world can only be within the spirit, resplendent with its own light, requiring no embodied forms, no verdure, no gems, save the virtues of the heart and the absolute ideas of immortal life. Such, then, is the Summer-Land. Within the soul all is light and heavity. It knows no sorrow nor death

light and beauty. It knows no sorrow, nor death, nor decay; and there comes no veil of shadow between its vision and the glories of absolute Truth.

In a land of summer there must sometimes or somewhere be a season of winter. In the soul

there is neither summer nor winter, but the lovs

Meeting of Wisconsin Spiritualists. The Third Annual Meeting of the "Northern Wisconsin Spiritualist Association," was held at the village of Appleton on the 10th and 11th of

the village of Appleton on the 10th and 11th of September.
Col. A. B. Smedley, was chosen President for the ensuing year and J. P. Gallup, Secretary.
The meeting was addressed by Moses Hull, Benj. Todd, and Mrs. S. E. Warner, each of whom in their own peculiar style held the audiences with great interest during their addresses.
Votes of thanks were unanimously passed to the needle of Appleton for their numificent liber.

Votes of thanks were unanimously passed to the people of Appleton for their munificent liber-ality in providing for the accommodation of their guests, and to the speakers for the feast of good things which they brought forth from the storebouses of truth and scattered with a bountiful

The next Convention was voted to be held at "Spencer Hall," in the city of Fond du Lac, on the first Saturday and Sunday, being the 5th and 6th of November next

Gth of November next.

Bro. Spencer, one of the most prominent and successful business men of Fond du Lac, has the best Hall in the city, which he always offers free to our associations; and accommodations will be abundant for all.

J. P. GALLUP, Sec'y.

Oshkosh, Sept. 16, 1864.

The St. Johnsbury (Vermont) Caledonian says that potatoes in that neighborhood will yield an average of fully thirty per cent. more than last year. They are not so numerous in the hills as in some seasons, but are very large and the quality

A Pica in Behalf of the Needle Women.

Amid the revolutions of reform, agitating our country and demanding the removal of false institutions, founded upon slavery and oppression, none the less imperative is the plea for a protecttve system in behalf of the sewing women, that will shield her from the chronic wrongs of gross injustice, in the present low rates of compensation for labor. Those of our own sex in the higher walks of life can have no idea of the imposition practiced upon the weak and suffering toiling ones, whose scanty pittance is demanding, in the name of virtuo and justice, immediate redress, if we would save our daughters and sisters from an undesired fate. As selfish aggrandizement is balanced by corresponding oppression, so we trace, in many instances the accumulation of heavy profits, by wealthy firms of clothing and other establishments, sustained by the sacrifices and struggles of ill-paid operatives, whose poverty homes are in striking contrast with the aristocratic dwellings of their rich employers. I have watched the frail woman with heavy

heart and hasty step carrying her bundle of work to be scrutinized by the overseer, who, with conceited arrogance, pulled and picked the garment, until some slight defect was visible, then with a growl or curse, ordered it to be done over, or no pay. Insult added to sorrow, she, the timid creature, turned homeward, overpowered by the crushing influences of his unmanly conduct, sickened at heart with disappointment, finds relief in the flowing tear and throbbing sigh, asking, Howlong, oh, how long must I endure the present, with the past a dark picture, and the future full of gloom? The physical exhausted, the mental depressed. true sympathy withheld, and cold glances bestowed from the world's great eye of curiosity and reproach, is it any wonder that such have fallen victims to the false sympathy of the unsuspected betrayer, with his purse of plenty, or that others blindly seek redress in the marriage relations, to escape the servitude of one condition, and blunder into the servitude of another, whose antagonisms are too frequently displayed in the unhappy offspring?

The pressure upon the needle women is moving toward a reaction, as the only alternative of law or justice, because pushed by the past to that verge when "patience ceases to be a virtue." The times demand a change in the remuneration of labor, in behalf of the twenty thousand sewing women in Philadelphia, in behalf of checking the increase of crime in all of our large cities, where unprincipled usurpers prey upon the homes of innocence in poverty; in behalf of redeeming labor from a state of servile dependence to its own rightful dignity in every direction.

A practical movement in behalf of the sewing vomen has been projected by the advocates of reedom and reform in the city of Philadelphia, and asks the aid of a progressive public in their efforts to establish a protective system, which must ultimate in alleviating the downtrodden of our sex, through combined effort and perseverance. Those wishing to add something to such an enterprise, or become informed of its design and workings will address the Secretary, Miss A. E. McDowell, 706 Walnut street, Philadèlphia, Pa.

Truly yours, ALCINDA WILHELM, M. D.

Aew Books.

RENAN'S GREAT BOOK. Another Edition New Ready of this Remarkable Work.

RENAN'S LIFE OF JESUS, Franslated from the original French, by CHARLES E. WILBOUR One clegant 12mo., cloth bound, price \$1.50.

RENAN'S LIFE OF JESUS IS beginning to make a stir on this continent such as has rarely been known in the literary world. In Paris, where it has just made its appearance, the excitement is supreme. The French correspondent of the Kew York Tribune says: "The ordinary dog-day calm in literature is broken this season by the storm that rages about Renau's Vie de Jesus. The hook is hardly two months out of the press, and if the bookseller's advertisement is credible,

35,000 COPIES of it are already sold. It has in its favor, with the genera firmly, critically chastened sentiment. It is learned, deeply religious, uttorly clear from skeptical sneer and polemic violence.

M. Ernest Renan, acquired distinction at an early age as one of the first living philologists, and has recently returned from the Holy Land, where he was despatched at the head of an exploring expedition by the Emperor Louis Napoleon. Anything from his pen is sure to attract notice, and his "Life of Jesus" is already selling by the thousand.

Already selling by the thousand.

ITS REPUBLICATION.

The New York Daily Times says: "The book has made too much noise to be ignored: and, though many plous people recreted its republication here, we think Mr. Carleton his sidne well to bring out this readable and well executed version of the by no means casy original."

The New York Commercial Advertisor says: "There are passages of extraordinary beauty and of the tenderest sympathy with all that was divine in the character of the Saylour, and we should not be surprised if the pulpit and the religious essayist borrowed some of its most charming imagery from the exquisite phrasing of M. Renan."

exquisite purasing of M. Renan."

ITS BRILLIANCY.

A correspondent of the Boston Transcript says: "It has been extravagantly praised and extravagantly consured. But its most severe critics do not deny the wonderful power, brilliancy and ability displayed upon every page of the book; and, though you may care very little for the author's theological views and theories, you cannot but admire the rare skill, power and beauty with which M. Renan relates the history of Christ. He makes it as readable as the most brilliant and entertaining romance."

Ito makes it as readable as the most brilliant and entertaining romance."

ITS FASCINATIONS.

The Boston Advertiser says: "Those who have dreaded its fascinations will be surprised to flud in it so much reverence, tenderness, and warmth of heart, where they expected cold criticism, perhaps blasphemy. We look at it as we do at some marble bust; it has been carved with tenderness and love."

ITS UNIVERSAL INTEREST.

The Boston Commonwealth says: "It is a book not to be passed over lightly, nor met with indiscriminate blame or praise, for it is one of the few books of the present day, on a subject of universal interest, which displays at once candor, crudition, intrepidity and originality—force of thought and beauty of style, accompanying the most laborious and prosale researches, and arriving at results which cannot fall to arrest the attention, while they provoke the censure of millions." The Banner of Light,

In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its subscribers and readers, and will send it by mail, postage free, on receipt of price, \$1.50.

Jan. 23.

BANNEH OF LIGHT, BOSTON, MASS.

THE PERSONAL MEMOIR OF

D. D. HOME,

The Celebrated Spirit-Medium, ENTITLED,

INCIDENTS IN MY LIFE WITH AN INTRODUCTION BY.

Judge Edmonds, of New York. ONE BLEGANTLY PRINTED AND CLOTH-BOUND 12MO., PRICE \$1.25.

The extraordinary Life and History of Daniel Home (or Hume, as he is sometimes called), the Spirit-Medium, from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe, to even a familiarity with crowned heads, has surrounded him with an interest of the most powerful character. As a spirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be eagerly halled by every one interested in Spiritualism.

Introduction—
Cliapter 1.—Early Life; I become a Medium.
Chapter 2.—Before the World.
Chapter 2.—Before the World.
Chapter 3.—Further Manifestations in America.
Chapter 4.—In England.
Chapter 4.—In England.
Chapter 6.—At Florence, Naples, Rome and Paris.
Chapter 6.—In America; The Press-gang.
Chapter 7.—1857—Prance, Italy and Russia—Marriago.
Chapter 8.—Russia, Paris and England.
Chapter 8.—The "Cornhill," and other Narratives.
Chapter 10.—Miraculous Preservation; France and England.
Chapter 11.—A Plary and Letter.
Chapter 12.—In Memoriam.

THE BANNER OF LIGHT, In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its subscribers and readers, and will send it by mail, postage free, on receipt of price—\$1.24.

Address.

BANNER OF LIGHT, if Boston, Mass.

MUNICABLE BOOK New Edition Now Ready.

THE HABITS OF GOOD SOCIETY. A HAND-BOOK OF ETIQUEITE FOR LADIES AND GENTLEMEN: with Thoughts, limits and Ancedotes concerning hocial observances; ince points of Tastes and thou Manners, and the Art of Making oneself Agreeable. The whole interspersed with humorous illustrations of Social Predica ments; Remarks on Fashion, &c., &c. One large 12mo; elegant cloth binding.

EXTRACT FROM TABLE OF CONTENTS: Gentlemen's Preface. Ladies' Preface. Thoughts on Society. Good Society. Bad Society. The Dressing Room. The Ladies' Tollet. as Ladies
Pashions.
Accomplishments.
Ladies' Dress.
Accomplishments
Manners and Habits.
Married Ladies.
Unmarried Ladies.
Unmarried Gentlemen.
Public Etiquette.
Calling Etiquette.
Cards.
Visiting Etiquette.
Dinners.
Cards.

cater with a thoute the cater of the cate

Habits at Dinner.
Carving, & Balle.
Balle.
Balle.
Bancing,
Manuers at Supper.
Morning Parties.
Picnics.
Evening Parties.
Pivate Theatricals.
Receptions, &c.
Reagements.
The Ceremony.
Invitations.
Dresses. Dresses. Bridesmaids. Presents. Traveling Etiquette.

Dinners. Traveling Etiquette.

Together with a thousand other matters of such general interest and attraction, that no person of any good taste whatever can be otherwise than delighted with the volume. It is made up of no dry, stupid rules that every one knows, but is sensible, cod humored, entertaining and readable. The best and witlest book on "Manners" ever printed, and which no one should be without. be without.

For sale at this office. Sent by mail, postage free, on receipt of price, \$1.75.

"One of the Best Books Ever Printed."

JUST PUBLISHED, THE ART OF CONVERSATION.

WITH DIRECTIONS FOR SELF-EDUCATION.

AN ELEGANT 12MO VOLUME, BOUND IN CLOTH, PRICE, \$1,50. A Nadmirably conceived and entertaining book—sensible, instructive, and full of suggestions valuable to every one
who desires to be either a good talker or listener, or who
wishes to appear to advantage in good society.
Among the table of contents, will be found chapters upon—

Attention in Conversation, Satire—Puns, Sarcasm, Teasing, easure, lensure, fault Finding, mollments, ault :
Jomplimen.
Egolism,
Politeness,
Stories—Anecdotes,
Questioning,
Liberties,
Impudence,
Impudence,

will be found chapters upon— Dinner Conversation, Silent People, Timidity—Its Cure, Modesty, Correct Language, Self-instruction, Miscellaneous Knowledge, Languages, Vulgarisms, Argument, Iblagreeable Subjects, Selfishness,

Impudence, Staring.

Staring.

Every young and even old person should get this book; read it, and study it over and ever again; and follow those hints in it which lead them to break up bad habits and cultivate good ones. It is the most perfect and excellent work of the sort ever published.

"The BANNER OF LIGHT," Bostow, Mass.

Aug. 20.

Aug. 20.

SPIRITUALISM AND THE

A DISCOURSE, DELIVERED BY THE SPIRIT OF PROFESSOR EDGAR C. DAYTON,

THROUGH THE MEDIUMSHIP OF Thomas Gales Forster, AT SARATOGA HALL, BALTIMORE, ON THE EVENING OF JANUARY 31, 1864,

This very interesting pamphlet is for sale at this office. Price 25 cents; postage 2 cents.

May 7. THE APOORYPHAL NEW TESTAMENT.

BEING all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, lis Apostles, and their companions, and not included in the New Testament by its compilers. Sent by mail on receipt of price and postage. Price, \$1,00; postage, it cents. Address, BANNER of Light, Boston, Mass.

BANNER OF LIGHT: Journal of Romanoe, Literature and General Intelli-gence; also an Exponent of the Spiritual Philosophy of the Ninetcenth Century.

Published weekly at 158 Washington street, Boston, Mass., y William White, Isaac B. Rich, and Charles H. Crowell.

We hope that none of our friends will withdraw their support from the Bannen, on account of the small sum we are compelled to add to its price, but trust they will see the necessity of giving us a more carnest support, so that we may keep the Bannen affoat, with all the distinguishing features which have characterized its pages, and make improvements as the advanced condition of minds require. We therefore ask the aid and co-operation of the friends of Spiritualism and Reform, to enable us to continue to make it an able and fearless advocate of the Rights of Humanity and Spiritual Progress, and worthy of its mane. A very little effort on the part of our friends will place the Bannen in the front rank of success, and thus aid in sending the light of Truth all over the land.

LITERARY DEPARTMENT.—Original Nov-

MESSAGE DEPARTMENT. - A variety of pirit-Messages from the departed to their friends in parts 110 given through the instrumentality of Mus. J. H. Conart, from the educated and the uncducated, the wicked and the holy, which go to prove direct spirit-intercourse between the mun-dane and supermundane worlds. EDITORIAL DEPARTMENT. - Subjects of

General Interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. CHILDREN'S DEPARTMENT. — Original stories, Poetry, etc., suitable for children's reading, by Mrs. Love M. Willis, one of our most gifted correspondents. ORIGINAL ESSAYS-Upon Spiritual, Philo-REPORTS OF SPIRITUAL LECTURES— By Trance and Normal Speakers.

All which features render the BANNER OF LIGHT A popular Family Paper, and at the same time the harbinger of a glorious Scientific Religion.

CONTRIBUTORS

CONTRIBUTORS:
Herry T. Child, M. D., 634 Race street, Philadelphia, Pa.
Hon, Warner Chase, of South Pass, Union Co., Ill.
Hudson Tuttle, Esq., of Berlin Heights, Ohio.
George Strars, Esq., of West Acton, Mass.
Hon, Frederic Robinson, of Marbichead, Mass.
C. D. Griswold, M. D., of Cleaveland, Ohio.
A. B. Child, M. D., of Boston, Mass.
Propressor S. B. Brittan, of New York City.
Horace Dresser, Lild, of Washington, D. G.
Rev. Fred. L. H. Willis, of New York.
Urian Clark, of Auburn, N. Y.
W. W. H. McCerdy, of Albany, N. Y.
Miss Emma Hardinge, of New York.
Miss Emma Hardinge, of New York
Miss Con Williams, of Lassile, Ill.
Miss, A. M. Spence, of New York City.
Miss Emma Tuttle, of Berlin Heights, Ohio,
and many other writers of note.

TERMS OF SUBSCRIPTION, IN ADVANCE: Single Copies, - - - 8 conts each.

There will be no deviation from the above prices.

When drafts on Boston or New York cannot be procured, we lesire our patrons to send, in fleu thereof, United States Gov-Subscriptions discontinued at the expiration of the time paid for. Subscribers in Canada will add to the terms of subscription 26

cents per year, for pre-payment of American postage.

1'OST-OFFICE ADDRESS.—It is useless for subscribers to write,
unless they give their l'OST-OFFICE ADDRESS and NAME OF ATE. Subscribers wishing the direction of their paper changed from no town to another, must always give the name of the *Town*, one town to another, must always give the name of the Town, County and State to which it has been sent. The Specimen Copies sent free. Subscribers are informed that twenty-six numbers of the BASKE compose a volume. Thus we publish two volumes

a year.

ADVERTISEMENTS inserted on the most favorable terms.

The All Communications designed for publication, or in any way connected with the Editorial Department, should be addressed to the Editor. Letters to the Editor not intended for publication should be marked "private" on the envelope.

All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS.," WILLIAM WHITE & CO.

Attention is called to the plan we have adopted of placing figures at the end of each of our subscribers' names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when the subscription expires; i.e., the time paid for. When these figures correspond with the number of the volume, and the number of the paper itself, then know that the subscription is out, and that the paper will be discontinued, unless a remittance is made previous to this time. The adoption of this method renders it unnecessary for us to send receipts.

WHOLESALE AGENTS FOR THE BANNER: JOHN J. DVER & CO., 35 School street, Boston.
A. WILLIAMS & CO., 100 Washington street, "
C. Thachier, 9 Court street, "
THE AMERICAN NEWS COMPANY, 121 Nassau street, New
York City.
JOHN R. Walsh, Madison street, Chicago, III.
TALLMADGH & CO., No. 356 State street, Chicago, Illinois.

RETAIL AGENTS:

W. D. ROBINSON, No. 20 Exchange street, Portland, Me. J. W. BARTLETT, Bangor, Me. C. H. ANDERSON, 483 Seventh street, (opposite the Post Office), Washington, D. C. E. E. ROBINSON, No. 8 Market street, Corning, N. T.

Publishers who insert the above Prospectus three times and call attention to it editorially, shall be entitled to a copy of the Banner one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.